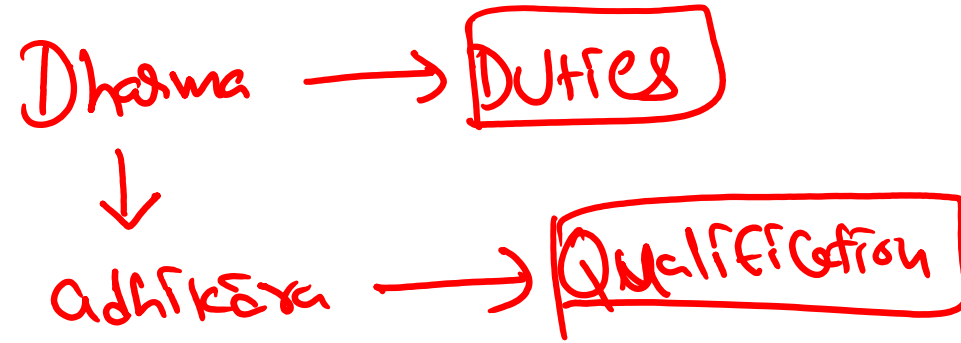


# Bhakti Tattva Viveka



Analysis of the Nature of  
Bhakti

# Chapter One

## *Analysis of Pure Bhakti*

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

Of the three manifestations of the Lord, the manifestation of Bhagavān is the goal of bhakti but there is difference in the manifestations of Bhagavān.

The manifestation of the Lord in the place revealing full power of the svarūpa-śakti is Nārāyaṇa, the Lord of the spiritual realm.

The manifestation of the Lord in the place revealing full sweetness of the svarūpa-śakti is Kṛṣṇa.

Though Kṛṣṇa is also full of all powers, by the influence of the sweetness, this is curtailed in Kṛṣṇa.

There is no equivalent example in the material world. ✕

In the material world, power predominates over sweetness.

In the spiritual world, it is the opposite.

In the spiritual world sweetness is superior and stronger.

O intimate devotees!

You can understand this truth by once taking into your hearts the sweetness after meditating on the power of the Lord.

Just as the sunlight eclipses the light of the moon in the material world, when the taste of sweetness arises in the heart, the taste of the Lord's power no longer gives pleasure.

For this reason Rūpa Gosvāmī says:

siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoh  
rasenotkrṣyate kṛṣṇa-rūpam  
eṣā rasa-sthitiḥ

Ⓚ In Dvēyake  
↑  
Mukūte

→ Nṛatā

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoh), Kṛṣṇa's form is shown to be superior because of His rasas (rasena utkrṣyate kṛṣṇa-rūpam), which are endowed with the highest type of prema (implied). The very nature of His rasas shows Kṛṣṇa's form to be superior (eṣā rasa-sthitiḥ). BRS 1.2.59

These truths will gradually become clear.

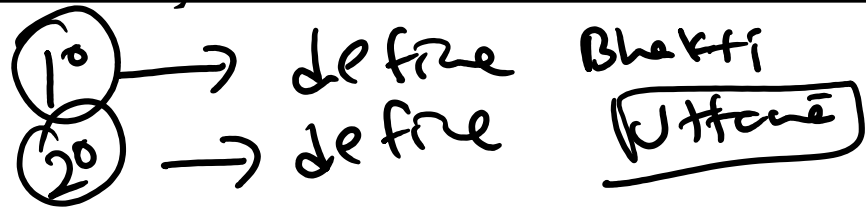
Here, what needs to be understood is that bhakti's chief characteristic is favourable cultivation of service to Kṛṣṇa.

↓ अनुपलब्धेन [P] प्रवृत्तत्वेन.

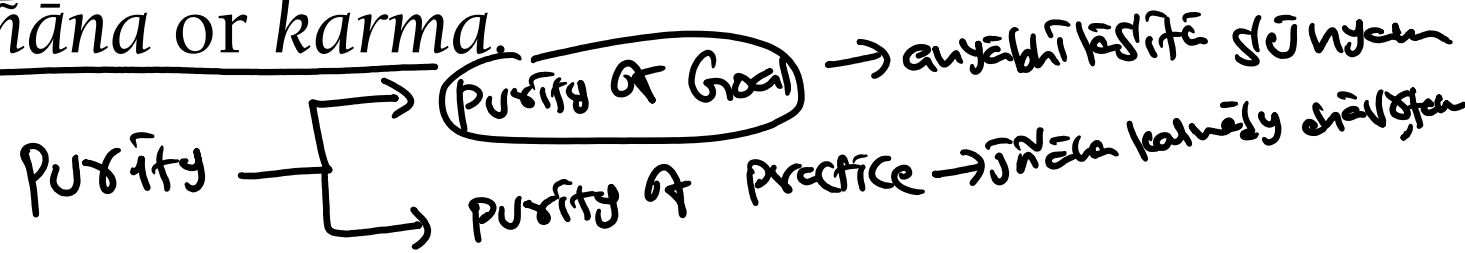
What was stated in the verse has been proved here.



## The secondary characteristics of bhakti: absence of other desires



The two secondary features of pure bhakti are absence of other desires and lack of obstruction from jñāna or karma.



In explaining the meaning of the verse *visṇu-bhakti pravakṣyāmi yayā sarvam evāpyate* (Garuḍa Purāṇa) the secondary characteristics of bhakti are discussed.

The verse means “By the bhakti which I will explain, the jīva will attain all things.”

Desire for attaining things is called *abhilāsitā*.

anya abhilāsitā sūhyat

But “not desiring other things” does not mean that one should give up desiring advancement in one’s *bhakti*.

The desire to attain *bhāva* through *sādhana-bhakti* is excellent.

Goals

However other desires are to be rejected.

“Other desires” consists of desire for material pleasure and desire for liberation.

Concerning this Rūpa Gosvāmī has said:

bhukti-mukti-spr̥hā yāvat  
piśācī hr̥di vartate  
tāvad bhakti-sukhasyātra  
katham abhyudayo bhavet

How can the happiness of bhakti (katham tāvad bhakti-sukhasya) arise in  
the heart (hr̥di abhyudayo bhavet) when the witch of desire for enjoyment  
and liberation (bhukti-mukti-spr̥hā piśācī yāvat) remains there (atra  
vartate)? BRS 1.2.22

Material enjoyment includes enjoyment through body or mind.

Good health in this life, good food, strength, wealth, house, wife, victory, offspring, fame, position and high status are included in material enjoyment.

Attaining birth as a *brāhmaṇa* or king, attaining Svarga or Brahmaloaka in the next life are also material enjoyment.

The eighteen siddhis acquired through astāṅga-yoga and desire for the eight types of wealth (Perhaps this is a reference to aṣṭa-nidhi: padma, mahāpadma, makara, kacchapa, mukunda, nīla, nanda and śaṅkha) are also included in material enjoyment.

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Impelled by a thirst for enjoyment, the human falls under the control of lust and the six forces (lust, anger, greed, joy, pride and intoxication).

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The heart becomes occupied by envy.

When one attains the practice of pure *bhakti*, one must reject completely the desire for material enjoyment.

It is not that the *jīva* should go to the forest to renounce enjoyment.

Can one give up desire simply by going to the forest or taking *sannyāsa*?

If one remains situated in the world and makes effort to perform *bhakti* while renouncing eagerness for material enjoyment, the desire for enjoyment will be removed.