

Bhakti Sandarbha

by

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Part-2

Second Canto Proofs

Anuccheda – 24

Theme: Therefore Bhakti is the
Abhidheya

Anuccheda - 24

Thus bhakti is the means (abhidheya).

This is also expressed at the beginning of the discussion between Śukadeva and Parīkṣit:

|| 2.1.2 ||

śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ |
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām ||

O King (**rājendra**)! There are (**santi**) thousands of topics that can be heard (**śrotavyādīni sahasraśaḥ**) by those who do not inquire about the goal of life (**ātma-tattvaṁ apaśyatām nṛṇām**), those who are attached to the house and commit five types of violence (**gṛheṣu gṛha-medhinām**).

Anuccheda - 24

Gṛheṣu indicates not only householders but all materialistic people.

Ātma-tattvam means knowledge of the Lord since that will be understood from later verses.

Anuccheda – 25

**Theme: Bhakti is further
Explained**

Bhakti is explained:

|| 2.1.5 ||

**tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayaḥ||**

The Lord, who is the best, most beautiful, most necessary and who removes suffering, should be heard about, glorified and remembered by those desiring freedom from fear.

The commentary says, “The Lord is addressed as sarvātmā which means “the best.”

Bhagavān indicates his beauty.

Īśvara indicates that he is necessary for everything.

Hariḥ indicates that he removes bondage.

Abhayam icchatā means “By persons desiring liberation.””

Liberation means attaining the Lord while becoming free of all suffering.

Anuccheda – 26

**Theme: Bhakti is
recommended while other
forms of meditations are
rejected**

After describing meditation on the universal form (in the same chapter), bhakti is then recommended, while rejecting other forms of meditations.

|| 2.1.39 ||

**sa sarva-dhī-vṛtṭy-anubhūta-sarva
ātmā yathā svapna-janekṣitaikaḥ |
taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ ||**

The Lord is the ātmā of all beings, who causes all beings to experience through their intelligence. He is like a person experiencing all sorts of things in a dream, but he is not attached. The yogī should worship the Lord, an ocean of bliss, eternal in time and space, and nothing else, since those things will cause degradation.

The commentary says “He is the ātmā within all beings (ātmā) and causes everyone to experience things by the functions of intelligence.

One should worship this Lord alone, who is eternal and not be attached to anything else, since by attachment one falls into saṁsāra (ātma-pātaḥ).

An example of one person experiencing everything by the senses is given. It is like seeing many people in a dream.

In a dream one produces many bodies and one sees them with the senses.

Because the Lord possesses vidyā-śakti, he is not bound up by these things.”

The Lord sees everything through the functions of everyone's intelligence.

Sa aikṣata: the Lord glanced. (Aitareya Upaniṣad)

The Lord existed before the creation of intelligence.

Though the Lord is the creator of bodies in dreams, it is said that the jīva creates these bodies.

Because of the jīva's desire to create them, the Lord creates them.

But he is not identical with the intellects.

One should worship the Lord.

The Lord is like a single jīva, the seer of the dream, who sees many people and things in a dream.

The Lord glanced (Aitareya Upaniṣad 1.1.2) and has natural jñāna, strength and action. (Śvetāśvatara Upaniṣad 6.8)

The Lord's knowledge does not depend on others.

Sandhya sṛṣṭīr āha hi: the Lord creates objects in dreams because that is stated in the text. (Brahma-sūtra 3.2.1)

Māyā-mātram tu kārtsneynānahivyakta-svarūpatvāt

The cause is the Lord's māyā because the dreams by nature are not revealed to everyone. (Brahma-sūtra 3.2.3)

The Lord has the special quality of being complete as the creator of the world in its waking and dream states.

The words satyam and ānanda-nidhim indicate that the Lord is the highest goal.

Śukadeva speaks.

Anuccheda – 27

Theme: Karma ends in Bhakti

In the next chapter it is said:

|| 2.2.14 ||

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthaviyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta ||

As long as (**yāvan**) meditation on the Lord (**asmin viśveśvare**) and the witness of all beings (**draṣṭari**), superior to even Brahmā (**parāvare**), which has *bhakti* as an element (**bhakti-yogaḥ**), does not manifest (**na jāyeta**), one should remember (**tāvat smareta**) the gross universal form (**sthaviyaḥ puruṣasya rūpaṁ**) after performing necessary rites of *karma-yoga* (**kriyā avasāne**) with proper attention (**prayataḥ**).

