

Six Qualities that Enhance Bhakti

8. Niścaya - Confidence

Section-II

Daśa-mūla-tattva

1. Sabda Pramana is
Highest

The instruction of Śrī Caitanya Mahāprabhu in this regard is given in Caitanya-caritāmṛta (Madhya 20.127-136).

ihāte dr̥ṣṭānta-yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

"The following parable may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chādila jīvana"

"The astrologer asked: Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere.

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'—sambandha

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

↓
abhidaya

'ei sthāne āche dhana'—yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe

"The astrologer said: The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna karibe,—dhane hāta nā paḍaya

"If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

'uttare' khudile āche krsna 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre

"If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

"However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.

aiche śāstra kahe,—karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tānre bhaji

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied."

When a person who desires spiritual perfection hears the conclusions regarding the soul from the spiritual master, then his heart becomes pure and he proceeds towards the lotus feet of Kṛṣṇa.

Āmnāya is the only authority regarding the goal of life.

One should consider the other nine realities through this authority,
and this understanding manifests in the pure heart on the strength of
āmnāya.

This is called self-realization, and this is the basis of life's goal.

Section-II

Daśa-mūla-tattva

2. Lord Hari is the only
Worshippable Lord

Regarding the first reality, the āmnāya says the Supreme Brahman, Śrī Hari, is the only worshipable Lord.

His impersonal conception is called Brahman, which is nothing but His bodily effulgence.

That Supreme Lord Hari (in) one of His expansions becomes the Supersoul or controller who creates, maintains, and destroys the universes.

Lord Hari is none other than Kṛṣṇa, the Supersoul is none other than Viṣṇu, and His bodily effulgence is none other than Brahman.

By discussing the truth about the omni-potent Lord Hari, all one's doubts regarding the Supreme Lord are cleared.

Until these doubts are cleared, one cultivates knowledge by discussing impersonal Brahman as opposite to material knowledge.

Again, in order to understand the Supersoul, the expansion of the Lord, aṣṭāṅga-yoga is conceived.

Only when one is freed from all doubts does he attain unflinching devotion to Kṛṣṇa.

Section-II

Daśa-mūla-tattva

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3. Lord Hari is full of
Inconceivable Potencies

harer
śaktiḥ

According to the knowledge of āmnāya, the second reality is considered as follows: The Supreme Lord Hari is naturally full of inconceivable potencies.

Through one of His potencies He is manifested as indistinct Brahman. This is His impersonal potency.

Again, through His unlimited potencies, including Brahman and Paramātmā, He manifests His supremacy as the Supreme Personality of Godhead.

Although the impersonal and personal potencies are contained in Him, still, the personal potencies are predominant.

As stated in the Śvetāśvatara Upaniṣad:

parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca

"The Supreme Lord has multipotencies, which act so perfectly that
all consciousness, strength and activity are being directed solely by
His will."

The spiritual potencies known as sandhinī, samvit, and hlādinī-the
Lord's potencies of eternal existence, cognizance, and bliss-are
known by the pure devotees.

Section-II

Daśa-mūla-tattva

4. Lord Śrī Kṛṣṇa is full
of Spiritual Rasas

About the third reality, the āmnāya says that the Supreme Lord Śrī Kṛṣṇa is full of spiritual rasas, or mellows.

By the power of that rasa, both the spiritual and material worlds become maddened.

That is the constitution of Lord Kṛṣṇa.

Therefore Lord Kṛṣṇa has said: "I am the source of Brahman."

Due to the power of that supreme rasa, there are unlimited varieties in both the spiritual and material worlds.

The rasa in the spiritual world is pure; the rasa of this material world is His shadow.

Again, by the Lord's inconceivable potency the unlimited rasas of the spiritual world have been manifested in the Vṛndāvana pastimes of this world.

The pure spirit soul is eligible for spiritual rasa.

To attain that supreme rasa is the living entity's dharma, or duty.

A living entity attains that on the strength his devotional service.

Attaining the Supreme Brahman is devoid of rasa, or dry.

That is never to be strived for.

There is no manifestation of rasa in the realization of Paramātmā.

Only devotional service to Kṛṣṇa is full of rasa.

Section-II

Daśa-mūla-tattva

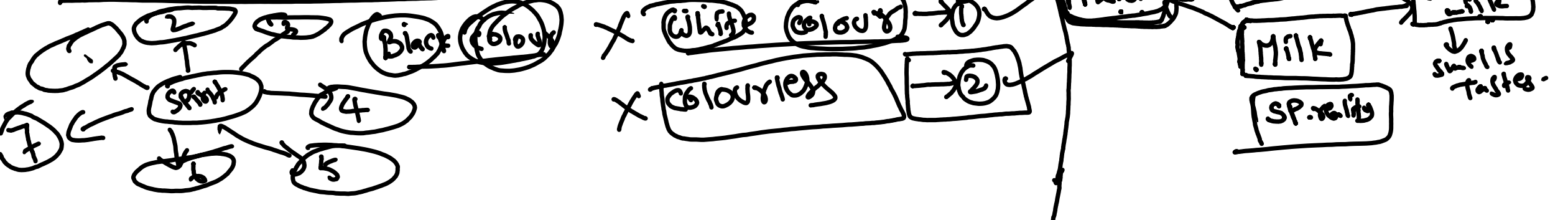
5. Jivas are parts of Kṛṣṇa
and are innumerable

While considering the fourth reality, the āmnāya says that the living entities are minute particles of the spiritual sun, Kṛṣṇa, and they are innumerable.

As the spiritual world is manifested by Kṛṣṇa'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.



Kṛṣṇa'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 Kṛṣṇa 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 Kṛṣṇa's happiness.

↑ Nitya baddha

↓ Nitya siddha

Thus living entities are divided into two groups—those searching for their own happiness and those searching for Kṛṣṇa's happiness.

Those who search for Kṛṣṇa'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.