

Six Qualities that Enhance Bhakti

8. Niścaya - Confidence

Section-I

**Kill the Demon of Doubt to gain
Confidence**

One who has faith is certainly without doubts, because the word faith means firm conviction.

Definition of Shraddha

Sudṛḍha niścaya

→ firm conviction

Just by practicing bhakti everything can be accomplished

As long as doubts are there, firm conviction cannot remain in the heart.

Therefore faithful living entities are always doubtless.

Faith

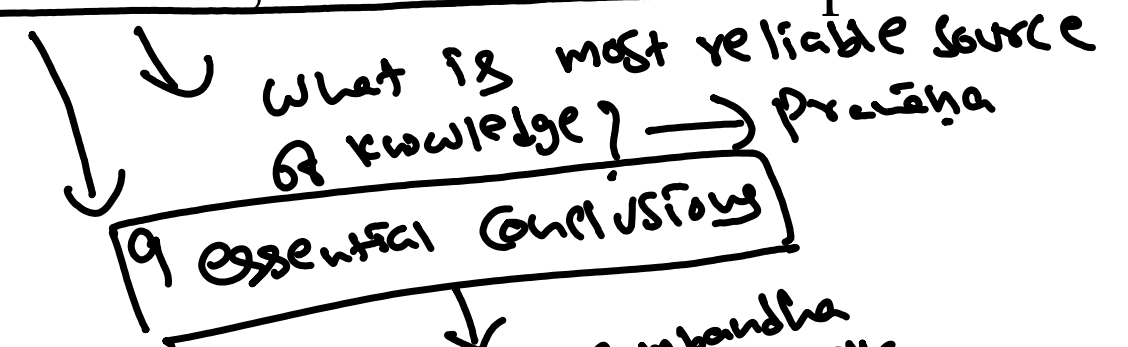
→ purity → pure faith
→ Kṛpā
→ Jñāna
→ Y.M.B

→ strength
→ weak
→ medium strength

Śrī Caitanya Mahāprabhu has ordered all Vaisnavas to first understand three truths-sambandha, abhidheya, and prayojana.

There are ten principle subjects in these three truths.

1. The Vedas are the principal scriptural evidence, which in turn expound the following nine principles:



2. Kṛṣṇa is the Supreme Absolute Truth.

3. Kṛṣṇa is omnipotent. → Sarva-Saktimān

Akṣhīḥa saśamvīta mūṛṭi

4. He is the fountainhead of all relationships and love.

5. The living entities are His separated parts and parcels.

6. The living entity, due to his constitutional situation as the marginal energy, may come under the sway of the material energy.

7. Again, due to his marginal nature, the living entity in the liberated condition is free of the influence of material nature.

8. The living entity and everything in this material cosmos is simultaneously one and different from the Supreme Lord, Kṛṣṇa.

9. Pure devotional service is the living entity's occupation and means.

abhiśreyā → practice for perfection

prayojanā → goal

10. Pure love of Kṛṣṇa is the living entity's ultimate goal."

Section-II

Daśa-mūla-tattva

1. Sabda Pramana is
Highest

The first is that Vedic literatures are the only authority. In order to ascertain the truth, one must accept authority.

There are nine realities, which can only be known through the Vedic authority.

Different scriptures have defined different authorities. Some say pratyaksa, or direct understanding, some say anumāna, or hypothetical understanding, and some say upamāna, or analogies, are authorities.

And others include other subjects as authorities.

All other authorities, however, are considered [auxiliary] authorities by the Vaiṣṇava literatures propounded by Śrīman Mahāprabhu.

Therefore the self-perfect authority received through the disciplic succession is the only principle authority to be accepted.

All the natures that exist in this world are divided into two categories-some are inconceivable and some are conceivable.

The material natures are conceivable because they automatically awaken in the course of thinking.