Bhakti to he who is the witness of everything, who is not seen since he is made of consciousness, to the Lord of the universe (viśveśvare), to whom others like Brahmā are inferior (parāvare), should arise.

Some meditate on the four-armed form of the Lord measuring a pradeśa in the heart within the body.

If that does not take place one should meditate on the universal form after performing necessary acts of karma.

This indicates that karma ends in bhakti.

Anuccheda – 28

**Theme: Bhakti is the most
auspicious path**

Then it is said:

|| 2.2.15 ||

**sthiraṃ sukhaṃ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam |
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ ||**

O King (**aṅga**)! When the renounced *yogī* (**yadā yatih**), seated comfortably on his seat (**sthiraṃ sukhaṃ ca āsanam āsthitah**), desires to give up his body (**jihāsur imam lokam**), he does not attach the mind to time or place (**kāle ca deśe ca mano na sajjayet**). Conquering life (**jita asuḥ**), he controls the senses (**prāṇān niyacchet**) by the mind (**manasā**).

|| 2.2.22 ||

yadi prayāsyān nṛpa pārameṣṭhyam
vaihāyasānām uta yad vihāram
aṣṭādhipatyam guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca ||

O King (**nṛpa**)! If one endeavours for Brahma-loka (**yadi prayāsyān pārameṣṭhyam**) or the playgrounds of the aerial beings (**vaihāyasānām uta yad vihāram**) who are endowed with eight mystic powers (**aṣṭādhipatyam**) in the variegated universe (**guṇa-sannivāye**), one goes to those places (**saha eva gacchet**) with the mind and senses (**manasā indriyaiś ca**).

Having spoken of immediate liberation and gradual liberation (krama-mukti) in jñāna and aṣṭāṅga-yoga (in the verse above), and having spoken of what is superior to that--offering actions to the Lord as a cause of bhakti-yoga, it must be concluded that direct bhakti-yoga is even better.

|| 2.2.33 ||

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati
bhakti-yogo yato bhavet ||

There is no other auspicious path (**na hy ato anyaḥ śivaḥ panthā**) for those suffering in the material world (**viśataḥ saṁsṛtāv iha**) than that path which produces prema (**yato bhakti-yogo bhavet**) for Bhagavān Vāsudeva (**vāsudeve bhagavati**).

The commentary says, “Many people are on the path of liberation or austerity or yoga.

However the wise accept this action (which pleases the Lord).

That is expressed in this verse.

From this action, bhakti-yoga arises.

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However the wise accept this action (which pleases the Lord).

That is expressed in this verse.

From this action, bhakti-yoga arises.

There is no other path without obstacles; there is no easier path(śivah)

What is indicated by *yataḥ* are activities performed to please the Lord.

From these activities of *bhakti* (*yataḥ*) arises *prema* (*bhakti-yogaḥ*), for it is said *sa vai puṁsām paro dharma:* this highest dharma is that which pleases the Lord. (SB 1.2.6)

Anuccheda – 29

**Theme: Bhakti is approved by
all the Vedas**

Bhakti-yoga is approved by all the Vedas:

|| 2.2.34 ||

**bhagavān brahma kārtsnyena
trir anvīkṣya manīṣayā |
tad adhyavasyat kūṭa-stho
ratir ātman yato bhavet ||**

The great personality Brahmā (**bhagavān brahma**), with great attention and concentration of the mind (**kārtsnyena manīṣayā**), studied the Vedas three times (**trir anvīkṣya**), and after scrutinizingly examining them, he ascertained that (**tad adhyavasyat**) attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion (**yato kūṭa-stho ātmany ratir bhavet**).

Brahmā, unchanging, with fixed mind (kūṭasthaḥ), reviewed the Vedas three times thoroughly and by his intelligence determined bhakti-yoga by which rati for the Lord (ātman) develops.

The word ātman refers to the Lord since that is in agreement with the concluding statement later.

The derivation of ātmā indicates this.

Ātmā indicates the supreme Lord since he spreads everywhere (ātatvāt) and creates everything like a mother (mātrṛtvāt).

Or the Lord himself, endowed with all qualities like omniscience and self revelation (Bhagavān), reviewed the Vedas (brahma) as a pastime to extract the meaning of all the Vedas, imitating sages who do so.

Only the Lord can review the Vedas recited by unlimited Brahmās and composed of the qualities of unlimited Vaikuṅṭhas.

In this meaning kuṭasthaḥ means the Lord is fixed in one form over all time.

