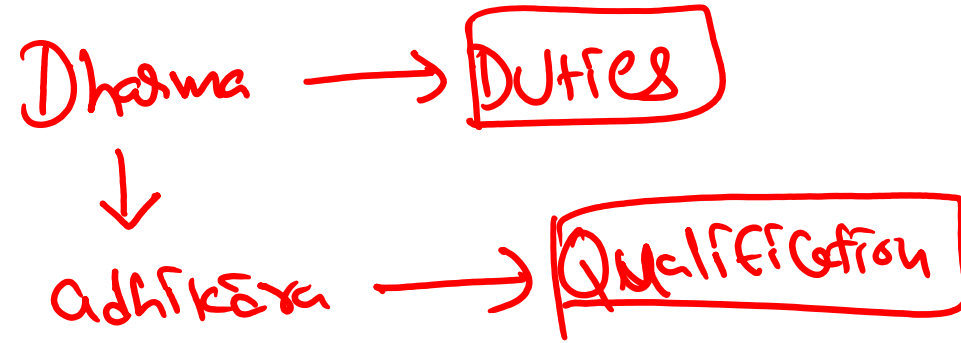


# Bhakti Tattva Viveka



Analysis of the Nature of  
Bhakti

# Chapter One

## *Analysis of Pure Bhakti*

The jīva should cultivate svarūpa-siddha-bhakti not āropa-siddha-bhakti or saṅga-siddha-bhakti

From the previous explanations it should be understood that if the bhakti is (not obstructed by jñāna and karma) and all elements are servants of bhakti, (service to Kṛṣṇa) with (favourable attitude) with no (other desires) is called (uttama-bhakti).

Bhakti is the blissful tendency of the jīva.

All other tendencies are material.

→ Kṛṣṇa ahu stīlaka  
→ jñāna - karādi alāyate  
→ āhukūyete

P-9'S

→ anyābhilāṣitā sīnyam

When karma takes assistance of bhakti that it is called āropa-siddha-bhakti (Offering material actions or scriptural karmas to the Lord is called āropa-siddha-bhakti (bhakti by superimposition on karma) according to Bhakti-sandarbha).

When jñāna takes assistance of bhakti sometimes that jñāna becomes saṅga-siddha-bhakti.

Those conditions can never become svarūpa-siddha-bhakti.

↑  
jñāna karmēdi anāvṛta bhakti

Svarūpa-siddha-bhakti is the very form of unmixed bliss, without any cheating.

Āropa-siddha-bhakti is deceitful, and appears with mixture.

O intimate devotees! You naturally have a taste for svarūpa-siddha-bhakti.

Do not develop a taste for āropa-siddha-bhakti or saṅga-siddha-bhakti, for they are by their nature not real *bhakti*.

Other persons call these forms *bhakti* but they are not *bhakti*.

They are *bhakti-ābhāsa*.

If by good fortune one develops faith in the *svarūpa* of *bhakti* through *bhakti-ābhāsa*, those forms can develop into real *bhakti*.

But it is not easy.

Since generally the *jīva* falls from pure *bhakti* by these processes, one is instructed constantly to take *svarūpa-siddha-bhakti* only.

↓  
①

↓  
②

↓  
③

Summary

O intimate devotees! In this work I have described the nature of pure  
*bhakti*.

Reviewing the statements of the previous *ācāryas*, with the intention of  
summarizing their thoughts, I have written this verse.

pūrṇa cid-ātmake kṛṣṇe jīvasyaṇu-cid-ātmanah  
upādhi-rahitā ceṣṭā bhaktiḥ svābhāvikī matā

Pure *bhakti* consists of (bhaktiḥ svābhāvikī matā) (favourable activities) devoid of *upādhis* (coverings) (upādhi-rahitā ceṣṭā), offered to Kṛṣṇa (kṛṣṇe), the complete conscious entity (pūrṇa cid-ātmake), by the *jīva* (jīvasya), who is a small particle of consciousness (aṇu-cid-ātmanah).

Kṛṣṇa is the great consciousness, always full of śakti, like the sun.

The *jīva* is a particle of consciousness, like a ray of the sun.



ज्ञाने

Natural action without upādhi by the minute consciousness to the complete consciousness is called bhakti.

