

“SAY YES TO KRISHNA” ~ topics thus far -

a. Cc Madhya 22.102 ~ śaraṇāpatti (see attached file)

b. **Gopa-kumāra’s Madana-gopāla Mantra**

c. Sudama Brahmana Story: "Krishna is so kind!"

d. SB 11.20.27-28 “Transitioning from Maya to Krishna”

e. SB 4.19.34 ~ Reversals / Accepting one’s own reversals + Consoling others who have suffered a major loss

f. "Say Yes to Krishna's Name and to Spiritual Sound"

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As stated in the Bhāgavatam (11.20.9), until one’s faith has been awakened by listening to discussions of devotional subjects, one will continue to have a taste for works and knowledge. This preliminary kind of faith is called scriptural or doctrinal faith. Bhaktivinoda Ṭhākura writes the following in his Āmnāya Sutra:

śraddhā tv anyopāya-varjam
bhakty-unmukhī-citta-vṛtti-viśeṣaḥ
sā ca śaraṇāpatti-lakṣaṇā

“Śraddhā, faith, is a particular mental attitude directed toward devotion that rejects all other means of spiritual achievement. It is characterized by the process of surrender (śaraṇāpatti).”

Until one has this kind of faith, there is no chance that one will get a taste for listening to the Bhāgavatam and other scriptures of its type. So this faith is the seed of the creeper of devotion. After wandering throughout the universes, the fortunate jīva who has accumulated a stock of the appropriate merit gets the seed of devotion, faith, by the mercy of Krishna and the spiritual master.

Thus karma, jñāna, vairāgya and so on can never be the cause of the appearance of śraddhā; only sat-saṅga can cause the appearance of śraddhā. In this regard Śrīla Rūpa Gosvāmī has composed lines such as, “yaḥ kenāpy ati-bhāgyena

jātaśraddho 'sya sevane.” Thus only persons endowed with śraddhā are the adhikārīs or rightful candidates for śuddha-bhakti.

2. BVT

There is another consideration here. Sādhana-bhakti is of two types, vaidhī-sādhana-bhakti and rāgānugā-sādhana-bhakti, as confirmed in this verse from Bhakti-rasāmṛta-sindhu (1.2.5): vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā. It is essential to understand the difference between vaidhī-sādhana-bhakti and rāgānugā-sādhana-bhakti because without this understanding there may remain many suspicions which can harm the development of one's bhakti. Concerning vaidhī-bhakti, Śrīla Rūpa Gosvāmī has written:

yatra rāgānavāptatvāt pravṛttir ūpajāyate
śāśanenaiva śāstrasya sā vaidhī bhaktir ucyate

Bhakti-rasāmṛta-sindhu 1.2.6

Bhakti is the jīva's natural inclination and the inseparable occupation of his intrinsic nature. In the conditioned stage, the jīva is opposed to Bhagavān and becomes attached to the worldly enjoyment presented by the illusory energy. As the jīva becomes immersed in worldly pleasure, his natural inclination to render loving devotional service unto Kṛṣṇa becomes dormant. The jīva is fully satisfied only when by some good fortune his intrinsic rāga or strong loving attachment for Kṛṣṇa reawakens, however it may happen. When prema appears, rāga naturally appears alongside it. But the rāga or attachment for material sense objects which is visible in the conditioned soul is distorted rāga, not śuddha-rāga. In that stage the inborn rāga of the jīva remains covered or dormant. To awaken this inherent rāga, the acceptance of spiritual instruction is essential. The Vedas and their subordinate literatures are storehouses of such instructions. The bhakti which is performed within the framework of the instructions of the scriptures is called vaidhī-bhakti.