

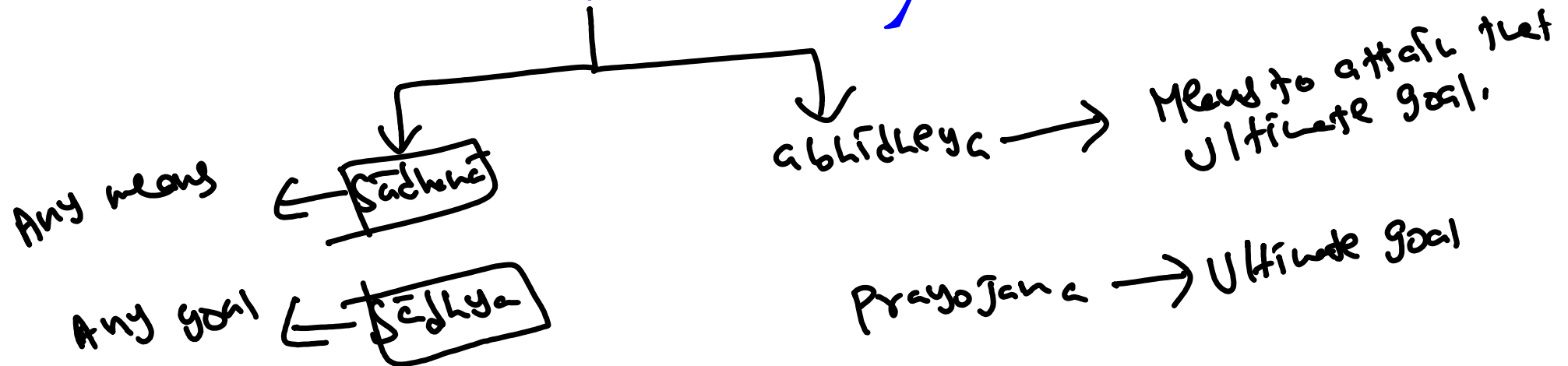
Six Qualities that Enhance Bhakti

8. Niścaya - Confidence

Section-II

Daśa-mūla-tattva

9. Pure devotional service is the Abhideya



When the living entities' relationship with the Lord is revived by the association of āmnāya, then abhidheya is understood.

Devotional service to Śrī Kṛṣṇa is that abhidheya.

The purport is that whatever the scriptures specify as one's prime duty is called abhidheya.

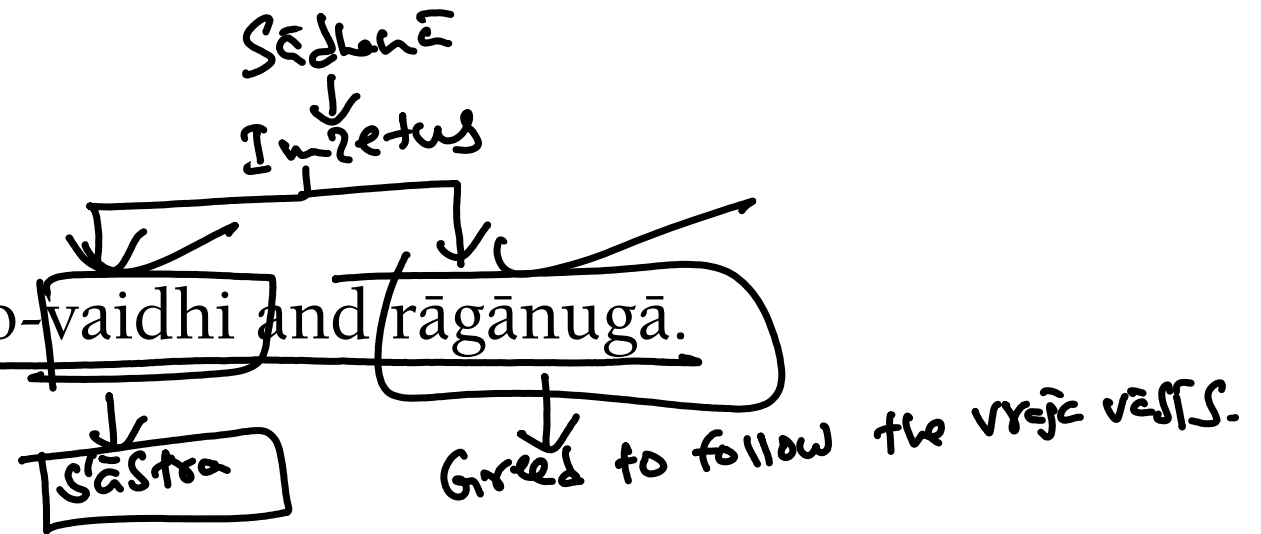
In this regard Śrī Caitanya Mahāprabhu says in the Caitanya-caritāmṛta (Madhya 22.17-18):

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

"Devotional service to Kṛṣṇa 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 Kṛṣṇa, 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):

śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam

When a conditioned living entity engages his mind at the lotus feet of Kṛṣṇa 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 ^{activities.} that lead one to the service of Kṛṣṇa alone are called limbs of bhakti.

