

2 types of faith

komala sraddha (weak faith)  
drdha sraddha (firm faith)

Progress of a devotee

Drdha sraddha

komala sraddha



Bhakti that arises from firm faith is very strong and naturally intense in spiritual emotion.

Mahaprabhu said to Sanatana Goswami:

Raganuga Bhakti

Komala sraddha - weak but pure faith

Mahaprabhu's instructions about this type of faith are expressed perfectly in the Siksastakam

If, by good fortune, a living entity develops faith in Krishna, he begins to associate with devotees.

atishiyokti

Sraddha leads to sadhu sanga

sadhu sanga leads to sraddha



When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

Bhajana Kriya

Anartha nivrtti

When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

Nistha

Ruchi

After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krishna grows in the heart.

Asakti

Bhava

When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

Prema - prayojana

**Drdha sraddha**

**Raga sraddha, lobha  
mayi sraddha**

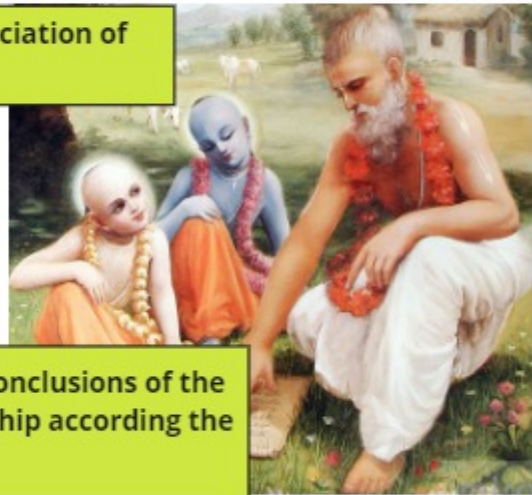
For a person with strong faith, the scriptural statements have no function,

**Komala sraddha**

He has no alternative but the scripture and association of devotees

For this class of faithful person, initiation is necessary.

From the authorized guru a devotee receives the conclusions of the scriptures and the mantra, and practices deity worship according the instructions of the guru.





## Drdha sraddha

Devotees with firm faith, by chanting the holy name with intrinsic faith, realize spontaneously the nine essentials stated by the scriptures, by the mercy of the holy name.

It is not necessary for them to digest the philosophical points raised in the scriptures.

They have already understood the philosophy in their previous lives and have already performed vaidhi sadhana bhaki

## Komala sraddha

For them dasa mula siksa (Ten Essential Teachings) are important.

The first essential teaching is that the authority or source of knowledge is scripture. The other nine essentials are the conclusions stated by the authority of scripture.

Shabda praman is the main praman

They quickly fall from the devotional platform by bad association, if they do not have the backing of scriptural authority.

# Vedas

Srimad Bhagavatam  
authoritative  
knowledge

Vedas

Discuss about Brahman ,  
Source of knowledge

As they are vast in scope, have many prescriptions for those interested in fruitive action and impersonal realization

instructions for the devotees are not easy to extract.

To show explicitly the real meaning the Sattvika Puranas have been given.

Sattvik Puranas  
Bhagavat  
Padma  
Garuda  
Naradiya  
Varaha  
Vishnu

Among the Sattvika Puranas, the Srimad-Bhagavatam most explicitly explaining the highest import of the Vedas.

Therefore the Bhagavatam and the Pancaratra scriptures, which confirm the same conclusions, are counted as authoritative knowledge.

# Vedas

Sambhanda  
Abhidheya  
Prayojana

C.C. Madhya 20.124

Sambandha

abhidheya

Prayojana

The living entity's eternal relationship with Krishna, 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.

The relationship between the jiva, material nature and God

Devotional service, or sense activity for the satisfaction of the Lord, because it can develop one's original love of Godhead, which is the goal of life.

This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

C.C. Madhya 20.125

This goal is called the prayojana. Krsna prema, the perfection of the jiva, is the goal of bhakti and the ninth topic discussed in the Vedas.

## Obtaining sambandha jnana

1-7

By a transformation of the material energy the material world exists, and by transformation of the jiva sakti, the jivas exist.  
To again establish your position as the servant of Krishna is called fixing that relationship.

"In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal."

In teaching to Sarvabhauma Bhattacharya, the Lord said:

C.C. Adi 7.139

"The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called sambandha."

In considering the relationship there are seven topics:

1. Krsna
2. Krsna's energies
3. Rasa
4. Jiva
5. Jiva in the material realm
6. Jiva in the liberated state
7. Acintyabhedabheda.

C.C. Madhya 20.124

By thoroughly understanding these seven topics of scriptures, a person obtains sambandha jnana.



# Abhidheya

8

By arrangement of sound is created a composition.

The potency by which the meaning of sound is grasped is called the abhidha potency of the sound, or the connotative power of the sound.

By using the word "ten" with "elephants" we can understand a certain number of elephants.

Abhidheya - direct meaning

Laksana - indirect meaning

Where the direct meaning can be used, only the abhidha sakti functions.

