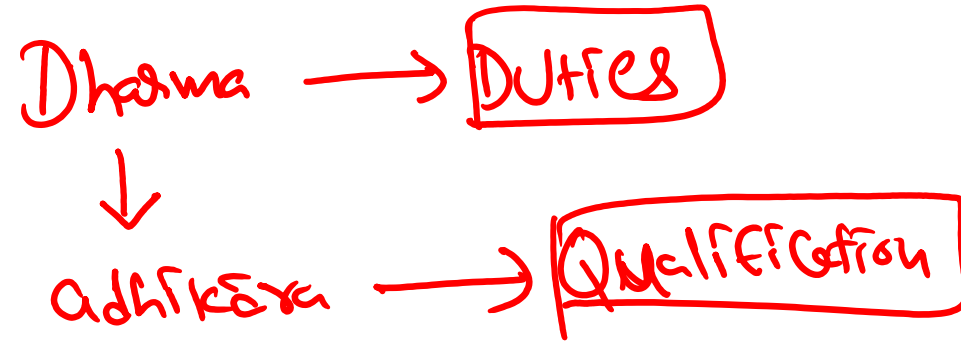


Bhakti Tattva Viveka



Analysis of the Nature of
Bhakti

Chapter One

Analysis of Pure Bhakti

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.

Bhakti is performed for Kṛṣṇa or other forms related to him such as
Nārāyaṇa.

If one performs full service to the form of Kṛṣṇa, it is superior to
service to other forms.

This will be fully shown when discussing the object of bhakti.

But now, it should be understood that bhakti is for Bhagavān alone.

The absolute is of three types: Brahman, Paramātmā and Bhagavān.

Though the absolute is one indivisible entity, the one entity appears as three according to the qualification of the jīva perceiving it.

Those who make effort to see the absolute by jñāna perceive only Brahman.

They think of the absolute as the opposite of the material world made of guṇas and make an effort to escape from maya.

They become absorbed in the invisible, inconceivable Brahman which is without form, without object, without change--the opposite of *māyā* and its qualities.

What is the proof of this substance without material qualities?

Logicians quote *śruti* statements propounding a *nirguṇa* Brahman.

There are many *śrutis* which state that the absolute has no eyes or ears, and is beyond words and mind.

However a statement in Kavikarṇapūra's Caitanya-candroya complete defeats such ideas:

yā yā śrutir jalpati nirviśeṣam
sā sā abhidhatte sa-viśeṣam eva
vicāra-yoge sati hanta tāsām
prāyo baliyaḥ sa-viśeṣam eva

Those śrutis (yā yā śrutir) which seem to propound the impersonal (jalpati nirviśeṣam) actually state (sā sā abhidhatte) that the absolute has qualities (sa-viśeṣam eva). Considering the meaning carefully (vicāra-yoge), the Lord with qualities (sa-viśeṣam eva) becomes emphatically proved (prāyah baliyaḥ sati) by these statements (tāsām).

For instance, the śrutis say that the absolute does not have hands, feet or ears but does everything, goes everywhere and hears everything.

The conclusion is that the absolute does not have material hands, feet and ears like the conditioned jīva but instead has an eternal form which is purely spiritual, beyond the twenty-four material elements.

Ultimately, by following the path of impersonal jñāna one can only realize the impersonal Brahman.

The subtle point is that this impersonal *jñāna* is a material conclusion based on thinking that we are something other than the material universe.

It takes shelter of matter.

It is a material conclusion.

By coming to a conclusion opposite to matter, it produces an absolute which is (supposed to be) opposite to matter.

But this logic cannot produce the proper conclusion about the highest spiritual object.

Jīva Gosvāmī has described the object of realization of the *ādhyātmika-jñānī*.

prathamataḥ śrotṛṇām hi vivekas tāvān eva yāvataḥ jaḍātirikta-cin-
mātram vastūpasthitam bhavati | tasmimś cin-mātre'pi vastuni ye
viśeṣāḥ svarūpa-bhūta-śakti-siddhā bhagavattādi-rūpā vartante tāms
tu te vivektum na kṣamante, yathā divā-rajani-khaṇḍini jyotiṣi jyotir-
mātratve'pi ye maṇḍalāntar-bahiś ca divya-vimānādi-paraspara-
prthag-bhūta-raśmi-paramānu-rūpā viśeṣās tāms carma-cakṣuṣo
vivektum na kṣamante tadvat | pūrvavac ca yadi mahat-krpā-
viśesana-divya-dṛṣṭitā bhavati tadā viśeṣopalabdhiś ca bhavet | na
cen nirviśesa-cin-mātra-brahmānubhavana tal-līnam eva bhavati |

tad evam jñāna-muktim idam eva svābhāvo'dhyātmanam ucyate ity
anena śrī-gītāsūktam | svasya śuddhasyātmano bhāvo bhāvanā
ātmany adhikṛtya vartamānatvād adhyātma-śabdenocyata ity arthaḥ |

Bhakti Sandarbha 214-215

First the listeners understood that the supreme spiritual object was beyond matter.

