

Six Qualities that Enhance Bhakti

8. Niścaya - Confidence

Section-II

Daśa-mūla-tattva

8. Kṛṣṇa and other things are connected by a relationship of Acintya Bhedābheda

The conclusion of āmnāya regarding the sixth reality is this: Lord Kṛṣṇa and all other things are connected by a relationship of acintya bhedābheda, inconceivably simultaneously one and different.

→ māyāvādīs
abheda śrūtīs

That is why the Vedas have many statements (supporting oneness) and many (supporting difference).
→ bheda śrūtīs

In the conclusions of those [ignorant of the truth], only a portion of the Vedas are accepted.

In the conclusions of the knowers of the truth, the purport of all the Vedas is accepted.

① Those who have a thirst for worshiping the Lord learn from the teachings of āmnāya that Lord Kṛṣṇa is all-pervading and one without a second. Śrī Kṛṣṇa is the Absolute Truth.



②

That Absolute Truth possesses all energies.

Although the living entities and the material world are manifested by His energies, still He remains without a second.

The ingredients are constitutionally nondifferent from Kṛṣṇa; but in the material creation, everything other than Kṛṣṇa is a transformation of His energy and therefore eternally separate from Him.

This eternal oneness and difference is naturally inconceivable because it is beyond the range of the living entity's material intelligence.

When the living entity's spiritual intelligence is awakened, pure knowledge of the inconceivable oneness and difference is aroused.

Keeping firm faith in the statements of āmnāya, by the mercy of Kṛṣṇa the devotees can clearly see the truth of the inconceivable oneness and difference.

If we use material consideration to understand this, it becomes theoretical.

When one achieves knowledge of these seven realities through self-realization by the strength of āmnāya, then it may be said that one has sambandha-jñāna, knowledge of one's relationship with the Lord.



In reply to Śrīla Sanātana Gosvāmī's questions, Śrī Caitanya Mahāprabhu has elaborately spoken on the science of one's relationship with the Lord.

As given in Caitanya-caritāmṛta (Madhya 20.102):

'ke āmi', 'kene āmāya jare tapa-traya'
ihā nāhi jāni—'kemanē hita haya'

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

Those persons who want the greatest benefit, in the form of achieving devotion to Kṛṣṇa, should all ask these questions to their spiritual master.

By hearing the proper answers to these questions from the mouth of one's guru, all one's doubts will be cleared and firm faith will awaken.

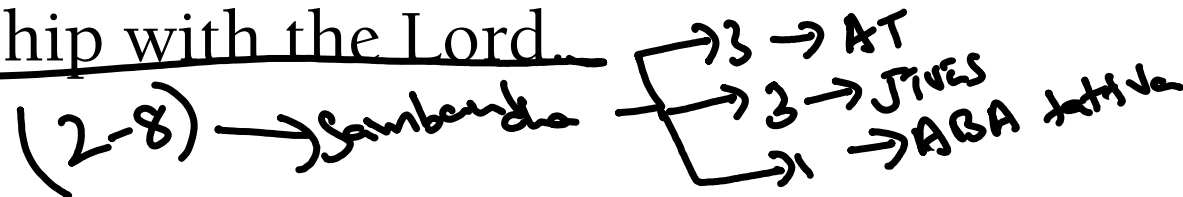
Do not give up deliberation as useless.

As stated in Caitanya-caritāmṛta (Ādi 2.117):

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

"A sincere student should not neglect the discussion of such conclusions,
considering them controversial, for such discussions strengthen the mind.
Thus one's mind becomes attached to Śrī Kṛṣṇa."

Now see, among ten realities, the first eight are related with the authority and
one's relationship with the Lord.



①

Section-II
Daśa-mūla-tattva

Proofs for the First 8 Tattvas

One will receive all information from Śrī Caitanya Mahāprabhu's answer to Sanātana Gosvāmī.

① → Proof

Regarding authority, Śrī Caitanya Mahāprabhu's statement is given in Caitanya-caritāmṛta (Madhya 20.124):

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

"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 his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana."

Regarding the second basic truth, Caitanya Mahāprabhu has said in Caitanya-caritāmṛta (Madhya 20.152, 155, 157):

② → Lord Hari is the AT

kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja."

सर्वशक्तिमन्

svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma sarvaiśvarya-pūrṇa yānra goloka—nitya-dhāma

The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

jñāna, yoga, bhakti,—tina sādhanera vaśe brahma, ātmā, bhagavān—trividha prakāśe

There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā or Bhagavān."

③ Śaraṇa Śakti

Regarding Kṛṣṇa's energies, Śrī Caitanya Mahāprabhu has stated in the Caitanya-caritāmṛta (Madhya 20.111):

krṣṇera svābhāvika tina-śakti-pariṇati
eiś-chakti, jīva-śakti, āra māyā-śakti

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency, and the illusory potency."

④ Akhīla rasera te sukṭi

Kṛṣṇa is full of rasa. As explained by Śrī Caitanya Mahāprabhu in Caitanya-caritāmṛta (Madhya 20.153):

sarva-ādi, sarva-amśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone."

The instruction of Śrī Caitanya Mahāprabhu regarding the constitutional position of the living entity is given in Caitanya-caritāmṛta (Madhya 20.108-109):

↓ (5) → Jīva ḥi taṭastha śakti

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."

① Nitya baddha jīvas

Regarding conditioned living entities, Śrī Caitanya Mahāprabhu gives the following description in Caitanya-caritāmṛta (Madhya 22.10, 20.117):

sei vibhinnāṁśa jīva—dui ta' prakāra
eka—'nitya-mukta', eka—'nitya-saṁsāra'
kr̥ṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duhkha

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned. Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence."

Concerning the liberated living entities, the Lord says in the Caitanya-caritāmṛta (Madhya 22.11):

(7)

('nitya-mukta') — (nitya kṛṣṇa-carāṇe unmukha)
(kṛṣṇa-pāriṣada' nāma) (bhuñje sevā-sukha)

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa."

Regarding simultaneous oneness and difference, the Caitanya-caritāmṛta (Madhya 20.108) says:

⑧ Activity = bheda prakāśa

kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'

"The living entity is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord."