

Chapter 1 part 6 Sadhana Bhakti

The living entities must re-establish their relationship with Krsna and extinguish their suffering

Suffering of the jiva

Jiva : eternally perfect spiritual entity

The suffering occurs because of the illusory identification of the body with self.

Ex 1. Mistaking a rope for snake
Ex 2. seashells for silver

Not understanding these examples properly, the Mayavadis mistakenly believe that the existence of the jiva is an illusion of Brahman.

By the mercy of guru, one understands that
1. this example do not refer to the illusory existence of the jiva
2. but to the identification of self with subtle and gross bodies

parinama - When object undergoes a change of form

Changing milk to yogurt

vivarta - When an object does not exist, but another object is mistaken for it

To think a piece of rope to be a snake, seashell for silver

To mistake one thing for another is called vivarta bhrama

When the illusory factor becomes strong enough to create the illusion that the body is the self, vivarta bhrama takes place.

The 3 doers

Jiva becomes absorbed in the gunas, bewildered by ego thinks that he is the doer - 3.27.2

3 doers

1. Jiva - desiring doer
2. Krsna - sanctioning doer
3. Maya - accomplishing doer

Act of eating rasagulla

- a. Rasagulla - tamasa ahankara
- b. Gross tongue - tamasa ahankara
- c. Suksmendriya - rajasa ahankara
- d. Mind- sattvica ahankara
- e. Intelligence - rajasa ahankara
- f. Prana - rajasa ahankara

The illusion ends when one accepts a Guru and takes to devotional service

This conditioned state of the jiva is the state of vivarta.

When a person take instruction from a bona fide guru and firmly identifies himself as a servant of Krsna, the illusion ends.

bhayaṁ dvitīyābhīniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-
devatātmā

When a person gives up the motive of liberation and performs devotional service, the illusion is easily removed.

With liberation as a motive, jiva cultivate negativity

the eternal nature of the jiva as nitya dasa of Krishna is not attained

Real abhideya is shuddha bhakti

The root cause of problem is jiva is bahirmukha

The real solution is krishna unmukhta and it is created only by shuddha bhakti

Other processes are just intermediate solutions. They can wipe out the material impressions but not solve the root of the problem.

Uninformed people reject bhakti and take karma or jnana as the practice

Although karma and jnana can be practiced to some extent in a minor way, they can never be the main practice

Devotional service is the chief function of the living entity. All other methods are dependent on bhakti.

**CC Madhya
22.17**

Without devotional service, all other methods for spiritual self realization are weak and insignificant, can not give desired results.

**CC Madhya
22.18**

