#### Bhakti Tattva Viveka

# Analysis of the Nature of

Bhakti

### Chapter 2

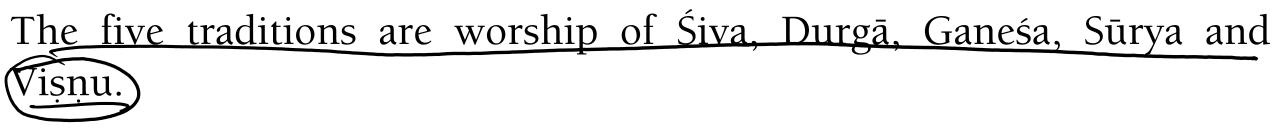
## Analysis of Apparent Bhakti

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

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

Pañcopāsana means making five traditions of worship.

These are included within impersonal *jñāna*.



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

The four Vaisnava 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 catvārah sampradāyinah

The four sampradāyas are Laksmī, Brahmā, Rudra and Kumāra.

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

sampradāya-vihīnā ye mantraas te nisphala matāķ

Mantras not received in an authorized sampradāya have no effect.

Padma Purāņa

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.

#### 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 Hiraņyagarbha (Hiraņyagarbha 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 <u>one does not thoroughly cleanse the consciousness there can be no</u> 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 chuddhāṁ bhaktim akurvatām | hṛdaye sambhavaty eṣāṁ kathaṁ bhāgavatī ratih ||

How can rati appear (katham bhāgavatī ratih hrdaye sambhavaty) in persons having desires for enjoyment or liberation (eşām bhuktimukti-kāmatvāt)? Those persons do not perform pure bhakti (suddhām bhaktim akurvatām). Rati is sought out (vimrgyate) by those liberated from all desires (vimukta akhila-tarșair muktair api) and is not given immediately by Krsna (yā krsnena 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.

Chāyā-bhakty-ābhāsa

Now chāyā-bhakty-ābhāsa will be discussed.

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