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## HAPPINESS AND DISTRESS

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*Srila Sukadeva Gosvami*

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## THE MARRIAGE OF KRISHNA AND RUKMINI

*Srila Sukadeva Gosvami*

**Sukadeva Gosvami said:** Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Krishna. The commanders of the Yadava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows. Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains. Slender-waisted Rukmini, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes. In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers." The heroes of the Lord's army, headed by Gada and Sankarshana, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants and chariots.

The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans. Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans. Seeing their armies being struck down by the Vrishnis, who were eager for victory, the kings headed by Jarasandha were discouraged and left the battlefield. The kings approached Shishupala, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

**[Jarasandha said:]** Listen, Shishupala, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King. Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery. In battle with Krishna I and my twen-

ty-three armies lost seventeen times; only once did I defeat Him. But still I never lament or rejoice, because I know this world is driven by time and fate. And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Krishna. Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer. Sukadeva Gosvami said: Thus persuaded by his friends, Shishupala took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

Powerful Rukmi, however, was especially envious of Krishna. He could not bear the fact that Krishna had carried off his sister to marry her in the Rakshasa style. Thus he pursued the Lord with an entire military division. Frustrated and enraged, mighty-armed Rukmi, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kundina if I do not kill Krishna in battle and bring Rukmini back with me. I swear this to you." Having said this, he had mounted his chariot and told his charioteer, "Drive the horses quickly to where Krishna is. He and I must fight. "This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows." Boasting thus, foolish Rukmi, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!" Rukmi drew his bow with great strength and struck Lord Krishna with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty! "Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle! "Release the girl before You are struck dead by my arrows and made to lie down!" In response to this, Lord Krishna smiled, and with six arrows He struck Rukmi and broke his bow. The Lord struck Rukmi's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmi grabbed another bow and struck Lord Krishna with five arrows. Although hit by these many arrows, Lord Acyuta again broke Rukmi's bow. Rukmi

picked up yet another bow, but the infallible Lord broke that one to pieces as well. Iron bludgeon, three-pointed spear, sword and shield, pike, javelin-whatever weapon Rukmi picked up, Lord Hari smashed it to bits. Then Rukmi leaped down from his chariot and, sword in hand, rushed furiously toward Krishna to kill Him, like a bird flying into the wind. As Rukmi attacked Him, the Lord shot arrows that broke Rukmi's sword and shield into small pieces. Krishna then took up His own sharp sword and prepared to kill Rukmi. Seeing Lord Krishna ready to kill her brother, saintly Rukmini was filled with alarm. She fell at her husband's feet and piteously spoke as follows. Sri Rukmini said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

**Sukadeva Gosvami said:** Rukmini's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Krishna's feet, and the Lord, feeling compassionate, desisted. Lord Krishna tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmi by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower. As the Yadus approached Lord Krishna, they saw Rukmi in this sorry condition, practically dying of shame. When the all-powerful Lord Balarama saw Rukmi, He compassionately released him and spoke the following to Lord Krishna.

**[Lord Balarama said:]** My dear Krishna, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him. Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.

**[Again addressing Krishna, Balarama said:]** A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

**[Turning to Rukmini, Balarama continued:]** The code of sacred duty for warriors established by Lord Brahma enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

**[Again Balarama addressed Krishna:]** Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.

**[To Rukmini, Balarama said:]** Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers. The Supreme Lord's Maya makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties. Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many. This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death. O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen. Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the newmoon day may be called the moon's "death." As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence. Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

**Sukadeva Gosvami said:** Thus enlightened by Lord Balarama, slender Rukmini forgot her depression and steadied her mind by spiritual intelligence. Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmi could not forget how he had been

disfigured. In frustration he constructed for his residence a large city, which he called Bhojakata.