↓ When the devotional sukṛti was very minimal.



But they were not able to discern that qualities and form of the Lord arising from the Lord's svarūpa –śakti existed in that spiritual object just as persons with the material eye cannot discern the internal and external details of the heavenly chariot of the sun god and the rays and light particles in the sun, which they merely perceive as light.

If one possesses spiritual vision to see the details by the mercy of a devotee, one can then realize the details in the Lord.

If not, a person will simply merge into Brahman on realizing that it is consciousness without qualities.

In Gītā 8.3, this liberation by jñāna is described in the phrase svabhāvo'dhyātmanam ucyate: the word adhyātma means conception (bhāvaḥ) of the pure ātmā (sva) since adhyātma means “related to the ātma.”

The meaning of Jīva Gosvāmī's statement is that by negating matter, what is impermanent or false, one conceives of a spiritual substance beyond matter, but one cannot perceive spiritual qualities in that substance.

If at that time one attains a Vaiṣṇava guru who knows about the absolute endowed with qualities, then one is saved from the fault of merging in Brahman.

Those who cultivate the absolute exclusively by yoga end up with realization of Paramātmā who pervades the universe.

They cannot attain realization of Bhagavān. Paramātmā, Viṣṇu with qualities, described in the scriptures, is the goal of the yogīs.

There is a little *bhakti* in this process, but it is not pure *bhakti*.

One should not expect that these practitioners will end up following the path of Bhagavān, based on the idea that all dharmas in the world are types of yoga searching for Paramātmā.

Since all the steps in this yoga are filled with obstacles to bhakti and finally with meditation of the self as God, it is highly possible that the person ends up in the trap of jñāna.

→ १५, १५ & १५

That person does not attain realization of the eternal form of the Lord or his spiritual qualities.

The form they imagine during meditation is the universal form or the Hiraṇyagarbha form in the heart.

These forms are not eternal.

This is called their realization of Paramātmā.

Though this path is superior to *jñāna*, it is not a perfect path.

Aṣṭāṅga-yoga, *haṭha-yoga* and *karma-yoga* are included in it.

Rāja-yoga or ādhyātma-yoga, though situated on this path, is often included in jñāna.

The conclusion is that a vision of Paramātmā is not pure bhakti.

In *Bhakti Sandarbha* it is stated antaryāmitvamaya-māyā-śakti-pracura
citśakty-amśa-viśiṣṭam paramātmā: Paramātmā is endowed ^{with} the
pervasive aspect of the Lord with a portion of the citśakti but is also
heavily endowed with the māyā-śakti.

After creating the universe Bhagavān enters the universe as the controller of māyā-śakti and the controller of the universe in the form of all-pervading Viṣṇu.

This form by its nature is inferior to the eternal form of Bhagavān.

The form perceived by following *bhakti* is called Bhagavān.

Bhagavān is described as follows in *Bhakti Sandarbha*.

Paripūrṇa-sarva-śakti-viśiṣṭam bhagavān: Bhagavān is endowed with all śaktis completely.

When creation takes place he enters as his expansion Paramātmā into the universe and into the jīvas as Garbodakaśāyī and Kṣīrodakaśāyī.

And he makes an appearance as Brahman, without qualities, opposite to the material world.

Therefore Bhagavān is the original principle and the perfect entity.

His form is spiritual consciousness.

It is filled with bliss.

His śakti is inconceivable, not subject to the functions of the jīva's knowledge.

By the various powers of his inconceivable śakti, all the universe and the jīvas within it operate.

When the jīvas arising from the jīva-śakti accepts his nature of obedience to the Lord they become successful.

This obedient nature (ānugatya-dharma) is called bhakti.

Bhakti allows the jīva to see with spiritual eyes the incomparable beauty of the Lord.

Jñāna and yoga cannot touch the beauty of the Lord.

If one applies jñāna to the entity Bhagavān, that entity becomes devoid of name, form, qualities and activities.

It becomes an entity of negation.

If one applies yoga to Bhagavān, that supreme entity becomes quickly hidden in the material universe and becomes perceived as Paramātmā.

Bhakti is a very pure entity.

Bhakti never allows Bhagavān to be destroyed.

If that destruction is sometimes seen, bhakti cannot tolerate it.

Bhagavān is realized as mādhurya or aiśvarya but mādhurya realization is superior