

Bhakti Tattva Viveka

Analysis of the Nature of
Bhakti

Chapter 2

Analysis of Apparent *Bhakti*

The *pratibimba-bhakty-ābhāsa* caused by mistaken ideas about bhakti (*pañcopāsana* and *yogīs*)

At present we see that worship of five deities and *īśvara-praṇidhāna* in yoga are very popular.

Pañcopāsana means making five traditions of worship.

These are included within impersonal *jñāna*.

The five traditions are worship of Śiva, Durgā, Ganeśa, Sūrya and
Viṣṇu.

The worship of Viṣṇu is included in this conception but it is not an
approved Vaiṣṇava tradition.

The four Vaiṣṇava traditions recognized by true *bhakti* are not
included in this process of worship.

Rāmānuja, Madhva, Viṣṇusvāmī and Nimbarka are the *ācārya*'s of the
four authorized traditions.

Scripture says:

śri-brahma-rudra-sanakāś catvāraḥ sampradāyinaḥ

The four *sampradāyas* are Lakṣmī, Brahmā, Rudra and Kumāra.

Referring to these four *sampradyas* it is said in the scriptures:

sampradāya-vihīnā ye mantraas te niṣphala matāḥ

Mantras not received in an authorized *sampradāya* have no effect.

Padma Purāṇa

The worshippers of Viṣṇu in *pañcopāsana* are actually
impersonalists, not pure *bhaktas*.

The worshippers consider that the forms of *devatās* worshipped in this
process are imaginary.

When worship is perfected one attains impersonal Brahman.

The *bhakti* performed after designating the forms as the Lord is temporary.

This worship is *bhakty-ābhāsa* covered by *jñāna*.

Though one may think that this *bhakty-ābhāsa* is *bhakti* it does not give the effects of *bhakti*.

If one sees tears or goose bumps in such a person, it is a *pratibimba* produced from happiness of gaining enjoyment or liberation.

Just as these worshippers have *bhakty-ābhāsa* for imaginary deities, the yogīs take support of the universal form and Hiranyagarbha (*Hiranyagarbha can refer to a subtle form of Brahmā or a subtle form of viśva-rūpa*) and shed tears.

This is also *pratibimba-bhakty-ābhāsa*.

Pratibimba-bhakty-ābhāsa never matures into pure bhakti

One should not think that pratibimba-bhakty-ābhāsa ever becomes pure bhakti.

Only when thoughts of karma and impersonal liberation are completely rejected are these concepts destroyed.

If one does not thoroughly cleanse the consciousness there can be no auspiciousness.

When the Kumāras who were impersonalists and Śukadeva, the highest *jñānī*, completely gave up their previous practices and entered the path of *bhakti*, they got new life.

By the strength of that new life they become our *ācāryas*.

Rūpa Gosvāmī has said concerning *pratibimba-bhakty-ābhāsa*:

vimuktākhila-tarṣair yā muktair api vimṛgyate |
yā kṛṣṇenātigopyāśu bhajadbhyo 'pi na dīyate ||
sā bhukti-mukti-kāmatvāc chuddhām bhaktim akurvatām |
hṛdaye sambhavaty eṣām katham bhāgavatī ratiḥ ||

How can rati appear (katham bhāgavatī ratiḥ hṛdaye sambhavaty) in persons having desires for enjoyment or liberation (eṣām bhukti-mukti-kāmatvāt)? Those persons do not perform pure bhakti (śuddhām bhaktim akurvatām). Rati is sought out (vimṛgyate) by those liberated from all desires (vimukta akhila-tarṣair muktair api) and is not given immediately by Kṛṣṇa (yā kṛṣṇena na āśu dīyate) even to the devotees (bhajadbhyo api), since it is most secret (atigopya). BRS 1.3.42-43

Those who think that the happiness derived from intoxication and association with women is *rati* for the Lord are the most fallen in this world and make the world most fallen. → सहजियेस

Chāyā-bhakty-ābhāsa

Now *chāyā-bhakty-ābhāsa* will be discussed.

This is not crooked and devious like *pratibimba-bhakty-ābhāsa*.