

Bhakti Tattva Viveka

Analysis of the Nature of
Bhakti

Chapter 2

Analysis of Apparent *Bhakti*

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

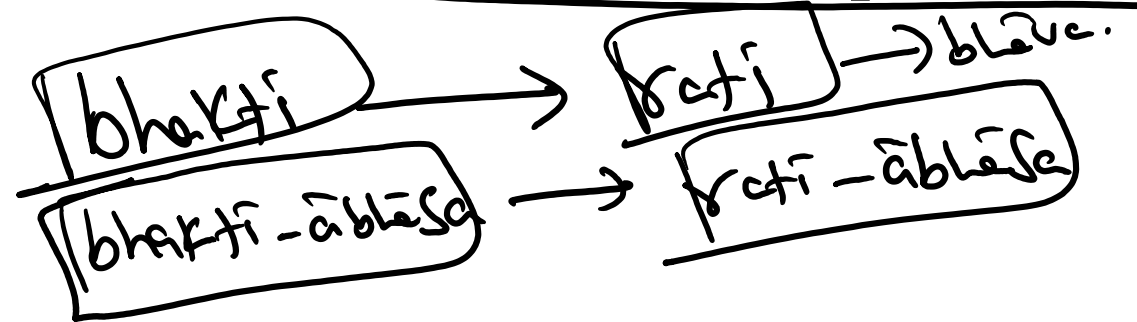
Discussing bhakty-ābhāsa according to Rūpa Gosvāmī

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

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

In describing *raty-ābhāsa* when discussing *rati*, *bhakty-ābhāsa* is clearly mentioned.

Taking support of the *ācārya*'s discussion, I write this chapter related to *bhakty-ābhāsa*.



In an elevated state *bhakti* becomes *rati*. *Bhaktyābhāsa* should be understood to have existed previous to *raty-ābhāsa*.

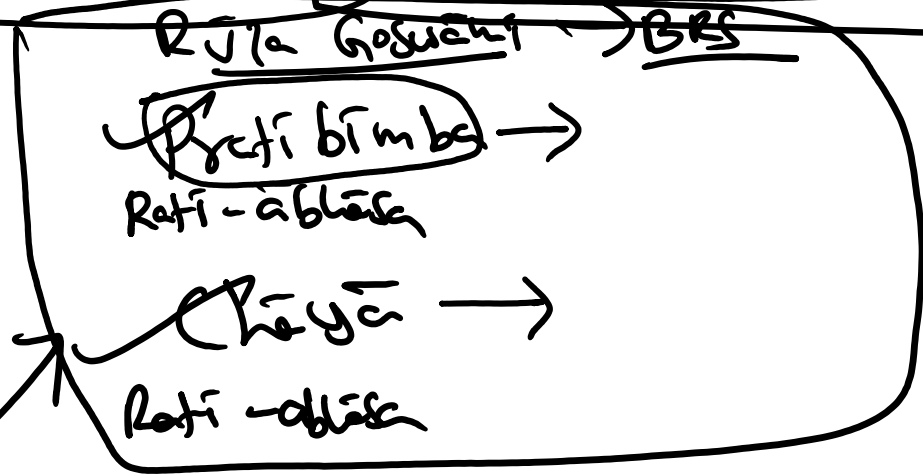
Rūpa Gosvāmī says:

