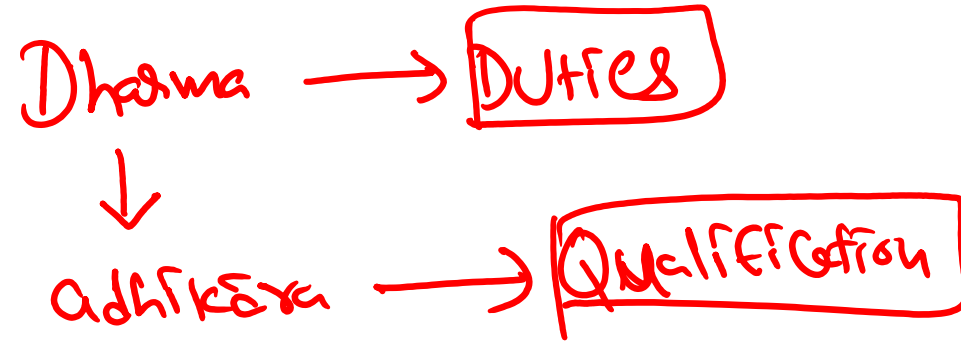


Bhakti Tattva Viveka



Analysis of the Nature of
Bhakti

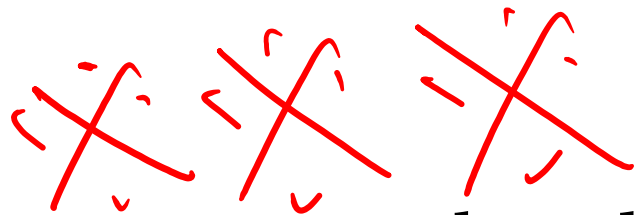
Chapter One

Analysis of Pure Bhakti

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.

Rūpa Gosvāmī has said:

rucim udvahatas tatra
janasya bhajane hareḥ |
viṣayeṣu garistho 'pi
rāgaḥ prāyo vilīyate ||

faith

If a person (tatra janasya) has a taste for worshipping the Lord (hareḥ bhajane rucim udvahatah), even if he has strong material attractions (viṣayeṣu garistho api), those attractions will be for the most part destroyed (prāyo vilīyate) during sādhana without resorting to vairāgya (rāgaḥ).

