

# Six Qualities that Enhance Bhakti

8. Niścaya - Confidence

# Section-II

## Daśa-mūla-tattva

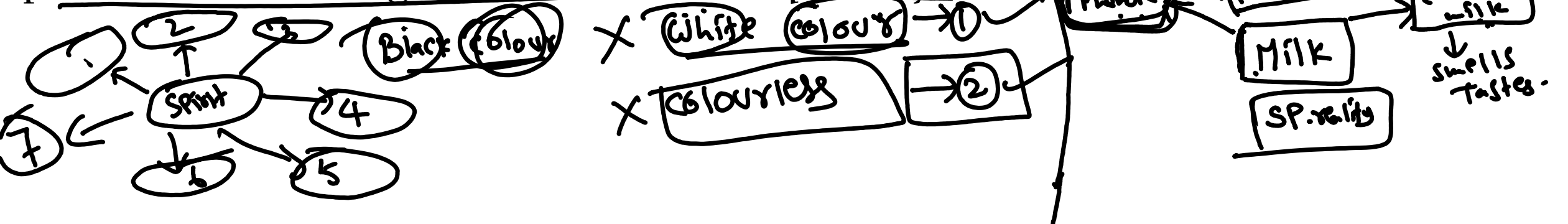
5. Jivas are parts of Kṛṣṇa  
and are innumerable

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.

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.

# Section-II

## Daśa-mūla-tattva

6. Nitya-Baddha Jivas  
accept Maya and Suffer in  
this World



The teachings of āmnāya regarding the fifth reality is this: The living entities who are searching for their own happiness accept Māyā, who is situated nearby, and thus enjoy happiness and distress under the grip of material time.

Cit Śakti



① Iśā apatāya → turns away from P.

② māyā catches.

③ a) make ~~that~~ identity with body

b) makes it forget its constitutional nature.

④ Jivā suffers duality & saṁsāra.

Karma is nothing but a blind wheel created by Māyā.

Those who have not contacted Māyā have no connection with karma.

The living entities who are searching for their own pleasure receive from the wheel of Māyā 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.

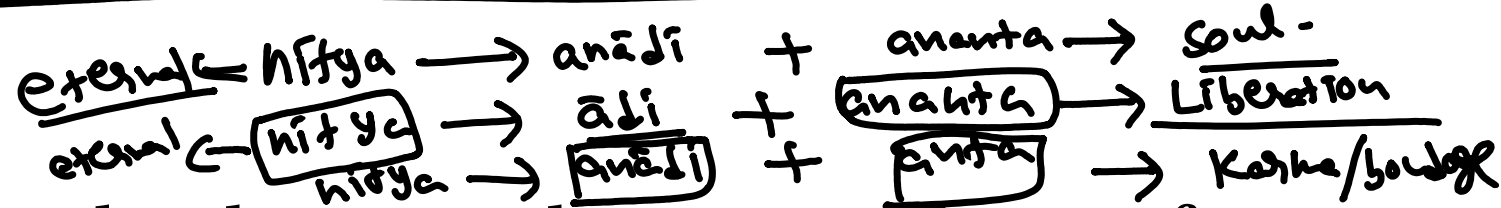
The living entities who are under the blind wheel of Māyā are called nitya-baddha.

# Section-II

## Daśa-mūla-tattva

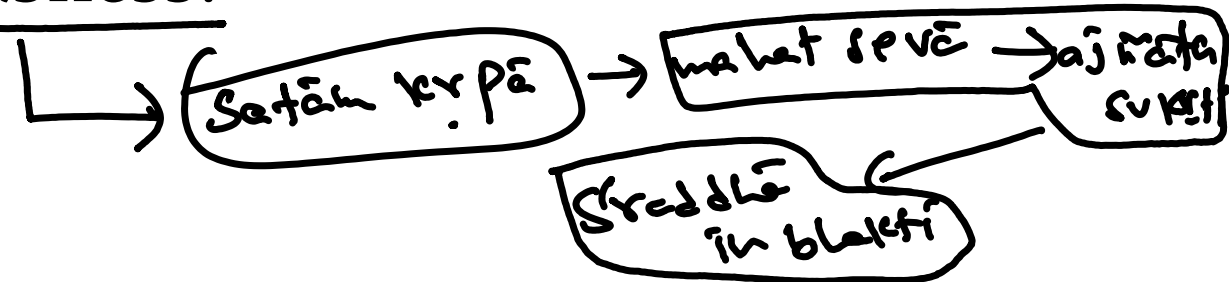
7. The Nitya-Mukta Jiva is  
free of the influence of  
material nature.

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.

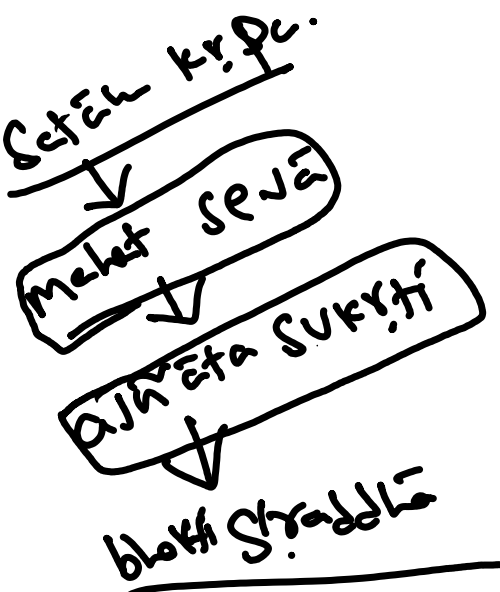
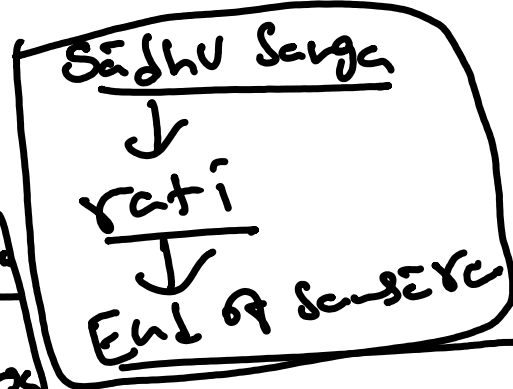
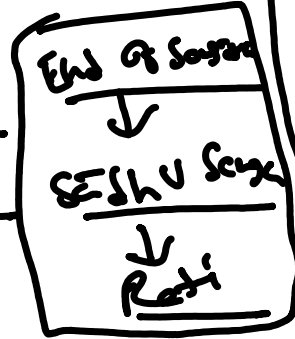
By the mercy of sadhus, mahājanas, and Kṛṣṇa, and by the strength of **many lifetimes** of pious activities in devotional service, the conditioned soul achieves auspiciousness.



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

1 kona bhāgye kāro saṁsāra kṣayonmukha haya  
sādhu-saṅge tabe kṛṣṇe rati upajaya

bhavāpavargo bhramato yadā bhavaj  
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 Kṛṣṇa 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."

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By the association of sadhus, material distress is vanquished; by the mercy of Kṛṣṇa, one attains firm faith.



Then by the strength of his devotional service and Kṛṣṇa's mercy, a living entity cuts the bondage of Māyā and attains Kṛṣṇa's service.

Vaikuntha → colabitye  
↳ nitya muktes.

By the mercy of Kṛṣṇa, the [baddha-mukta-jīvaḥ] (those who achieve freedom from bondage) easily attain sālōkya, the abode of Kṛṣṇa, with those who have never entered into Māyā because of searching for Kṛṣṇa's happiness.