

# Śrīla Viśvanātha Cakravartī Ṭhākura’s Insights on “Śaṅkhacūḍa” and Kṛṣṇa’s Killing Him. (from *Madhurya-Kadambini*)

*Bhajana kriya* is of two varieties: unsteady (*aniṣṭhitā*) and steady (*niṣṭhitā*). Six different stages mark the progression of unsteady devotional service: false confidence (*utsāhamayī*), sporadic endeavor (*ghana-taralā*), indecision (*vyūḍha-vikalpā*), struggle with the senses (*viṣaya-saṅgarā*), inability to uphold vows (*niyamākṣamā*), and enjoying the facilities offered by *bhakti* (*taraṅga-raṅgiṇī*).



*Taraṅga-raṅgiṇī*: It is well-known that the very nature of *bhakti* is to be attractive, thus many people become attracted to the devotee, the abode of *bhakti*. And, as the old adage goes, “By the attraction of the populace one becomes wealthy.” *Bhakti* produces much opportunity for material gain, worship and position (*lābha, puja, pratiṣṭhā*). These are weeds around the creeper of *bhakti*. Seeking one’s pleasure (*raṅga*) amidst these weed-like facilities, which are but small waves (*taranga*) in the ocean of *bhakti*, is called *taraṅga-raṅgiṇī*, delighting in material facilities.



This (*taraṅga-raṅgiṇī*) is an *anartha* arising from *bhakti*. As many weeds grow along with the main plant, along with *bhakti* appear wealth and other facilities, worship and respect by others, and a comfortable position and fame (*lābha, puja, pratiṣṭhā*). These weeds grow powerful and overwhelm the heart of the devotee with their influences, retarding the growth of the main plant intended for cultivation, *bhakti*.



The sickness, lamentation and other sufferings of devotees are not due to *prārabdha*. The Lord Himself says:

*yasyāham anuḡṛhṇāmi  
hariṣye tad-dhanam śanaiḥ  
tato ‘dhanam tyajanty asya  
svajanā duḡkha-duḡkhitam*

Gradually, I take away all the wealth of the person whom I favor. Being penniless and most miserable, he is rejected by his family and relatives. (SB 10.88.8)

*Nirdhanatva mahā-rogo mad-anugraha lakṣaṇam*

The person without the severe malady of material possessions is the object of My mercy.

**The masterful Lord, who always sees to the welfare of His devotee, gives him all sorts of suffering as His mercy, with the plan to increase the devotee’s humility and longing for the Lord.** Having no results due from previous acts, one cannot say he is suffering the effect of past sins.