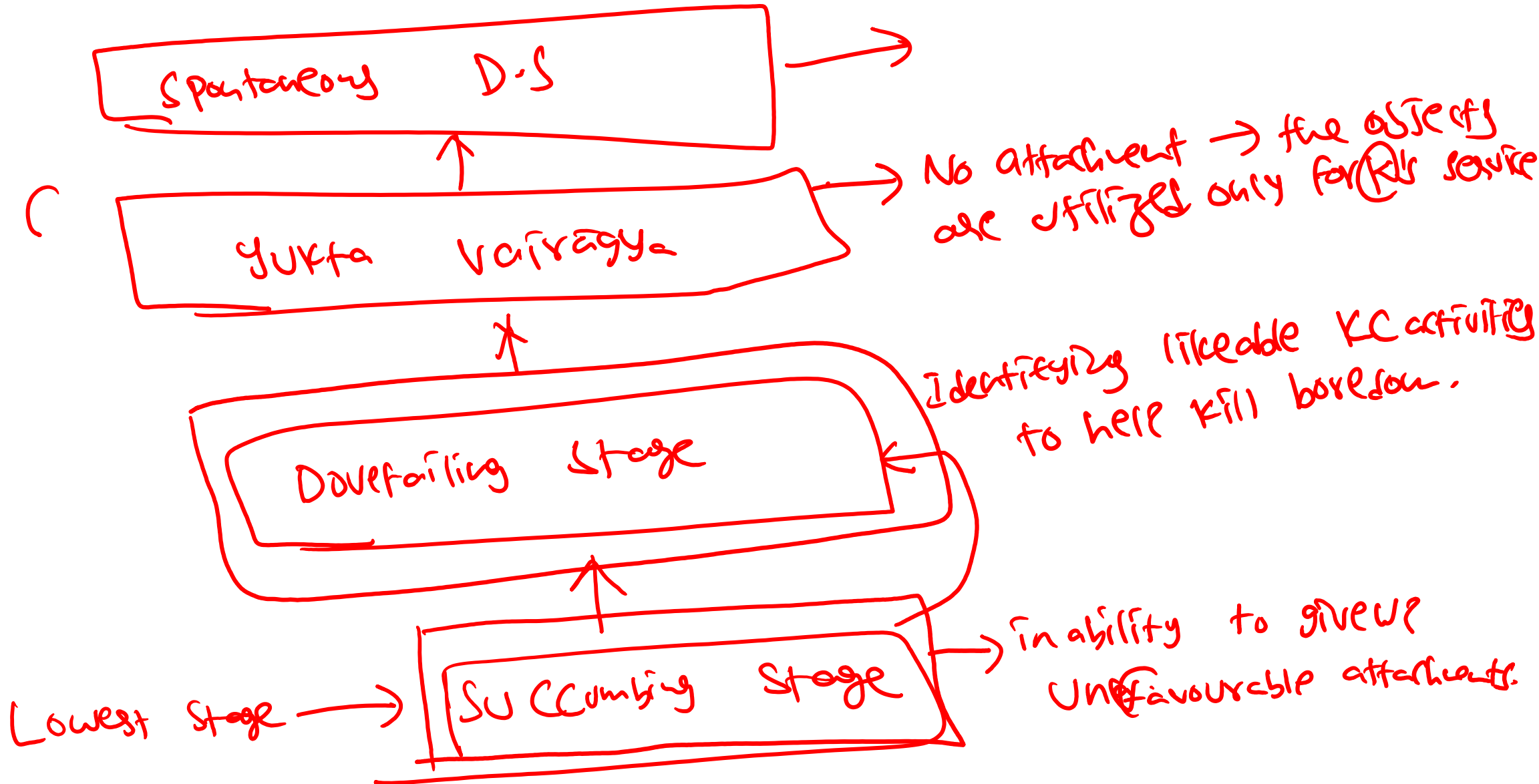
① + ② + ③ → Yukta vairāgya
 None of the ③ is there → sukumbing
 ① + ③ → Doves of fire

