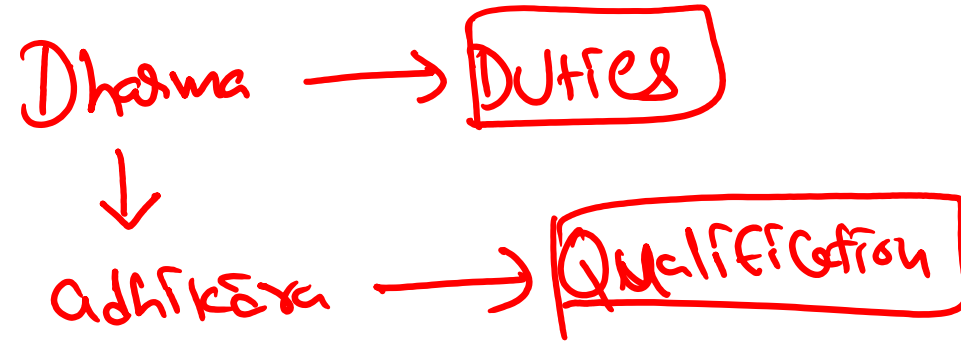


Bhakti Tattva Viveka



Analysis of the Nature of
Bhakti

Chapter One

Analysis of Pure Bhakti

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.

There is a fundamental point concerning liberation.

In scriptures there are five types of liberation.

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na grhṇanti
vinā mat-sevanam janāh

The devotees (janāh) do not accept (na grhṇanti) living on my planet (sālokya), having similar powers (sārṣṭi), staying close to me (sāmīpya), or having a similar form (sārūpya), what to speak of merging into me (ekatvam apy uta), when these things are offered (dīyamānam), unless it involves service to me (vinā mat-sevanam). SB 3.29.13

In *sālokyā* liberation one achieves the planet of the Lord.

In *sārṣṭi* one attains powers like the Lord.

In *sāmīpyā* liberation one achieves proximity to the Lord.

In *sārūpyā* one attains a four armed form like the Lord.

In *sāyujyā* the *jīva* becomes one with the Lord.

One can merge with the Lord's form or merge with Brahman.

Cultivation of *brahma-jñāna* according to *adhyātma* scriptures gives merging into Brahman and cultivating yoga properly produces merging into the Lord.

Both types of merging are rejected as disgusting by the devotee.

Whatever *bhakti* is practiced by those who desire to merge in the end is actually cheating.

That bhakti is impermanent and filled with deceit.

Such persons cannot accept *bhakti* to be an eternal process.

They simply accept *bhakti* as a means of merging into Brahman.

In other words *bhakti* takes on a pitiful condition for those who desire merging.

Pure bhakti cannot arise in the hearts of those who accept merging in Brahma as the ultimate goal.


Rūpa Gosvāmī speaks of the varieties of liberation:

atra tyājyatayaivoktā
muktiḥ pañca-vidhāpi cet
sālokyādis tathāpy atra
bhaktyā nāvirudhyate

Though the five types of mukti (api cet muktiḥ pañca-vidhā) have been described (uktā) as worthy of rejection (atra tyājyata eva), sālokyā, sārṣṭi, sāmīpya and sārūpya (sālokyādis tathāpy atra) are not so contradictory to bhakti (bhaktyā na ati virudhyate).

sukhaiśvaryaottarā seyaṁ
prema-sevottarety api |
sālokyādir dvidhā tatra
nādyā sevā-juṣāṁ matā

There are two varieties of these four types of liberation (sālokyādir dvidhā): one, predominated by the desire for happiness and power (sukha-aiśvarya-uttarā), and the other, predominated by the desire for prema (prema-sevā-uttara ity). The first variety is not accepted (tatra na adyā matā) by those who are inclined to serve the Lord (sevā-juṣāṁ).

kintu premaika-mādhurya-
juṣa ekāntino harau |
naivāṅgīkurvate jātu
muktim pañca-vidhām api 

But the devotees solely attached to the Lord (kintu ekāntino harau) who relish the sweetness of prema (prema eka mādhurya juṣa) never accept (na eva aṅgīkurvate jātu) the five types of liberation at all (even prema-uttara) (muktim pañca-vidhām api). BRS 1.2.54-57

Thus, persons practicing pure bhakti do not desire any type of liberation.

Anyābhilasitā-śūnya (being devoid of other ^{goals} desires), one of the secondary features of pure bhakti, is achieved by considering these facts.

The other secondary characteristic: bhakti uncovered by karma and jñāna

Lack of obstruction from karma and jñāna is the other secondary characteristic of pure bhakti.