Because he had promised “I will not reenter Kundina until I have killed wicked Krishna and brought back my younger sister,” in a mood of angry frustration Rukmi took up residence at that very place. Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhishmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus. At that time, O King, there was great rejoicing in all the homes of Yadupuri, whose citizens loved only Krishna, chief of the Yadus. All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride. The city of the Vrishnis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, *aguru*-scented incense, and lamps graced every doorway. The city’s streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betelnut trees in all the doorways. Those who belonged to the royal families of the Kuru, Srinjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there. The kings and their daughters were totally astonished to hear the story of Rukmini’s abduction, which was being glorified in song everywhere. Dvaraka’s citizens were overjoyed to see Krishna, the Lord of all opulence, united with Rukmini, the goddess of fortune.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 54 » Verses 1–60 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.*

## HAPPINESS AND DISTRESS

*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

This material world is called *dvaita*, or duality. the *Caitanya-caritāmṛta (Antya 4.176)* says:

*'dvaite 'bhadrābhadrā-jñāna, saba—'manodhar-*  
*ma'*

*'ei bhāla, ei manda,—ei saba 'bhrama'*

In the world of duality—that is to say, in the material world—so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (*manodharma*). Because everything here is miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature, is unaffected by such dualities in all circumstances. He remains Krishna conscious by tolerating so-called happiness and distress. This is also confirmed in *Bhāgavad-gītā (2.14)*:

*mātrā-sparśās tu kaunteya*  
*śītoṣṇa-sukha-duḥkhadāḥ*  
*āgamāpāyino 'nityās*  
*tāms titikṣasva bhārata*

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a *paṇḍita*, a learned man, is not concerned with them. As it is said, *gatāsūn agatāsūnś ca nānuśocanti paṇḍitāḥ* [Bg. 2.11]. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that the kings born in the dynasty

of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9 » Chapter 13 » Verse 27 » Purport by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

### WHAT IS WORLDLY PEACE AND WORLDLY DISTURBANCE?

*Srila Bhaktisiddhanta Sarasvati Thakura*

God is one, but the living entities are many. Since we have developed relationships with the many, our relationship with the one, God, has diminished. In the world of consciousness, everyone is engaged in the service of the One, God, and there is neither worldly happiness nor worldly distress in that world. Material happiness and distress are born of thirst for matter. When our enjoyment is temporarily absent, we experience distress, and when we temporarily achieve enjoyment, we call that happiness. We do not understand that temporary happiness is the primary stage of distress. Happiness and distress are both changeable. We are happy when our distress dissipates and in distress when our happiness lessens. Despite this knowledge, however, people sacrifice their lives simply to attain some temporary happiness and prosperity.

— Amṛta Vāṇī: Nectar of Instructions of Immortality » His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Sripada Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara das » Translated from Bengali by Bhumipati das

### PERFORM DEVOTIONAL SERVICE WITH FIRM CONFIDENCE

*Srila Bhaktivinoda Thakura*

The living entities are minute particles of the spiritual sun, Krishna, and they are innumerable. As the spiritual world is manifested by Krishna's cit, or spiritual, potency and as the material world is manifested by the inferior illusory energy, similarly the living entities are manifested by a portion of the spiritual energy. Krishna's spiritual form has all qualities in full, and those qualities are naturally present in the living entities in minute quantity. The independent nature of Krishna is found insignificantly in the living entities. For this reason the living entities claim to be independent.

As a result, all living entities have developed different propensities. By one propensity the living entity searches for his own happiness, and by another propensity he searches for Krishna's happiness. Thus living entities are divided into two groups—those searching for their own happiness and those searching for Krishna's happiness.

Those who search for Krishna's happiness are called *nitya-mukta*, and those who search for their own happiness are called *nitya-baddha*. In this regard, all inconceivable natures are under the subordination of spiritual time. The time factor of the spiritual nature is a state of eternal present. But in the inferior illusory energy there are three states of existence—past, present, and future. So, whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain; but if seen otherwise, then doubts will remain. Why did a pure spirit soul search for his own happiness? If one puts forward such a question, then doubts arising from the material time factor will manifest. If one can give up such doubts then he can perform devotional service, otherwise there will only be a series of arguments. If arguments are related to the inconceivable nature, then anarthas arise.

