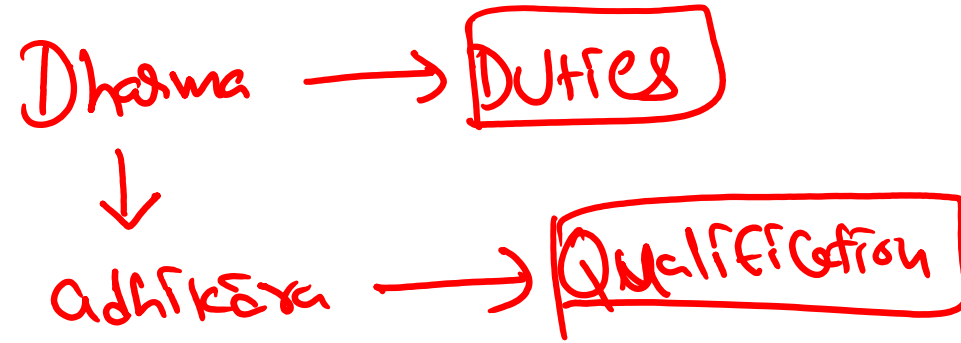


# Bhakti Tattva Viveka



Analysis of the Nature of  
Bhakti

# Chapter One

## *Analysis of Pure Bhakti*

Since the *jīva* has other desires in the material world, *anyābhilāṣitā-śūnya* also appears along with pure *bhakti*.

In the spiritual world this is not necessary.

Attaining the seed of *bhakti* in the form of faith

Fallen in the well of *saṁsāra*, the *jīva* is overcome by the sickness of forgetting Kṛṣṇa while performing various material actions.

Burning with the poison of this sickness, when the *jīva* develops the desire to get free from the well of *saṁsāra*, he begins to think.

“Ah! I am most unfortunate.

I have fallen in the formidable ocean of *saṁsāra* and am moving this way and that way on the waves of insurmountable desire.

Sometimes I am attacked by the crocodiles of lust and anger and almost die.

I cannot see any hope.

What shall I do?

I have no friend. I have no means of protection.

I do not know what to do to gain deliverance from this condition.

Oh! I am most unfortunate!” In this way the *jīva* is unfortunate.

At that moment the moon of Kṛṣṇa mercifully throws an incomplete condition called faith as a seed of the creeper of *bhakti* into the heart of that *jīva*.

By nourishing that seed with *sādhana*, gradually the creeper grows.

When the *jīva* finally attains good fortune, the fruit of the *bhakti* creeper appears.

How does one receive  
the Seed of  
Devotion?

## Three important aspects of Bhakti's Descent

1. ✓ Ahaitukī
2. ✓ Yādṛcchayā
3. ✓ Some People receive it and Some People Don't.



# 1. *Ahaitukī*

## Ahaitukī

|| 1.2.6 ||

sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje  
ahaituky apratihātā  
yayātmā suprasīdati

The supreme dharma for all human beings (sādhana bhakti) (**sa vai puṁsām paro dharmo**) is that by which prema-bhakti to the Lord arises (**yato bhaktir adhokṣaje**), which is not caused by anything other than itself (**ahaituky**), cannot be obstructed (**apratihātā**), and which satisfies the mind completely (**yayātmā suprasīdati**).

## Ahaitukī

|| 1.7.10 ||

sūta uvāca

ātmārāmāś ca munayo  
nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ

Sūta said: Some sages who are ātmārāmas (**ātmārāmāś ca munayo**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**hariḥ urukrame**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo**).

## Ahaitukī

॥ 3.29.11-12 ॥

mad-guṇa-śruti-mātreṇa  
mayi sarva-guhāśaye  
mano-gatir avicchinnā  
yathā gaṅgāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya  
nirguṇasya hy udāhṛtam  
ahaituky avyavahitā  
yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih avicchinnā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**).

## Ahaitukī

|| CC Antya 20.29 ||

na dhanam na janam na sundarīm  
kavitām vā jagad-īśa kāmaye  
mama janmani janmaniśvare  
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord (**jagad-īśa**)! I have no desire (**na kāmaye**) to accumulate wealth (**dhanam**), nor have I any desire to enjoy beautiful women, nor do I want any number of followers (**na janam na sundarīm kavitām vā**). I only want Your causeless devotional service (**bhavatād bhaktir ahaitukī tvayi**) in my life (**mama**), birth after birth (**janmani janmani**)."