The fruits of karma that lead one to his own enjoyment are called karma.

(activities) Karma śāstrās

The karma that leads one to merge with the Lord is called impersonal jñāna.

activities → Jñāna śāstrās

Therefore Śrīla Rūpa Gosvāmī has given the symptoms of bhakti in the Bhakti-rasāmṛta-sindhu (1.1.9) as follows:



"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 Kṛṣṇa favorably, as Kṛṣṇa 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 Kṛṣṇa is called rāga-bhakti.

Sincere desire to follow
↑

The devotion of the Vrajavāsīs is called rāgātmikā, and imitation of their devotional service is called rāgānugā-bhakti.

Vaidhi-bhakti starts from śraddhā and proceeds up to rati, when it becomes one with rāgānugā-bhakti.

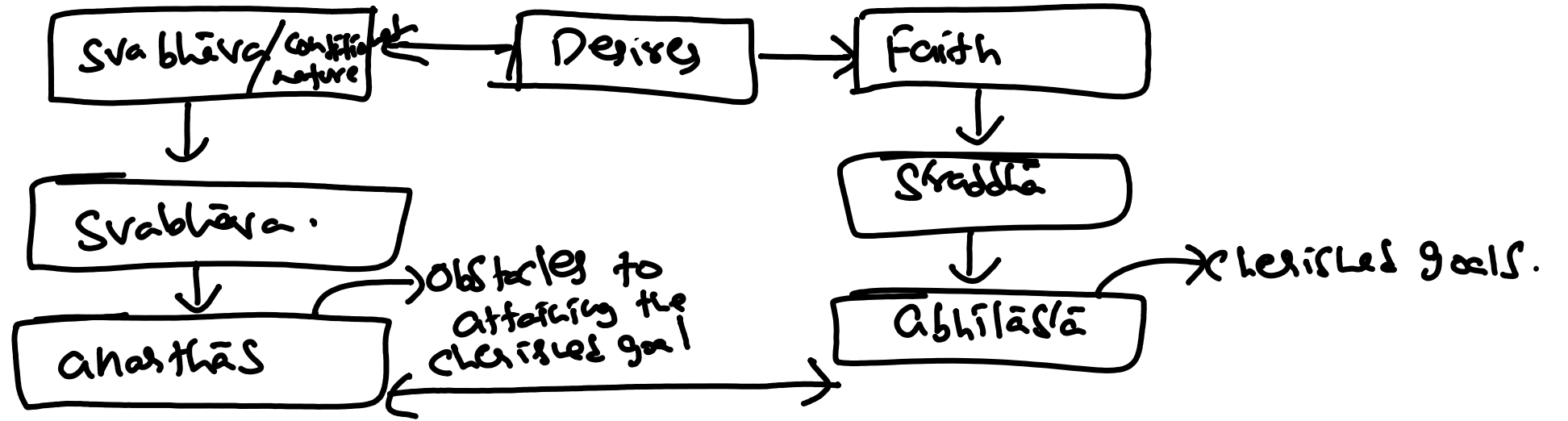
Rāgānugā-bhakti is always forceful.

This is the ninth principle.

What does continuous mean for a
sādhaka / practitioner?

- ① Directly engage in D.S
- ② Planning to better engage in D.S
- ③ Fire fighting.

1 ≠ 2 ≠ 3 →



Section-II

Daśa-mūla-tattva

10. Prema is the Prayojana

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 Śrī Caitanya Mahaprabhu as follows:

(Caitān kṛpā → madhura → aīnāta suraḥ)

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

②

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

sādhu-saṅga haite haya 'śravana-kīrtana'³
sādhana-bhaktye haya 'sarvānārtha-nivartana'⁴

"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.

⁵
anārtha-nivṛtti haile bhaktye niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya⁶

"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.

⑦

ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura → ⑧

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

⑨

(sei 'bhāva' gāḍha haile) dhare 'prema'-nāma
sei premā-'prayojana' sarvānanda-dhāma

↓ prayojane

"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 Śrī Caitanya Mahāprabhu 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.

① Laya → Lethargy (or) drowsiness → any sadhana.

② Viksepa → Distraction.

③ Apratibhiti → Temporary Lack of taste.

④ Kasilaya → Influence of past bad habits

⑤ Resevada → Whenever there is an opportunity for enjoyment, then feel inability to focus on DS.

Srila Prabhupada on Niscaya

Similarly, in devotional service surrender means that one has to become confident.

The devotee thinks, avaśya rakṣibe kṛṣṇa: "Kasna will surely protect me and give me help for the successful execution of devotional service."

This is called confidence.

**Srila Bhakti Rakshak
Sridhara Maharaj
on Niscaya**

Confidence means raksisyati-visvaso (expecting the Lord's protection).

That is a particular stage of saranagati.

I will have so much confidence that He will protect me from any danger.

One may run to protect oneself knowing there is danger, but still he is thinking, "My guardian will save me. Whom do I care for? I don't care for anyone. He is my master and He is there on my head, He will protect me."

If P's protection is guaranteed
even in apparently painful situations
→ Should devotees endeavor to extricate
themselves from the suffering?