The teachings of *āmnāya* regarding the fifth reality is this: The living entities who are searching for their own happiness accept Maya, who is situated nearby, and thus enjoy happiness and distress under the grip of material time. *Karma* is nothing but a blind wheel created by Maya. Those who have not contacted Maya have no connection with karma. The living entities who are searching

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for their own pleasure receive from the wheel of Maya gross and subtle bodies as a means to enjoy. This blind wheel is found in unlimited forms, but just as it was easy for a living entity to enter, it will be easy to leave at the time of liberation. The living entities who are under the blind wheel of Maya are called *nitya-baddha*. In this regard, the word *nitya* is applied in regard to material time. When by the touch of spiritual substance the spiritual time factor is awakened, then their conditioned nature is seen as temporary.

By the mercy of sadhus, mahajanas, and Krishna, and by the strength of many lifetimes of pious activities in devotional service, the conditioned soul achieves auspiciousness.

As stated in *Caitanya-caritāmṛta* (*Madhya* 22.45) and the *Śrīmad-Bhāgavatam* (10.51.53):

*kona bhāgye kāro saṁsāra kṣayonmukha haya  
sādhu-saṅge tabe kṛṣṇe ratī upajaya*

*bhavāpavargo bhramato yadā bhavej  
janasya tarhy acyuta sat-samāgamah  
sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareṣe tvayi jāyate matiḥ*

"By good fortune one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Krishna is awakened. O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the topmost devotees and the Lord of the universe."

By the association of sadhus, material distress is vanquished; by the mercy of Krishna, one attains firm faith. Then by the strength of his devotional service and Krishna's mercy, a living entity cuts the bondage of Maya and attains Krishna's service. By the mercy of Krishna, the *baddha-mukta* jivas (those who achieve freedom from bondage) easily attain *sālokya*, the abode of Krishna,

with those who have never entered into Maya because of searching for Krishna's happiness.

Lord Krishna and all other things are connected by a relationship of *acintya bhedābheda*, inconceivably simultaneously one and different. That is why the Vedas have many statements supporting oneness and many supporting difference. In the conclusions of those ignorant of the truth, only a portion of the Vedas are accepted. In the conclusions of the knowers of the truth, the purport of all the Vedas is accepted. Those who have a thirst for worshiping the Lord learn from the teachings of *āmnāya* that Lord Krishna is all-pervading and one without a second. Sri Krishna is the Absolute Truth. That Absolute Truth possesses all energies. Although the living entities and the material world are manifested by His energies, still He remains without a second.

The ingredients are constitutionally nondifferent from Krishna; but in the material creation, everything other than Krishna is a transformation of His energy and therefore eternally separate from Him. This eternal oneness and difference is naturally inconceivable because it is beyond the range of the living entity's material intelligence. When the living entity's spiritual intelligence is awakened, pure knowledge of the inconceivable oneness and difference is aroused. Keeping firm faith in the statements of *āmnāya*, by the mercy of Krishna the devotees can clearly see the truth of the inconceivable oneness and difference. If we use material consideration to understand this, it becomes theoretical. When one achieves knowledge of these seven realities through self-realization by the strength of *āmnāya*, then it may be said that one has *sambandha-jñāna*, knowledge of one's relationship with the Lord. In reply to Srila Sanatana Gosvami's questions, Sri Chaitanya Mahaprabhu has elaborately spoken on the science of one's relationship with the Lord. As given in *Caitanya-caritāmṛta* (*Madhya* 20.102):

*'ke āmi', 'kene āmāya jāre tāpa-traya'  
ihā nāhi jāni—'kemanē hita haya'*

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

Those persons who want the greatest benefit, in the form of achieving devotion to Krishna, should all ask these questions to their spiritual master. By hearing the proper answers to these questions from the mouth of one's guru, all one's doubts will be cleared and firm faith will awaken. Do not give up deliberation as useless. As stated in *Caitanya-caritāmṛta* (Ādi 2.117):

*siddhānta baliyā citte nā kara alasa  
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krishna."

