Bhakti Tattva Viveka

Analysis of the Nature of Bhakti

Chapter Four

Qualification for Bhakti

karma-jñāna-viragādi-cestām hitvā samantatah śraddhāvān bhajate yam tam śrī caitanyam aham bhaje

I worship (aham bhaje) Śrī Caitanya (tam śrī caitanyam) who the faithful worship (yam śraddhāvān bhajate) whole-heartedly (samantataḥ) after giving up (hitvā) karma, jñāna and vairagya (karma-jñāna-viragādi-cestām).

The first chapter explained the real nature of *bhakti*.

The second chapter discussed bhakti-ābhāsa, that appears to be bhakti but is not.

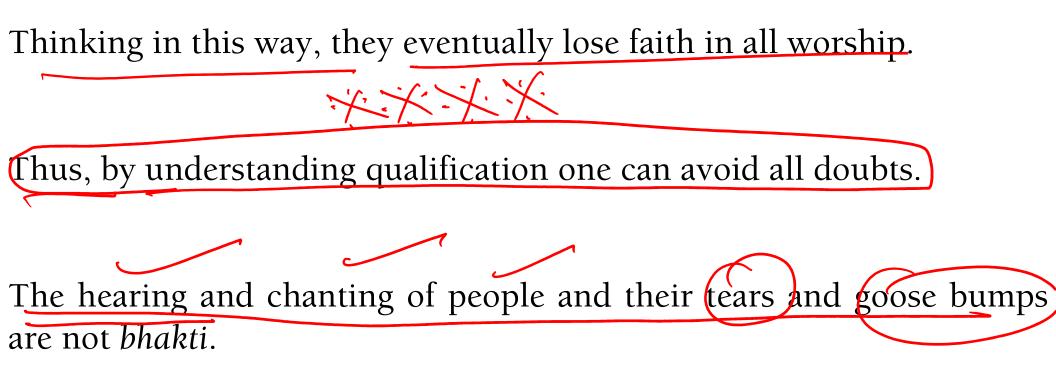
The third chapter discussed the qualities of pure *bhakti*.

This chapter will discuss qualification for pure *bhakti*.

Without qualification no one can attain anything. XXXXXX Considering qualification is the root of attaining success in an action.

If one can understand the discussion there will be no doubt about the attainment.

Many people wonder why they have taken shelter of guru, attained a mantra of the Lord and performed hearing and chanting, but even after a long time have not attained the result.



It is absolutely necessary to define the qualification for attaining shelter of pure *bhakti*.

Those who are dedicated to *karma* or *jñāna* usually perform *bhakti* as a subsidiary of karma or *jñāna* and <u>thus they cannot obtain</u> auspicious results.

If a person attains qualification for pure *bhakti*, that practice will give rise to its result, bhāva-*bhakti*, very quickly.

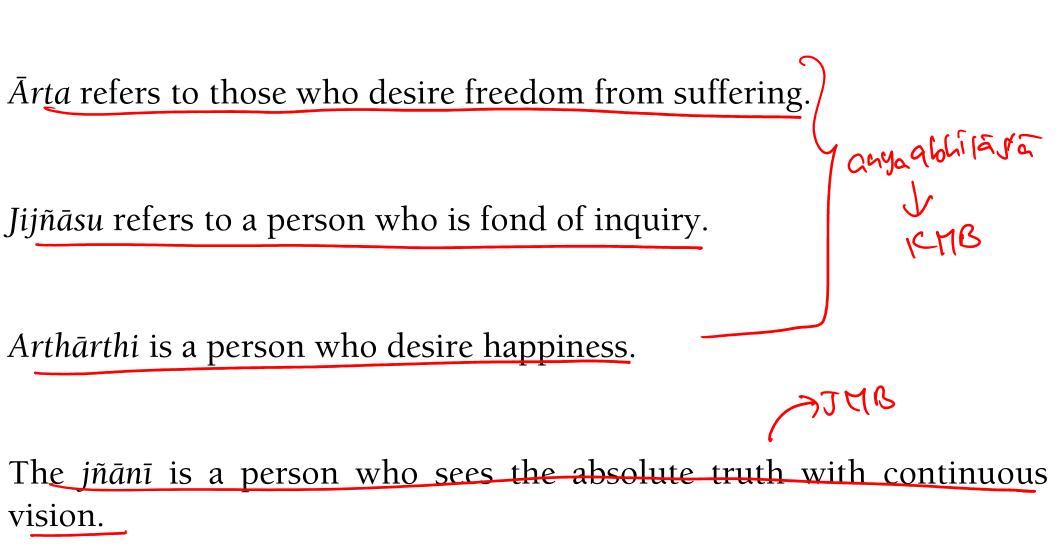
Now I will begin to define the qualification.

