

# Bhakti Tattva Viveka

Analysis of the Nature of  
Bhakti

# Chapter Four

## Qualification for *Bhakti*

karma-jñāna-viragādi-cestām hitvā samantatah  
śraddhāvān bhajate yaṁ taṁ śrī caitanyam ahaṁ bhaje

I worship (ahaṁ bhaje) Śrī Caitanya (taṁ śrī caitanyam) who the faithful worship (yaṁ śraddhāvān bhajate) whole-heartedly (samantatah) 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.

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.

Thinking in this way, they eventually lose faith in all worship.



Thus, by understanding qualification one can avoid all doubts.

The hearing and chanting of people and their tears and goose bumps are not *bhakti*.

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 thus they cannot obtain auspicious results.

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

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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 mām janāḥ sukṛtino 'rjuna |  
ārto jijñāsur arthārthī jñānī ca bharatarsabha ||

Four types of religious persons (catur-vidhā sukṛtino 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

Ārta refers to those who desire freedom from suffering.

Jijñāsu refers to a person who is fond of inquiry.

Arthārthi is a person who desire happiness.

The jñānī is a person who sees the absolute truth with continuous vision.

anya abhīkāṣā



KMB

→ JMB



Even if a person is any of these, but does not have *sukṛti*, he will not begin worshipping the Lord.



Jīva Gosvāmī defines *sukṛti* in this context as “actions of great devotees which cause impressions of *bhakti*.”

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

tatra gītādiṣūktānām caturṇām adhikārinām |  
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 (caturṇām  
adhikārinām madhye) mentioned in the Gītā (tatra gītādiṣū  
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-bhāvaḥ), they becomes qualified for  
pure bhakti (śuddha-bhakty-adhikāravān syāt). Examples of this are  
Gajendra, Śaunakā and the sages, Dhruva and also the four Kumāras  
(yathā 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 Śaunaka, 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 jñānīs 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.

na nirvāṇo na atī saktō  
bhakti goso 'sya  
siddhīḥ

In considering the qualification for pure bhakti Rūpa Gosvāmī has said:

yah kenāpy atibhāgyena jāta-śraddho 'sya sevane |  
nātisakto na vairāgya-bhāg asyām adhikāry asau ||

The person (yah) who has developed faith (jāta-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  
jīva. Thus he begins worshipping the Lord.

→ firm faith → weak

He develops firm faith that devotion to Kṛṣṇa is the method indicated  
in all scriptures.

This faith is the qualification for pure bhakti.