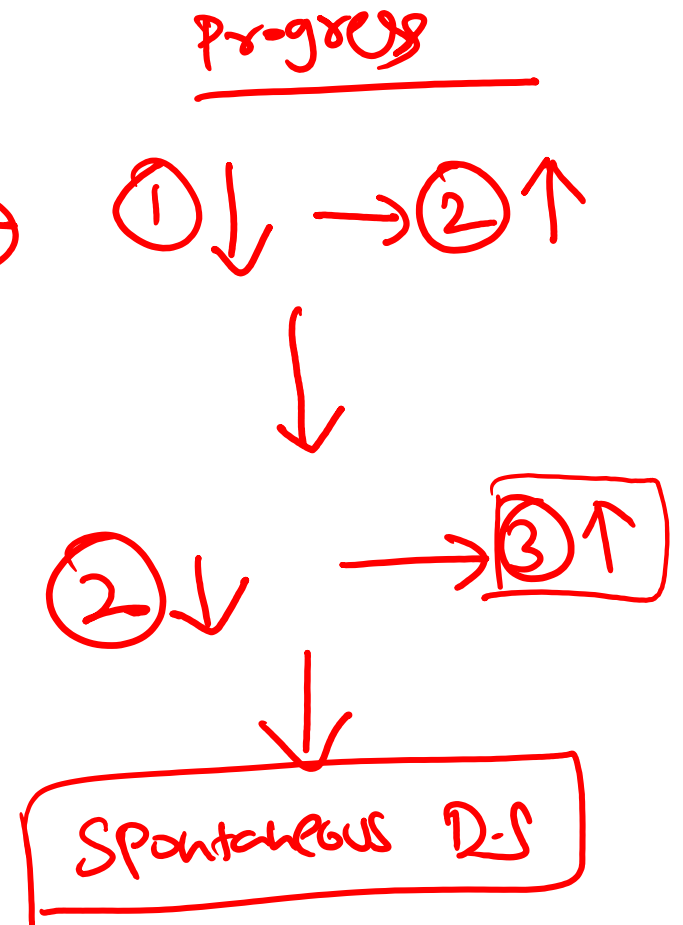
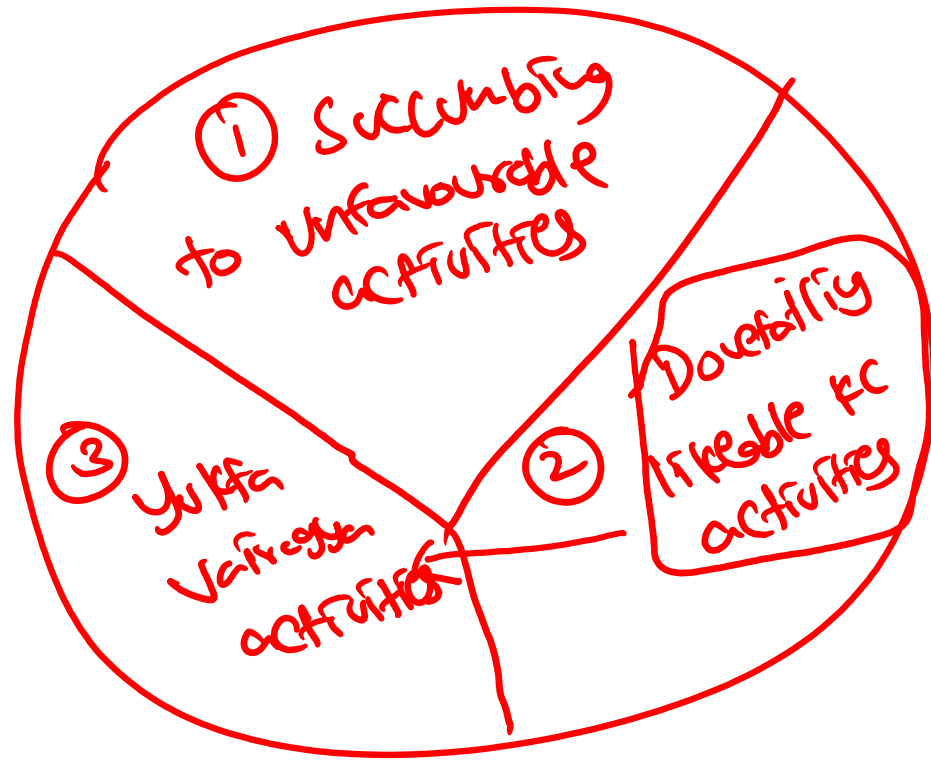
anāsaktasya viṣayān
yathārham upayun̄jataḥ |
nirbandhaḥ kṛṣṇa-sambandhe
(yuktaṁ vairāgyam) ucyate ||

① Object suitable for D.S
 ② Detached
 ③ Persistently used in Kṛ service

The vairāgya of that person who employs objects suitable for devotional development (yathā arham upayun̄jataḥ), while remaining detached from them (anāsaktasya viṣayān), is said to be suitable for bhakti (yuktaṁ vairāgyam ucyate). The objects should be persistently related to Kṛṣṇa (nirbandhaḥ kṛṣṇa-sambandhe).

Levels of Practicing P.D.S





prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate ||

Rejection (parityāgaḥ) of things related to the Lord (hari-sambandhi-vastunaḥ) by persons desiring liberation (mumukṣubhiḥ), who think that these things are simply material objects (prāpañcikatayā buddhyā), is called useless vairāgya (phalgu vairāgyam kathyate). BRS 1.2.254-6

For the embodied *jīva*, it is impossible to give up all sense objects.

(But while rejecting use for one's own enjoyment, one should mix them with love for the Lord.)

(Then the sense objects are no longer material.)

The material sense objects are form, taste, smell, touch and sound.

One sees all forms related to Kṛṣṇa, to the form of Kṛṣṇa.

One sees the gardens, rivers, house and roads, whatever is in this
material world related to Kṛṣṇa.

One tastes Kṛṣṇa prasāda in food.

One smells fragrances offered to Kṛṣṇa.

In touching objects, one relates the objects to Kṛṣṇa.

One hears talks about Kṛṣṇa or his devotees.

By acting in this way, sense objects no longer create material consciousness.



The happiness of enjoyment easily dominates the heart, but when one takes support of the process of using all objects for Kṛṣṇa, desire for material enjoyment ceases and pure *bhakti* arises.

Just as it is necessary to remove desire for material enjoyment, it is necessary to remove the desire for liberation.