

**Bhakti Sandarbha**

**by**

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**Part-4**

**Eleventh Canto  
Proofs**

# Anuccheda – 59-60

**Theme: Pure Bhakti leads to  
Fearlessness**

In reply to Nimi's question Kavi says:

॥ 11.2.33 ॥

śrī-kavir uvāca

manye 'kutaścid-bhayam acyutasya  
pādāmbujopāsanam atra nityam  
udvigna-buddher asad-ātma-bhāvād  
viśvātmanā yatra nivartate bhīḥ

Kavi said: For one whose intelligence is disturbed (**nityam udvigna-buddher**) by falsely identifying himself with the temporary material world (**asad-ātma-bhāvād**) I consider (**manye**) that worship of the Lord's lotus feet (**acyutasya pādāmbuja upāsanam**), which produces fearlessness from the material world (**atra akutaścid-bhayam**), is the highest goal because Paramātmā destroys all fear by that worship (**viśvātmanā yatra nivartate bhīḥ**).

## Anuccheda – 59-60

The commentary says “First he speaks of the highest benefit.

The king asked about bhagavata-dharma SB 11.2.31.

The answer is also given in SB 11.2.34-36.

In SB 11.2.37 pure bhakti with hearing and chanting unmixed with jñāna or other elements is mentioned (bhaktyā ekayā).

The word *ekayā* indicates steady bhakti, uninterrupted.

The previous verse (SB 11.2.36) speaks of perfecting bhāgavata-dharma by offering material actions to the Lord.

Thus it does not interrupt the bhakti of hearing and chanting.

Thus bhakti is performed steadily. Two verses explain how bhakti can remain steady.

First the method of being steady is explained:

|| 11.2.38 ||

avidyamāno 'py avabhāti hi dvayo  
dhyātur dhiyā svapna-manorathau yathā  
tat karma-saṅkalpa-vikalpakam mano  
budho nirundhyād abhayam tataḥ syāt

The world of enjoyment, even it is not directly present (**dvayah avidyamāno apy**), remains an influence (**avabhāti hi**) on the jīva who meditates on the enjoyment (**dhyātur dhiyā**), just as he does in a dream or in a desire appearing in the mind (**svapna-manorathau yathā**). Therefore the intelligent person (**tat budhah**) should control the mind (**manah nirundhyād**) which accepts and rejects actions (**karma-saṅkalpa-vikalpakam**). Then he becomes fearless (**tataḥ abhayam syāt**).

## Anuccheda – 59-60

Dvayaḥ refers to the material world.

Though that world of matter does not exist for the pure ātmā, it remains because of the intelligence of the person meditating on it.

It is produced for the pure ātmā just as dreams or desires appear in the mind.



## Anuccheda – 59-60

Therefore one should control the mind which accepts and rejects actions.

From worship of the Lord by steady bhakti (tataḥ) one will be fearless.

# Anuccheda – 61

**Theme: Pure Bhakti leads to  
Fearlessness**

## Anuccheda – 61

“But by controlling the mind--which is part of yoga, one deviates from pure bhakti.”

The mind will be controlled automatically by attachment to the Lord through performance of bhakti alone.

Thus bhakti is the only process.

|| 11.2.39 ||

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer  
janmāni karmāṇi ca yāni loke  
gītāni nāmāni tad-arthakāni  
gāyan vilajjo vicared asaṅgaḥ

Hearing (**śṛṇvan**) the most auspicious birth and activities (**su-bhadrāṇi janmāni karmāṇi ca**) of Kṛṣṇa (**rathāṅga-pāṇeh**) which are sung by all people (**yāni loke gītāni**) and singing (**gāyan**) his names which describe those activities (**tad-arthakāni nāmāni**) while having no attachment to anything else (**asaṅgaḥ**), a person should without shame wander in the world (**vilajjo vicared**).

## Anuccheda – 61

Tad arthakānī means names which describe his birth and activities.

“It is impossible to know all the names.”

One should hear and sing the names sung in the world, the famous names (yāniloke gītāni), and wander in the world without desires (asaṅgaḥ). Kavi speaks to Nimi.

# Anuccheda – 62

**Theme: Pure Bhakti is  
prescribed and Karma is  
rejected**

Karma is rejected and bhakti is prescribed.

|| 11.3.44 ||

parokṣa-vādo vedo 'yaṁ  
bālānām anuśāsanam  
karma-mokṣāya karmāṇi  
vidhatte hy agadaṁ yathā

The Vedas (**ayaṁ vedah**), speaking indirectly (**parokṣa-vādah**), prescribe karma-yoga (**karmāṇi anuśāsanam vidhatte**), in order to liberate people from karma (**karma-mokṣāya**), just as a father promises candy in order to get children to drink medicine (**bālānām agadaṁ yathā**).

|| 11.3.45 ||

nācared yas tu vedoktaṁ  
svayam ajño 'jitendriyaḥ  
vikarmaṇā hy adharmeṇa  
mr̥tyor mr̥tyum upaiti saḥ

If an ignorant person (**ajñah**) who has not conquered the material senses (**yas tu svayam ajitendriyaḥ**) does not adhere to the Vedic injunctions (**na ācared veda uktam**), certainly he will engage in sinful and irreligious activities (**vikarmaṇā hy adharmeṇa**) and attain repeated birth and death (**mr̥tyor mr̥tyum upaiti saḥ**).



|| 11.3.46 ||

vedoktam eva kurvāṇo  
niḥsaṅgo 'rpitam īśvare  
naiṣkarmyam labhate siddhim  
rocanārthā phala-śrutiḥ

A person who performs the karmas mentioned in the Vedas (**veda uktam eva kurvāṇah**) becomes detached from the results (**niḥsaṅgo**), offers the results to the Lord (**arpitam īśvare**) and attains destruction of all karmas (**naiṣkarmyam siddhim labhate**). Only for attracting the people are material results mentioned in the Vedas (**rocana-arthā phala-śrutiḥ**).

|| 11.3.47 ||

ya āśu hṛdaya-granthim  
nirjihīṛṣuḥ parātmanah  
vidhinopacared devam  
tantroktena ca keśavam

One who desires to cut the knot of false ego, which binds the spirit soul (**yaḥ āśu hṛdaya-granthim nirjihīṛṣuḥ**), should worship the Supreme Lord, Keśava (**parātmanah devam keśavam upacared**), by the regulations found in literatures such as the Pañcarātra and the Vedas (**tantra uktena vidhinā**).

## Anuccheda – 62

The commentary says, “Parokṣa-vāda means doing something else to hide the real meaning.

Śruti says taṁ vā etaṁ caturhutaṁ santaṁ caturhotety ācakṣate parokṣeṇa parokṣa-priyā ivadevāḥhi: the four oblations are called the four sacrificers by indirect expression; the devatās are fond of speaking indirectly. (Gopāṭha-brāhmaṇa)

This parokṣa-vāda is explained in the verse above: karma is advised to free people from material actions.

“But one does karmas for attaining Svarga, not for becoming free from karma.”

It is like instructing children.

A father makes a child drink medicine by tempting him with sweets, and then gives him the sweets.

The goal is not to have the child drink the medicine but to make the child healthy.

Thus the Vedas lure people with other results and prescribe karmas in order to free the person from karmas.”

Ajñāḥ means a person whose intelligence has no faith in hearing topics of the Lord, who does not hear topics of the Lord.

Consequently he has uncontrolled senses: he does not have detachment from enjoyment, up to Brahmaloḥka, and is not inquisitive about Brahman.

It is said that one should have faith in the topics of the Lord and detachment from matter.

|| 11.20.9 ||

tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā  
śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

## Anuccheda – 62

Such a person attains sufferings equivalent to death after dying (mṛtyoḥ mṛtyum) by not performing prescribed actions (vikarmaṇā).

He repeatedly dies and suffers.

He cannot become free from suffering by renouncing prescribed actions.

Having the Lord as his goal, he can be free of suffering by the Lord's mercy, by correctly offering actions to the Lord.

## Anuccheda – 62

Thus actions prescribed by the Vedas are undertaken, not forbidden.

They become perfect when they no longer produce the bondage of karma (naiṣkarmyam).

“In performing these prescribed actions, one will develop attachment to the results. Thus it will not lead to freedom from bondage of karma.”



## Anuccheda – 62

The actions should be performed without attachment (niḥsaṅgaḥ), offered to the Lord, not for material results.

“Because scripture says that even these actions give results, there should be material results.”

The scriptures describe results only to produce taste in the performer of the action, just as candy is offered in order that the child drinks the medicine.

## Anuccheda – 62

By developing a taste for the actions, the person will begin to consider the real meaning of the Vedas.