↓
Or should they just tolerate
the suffering.

Ability to tolerate \propto Advancement in
KC

↓
 \propto Endeavor

There is no necessity of any apprehension from any quarter at all.

Saranagati reaches to such a zenith, to such a height that not only will
He save me if I go on in a right way, I shall risk everything for the
Lord, and if necessary, He may come to my relief.

Such audacious aggression is there.

This may be found in all stages.

That particular mentality is there in the ordinary soldier – he has got confidence in his general.

They may take the risk of entering the camp of the enemy thinking, “The general will come and devastate them.”

It may be found in many places, in many stages of life.

But here, that confidence is found not in this world, but in the highest quarter.

That sort of confidence, that “For whom do we care?” So much indulgence they enjoy, so much confidence they enjoy, so much faith they have in their protector that they do not care about anyone or anything.

They will even go to catch a snake or a tiger.

Jiva Gosvami Prabhu has discussed that goptrtve-varana (praying for the Lord’s shelter) is the main thing in the whole of saranagati.

That is the whole gist, the substance – to pray to Him for His shelter.

“You are my protector.”

That is the main thing in the whole of saranagati and all others are subsidiary.

To maintain the faith that He will save us – He cannot but do this.

The question will remain whether I have surrendered totally or not.

My ego – has it allowed me to surrender to His holy feet fully or is it self-deception?

The question is there.

There is no doubt that if anyone surrenders to Him totally, He will protect him – that is unquestionable.

But the question remains here whether I have successfully surrendered myself to Him or not.

Self-analysis. That is the truth.

It is His intrinsic nature that at all times His eternal habit is that He will protect whoever comes under the shelter of His protection.

That is one of His intrinsic characteristics.

It cannot be otherwise. However, the question is only whether I can surrender to Him or not.

To offer one's own self.

To cast one's own self to His custody, and at the same time to go on with the idea that He will surely protect me.

The example is given by Bhaktivinoda Thakura – the cow boys are welcoming so many risks in their life backed by the confidence that, “My friend is there and He will surely protect me.”

raksa karabi tuhun niscaya jani
pana korobun hama yamuna-pani
kaliya-dokha karabi vinaca
sodhobi nadi-jala, badaobi asa

I am confident that You will protect me, so I will drink the waters of
the Yamuna. Kaliya's venom will be vanquished. You will purify the
waters of the Yamuna, and such heroic acts will increase our faith.
(Saranagati 3.6)

In a part of the Yamuna a serpent was living and his poison contaminated the whole area.

But the cowherd friends of Krsna did not care for that.

At the bottom of their heart, they were so confident of Krsna's continuous assistance at their back, they were going and rushing towards that poisonous thing and swallowing poison.

“Oh, Krsna is at our back, whom do I fear? We don't fear anyone.”

They are going into the Kaliya-ghata, that poisonous place on the Yamuna and they are drinking that water and fainting, but without any fear.

“My friend is there. We do not care for any poison or anything. He will save us. He will protect us.”

They went ahead to invite danger with that confidence.

“We don’t care for any danger because our support, our friend is there who has got some supernatural power.”

Then Krsna had to go and again revive them from the poisonous effect.

Generally they are always in a position that they do not want that,
“You protect me!”

Very rarely – as in the case of Govardhana where the whole locality prayed for protection from Indra the king of heaven, when his annual worship was closed.

Indra was very much enraged and he wanted to punish the general section of that gostha (group) by heavy rain, hail, storm and thunder.

Then the whole gostha came and took refuge of Krsna, “You protect us from this great destruction.”

And Krsna managed.

Otherwise they are always fostering this idea that, “He is there, our protector. We do not care for anything else. We are not afraid of any danger. He is there. He cannot but protect us.”

That is the idea they maintain.

In sakhya-rasa that raksisyati-visvaso is very, very clear, and at the same time there is some challenging at the time of play.

“You could not do this. I gained over you. You failed.”

Such homely play – God and His servant appear to be in equal positions on the surface.

Sometimes the Lord even holds a lower position.

Family life, sweet family life – and the devotees of the higher type see devotion only when the Absolute is defeated.

That peculiar thing is devotion. That is yogamaya.

Devotion means leaving everything, and saying that, “We want devotion only. If we get devotion, the Absolute will come to our door.”

Devotion is such – devotion is all in all.

Where is it found that the servant has defeated the master?

That is devotion. There you can trace what is devotion.

Aham bhaktaparadhino hy asvatantra iva dvija – “My absolutism is forgotten at that time. I forget that. I go as one of them sometimes. I approach them to serve.”

That peculiar thing is devotion.

It is so high.

How will this worldly energy and knowledge cope with it?

Devotion means mystique, miracle.

Goptrtve-varana is to invite Him as our protector and raksisyati
visvaso is to believe that He will surely protect me.

The first part is to invite Him, to pray to Him, "Please protect me. I am under Your protection, accept me."

And then to maintain the idea that, "He will surely protect me, in all possible danger He will come."

Two parts.

Saranagati is one and the same, but if analyzed then these parts are found there.