Spiritual nature is inconceivable because it is not perceivable by people's poor fund of knowledge

Lack of faith

Sūtra

Inconceivable natures cannot be known without self-realization.

Therefore there is no entrance into inconceivable subjects for authorities like pratyakṣa, which are included in the category of argument.

That is why Śrī Bhakti-rasāmṛta-sindhu (as quoted from the Mahābhārata, Udyoga-parva) says:

acintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yac ca
tad acintyasya lakṣanam

"Anything transcendental to material nature is inconceivable and thus cannot
be grasped through mundane arguments. Therefore one should not try to
understand transcendental subjects in this way."

There is no entrance for pratyakṣa and anumāna in that state.

In order to know the inconceivable nature, self-realization is the only means.

↓
Sūtra

Self-realization is almost impossible for ordinary people.

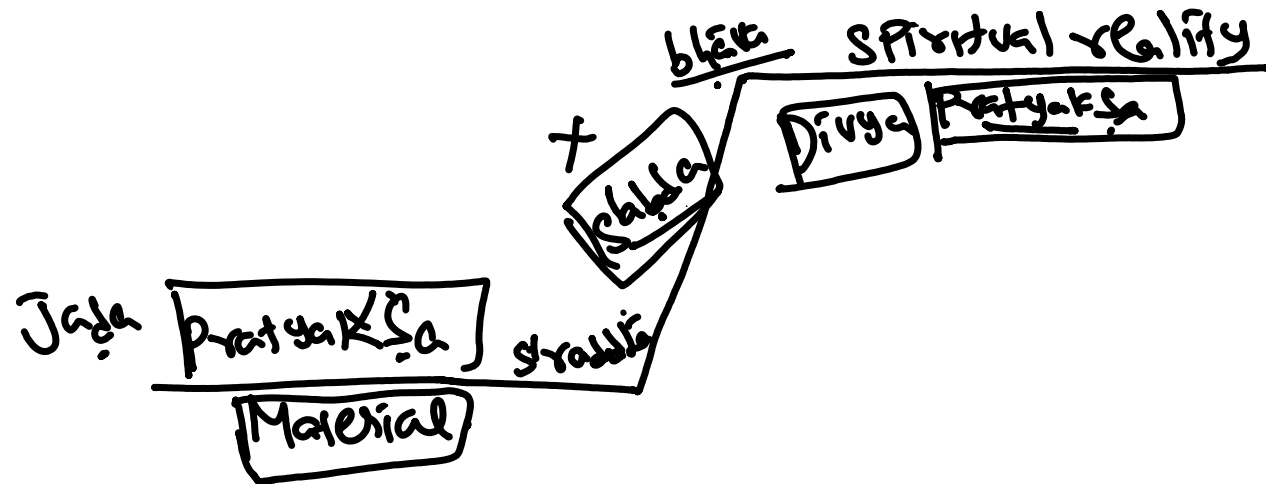
Seeing people's terrible madness, the most merciful Supreme Lord manifested the Vedic literatures.



In the Caitanya-caritāmṛta (Madhya 20.122, 124, 125) Śrī Caitanya Mahāprabhu has said:

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
(jīvere kṛpāya kailā) kṛṣṇa veda-purāṇa

The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.



veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sadhana

abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord."

To know the inconceivable nature, the Vedic authority alone should be accepted.

There is one other consideration in this regard.

The Vedic knowledge received through the guru-paramparā is called āmnāya.



There are so many subjects in the Vedas, and there are various instructions for different qualifications.

Among all qualifications, the qualification for devotional life is the topmost.

By the strength of their devotional service, the previous mahājanas have awakened to self-realization and thereby separately written instructions regarding the qualifications for devotional service as mentioned in the Vedas.



Therefore the Vedic statements [ascertained by the previous mahājanas as relating to the qualifications for devotion] are all called āmnāya, and it is necessary to learn them.

It is impossible to enter into the inconceivable nature without receiving the full mercy of the spiritual master.