The Lord himself says:

|| 11.21.42 ||

kim vidhatte kim ācaṣṭe
kim anūdya vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana

What do the Vedas instruct as action (**kim vidhatte**)?
What is the final meaning of the Vedas (**kim ācaṣṭe**)?
What alternatives do the Vedas raise (**kim anūdya vikalpayet**)? No one except me or my dear devotee (**loke na mad anyah kaścana**) knows (**veda**) the intended meaning of the Vedas (**asyā hṛdayam**).

Anuccheda – 30

**Theme: Effects of Practicing
Bhakti**

Previously the question was asked:

|| 1.19.38 ||

yac chrotavyam atho japyam
yat kartavyam nṛbhiḥ prabho |
smartavyam bhajanīyam vā
brūhi yad vā viparyayam ||

O master (**prabho**)! Please tell me (**brūhi**) what men must hear (**nṛbhiḥ yat śrotavyam**), chant (**atho japyam**), remember (**smartavyam**) and worship (**bhajanīyam vā**), or what they should not hear, chant, remember or worship (**yad vā viparyayam**).

The answer is given in the conclusion:

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām ||

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyah**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**).

Then the results of these activities are illustrated.

|| 2.2.37 ||

**pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam |
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam ||**

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtam**) of the Lord and his devotees (**bhagavata ātmanaḥ satām**) held in the cups of their ears (**śravaṇa-puṭeṣu sambhṛtam**) clean their hearts of all contamination (**punanti te viṣaya-vidūṣita āśayam**) and attain the lotus feet of the Lord for service (**vrajanti tac-caraṇa-saroruha antikam**).

By mentioning purification, the previously mentioned path of meditation on the universal form is rejected as a means of purification.

Since bhakti automatically purifies, what is the need of these endeavors?

Śukadeva speaks.

Anuccheda – 31

Theme: Even persons with material desires should perform Pure Bhakti

Bhakti is superior to karma, jñāna and yoga mentioned in the previous two chapters.

In the next chapter also, bhakti is said to be superior to worship of devatās.

Thus bhakti is the final process (abhidheya).

After describing worship of devatās (SB 2.3.2 etc.) it is said:

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena
yajeta puruṣam param ||

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvreṇa bhakti-yogena**).

The commentary says, “Akāmaḥ means the devoted bhakta.

Sarva-kāmaḥ means a person with stated or unstated desires.

One should worship the complete person who is without upādhis (puruṣam).”

Tivrena means firmly, naturally, without weakness, without obstacles. Desires will also be fulfilled.

It is said in Mahābhārata:

**bhakta-kṣaṇaḥ kṣaṇo viṣṇoḥ
smṛtiḥ sevā sva-veśmani |
sva-bhogyasyārpaṇam dānam
phalam indrādi-durlabham ||**

When the devotee is present, Viṣṇu is present. One serves the Lord by remembering him in one's house. "Giving" means offering to the Lord what one will enjoy. The result of such giving cannot be attained even by Indra.

Kapila says to Kardama:

|| 3.21.24 ||

na vai jātu mṛṣaiva syāt
prajādhyaḁṣa mad-arhaṇam
bhavad-vidheṣv atitarām
mayi saṅgr̥bhitātmanām

Director of the progeny! The worship of persons such as you who fully concentrate on me in their hearts is never fruitless.

Or another meaning of the verse is that the person with material desires should worship the Lord intently.

This will produce pure bhakti in the end.

With this intention the verse teaches bhakti of different types.

If the process of bhakti is effective for even a person with all desires how much more it is effective as the abhidheya for those with pure bhakti and for those desiring liberation? It is a process for all people.

Anuccheda – 32

**Theme: Bhakti results from
connection with Devotees**

Moreover it is said:

|| 2.3.11||

etāvān eva yajatām
iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (**niḥśreyasa udayaḥ**) for the worshippers of devatās (**etāvān eva yajatām**) if firm devotion for the Lord (**bhagavaty acalo bhāvo**) arises from association with devotees (**yad bhāgavata-saṅgataḥ**).

The commentary says, “The worship of various devatās previously mentioned results in bhakti-yoga by specific association.

If bhakti (bhāvaḥ) should result from association of devotees in the various worships (iḥa) performed by worshippers (yajatām), one attains the highest goal (niḥśreyasodayaḥ).

Otherwise everything is insignificant.”

It was mentioned that by worship of Indra one can attain satisfaction of the senses.

Sharpness of the senses is the unique result.

By connection with devotees the result is bhakti, just as, by using a pot of khādira wood, the sacrifice gives special results.

Śukadeva speaks.

