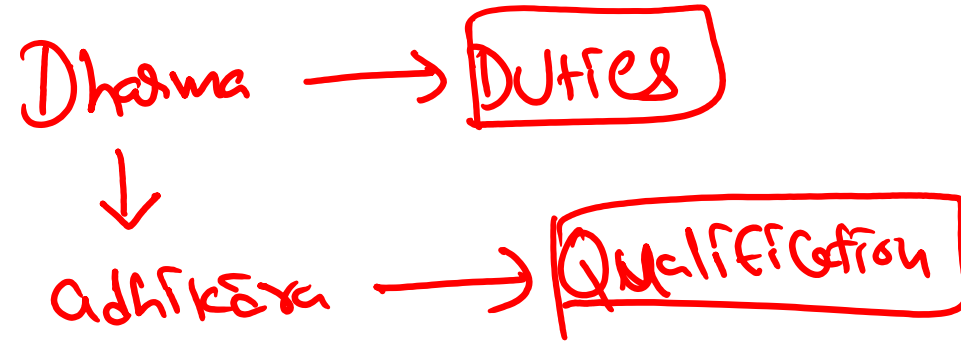


Bhakti Tattva Viveka



Analysis of the Nature of
Bhakti

Bhakti tattva

Eastern (4) (Bhakti sāstri)
NOD-19 chetras

1st wave → Characteristics of Bhakti

2nd wave → Sādhanā bhakti
a) Vaidhi
b) Rāgānujā

3rd wave → Bhāva-bhakti

4th wave → Kṛemā bhakti

BRS

Southern (5)
Sāmagrī bhāvas

5 waves

1 → Śrī bhāva

2 → Anu bhāva

3 → Sāttvika bhāvas

4 → Śhāyī

5 → Sārcārī bhāvas

Western (5)
Primary rasās

1 → Śleṣṭā

2 → Deśyā

3 → Prakhyā

4 → Vētsalyā

5 → Mēdhuryā

Northern (9)

1 Viryā →

2 Bibhatsā →

3 bhayānaka →

4 Hāsyā →

5 Karuṇā →

6 Raudrā →

7 Viśmayā →

8 Incumbible rasās

9 Compatible rasās

Chapters

1. Chapter-1: *Analysis of Pure Bhakti*
2. Chapter-2: *Analysis of Apparent Bhakti*
3. Chapter-3: *Analysis of the Nature of Bhakti*
4. Chapter-4: *Qualification for Bhakti*

How one receives the seed of P.D.S?

① Satam kṛpā → realization of a pure vāṅmavā

② mahat sevā → service

↓
anāta sukṛti

→ Favourable fruit
in connection with
the ribs of bhakti
& the vāṅmavā

③ Faith (śraddhā)

④ Sādhū saṅga → Śraddhā

↓
Cultivates.

→ Faith

- a) process of P.D.S
- b) practitioners of P.D.S
- c) Books describing P.D.S
- d) Palantālē
- e) Philosophy of P.D.S

Rūpa Gosvāmī's definition of pure *bhakti*

For this reason, our previous *ācāryas* have defined the real nature of pure *bhakti* very carefully and warned us against false philosophies again and again.

I will step by step narrate their teachings.

They wrote many works with the purpose of defining pure *bhakti*.

Among these works *Bhakti-rasāmṛta-sindhu* is outstanding.

Rūpa Gosvāmī has composed a verse to describe the general characteristics of pure *bhakti*.

anyābhilāṣita-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

Pure bhakti is defined (bhaktir (uttamā) as favourable (ānukūlyena) cultivation directed to Kṛṣṇa (kṛṣṇa anuśīlanam) without other desires (anyābhilāṣita-śūnyam) and not obstructed (anāvṛtam) by jñāna, karma or other processes (jñāna-karmādy).

↓ ⊕
↓ ⊙
Purity of Practice

→ Purity of Goal
↓ ⊙

The reason the word uttamā modifies *bhakti*

Without analysing each word of this verse, one cannot understand the characteristics of *bhakti*.

What is the meaning of *uttamā-bhakti*?

What is the best (*uttama*) *bhakti* and what is inferior *bhakti*?

When the *bhakti* creeper is pure, without mixture, it is called uttama-
bhakti, just as uttama-jala (the best water) means pure water—water
unmixed with other materials, smells or colors.

Thus uttama-bhakti means pure bhakti, beyond the guṇas, unmixed
with other elements.

It is also called by such names as nirmala, nirguṇa, amiśra, kevala and
akiñcana.

By these adjectives, all other elements are excluded.

When other elements are excluded, it is pure in nature.

When other elements are excluded, it is pure in nature.

When the word *bhakti* is used, it should be understood that these adjectives accompany it.

Did Rūpa Gosvāmī use the word *uttama* without a reason? (No)

On seeing some contaminated water a person wanting to drink the
water will ask, “Is this water filtered?”

Thus, *bhakti* also is often seen in a mixed state.

Thus it is necessary for the ācārya to define pure bhakti or uttama-
bhakti.

Actually the rasācārya has defined only bhakti, though step by step I
will discuss chala-bhakti, pratibimba-bhakti, chāyā-bhakti, karma-miśra-
bhakti and jñāna-miśra bhakti, which are actually not bhakti.

The main characteristic of *bhakti*: favourable attitude and active cultivation

↓
āhva kīrtayeca

↓
kṛṣṇa anuśīlana.

What is the main characteristic (*svarūpa-lakṣaṇa*) of *bhakti*?

Bhakti is cultivation of Kṛṣṇa with a favourable attitude.

Jīva Gosvāmī has explained in his commentary *Durgama-saṅgamaṇī* that there are two types of cultivation.

① activities

Ceṣṭa-rūpa consists of activities to be performed or avoided by the body, words and mind and bhāva-rūpa consists of feelings of love directed to the object of affection.

②

Emotions

① Ceṣṭa rūpa anuṣṭhāna

→ activities performed through mind, body & words but without spiritual emotions.

Though there are two types, bhāva-rūpa may be included within ceṣṭa-rūpa cultivation.

② Bhāva rūpa anuṣṭhāna. → activities performed through mind, body & words with sp. emotions.

The two types mix together and one perceives only ceṣṭa-rūpa cultivation.

When the activities of body, words, and mind are directed to Kṛṣṇa with favourable attitude, it is called *bhakti*.

↓
ānukūlyeṇ

↓
Kṛṣṇa (anukūlyeṇ)
↓
continuous.

When activities are constantly directed to Kṛṣṇa unfavourably, as in the case of Kāmsa or Śiśupāla, it is not called *bhakti*.

Only favourable actions are called *bhakti*.

The word *bhakti* comes from the root *bhaj*

In the *Garuḍa Purāna* this is described:

bhaja ity eṣa vai dhātuḥ
sevāyām parikīrtitaḥ
tasmāt sevā budhaiḥ proktā
bhakti-śabdena bhūyasī

The root bhaj (bhaja ity eṣa vai dhātuḥ) refers to service (sevāyām parikīrtitaḥ). Therefore (tasmāt), the intelligent say (budhaiḥ proktā) that the word bhakti (bhakti-śabdena) indicates service (sevā bhūyasī).

→ Kṛṣṇa → चतुर्विधः

According to this verse, *bhakti* means service to Kṛṣṇa.

Thus service is the main characteristic of *bhakti*.

The *jīva* and Kṛṣṇa are eternally related as the servant and served.

The object of *bhakti* is Bhagavān, not Brahman or Paramātmā

Kṛṣṇānuśīlanam means pure *bhakti* to Bhagavān Kṛṣṇa, who is the final shelter of all forms of God.