

Bhaktyaloka

Essay 8

Niścaya

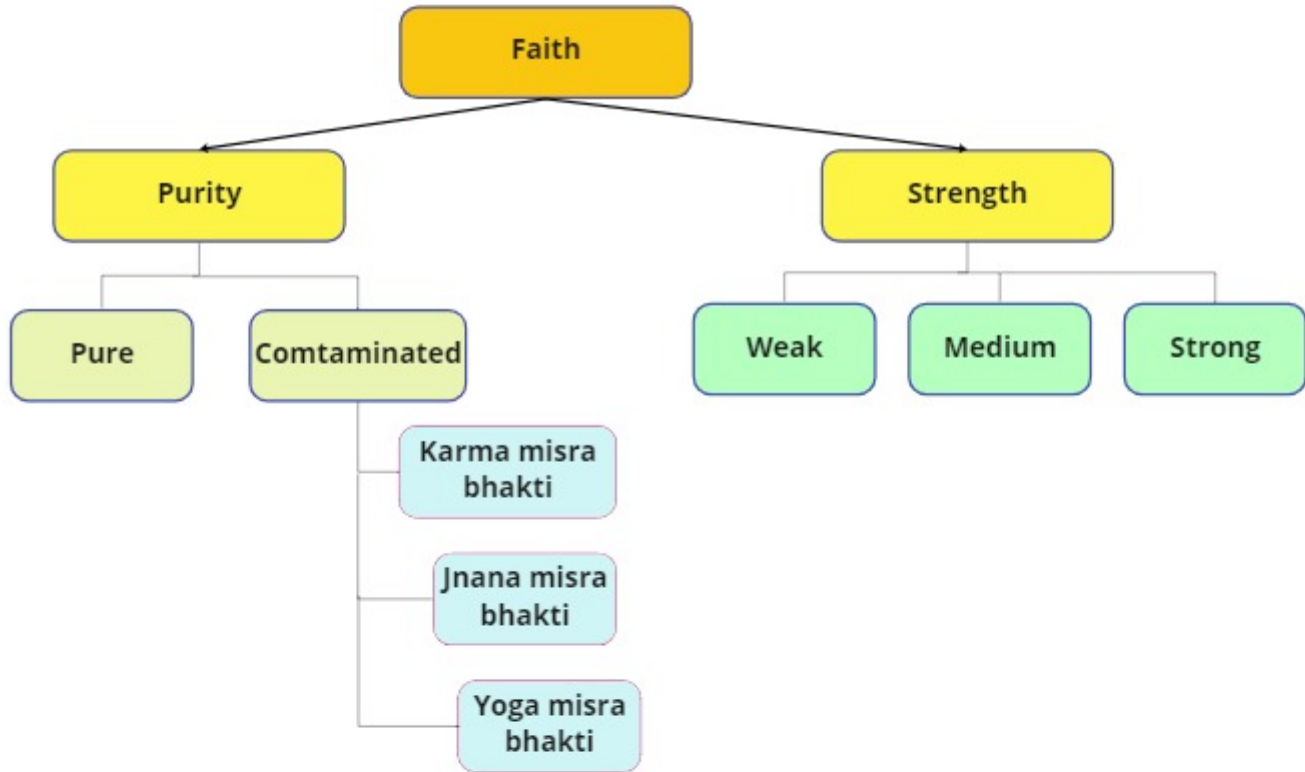
Confidence /Determination

Section-I

Kill the Demon of Doubt to
gain Confidence

*'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

Cc. Madhya 22.62



sudṛḍha niścaya (firm conviction) refers to purity of the faith and not strength of the faith.

A beginner sadhaka has pure but weak faith.

*śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha' — śraddhā-anusārī*

Cc. Madhya 22.64

Understand the knowledge properly to be free of doubts

Knowledge about the three truths : sambandha, abhidheya, and prayojana

Daśa-mūla-tattva

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

2-8 : Sambandha

2. Kṛṣṇa is the Supreme Absolute Truth.
3. Kṛṣṇa is omnipotent (sarva-saktiman).
4. He is the fountainhead of all relationships and love (akhilarasamrita murti).
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 (nitya baddhas).
7. Again, due to his marginal nature, the living entity in the liberated condition is free of the influence of material nature (nitya siddhas).
8. The living entity and everything in this material cosmos is simultaneously one and different from the Supreme Lord, Kṛṣṇa . (acintya bheda abheda tattva)

9: Abhideya

Pure devotional service is the living entity's occupation and means - Sadhana bhakti.

10: Prayojana

Pure love of Kṛṣṇa is the living entity's ultimate goal - Kṛṣṇa Prema.

Sadhanas can be many- but abhideya is just one - Sadhana bhakti.

Sadhyas can be many but prayojana is just one - Prema.

For preaching:

Understand the person first- where is he situated and where is his faith.

Preaching means :

Whatever they lack - provide
whatever they possess - protect it

If they possess something favorable for accepting a pure devotional conclusion then protect it, and if they lack something we have to provide it.

If they lack proper understanding of Bhagavad Gita - give them the proper understanding of Bg.

If they lack faith in Bg. only, then instill faith in Bg.

If they lack faith in vedic scriptures only, then we act in such a way that they develop faith in vedic scriptures.

If they lack faith in us only, then either we move on or we act in such a way that they develop some faith in us.

Daśa-mūla-tattva

1. Śabda-pramāṇa is the Highest

Scholars have described eight types of proof :

1. pratyakṣa
2. anumāna
3. upamāna
4. śabda
5. arthāpatti
6. anupalabdhi
7. sambhava
8. aitihya

These 8 pramanas can be condensed into 3 :

pratyakṣa, anumāna and śabda

Pratyakṣa

information received from the senses

"I see the jar with my eyes."

And so the jar exists.

Anumāna

conclusion based on poorva pratyaksha

I see some smoke there. I have always seen smoke connected with fire. So there must be fire in the mountain.

"because there is smoke, there is fire"

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

The other authorities are considered auxiliary authorities.

Self-realization is the only means to understand the inconceivable spiritual subjects

Spiritual nature is inconceivable.

Pratyakṣa and anumāna can not be used to understand inconceivable things.

Inconceivable natures cannot be known without self-realization.

Self-realization is almost impossible for ordinary people.

Therefore, the Supreme Lord manifested the Vedic literatures.

To know the inconceivable nature, the Vedic authority (Śabda-pramāṇa) alone should be accepted.

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

CC Madhya
20.122

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.

śabda pramana is needed only for sadhakas

śabda pramana needs support of pratyaksha pramana

How does one develop faith in śabda pramana?

Case one:
When one is a materialist and does not have faith in śabda pramana (faith in bhakti shastras)

By accumulation of ajnata sukriti - which one develops by favourable experience. And favourable experience is experienced through senses (pratyaksha).

Therefore, for faith in śabda, to develop, it needs pratyaksha.

How does that faith (in śabda) sustain?

Case two:
A vaidhi sadhaka

We experience result (pratyaksha) when we carefully follow the sastric injunctions.

If śabda never translates into pratyaksha, faith in śabda will become weak.

Case three:
When one attains perfection by attaining bhava or raganuga bhakti

vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhi atra śāstraṁ tathā tarkam anukūlam apekṣate (BRS 1.2.293)

For a vaidhi-bhakta, he should consider śabda or shastra yukti to be very anukula till he attains bhava.

Why? Because at the stage of bhava, one is driven by pratyaksha. He has started experiencing spiritual emotions.

Sabda is needed only till we gain pratyaksha - the divine experience.

**As devotees, we only learn from the
bhakti shastras and the teachings
of our acharyas**

**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.**

**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.**