Upādhi refers to other desires as well as jñāna, karma and other processes.

“Natural action” means favourable service.

# Chapter 2

## Analysis of Apparent *Bhakti*

yad bhaktyābhāsa-leśo 'pi dadāti phalam uttamam  
tam ānanda-nidhim kṛṣṇa-caitanyaṁ samupāsmāhe

I worship Kṛṣṇa Caitanya, the ocean of bliss. Even a particle of bhakty-  
ābhāsa offered to him yields the highest result.

O intimate devotees! In the previous chapter I discussed pure  
bhakti's main and secondary characteristics.

In this chapter I will discuss bhakty-ābhāsa, apparent bhakti.

This was discussed to some degree in discussing the secondary characteristics of *bhakti*.

*Bhakti-ābhāsa* is a topic included within the secondary characteristics.

But it was not discussed in detail when discussing the main and secondary characteristics.

Therefore I have made a separate chapter to discuss this. By this chapter, the topic of the previous chapter will become clarified.

Previously it was said that *bhakti* is the natural activities without *upādhi* directed to Kṛṣṇa, the great conscious entity, by the *jīva*, the small conscious entity.

The *jīva* has two states: <sup>mukta</sup> liberated and <sup>baddha</sup> bound.

In the liberated state the *jīva* is free from material relationships and is situated in his svarūpa or pure consciousness.

There are no *upādhis* in that state.

Thus there is no necessity of the secondary characteristics of *bhakti*.

In the state of bondage the *jīva* has forgotten his spiritual nature.

Thinking himself in terms of gross and subtle bodies, the *jīva* accepts a  
new, distorted identity.

In this condition the *jīva* has *upādhis*.

When a piece of glass is clean, one can see everything through it but  
when it is soiled the glass is not clear and its natural quality is covered  
with dust.

One can say the glass has an *upādhi*.

When one object covers the nature of another object, it is called an  
*upādhi*.

Matter covers the spiritual nature of the *jīva*.

This covering is the (jīva's upādhi). *Bhāgavatam* says:

bhayaṃ dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṃ  
bhaktyaikayeśaṃ guru-devatātma

For the jīva averse to the Lord (īśād apetasya), there will be saṃsāra (bhayaṃ syād) consisting of identity with body (viparyayo) and lack of identity with the soul (asmṛtiḥ), because of his absorption in the material coverings on the soul (dvitīya abhiniveśataḥ), arising from the Lord's māyā (tan-māyayāto). Therefore, the intelligent person (budha), taking guru as his Lord and very self (guru-devatātma), should fully worship the Lord (taṃ īśam ābhajet) with pure bhakti (bhaktyaikayā). SB 11.2.37



(The following is an explanation of the verse.)

The eternal dharma of the *jīva* is absorption in Kṛṣṇa, the complete conscious entity.

Being <sup>↑</sup>averse to the Lord, the *jīva* develops <sup>asmitā</sup> fear and forgetfulness.

The material energy of the Lord produces knowledge of the material universe which has arisen from that energy.

This knowledge which is independent of the Lord puts the *jīva* into *samsāra*.

Taking shelter of guru, the wise person worships the Lord with pure *bhakti*.

Thus from the verse it is understood that attachment to matter or absorption in *māyā* is the *upādhi* of the *jīva*.

In a condition with *upādhis*, the *jīva*'s *bhakti* becomes easily distorted and turns into *bhakti-ābhāsa*.

Those who are eager for pure *bhakti* surpass *bhakty-ābhāsa* and take shelter of pure *bhakti*.

For this reason I have introduced this topic.

The descriptions of *bhakty-ābhāsa* are confidential and only the intimate devotees are qualified to hear this topic.

Those who think that *bhakty-ābhāsa* is real *bhakti* even on reading this chapter will not develop good fortune, and thus will never have happiness.

I take great joy in reciting this chapter to the intimate devotees.

Discussing bhakty-ābhāsa according to Rūpa Gosvāmī

Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* does not separately discuss *bhakty-ābhāsa*.

In a portion of the verse defining *bhakti* (*anyābhilāsitā-śūnyam jñāna-karmādi-anāvṛtam*), the topic is covered.