pratibimbas tathā cchāyā raty-ābhāso dvidhā mataḥ ||45||

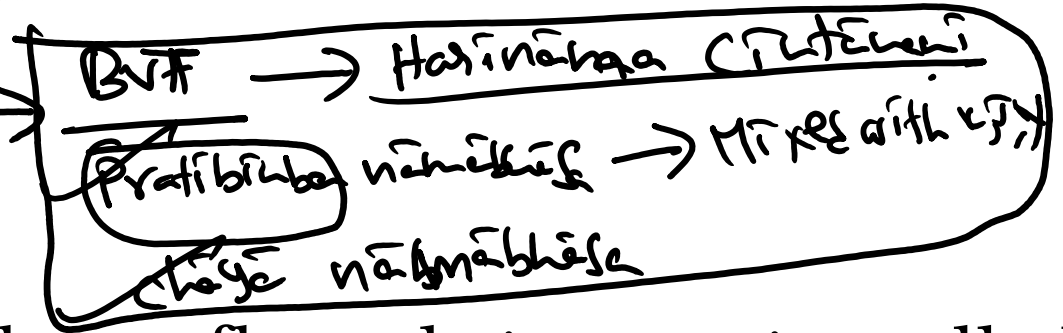
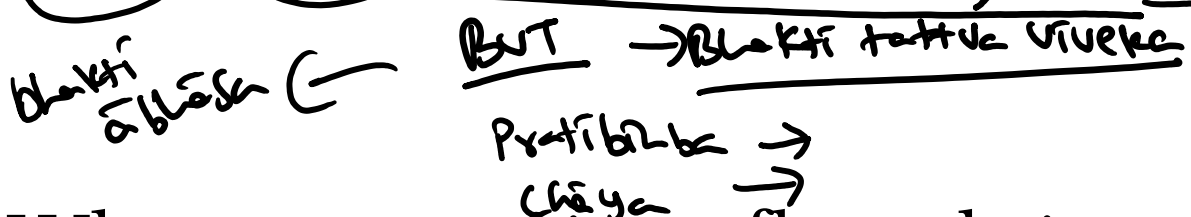
This semblance of rati has two types (**raty-ābhāso dvidhā mataḥ**):
reflection (prati-bimba) and splendor (chāyā) (**pratibimbas tathā cchāyā**). SB 1.3.45

Pratibimba refers to a state very different from the original state.

It produces a new object.



Chāyā refers to taking shelter of an object and revealing the object to some degree by being near it.



When a tree is reflected in water the reflected image is called pratibimba.

The real object is not attached to that reflection.

Though the ^{परिबल} image exists because of the original object, it is perceived
as a separate object.

^{छाया}
A shadow however is attached to part of the tree and takes complete
shelter of the tree.

In his commentary on BRS 1.3.46 Jīva Gosvāmī says:

tasmin nirupādhitam eva rater mukhya-svarūpatvam sopādhitam
tv ābhāsatvam, tac ca gaṇyā vṛttyā pravartamānatvam

Rati without motivations for material enjoyment or liberation yields
the main form of rati, whereas having attachments produces a
semblance of rati. This semblance arises through secondary
conditions.



रति-अभास

The direct form of the *bhakti* is called the main or primary form
and indirect forms are called secondary.

Pratibimba and *chāyā* exist as secondary forms.

When *bhakti* arises as a primary form *pratibimba* and *chāyā* cannot
exist.

Bhakti appears on its own.

First *pratibimba-bhakty-ābhāsa* will be discussed.

It has three types:

1. *Bhaktyābhāsa*: covered by impersonal *jñāna*

2. *Bhaktyābhāsa*: covered by material *karma*

3. *Bhaktyābhāsa*: arising from thinking of *bhakti* in a mistaken way

Bhaktyābhāsa: covered by impersonal jñāna

When bhakti is covered by impersonal jñāna it appears in a secondary, obstructed form.

jñāna-karṇī anāvṛta bhakti

For one who wants to taste svarūpa-siddha-bhakti impersonal jñāna becomes an obstruction.

With this obstruction it is not possible to see bhakti in its primary form.

Impersonal *jñāna* advocates that there is no variety in the spiritual entity and that variety exists only in the material world.

मोक्षवेदो

When a *jīva* becomes free of matter he merges into impersonal Brahman.

मेयवेदो

Where there is impersonal *jñāna* there cannot be pure *bhakti*.

Since serving Kṛṣṇa is understood to be pure *bhakti*, such actions of pure *bhakti* are impossible in impersonal *jñāna*.

If one perfects impersonal *jñāna* with the lack of differentiation between the object to be known, the knower and the knowledge, what is the question of perceiving Kṛṣṇa, what is the possibility of the *jīva*, the servant of Kṛṣṇa and what is the possibility of devotional actions?

One may propose to serve Kṛṣṇa at present but not as the ultimate goal, but such *bhakti* to Kṛṣṇa is not permanent or sincere.

In this mode one thinks, “I will satisfy Kṛṣṇa and then extinguish his existence.”

Such *bhakti* is full of deceit and is always devious.

In this philosophy a person does not accept *bhakti* as an eternal process.