Suffering, desire for enjoyment, inquisitiveness and jñāna are obstacles to attaining pure bhakti

The wise take this verse from the *Gītā*:

catur-vidhā bhajante mā<u>m janāḥ sukrtino 'rjuna</u>| ā<u>rto jij</u>nāsur arthārthī jnānī ca bha<u>ratarṣab</u>ha ||

Four types of religious persons (catur-vidhā sukrtino janāḥ) worship Me (mām bhajante), O Arjuna (arjuna): the sufferer, the inquirer, the enjoyer and the jñānī (ārto jijñāsur arthārthī jñānī ca). BG 7.16



Even if a person is any of these, but <u>does not have sukr</u>ti, h<u>e will not</u> begin worshipping the Lord.

Jīva Gosvāmī defines sukrti in this context as "actions of great devotees which cause impressions of *bhakti*."

It is possible that the *ārta*, *jijnāsu* and *arthārtī* do not have *sukṛti* (mercy of devotees) but the *jnānī* has developed his *jnāna* because of *sukṛti* and thus worships the Lord (*The jnānī* in this verse does not refer to the impersonalist jnāna, who is not classed as a devotee. This jnānī worships the Lord because he has knowledge of the Lord).

tatra gītādiṣūktānām caturņām adhikārinām <u></u> madhye yasmin bhagavatah kṛpā syāt tat-priyasya vā ||20|| sa kṣīṇa-tat-tad-bhāvaḥ syāc chuddha-bhakty-adhikāravān yathebhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanaḥ ||21||

Among the four types of persons qualified for bhakti (caturnām adhikāriņām madhye) mentioned in the Gītā (tatra gītādisu uktānām), when they receive the mercy of the Lord (yasmin bhagavatah kṛpā syāt) or His devotee (tat-priyasya vā) and eradicate those tendencies (sa kṣīṇa-tat-tad-bhāvah), they becomes qualified for pure bhakti (śuddha-bhakty-adhikāravān syāt). Examples of this are Gajendra, Saunaka and the sages, Dhruva and also the four Kumāras (yatha ibhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanaḥ).BRS1.2.20-21 Gajendra was suffering when he was attacked by a crocodile.

When he prayed to the Lord for protection from the crocodile the Lord appeared and protected him.

By the strength of the Lord, his motive in worshipping because of suffering disappeared and he attained qualification for pure *bhakti*.

The sages headed by Saunaka, afraid of the onslaught of Kaliyuga, were helpless.

They then asked what was best action for the *jīva* to Sūta Gosvāmī.

Obtaining instructions on pure *bhakti* from him, by the mercy of Sūta they attained pure *bhakti*.

Dhruva first worshipped the Lord for material enjoyment.

When the Lord appeared, by the power of his mercy, Dhruva lost his desire and became qualified for pure *bhakti*.

The four Kumāras were impersonal *jñān*īs in the beginning but when the Lord and his devotees gave mercy to them, they completely rejected impersonal understanding and became qualified for pure *bhakti*.

This means that as long as the contamination of these four types remains in the heart, qualification for pure *bhakti* cannot arise.

In developing faith in pure bhakti, one should not be too attached to the material world or too detached from it. In considering the qualification for pure bhakti Rūpa Gosvāmī has said:

yah kenāpy atibhāgyena jā<u>ta-śraddho</u> 's<u>ya</u> se<u>vane</u> | nātisakto na vairāgya-bhāg asyām adhikāry asau ||

The person (yah) who has developed faith (jata-śraddhah) in serving the Lord (asya sevane) by impressions arising from previous association with devotees (kenāpy atibhāgyena), who is not too attached to material objects (na ati saktah), and who is not too detached (na vairāgya-bhāg), is qualified for vaidhi-bhakti (asyām adhikāry asau). BRS 1.2.14 The person in the material world suffers in various ways, and lacking essentials to live in this world but understanding the goal of existence here, he remains without attachment.

He becomes convinced that other than the Lord there is no goal for the $j\bar{\imath}va$. Thus he begins worshipping the Lord.

He develops firm faith that devotion to Krsna is the method indicated

in all scriptures.

This faith is the qualification for pure bhakti.