Anuccheda – 33

**Theme: Devotees are beyond
the influence of Time**

After this, Śaunaka confirms that bhakti is the abhidheya by negative expression:

|| 2.3.17 ||

**āyur harati vai puṁsām
udyann astam ca yann asau |
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā ||**

Both by rising and by setting (**yad udyann astam ca**), the sun (**asau**) decreases the duration of life of everyone (**āyur harati vai puṁsām**), except one (**tasya rte**) who utilizes the time (**yat-kṣaṇo nīta**) by discussing topics of the Supreme Lord (**uttama-śloka-vārtayā**).

The sun (asau) takes away life when it rises and sets.

It takes away life because time passes uselessly.

The sun appears to destroy life.

This is true except (ṛte) for the time used for speaking about the Lord.

When that happens, everything becomes successful.

Anuccheda – 34-40

**Theme: Life without Bhakti is
Useless**

“But everyone gets results in their life during their life span.”

|| 2.3.18 ||

**taravaḥ kim na jīvanti
bhastrāḥ kim na śvasanty uta |
na khādanti na mehanti
kim grāme paśavo 'pare ||**

Do not the trees live long life (**taravaḥ kim na jīvanti**)?
Do not the bellows breathe (**bhastrāḥ kim na śvasanty
uta**)? Do not the village animals and animal-like men eat
and mate (**na khādanti na mehanti kim grāme paśavo
apare**)?

Do not the animals and others –people who are like
animals (pare) –mate (mehanti)?

Then it is said:

|| 2.3.19 ||

śva-vid-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ |
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ ||

This human animal (**puruṣaḥ paśuḥ**), whose ear (**yat-karṇa-patha upeto**) has never heard about Kṛṣṇa (**na jātu nāma gadāgrajaḥ**), is praised (**saṁstutaḥ**) by dogs, hogs, camels and donkeys (**śva-vid-varāha-uṣṭra-kharaiḥ**).

The human who is praised lavishly (**saṁstutaḥ**) by associates who are like dogs, hogs, camels and donkeys is an animal.

If he is the best among them, he is just a great animal.

“But everyone gets results in their life during their life span.”

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and mate (**na khādanti na mehanti kim grāme paśavo
apare**)?

Do not the animals and others –people who are like
animals (pare) –mate (mehanti)?

|| 2.3.20 ||

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-pute narasya |
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ ||

Sūta (**sūta**)! How lamentable (**bata**)! The ears of a person (**narasya karṇa-pute**) who has not heard (**ye na śṛṇvataḥ**) the glories of the Lord (**ukrama-vikramān**) are like snake holes (**bile**). The tongue (**jihvā**) which does not chant the glories of the Lord (**na ca upagāyaty urugāya-gāthāḥ**) is as offensive (**asati**) as a frog's tongue (**dārdurikā iva**).

|| 2.3.21 ||

**bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgam na namen mukundam |
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā ||**

The head (**uttama aṅgam**), decorated with turban and crown (**param paṭṭa-kirīṭa-juṣṭam apy**), which does not bow to Kṛṣṇa (**na namen mukundam**), is simply a heavy weight which will sink the person in saṁsāra (**bhāraḥ**). The hands (**karau**) which do not make offerings to the Lord (**na kurute harer saparyām**), though decorated with glittering gold bracelets (**lasat-kāñcana-kañkaṇau vā**), are those of a dead person (**śāvau**).

|| 2.3.22 ||

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirīkṣato ye |
pādaḥ nṛṇāṃ tau druma-jaṇma-bhājau
kṣetrāṇi nānuvrajato harer yau ||

Men's eyes (**nayane narāṇām**) which do not see the form of the Lord (**liṅgāni viṣṇor na nirīkṣato ye**) are like the eyes on the peacock feather, and they fall on the thorny field of saṁsāra (**barhāyite te**). Men's feet (**pādaḥ nṛṇāṃ tau**) which do not walk to the places of the Lord (**harer kṣetrāṇi na anuvrajato yau**) are like the bases of trees, to be cut by the axes of Yama-dūtas (**druma-jaṇma-bhājau**).

|| 2.3.23 ||

jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham ||

That person (**yah martyah**) who does not smear his body with the dust from the devotees' feet (**na jātu abhilabheta bhāgavata aṅghri-reṇum**) is a ghost, whose offerings are not accepted by the Lord (**jīvañ śavah**). That person (**yah manujah**) who does not smell the fragrance of the tulasī on Viṣṇu's feet (**na veda gandham śrī-viṣṇu-padyā tulasyāḥ**) is similarly a ghost (**śvasañ śavah**).

|| 2.3.24 ||

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ ||

Alas (**bata**)! That heart (**tad hṛdayaṁ**) which does not transform (**na vikriyeta**) on hearing the names of the Lord (**yad gṛhyamāṇair hari-nāma-dheyaiḥ**), even though he shows (**yadā vikāro**) tears in the eyes (**netre jalaṁ**) and hair standing on end (**gātra-ruheṣu harṣaḥ**), is made of iron (**aśma-sāraṁ**).