Now see, among ten realities, the first eight are related with the authority and one's relationship with the Lord. One will receive all information from Sri Chaitanya Mahaprabhu's answer to Sanatana Gosvami. Regarding authority, Sri Chaitanya Mahaprabhu's statement is given in *Caitanya-caritāmṛta* (Madhya 20.124):

*veda-śāstra kahe—'sambandha', 'abhidheya',  
'prayojana'  
'kṛṣṇa'—prāpya sambandha, 'bhakti'—prāpty-  
era sādhana*

"The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called *sambandha*. The living entity's understanding of this relationship and his acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*."

Regarding the second basic truth, Chaitanya Mahaprabhu has said in *Caitanya-caritāmṛta* (Madhya 20.152, 155, 157):

*kṛṣṇera svarūpa-vicāra śuna, sanātana  
advaya-jñāna-tattva, vraje vrajendra-nandana  
svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma  
sarvaiśvarya-pūrṇa yānra goloka—nitya-dhāma*

*jñāna, yoga, bhakti,—tina sādhanera vaśe  
brahma, ātmā, bhagavān—trividha prakāśe*

"O Sanatana, please hear about the eternal form of Lord Krishna. He is the Absolute Truth, devoid of duality but present in Vrindavan as the son of Nanda Maharaja. The original Supreme Personality of Godhead is Krishna. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vrindavan. There are three kinds of spiritual processes for understanding the Absolute Truth: the processes of speculative knowledge, mystic *yoga* and *bhakti-yoga*. According to these three processes, the Absolute Truth is manifested as Brahman, Paramatma or Bhagavan."

Regarding Krishna's energies, Sri Chaitanya Mahaprabhu has stated in the *Caitanya-caritāmṛta* (Madhya 20.111):

*kṛṣṇera svābhāvika tina-śakti-pariṇati  
cic-chakti, jīva-śakti, āra māyā-śakti*

"Lord Krishna naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency, and the illusory potency."

Krishna is full of rasa. As explained by Sri Chaitanya Mahaprabhu in *Caitanya-caritāmṛta* (Madhya 20.153):

*sarva-ādi, sarva-amśi, kiśora-śekhara  
cid-ānanda-deha, sarvāśraya, sarveśvara*

"Krishna is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone."

The instruction of Sri Chaitanya Mahaprabhu regarding the constitutional position of the living entity is given in *Caitanya-caritāmṛta* (Madhya 20.108-109):

*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'tatāsthā-śakti' 'bheda-bheda-prakāśa'  
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya  
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

"It is the living entity's constitutional position to be an eternal servant of Krishna because he is the marginal energy of Krishna and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Krishna has three varieties of energy."

Regarding conditioned living entities, Sri Chaitanya Mahaprabhu gives the following description in *Caitanya-caritāmṛta* (*Madhya* 22.10, 20.117):

*sei vibhinnāṁśa jīva—dui ta' prakāra  
eka—'nitya-mukta', eka—'nitya-saṁsāra'  
kṛṣṇa bhūli' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-duḥkha*

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned. Forgetting Krishna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence."

Concerning the liberated living entities, the Lord says in the *Caitanya-caritāmṛta* (*Madhya* 22.11):

*'nitya-mukta'—nitya Krishna-carāṇe unmukha  
'kṛṣṇa-pāriṣada' nāma, bhūñje sevā-sukha*

"Those who are eternally liberated are always awake to Krishna consciousness, and they render transcendental loving service at the feet of Lord Krishna. They are to be considered eternal associates of Krishna, and they are eternally enjoying the transcendental bliss of serving Krishna." Regarding simultaneous oneness and difference, the *Caitanya-caritāmṛta* (*Madhya* 20.108) says: *kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'*, that the living entity is the marginal energy of Krishna and a manifestation simultaneously one and different from the Lord.

When the living entities' relationship with the Lord is revived by the association of *āmnāya*, then *abhidheya* is understood. Devotional service to Sri Krishna is that *abhidheya*. The purport is that whatever the scriptures specify as one's prime duty is called *abhidheya*.