In the phrase "cowherds on the Ganga", since cowherds cannot stand on the surface of the Ganga's water, by the laksana sakti we understand that the cowherds are on the bank of the Ganga.

Where it is necessary to use the laksana sakti, the abhidha sakti does not operate.

In the Vedic literatures, the meaning taken by abhidha, direct connotation, should be accepted.

The direct meaning of the Vedas is called abhidheya, that which should be known.

Going through all the Vedas, the abhidheya - the direct import - of the Vedas is devotion to the Supreme Lord.

Karma, jnana, and yoga have only an indirect relation to the main purport of the Vedas.

Therefore the main method indicated in the scriptures for attaining the Lord is sadhana bhakti. This is the eighth topic.  
The means or method is directed towards a certain goal.

abhidheya - is suddha bhakti



Chapter – 1  
Part – 3  
Krsna, Krsna sakti and rasa



The eternal, blissful form of Krishna is the Supreme Lord. He is without beginning, and He is the origin of everything else. In the scriptures He is called Govinda. He is the cause of all causes.

C.C. Madhya 20.152

O Sanatana, please hear about the eternal form of Lord Krishna. He is the Absolute Truth, devoid of duality but present in Vrindavana as the son of Nanda Maharaja.

C.C. Madhya 20.153

Krishna 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.

C.C. Madhya 20.154

Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.

## Realizing the Form of the Lord

It is possible for the jivas to realize the form of God, for God Himself has given human beings the ability to realize Him.

By this ability the elevated jivas can realize the form of the Lord.

Humanity has three means of realization:

gross material organs of knowledge

the subtle body or the mind's comprehension power

Ability of the soul to perceive spiritual matter

The eye, ear, nose, tongue and skin are the five organs of knowledge.

By these senses a person can gain only material knowledge.

By contemplation, remembrance, or meditation on objects of material knowledge (using the mind)

Thus two ways of gathering knowledge are material.

only more material knowledge, or atmost, a perverted glimpse of spirit, is possible.

by such activity, the perfect, spiritual realization cannot be obtained.

Yogis



People who try to see the form of the Lord by taking shelter of the material senses practice asana, pranayama, dhyana and dharana of the yoga system, and by the process of negation, understand the Lord as the soul of the universe.

The final goal is a vision of the Paramatma.

It is not possible to have realization of the form of the Lord, which is purely spiritual, by bodily faculties.

Unless a person takes shelter of the faculties of the soul, spiritual vision of the Lord is impossible.

Jnanis

Mahaprabhu said to Sanatana:

All that is achieved is fragmentary realization based upon negation of material knowledge.

Those with extreme negativity consider material form as abominable and imagine a formless, unchanging existence of God; they attempt to realize Brahman.

But actually their vision of Brahman is only a show.



C.C. Madhya 20.157

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.

C.C. Madhya 20.146

When one accepts the Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Krishna.

So when jivas desire to see the Lord, according to their qualification, they see the appropriate form of the Lord.

Accordingly as one practices karma yoga, jnana yoga or bhakti yoga, one will see Paramatma, Brahman or Bhagavan.

The wise call the non-dual spiritual entity "tattva" or absolute truth.

But this absolute entity is perceived differently by differently qualified instruments.

Those who disregard Krsna, thinking Him to be an ordinary mortal performing material activities, have very meager understanding of spiritual truth.

Brahman, Paramatma and Bhagavan are actually one entity, but the jivas think the object that they perceive to be supreme.  
Bhagavan is Sri Krsna.

**Mahaprabhu taught Sanatana about Krishna as Bhagavan, quoting from the Bhagavatam.**

**C.C. Madhya 20.164**

**Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.**

**C.C. Madhya 20.165**

**The Supreme Personality of Godhead exists in three principal forms— svayam-rüpa, tad-ekätma-rüpa and ävesa-rüpa.**

**C.C. Madhya 20.166**

**The original form of the Lord [svayam-rüpa] is exhibited in two forms— svayam-rüpa and svayam-prakäsa. In His original form as svayam-rüpa, Krishna is observed as a cowherd boy in Vrindävana.**

**C.C. Madhya 20.167**

**In His original form, Krishna manifests Himself in two features— präbhava and vaibhava. He expands His one original form into many, as He did during the räsa-leelä dance.**



**Mahaprabhu taught Sanatana about Krishna as Bhagavan, quoting from the Bhagavatam**

C.C. Madhya 20.245

There are incarnations that control the material qualities [guna-avatāras], incarnations associated with the reign of each Manu [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [çaktyāveça-avatāras].

C.C. Madhya 20.246

There are six types of incarnations [avatāras] of Krishna. One comprises the incarnations of Vishnu [purusa-avatāras], and another comprises the incarnations meant for the performance of pastimes [leelā-avatāras].

C.C. Madhya 20.317

The conclusion is that Lord Brahmā and Lord Shiva are simply devotee incarnations who carry out orders. However, Lord Vishnu, the maintainer, is the personal feature of Lord Krishna.