The heart which does not transform is hard (sāram) like iron.

When there is transformation then there will be tears in the eyes.

Parīkṣit will confirm this later.

sā vāg yayā tasya guṇān gr̥ṇīte
karau ca tat-karma-karau manaś ca
smared vasantaṁ sthira-jaṅgameṣu
śr̥ṇoti tat-puṇya-kathāḥ sa karṇaḥ

Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about him.

śiras tu tasyobhaya-lingam ānamet
tad eva yat paśyati tad dhi cakṣuḥ
aṅgāni viṣṇor atha taj-janānām
pādodakam yāni bhajanti nityam

An actual head is one that bows down to the Lord in his manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of his devotees.
(SB 10.80.3-4)

Thus, in the chapter where Śukadeva begins speaking, bhakti is mentioned as the abhidheya.

The commentary says, “In the first chapter of the second canto, it is explained that one should concentrate the mind on the universal form of the Lord.

In the second chapter it is explained that the controlled mind should meditate on Viṣṇu, the witness of all beings, the Lord of all beings, rather than the universal form.

In the third chapter the superiority of Śaunaka’s bhakti and engagement in hearing about the activities of the Lord with great devotion are described.”

Anuccheda – 41-42

**Theme: The Conclusion of all
Scriptures is Narayana**

In the discussion between Brahmā and Nārada it is said:

॥ 2.5.9 ॥

brahmovāca—
samyak kārūṇikasyedaṁ
vatsa te vicikitsitam |
yad ahaṁ coditaḥ saumya
bhagavad-vīrya-darśane ॥

Brahmā said: O auspicious son (**saumya vatsa**)! You are merciful to me (**kārūṇikasyah**). Your doubt is proper (**te vicikitsitam samyak**), because I was inspired (**yad ahaṁ coditaḥ**) on seeing the power of the Lord (**bhagavad-vīrya-darśane**) in creating the universe (**idam**).

Later in the same chapter, the conclusion of all scriptures is stated:

|| 2.5.15 ||

nārāyaṇa-parā vedā
devā nārāyaṇāṅgajāḥ |
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ ||

The Vedas are dependent on Nārāyaṇa (**nārāyaṇa-parā vedā**). The devatās are born from the limbs of Nārāyaṇa (**devā nārāyaṇa aṅgajāḥ**). The planets and sacrifices are dependent on Nārāyaṇa (**nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ**).

Nārāyaṇa is supreme as the object of worship.

The Vedas have Nārāyaṇa as the conclusion.

“But devatās are also indicated as worthy of worship in the Vedas.”

That is true, but they are described as the power of his limbs.

The planets which are attained by sacrifice take shelter of him, and the sacrifices themselves depend on him, since the planets are a shadow of his bliss and are a step in attaining him.

|| 2.5.16 ||

nārāyaṇa-paro yogo
nārāyaṇa-param tapaḥ |
nārāyaṇa-param jñānam
nārāyaṇa-parā gatiḥ ||

Yoga is dependent on Nārāyaṇa (**nārāyaṇa-paro yogo**).
Austerity is dependent on Nārāyaṇa (**nārāyaṇa-param
tapaḥ**). Knowledge is dependent on Nārāyaṇa (**nārāyaṇa-
param jñānam**). Liberation is dependent on Nārāyaṇa
(**nārāyaṇa-parā gatiḥ**).

Yoga and austerity are meant for attaining Nārāyaṇa.

Brahman also (gatiḥ), what is to be attained, is secondary to him since it is dependent on him, being his general form.

Matsya says to Satyavrata:

|| 8.24.38 ||

maḍīyaṃ maḥimānaṃ ca
paraṃ brahmeti śabditam
vetsyasy anugṛhītaṃ me
sampraśnair vivṛtaṃ hṛdi

By my mercy (**me anugṛhītaṃ**), you will realize (**vetsyasy**) my power (**maḍīyaṃ maḥimānaṃ**) known as the impersonal Brahman (**paraṃ brahmeti śabditam**), which will be disclosed in your heart (**hṛdi vivṛtaṃ**) through questions and answers (**sampraśnair**).