Rūpa Gosvāmī has described this type of *bhakti*:

aśramābhīṣṭa-nirvāhī rati-lakṣaṇa-lakṣitaḥ |
bhogāpavarga-saukhyāṁśa-vyañjakaḥ Pratibimbakaḥ ||

When there are apparent qualities of rati (rati-lakṣaṇa-lakṣitaḥ), accompanied by desires for enjoyment and liberation (bhogāpavarga-saukhyā ṁśa-vyañjakaḥ), it is called the pratibimba (reflection) raty-ābhāsa (pratibimbakaḥ). This pratibimba raty-ābhāsa awards the goals of enjoyment and liberation to those persons without their having to exert effort (aśrama abhīṣṭa-nirvāhī). BRS 1.3.46

Such persons may show tears or goose bumps but this type of rati
is described as follows:

kintu bāla-camatkāra-karī tac-cihna-vīkṣayā |
abhijñena subodho 'yaṁ raty-ābhāsaḥ prakīrtitaḥ ||

Though this semblance of rati is very astounding to the innocent (**bāla-camatkāra-karī**), those in knowledge (**kintu ayam abhijñena**) understand what it really is (**ayam subodhaḥ**) by seeing the characteristics (**tac-cihna-vīkṣayā**). This is called raty-ābhāsa, a semblance of rati (**raty-ābhāsaḥ prakīrtitaḥ**). BRS 1.3.44

People may praise these symptoms but the wise understand that this is *raty-ābhāsa*.

The ecstatic symptoms have two causes.

The person is fond of impersonal liberation.

Remembering Kṛṣṇa, the sole giver of liberation, the person becomes joyful.

Thus the tears and goose bumps are not caused by natural *rati* for Kṛṣṇa.

That *bhakti* is a *pratibimba* which reveals signs of happiness from expected liberation.

In any case, without effort one can attain that desired goal through *bhakti-ābhāsa*.

This gives rise to a second happiness.

This is the second cause of the ecstatic symptoms in *raty-ābhāsa*.

vārāṇasī-nivāsī kaścīd ayaṁ vyāharan hareś caritam |
yati-goṣṭhyām utpulakaḥ siñcati gaṇḍa-dvayīm asraih ||

When a person living in Vārānasī glorified the qualities of Hari
repeatedly in the assembly of *sannyāsīs*, his hairs stood on end and
tears moistened his cheeks. SB 2.3.85

On hearing topics about the Lord the person thinks “Oh! By this easy
means I will gain impersonal liberation.”

Rūpa Gosvāmī describes the cause of *bhakty-ābhāsa*:

daivāt sad-bhakta-saṅgena kīrtanādy-anusāriṇām |
prāyaḥ prasanna-manasām bhoga-mokṣādi rāgiṇām ||
keṣāmcit hr̥di bhāvendoḥ Pratibimba udañcati |
tad-bhakta-hṛn-nabhaḥ-sthasya tat-saṁsarga-prabhāvataḥ ||

This reflection of the moon of bhāva (bhāva indoḥ pratibimbah) appears in the hearts of some persons (keṣāmcit hr̥di udañcati) who are attached to enjoyment or liberation (bhoga-mokṣādi rāgiṇām), but who become somewhat satisfied by following the aṅgas of bhakti (kīrtanādy-anusāriṇām prāyaḥ prasanna-manasām) through occasional association with real devotees (daivāt sad-bhakta-saṅgena). That moon of bhāva is situated in the sky of the real devotee's heart (tad-bhakta-hṛn-nabhaḥ-sthasya), and it appears as a reflection in the non-devotee for some time by its impressions (tat-saṁsarga-prabhāvataḥ). BRS

Tears are difficult for the impersonalists since *jñāna* and *vairāgya* make the heart hard and drive away the qualities of *bhakti* which is soft by nature.

Though the sickness in the form of desire for liberation remains while these persons chant or hear about the Lord, their hearts become a little joyful from the hearing and chanting.

By the chance association of devotees, at that time the moon of *bhāva* arises in their hearts though it is contaminated by the *pratibimba* of impersonal *jñāna*.

Because of this a few tears arise.

When the devotees are absent they will criticize tears in themselves and their disciples as being disgraceful sentiments.

Bhakti does not arise in the heart covered by impersonal *jñāna*.