

Bhakti Tattva Viveka

Analysis of the Nature of
Bhakti

Chapter 2

Analysis of Apparent *Bhakti*

The *pratibimba* arising in followers of karma

A covering material *karma* produces a secondary form of *bhakti* with
obstruction.

The covering extends to the taster and the taste and throws the
primary form of *bhakti* far away.

Karma here refers to *varṇa*, *āśrama* and *aṣṭāṅga-yoga*.

Karmas or duties are of two types: nitya (daily) and naimittika (periodic).

All actions generating piety are included in karma.

There are many books available to describe the details of karma.

Those who want to understand karma in detail can read the first portion of Srī Caitanya Sikṣāmṛta.

All the duties mentioned in the *smarta* scriptures are material actions.

The *smartas* consider that *sandhya-vandana* which is prescribed in *varnāśrama* as a daily duty among the many duties is to some degree *bhakti*.

Considering the matter deeply however, it should be concluded that this duty is a material action.

The qualities of *bhakti* seen there are only *pratibimba-bhakti-ābhāsa*, since the result of the action is impersonal liberation or material enjoyment in this life and the next.

Karma and *sādhana-bhakti* appear similar but are different

Many people believe that hearing and chanting in *bhakti* are actually *karma*.

Others believe that hearing and chanting which is merely an *āṅga* of *karma* is *bhakti*.

This ignorance of the truth is the sole cause of errant conclusions.

Though there are many external similarities in *karma* and *sādhana-bhakti*, there is at the root a great difference.

In performing *karma* one gains concrete results in the form of happiness in this life and the next.

This takes the form of enjoyment or impersonal liberation.

In performing *bhakti* there is no attainment except a natural increase in attraction to Kṛṣṇa.

सुखे भक्तयेन
परिप्रेक्ष्यते

मोक्षे लघुते
रस

Though there are incidental results (like material gain or liberation) these are considered insignificant.

Action by which pure *bhakti* is nourished is considered *bhakti* since *bhakti* is the cause of *bhakti*.

Jñāna or *karma* can never produce *bhakti*.

By devotional acts and association one can understand the different between *karma* and *bhakti*

O intimate devotees! You can never satisfy persons involved in material *karma* by showing the subtle difference.

ajñāta sukṛti

When those persons accrue great *punya* (in the form of accidental *bhakti*) and a particle of association with devotees, faith in *karma* and *jñāna* will be destroyed and faith, the seed of *bhakti*, which existed previously (since it is not temporary), appears.

Until faith appears, no one can understand the difference between karma and bhakti.

↓
Even after appearance of faith → If one has allowed it to be contaminated by bad association

The person who believes that bhakti is a form of karma can never taste the bhāva of pure spiritual bhakti in his heart.

One can understand bitterness and sweetness by taste, not by intellect.

After tasting, one can understand the nature of bitterness and sweetness.

Persons involved in *karma* who chant the Lord's name and dance have *pratibimba-bhakti* as described in the verse *daivāt sadbhakta-saṅgena.*

It is not pure *bhakti*.

Their tears and goose bumps are *pratibimba* symptoms showing their joy in material pleasure.

At this time they think of the pleasures of Svarga. This is *pratibimba-bhakti-ābhāsa*.