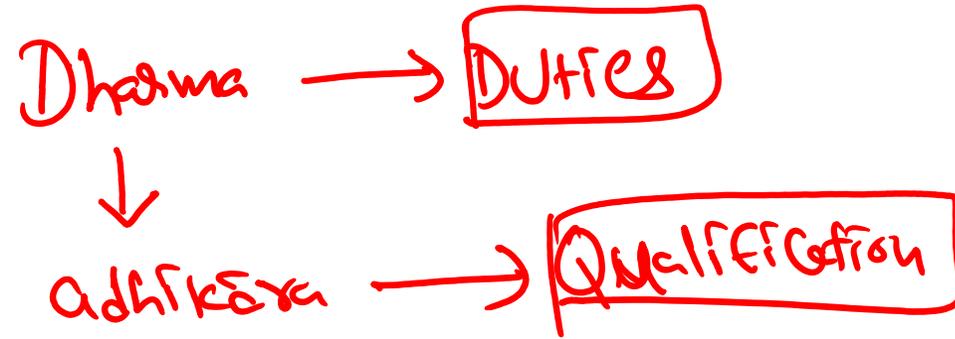


Bhakti Tattva Viveka



Analysis of the Nature of
Bhakti

Chapter One

Analysis of Pure Bhakti

Danger before the stage of *Nisthā*

The gradual stages of nourishment of the seed of faith will be shown
but now it should be understood that from the time that the seed of
faith is attained--from that day--*Bhakti-devī* appears in the heart of that
jīva.

Bhakti in the form of faith is like a young maiden.

When she comes to reside in the heart, it is necessary to protect her
condition with great care.

Just as one continually protects a young girl in the house from heat, cold, insects, hunger and thirst, the *jīva* must protect newly born faith from all sorts of disturbances.

Faith cannot develop into the highest *bhakti* in association with disturbing elements like *jñāna*, *karma*, *yoga*, material attachment, and dry renunciation.

Mixed with such *anarthas*, faith takes on a different form and gradually *Śraddhā-devī* transforms, not into *bhakti*, but into *anartha*.

As long as śraddhā (faith) does not develop into niṣṭhā (steadiness) by being devoid of anarthas and being nourished with medicine and food in the form of proper worship while being served by the nurse of sādhu-saṅga, misfortunes will not be destroyed.

When niṣṭhā appears anarthas cannot easily defeat the jīva.

If one does not carefully nourish Śraddhā-devī, she will be afflicted by the insects, mosquitoes and sickness in the form of jñāna, vairāgya, ādhyātmika philosophy and Sāṅkhya.

Bhakti is the seed of *jñāna* and *vairāgya*, not their result

In the conditioned state, knowledge and renunciation are unavoidable for the *jīva*.

But when the knowledge becomes contrary to *bhakti*, it destroys *bhakti*.

Thus by the word *jñāna*, Jīva Gosvāmī means knowledge of impersonal Brahman,

One must completely reject impersonal *jñāna* and knowledge gained from the material senses.

On the other hand, knowledge related to the Lord assists the actions of *bhakti*.

It should be understood that when knowledge appears first and proposes to produce *bhakti* it is faulty but when knowledge arises through cultivation of faith, and defines the natures of *jīva*, *māyā* and the Lord, that knowledge helps *bhakti* and is called “causeless knowledge.”

Sūta says in *Bhāgavatam*:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam

Bhakti (**bhakti-yogaḥ**) dedicated to Lord Kṛṣṇa (**vāsudeve bhagavati**),
endowed with special moods (**prayojitaḥ**), quickly produces (**janayaty**
āśu) detachment from material goals (**vairāgyam**) and knowledge of
the Lord (**ca yad jñānam**) devoid of the desire for liberation
(**ahaitukam**). SB 1.2.7