In this regard Sri Chaitanya Mahaprabhu says in the *Caitanya-caritāmṛta* (*Madhya* 22.17-18):

*kṛṣṇa-bhakti haya abhidheya-pradhāna  
bhakti-mukha-nirīkṣaka karma-yoga-jñāna  
ei saba sādhanera ati tuccha bala  
Krishna-bhakti vinā tāhā dite nāre phala*

"Devotional service to Krishna is the chief function of the living entity. There are different methods for the liberation of the conditioned soul: *karma*, *jñāna*, *yoga* and *bhakti*; but all are dependent on *bhakti*. Without devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Krishna, *jñāna* and *yoga* cannot give the desired results."

*Sādhana-bhakti* is called *abhidheya*. That *sādhana-bhakti* is divided into two: *vaidhi* and *rāgānugā*. *Vaidhi-sādhana-bhakti* is of many varieties. In some places sixty-four limbs are given, and in some places nine limbs are given. The preaching of ninefold devotional service is given in the *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇaṁ kīrtanaṁ viṣṇoḥ  
smaraṇaṁ pāda-sevanam  
arcanaṁ vandanam dāsyam  
sakhyam ātma-nivedanam*

"Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."

When a conditioned living entity engages his mind at the lotus feet of Krishna with his mind,



body, and words, that is called *bhakti*. The differences in *bhakti* from *karma* and *jñāna* are very subtle. Many times the limbs of *bhakti* and *karma* appear similar. When those limbs are connected with separate desires, they turn into limbs of *karma*. When those limbs are connected with dry thoughts of Brahman, they turn into limbs of *jñāna*. In some limbs there is neither *karma* or *jñāna* involved. The fruits of *karma* that lead one to the service of Krishna alone are called limbs of *bhakti*. The fruits of *karma* that lead one to his own enjoyment are called *karma*. The *karma* that leads one to merge with the Lord is called impersonal *jñāna*.

Therefore Srila Rupa Gosvami has given the symptoms of *bhakti* in the *Bhakti-rasāmṛta-sindhu* (1.1.9) as follows:

*anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krishna favorably, as Krishna desires."

To perform the limbs of devotional service according to the dictation of *vidhi*, or prescribed rules, is called *vaidhi-sādhana-bhakti*. The service performed out of spontaneous attachment to Krishna is called *rāga-bhakti*. The devotion of the Vrajavasis is called *rāgātmikā*, and imitation of their devotional service is called *rāgānugā-bhakti*. *Vaidhi-bhakti* starts from *śrad-dhā* and proceeds up to *rati*, when it becomes one with *rāgānugā-bhakti*. *Rāgānugā-bhakti* is always forceful. This is the ninth principle. According to the statements of *āmnāya*, the tenth principle is that *prema* is the *prayojana*, or supreme goal. The stages from *sādhana-bhakti* up to the attainment of *prema* are described in the *Caitanya-caritāmṛta* (*Madhya* 23.9-13) by Sri Chaitanya Mahaprabhu as follows:

*kona bhāgye kona jīvera 'śraddhā' yadi haya  
tabe sei jīva 'sādhu-saṅga' ye karaya*

"If, by good fortune, a living entity develops faith in Krishna, he begins to associate with devotees."

*sādhu-saṅga haite haya 'śravaṇa-kīrtana'  
sādhana-bhaktye haya 'sarvānārtha-nivartana'*

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing."

*anārtha-nivṛtti haile bhaktye 'niṣṭhā' haya  
niṣṭhā haite śravaṇādye 'ruci' upajaya*

"When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens."

*ruci haite bhaktye haya 'āsakti' pracura  
āsakti haite citte janme kṛṣṇe pṛīty-aṅkura*

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krishna grows in the heart."

*sei 'bhāva' gādha haile dhare 'prema'-nāma  
sei premā-'prayojana' sarvānanda-dhāma*

"When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure."

Those who have doubts in these ten principle teachings of Sri Chaitanya Mahaprabhu are not qualified for devotional service. When doubts arise, one's devotional service becomes corrupted, desires are polluted, unwanted results are achieved, and thus everything is ruined. Therefore those who have a desire for pure devotional service should perform devotional service with firm confidence.

— Śrī Bhaktiyāloka » *The Six Faults and Qualities of Bhakti* » Srila Bhaktinoda Thakura » Translated by Sarvabhavana das