## Ahaitukī

|| 5.18.9 ||

svasty astu viśvasya khalah prasīdatām  
dhyāyantu bhūtāni śivam mitho dhiyā  
manaś ca bhadram bhajatād adhokṣaje  
āveśyatām no matir apy ahaitukī

Let there be auspiciousness for the universe (**svasty astu viśvasya**). May the wicked be pleased, not angry (**khalah prasīdatām**)! May all beings together (**bhūtāni mithah**) meditate by their intelligence (**dhiyā dhyāyantu**) on cooperation (**śivam**)! May the mind become free of attachment (**manah ca bhajatād bhadram**)! May our minds (**nah matih**) without motivation (**ahaitukī**) be absorbed in the Supreme Lord (**āveśyatām adhokṣaje**)!

## Meanings of the Word Ahaitukī

1. Causeless
2. Self-Causative

## 2. Yadṛcchayā



## Yadṛcchayā

|| 11.20.11 ||

asmīḥ loke vartamānaḥ  
sva-dharma-stho 'naghaḥ śuciḥ  
jñānam viśuddham āpnoti  
mad-bhaktim vā yadṛcchayā

One who is situated in his prescribed duty (**sva-dharma-sthah**), free from sinful activities and cleansed of material contamination (**anaghaḥ śuciḥ**), in this very life (**asmīḥ loke vartamānaḥ**) obtains transcendental knowledge (**jñānam viśuddham āpnoti**) or, by fortune, bhakti to me (**mad-bhaktim vā yadṛcchayā**).

## Yadṛcchayā

|| 8.24.46 ||

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas  
tan-mūla-saṁsāra-pariśramāturāḥ  
yadṛcchayopasṛtā yam āpnuyur  
vimuktido naḥ paramo gurur bhavān

The King said: Those who have lost their self-knowledge (**upahata ātma-saṁvidah**) because of ignorance without beginning (**anādy-avidyā**), and who because of this ignorance (**tad-mūla**) are suffering from fatigue in the material world (**saṁsāra-pariśrama āturāḥ**), after obtaining the mercy of devotee (**yadṛcchayā upasṛtā**), attain you (**yam āpnuyuh**), who give special liberation (**vimuktidah**) and who are the supreme guru who cuts the knot in the heart (**naḥ paramo gurur bhavān**).

## Yadṛcchayā

|| 10.3.27 ||

martyo mṛtyu-vyāla-bhītaḥ palāyan  
lokān sarvān nirbhayaṁ nādhyagacchat  
tvat pādābjaṁ prāpya yadṛcchayādya  
susthaḥ śete mṛtyur asmād apaiti

No one in this material world has become free from the four principles birth, death, old age and disease (**mṛtyu-vyāla-bhītaḥ martyah nirbhayaṁ nādhyagacchat**), even by fleeing to various planets (**lokān sarvān palāyan**). But now that You have appeared, My Lord, death is fleeing in fear of You (**mṛtyur asmād apaiti**), and the living entities, having obtained shelter at Your lotus feet by Your mercy (**tvat pādābjaṁ prāpya adya yadṛcchayā**), are sleeping in full mental peace (**susthaḥ śete**).

By the devotion attained by great mercy (yadṛcchaya), one attains your lotus feet which are abjam or Dhanvatari, Lord of medicine.

## Yadṛcchayā

|| 11.20.8 ||

yadṛcchayā mat-kathādau  
jāta-śraddhas tu yaḥ pumān  
na nirviṇṇo nāti-sakto  
bhakti-yogo 'sya siddhi-daḥ

If by unexpected association with devotees (**yadṛcchayā**) one develops faith in my topics (**mat-kathādau jāta-śraddhas tu yaḥ pumān**), that person (**asya**), being neither very disgusted with nor attached to material life (**na nirviṇṇo nāti-sakto**), is qualified for bhakti and will achieve perfection (**bhakti-yogah siddhi-daḥ**).

# Meanings of the Word Yadṛcchayā

## 1. By Luck or Chance

- a. Luck generated by Piety
- b. Causeless Luck

## 2. By Independent Will

- a. By Kṛṣṇa's Independent Will
- b. By the Devotee's Independent Will
- c. By the Receiving Jiva's Independent Will

# Option-1

One Receives Bhakti  
by Luck generated  
by Piety

## Option-1: One Receives Bhakti by Luck generated by Piety

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

## Option-1: One Receives Bhakti by Luck generated by Piety

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ |  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their prārabdha-karmas (**śudhyanti**).



## Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.30 ||

**api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ**

Even if (**api cet**) the most sinful person (**su-durācāro**) worships Me (**bhajate mām**) with no other desire than to please Me (**ananya-bhāk**), I consider that person to be My devotee (**sādhur eva sa mantavyaḥ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḥ**).

## Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.31 ||

kṣipram bhavati dharmātmā  
śāśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

## Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.32 ||

mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim

Even those born in sinful situations (**ye pāpa-yonayaḥ syuḥ api**), such as women, vaiśyas and śūdas, and even the outcastes (**striyo vaiśyās tathā śūdrāḥ**), if they surrender to Me (**mām hi vyapāśritya**), attain Me, the supreme goal (**te api yānti parām gatim**).

# Option-2

One Receives Bhakti  
by Causeless Luck

## Option-2: One Receives Bhakti by Causeless Luck

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

## Option-2: One Receives Bhakti by Causeless Luck

|| 18.68 ||

ya idaṁ paramaṁ guhyaṁ  
mad-bhakteṣv abhidhāsyati  
bhaktiṁ mayi parāṁ kṛtvā  
mām evaiṣyaty asaṁśayaḥ

One who teaches this supreme secret (**ya idaṁ paramaṁ guhyaṁ abhidhāsyati**) to My devotees (**mad-bhakteṣu**), attains the highest bhakti (**mayi parāṁ bhaktiṁ kṛtvā**), and finally attains Me without doubt (**mām evaiṣyaty asaṁśayaḥ**).

## Option-2: One Receives Bhakti by Causeless Luck

|| 18.69 ||

na ca tasmān manuṣyeṣu  
kaścin me priya-kṛttamaḥ  
bhavitā na ca me tasmād  
anyaḥ priyataro bhuvi

Among men (**manuṣyeṣu**), there is no one who has satisfied Me as much (**na ca me tasmān kaścin me priya-kṛttamaḥ**) and never will there be in the future (**bhavitā na ca me**). There has never been one dearer to Me than he in this world, and there will never be in the future (**anyaḥ priyataro bhuvi**).

## Option-2: One Receives Bhakti by Causeless Luck

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam  
kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad ātataṁ  
bhūvi gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitaṁ**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhūvi gṛṇanti ye bhūri-dā janāḥ**).



Option-3

By Krsna's  
Independent Will

## Option-3: One Receives Bhakti by Krsna's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion
2. Evaluation of the Ahaituki criterion

## Option-3: One Receives Bhakti by Krsna's Independent Will

|| 9.29 ||

samo 'haṁ sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham

I am equal to all living beings (**samo 'haṁ sarva-bhūteṣu**). I do not hate anyone nor do I favor anyone (**na me dveṣyo 'sti na priyaḥ**). But those who worship Me with devotion (**ye bhajanti tu mām bhaktyā**), are in Me, and I am in them (**mayi te teṣu cāpy aham**).

# Option-4

By the Devotee's  
Independent Will

## Option-4: One Receives Bhakti by the Devotee's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion

**Why someone gets Bhakti  
While others don't?**

**Due to the Devotee's  
Independent Will**

**Is the Devotee Partial then?**

## Option-4: One Receives Bhakti by the Devotee's Independent Will

### 2. Evaluation of the Ahaituki criterion

- a) Causless ✗
- b) Self-Causative

## Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's will to preach is born out of his Compassion

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam  
kavibhir īḍitam kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad ātataṁ  
bhuvī gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitam**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhuvī gṛṇanti ye bhūri-dā janāḥ**).



## Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| 5.18.12 ||

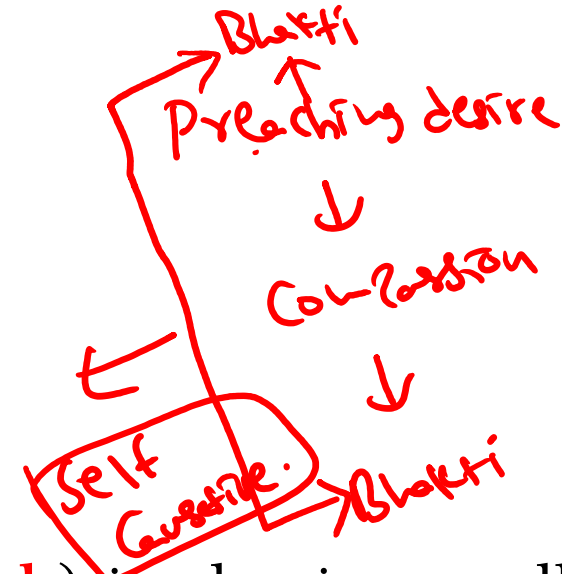
yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**).

## Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| Padma Purana ||  
yenārcito haris tena  
tarpitāni jaganty api |  
rajyanti jantavas tatra  
jagamāḥ sthāvarā api ||



He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jagamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**).

Therefore, the statement that one receives Bhakti by the Devotee's Independent Will is not incongruent to the Ahaituki and yadrcchaya nature of Bhakti

**But, Is the Devotee acting independent of the will of the Lord?**

If yes, then is he a devotee?

**If no, then the Lord is partial. Isn't He?**

## The First Shower of nectar

### V- The Supreme Lord Is Subservient to His Pure Devotee

#### Verse – 7

- But one should not conclude that since the devotee is dependent on the will of Lord, the devotee cannot initiate the bestowal of mercy.
- For the Lord willingly becomes subservient to His devotee, and gives preeminence to the devotee's position by granting him the power to bestow the Lord's mercy (svakrpa-sakti).
- Though as Paramatma He simply oversees the affairs of the jiva's external senses, which are the reward of his past activities, the Lord personally shows special mercy to His devotees by giving them His own independent power to bestow mercy to others.

## The First Shower of nectar

- As Krsna says in the Bhagavad-gita, only by His bestowal of mercy can one attain His eternal spiritual realm.
- This mercy is manifested in the Lord's bestowal of His own kṛpa-sakti to his devotee, who then gives it to the fallen souls, as previously explained.

Is the Devotee distributing  
Bhakti?

If yes, then what does it mean  
to distribute Bhakti?

If not, then what is he  
distributing?

# Qualification for Taking up to Vaidhi Sadhana Bhakti

yaḥ kenāpy atibhāgyena  
jāta-śraddho 'sya sevane  
nātisakto na vairāgya-  
bhāg asyām adhikāry asau

The person (**yaḥ**) who has developed faith (**jāta-śraddhaḥ**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

## Stages of Progression of Bhakti

1. ✓ satām kṛpā – Mercy of devotees →
2. mahat-sevā – Service to devotees →
3. **Sraddhā – Faith** → ACCUMULATION of favourable impressions → Faith →
  - BOOKS (Bhakti)
  - PARENTER
  - PROCESS
  - VIRTUES.
4. guru-pādasrayaḥ – Surrender to Guru
5. bhajaneṣu spṛhā – Desire for performing Bhakti
6. Bhaktih – Bhajana Kriya
7. anarthāpagamaḥ - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness



## Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune  
dāsyās tu kasyāścana veda-vādinām  
nirūpito bālaka eva yoginām  
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (**aham purā atīta-bhave**), I was born as the son of a maidservant (**kasyāścana dāsyāh tu abhavam**) engaged by some persons studying the Vedas (**veda-vādinām nirūpitah**). Though a child (**bālaka eva**), I was also engaged in serving them (**yoginām śuśrūṣaṇe**) during the monsoon season when they decided to stay in one place (**prāvṛṣi nirvivikṣatām**).

**Verse Summary:** In a previous birth, being the son of a maid servant, I was engaged in the service of some bhakti-vedantas during the rainy season.

## Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake  
dānte 'dhṛta-kṛīḍanake 'nuvartini  
cakruḥ kṛpām yadyapi tulya-darśanāḥ  
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (**yadyapi munayah tulya-darśanāḥ**), they showed mercy to me (**te mayy kṛpām cakruḥ**), by which I, though a boy (**apeta akhila-cāpale arbhake**), developed sense control (**dānte**), gave up child's play and all agitation (**adhṛta-kṛīḍanake**), became obedient (**anuvartini**), served attentively (**śuśrūṣamāṇe**), and spoke little (**alpa-bhāṣiṇi**).

**Verse Summary:** Though the sages saw everything equally, they showed mercy to me, by which I developed all good qualities.

# Option-5

What about the will  
of the Receiving  
Jiva? Does it play a  
role at all?