

Bhaktyaloka

Essay 8

Niścaya

Confidence /Determination

Section-2

Daśa-mūla-tattva

1. Śabda-pramāṇa is the Highest.

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

The Vedic statements ascertained by the previous mahājanas as relating to the qualifications for devotion are all called āmnāya.

Bhakti śāstras clearly tell about sambandha, abhideya and prayojana.

The śāstras can only be understood when one receives the full mercy of the spiritual master and hears from him.

**2. Lord Hari is the only
Worshippable Lord.**

The Supreme Brahman, Sri Hari, is the only worshipable Lord.

His impersonal conception is called Brahman.

The Supreme Lord Hari in one of His expansions becomes the Supersoul.

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

**3. Lord Hari is full of
Inconceivable Potencies.**

He is sarva-śaktimān.

*parāśya 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.”

Śvetāśvatara Upaniṣad 6.8

3. Lord Sri Kṛṣṇa is full of
Spiritual Rasas.

He is akhila-rasāmṛta-mūrti.

Sri Kṛṣṇa is full of spiritual rasas.

By the Lord's inconceivable potency, the unlimited rasas of the spiritual world have been manifested in the Vrindavana pastimes of this world.

The pure spirit soul is eligible for spiritual rasa.

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

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

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

4. Jivas are parts of Kṛṣṇa and
are innumerable

The living entities are manifested by a portion of the spiritual energy.

Jivas are not fully spiritual.

The tatastha sakti jivas are incomplete spirit- and that's why they get illusioned.

Thus living entities are divided into two groups—

1. those searching for their own happiness
2. those searching for Kṛṣṇa's happiness.

Those who search for Kṛṣṇa's happiness are called nitya-mukta.

Those who search for their own happiness are called nitya-baddha.

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.

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.