

**Shandilya Bhakti Sutras.**

**Comprehending devotion or freedom from division in the inner dimension of 'Being-ness' without any interference from the 'Becoming-ness' of the outer.**

Sage Shandilya, who lived many thousand years ago in Ancient India, had blasted into a state of Freedom (Mukti or Moksha) which was understood in Him as dissolution of Division (Vibhakti) in His inner separative psyche ('I'-ness). He called this Bhakti which means 'no-Vibhakti' or 'no-I-ness' in any form whatsoever. Otherwise, Bhakti can also become yet another indulgence of the notorious & surreptitious Vibhakti or the 'I-ness'.

It is interesting for the writer of this message that, by birth, he is called Shandilya Gotra Barendra Brahmin which means that he belongs to such a 'special' group of humans who are 'superior' Brahmin descendents of Sage Shandilya! As a technical information, it is just nothing but yet another information. But when it pollutes the psyche 'I', it becomes a disastrous ego-grandisement!

Some samples from the Sutras are presented below for the Kriyabans to meditate upon : ---

- I - Bhakti is the unshakeable affection for the Supreme Divinity unknowable.
- II - Unalloyed devotion to Godhead makes oneself immortal, beatific and eternally blissful.
- III - Because at the very dawn of Bhakti, the Jnana-yoga as a Vibhakti phenomenon has dissolved itself.
- IV - Hatredness is antagonistic to Bhakti because Bhakti is Raga Nectarine, Blissful with succulent taste in relation to Eternal Unalloyed and Loving service to the Supreme Godhead (Sat-Chit-Ananda).
- V - Jnana is to be acquired by one's own endeavour whereas Bhakti is causeless and gets manifested on its own accord (*ahaituki*).
- VI - Therefore the reward of Devotion is Transcendental and Infinite.
- VII - A jnani, when becomes fortunate indeed takes recourse to Bhakti. Even jnana cannot be acquired independently without self-surrender to Divinity.
- VIII - Bhakti is the fundamental and principal means and others (karma-jnana etc) are subordinate and depending upon Bhakti.
- IX - Bhakti is the substratum.
- X - Some opine that to see God is the supreme attainment. No, because that is only an intervention of 'I', the separative psyche. There are no two! When you are 'God' is not. When God is 'you' are not!
- XI - Whereas even before having seen Shri Krishna, the Vraja Gopis were pregnant with poignant dimension of unsurmounting Love (Discipleship process).
- XII - It is only Bhakti that alone makes to realise Divinity in His Totality and Absoluteness. It does not require any help from any earlier knowledge.
- XIII - There is no contradiction in respect of Jnana and Bhakti.
- XIV - When Bhakti is referred to other than the Supreme Godhead (Purna Chaitanya - Krishna), it is of course, a degraded form.
- XV - As for the Jnana so also for Yoga, Bhakti is the substratum to bring the final success.
- XVI - Even attainment of Samadhi or meditation is the secondary aspect of Bhakti.

XVII - Uttama-purusha must not be given up.

XVIII - Bhakti indeed is the highest of all and a Bhakta is nobler than Karmi, Jnani or a Yogi.

XIX - The idiomatical use of Shraddha in the Philosophy of Bhakti is not to be taken in an ordinary sense. Trust or Truth belongs to 'no-mind', to Life or Divinity.

XX - Bhakti is synonymous to Vedanta.

Ponder over the above Bhakti Sutras of the ancient Sage Shandilya for the perception of Lahiri Shandilya phenomenon.

Jai Sage Shandilya.