**yo vā etad akṣaram aviditvā gārgy asmāl lokāt praiti sa  
kṛpaṇa**

If a person goes from this world not knowing Brahman, he is considered to be a miser. (Bṛhad-āraṇyaka Upaniṣad 3.8.10)

## Anuccheda – 62

**tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti  
brahmacaryeṇa**

The brāhmaṇas desire to know the Lord by reciting the Vedas and by brahmacārya. (Bṛhad-ārāṇyaka Upaniṣad 4.4.22)

Thus understanding that performing sacrifices should end in knowledge of the Lord, a person performs the actions without material desire.

## Anuccheda – 62

Though scriptures say svarga-kāmo yajeta: one should perform sacrifice desiring Svarga (Āpastamba-śrauta-sūtra 19.10.14), he understands that he will not become devoid of desire by pursuing Svarga with desire.

Thus he begins to act without desire for material results.

He definitely gets mercy of the Lord by offering to the Lord.

## Anuccheda – 62

Having described the cause of perfecting freedom from bondage of karma, a quick method of cutting the knot in the heart, the goal of all dharmas, is described in the manner of watering the root to nourish all the leaves (SB 4.31.14).

The person who desires to destroy quickly the ahaṅkāra (hṛdaya-granthim) of the jīvas (ātmanaḥ), superior to the gross and subtle bodies (para) worships the Lord by methods prescribed in the Vedas (indicated by the word ca) and by the Āgamas, giving up karma completely.

# Anuccheda – 63

**Theme: Sastras encourage  
Devata worshippers to  
worship Visnu by Bhakti**

A conclusion is given for having people give up worship of devatās.

|| 11.3.55 ||

evam agny-arka-toyādāv  
atithau hr̥daye ca yaḥ  
yajatīśvaram ātmānam  
acirān mucyate hi saḥ

Thus the worshiper of the Supreme Lord should recognize that the Lord is all-pervading and should worship him (**yaḥ evam yajati īśvaram**) through his presence in fire, the sun, water and other elements (**agny-arka-toyādāv**), in the heart of the guest one receives in one's home (**atithau hr̥daye ca**), and also in one's own heart (**ātmānam**). In this way the worshiper will very soon achieve liberation (**acirād mucyate hi saḥ**).

# Anuccheda – 64

**Theme: One loses their position in Varnasrama if they don't worship Visnu**



Later bhakti is expressed by showing other methods:

|| 11.5.1 ||

śrī-rājovāca

bhagavantam harim prāyo  
na bhajanty ātma-vittamāḥ  
teṣām aśānta-kāmānām  
ka niṣṭhāvijitātmanām

King Nimi said: O sages most perfect in knowledge of the self (**ātma-vittamāḥ**)! What is the position (**ka niṣṭhā**) of those who for the most part (**teṣām prāyo**) never worship the Supreme Lord (**bhagavantam harim na bhajanty**), who are unable to quench their material desires (**aśānta-kāmānām**) and who are not in control of their own selves (**avijitātmanām**)?

|| 11.5.2 ||

śrī-camasa uvāca  
mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
guṇair viprādayaḥ pṛthak

Camasa said: Each of the four social orders (**catvāro varṇā**), headed by the brāhmaṇas (**viprādayaḥ**), was born (**jajñire**) through different combinations of the modes of nature (**pṛthak guṇair**), from the face, arms, thighs and feet of the Supreme Lord in his universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**), along with the āśramas (**āśramaiḥ saha**).

|| 11.5.3 ||

ya eṣām puruṣam sāksād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four varṇas and four āśramas (**yaḥ eṣām**) fail to worship the Lord (**īśvaram na bhajanty**) and thus disrespect the Lord (**avajānanti**), who is the source of their own creation (**ātma-prabhavam**), they will fall down from their āśrama (**sthānād bhraṣṭāḥ patanty adhaḥ**).

Previous to this, in the praises of Nārāyaṇa by the devatās in Drumila's teachings, it was said:

|| 11.4.10 ||

tvām sevatām sura-kṛtā bahavo 'ntarāyāḥ  
svauko vīlaṅghya paramam vrajatām padam te  
nānyasya barhiṣi balīn dadataḥ sva-bhāgān  
dhatte padam tvam avitā yadi vighna-mūrdhni

The devatās place many obstacles (**sura-kṛtā bahavo antarāyāḥ**) on the path of those who worship you (**tvām sevatām**) and surpass Svarga (**svah-okah vīlaṅghya**) and attain Vaikuṅṭha (**te paramam padam vrajatām**), but those who offer the devatās their assigned shares in sacrificial performances (**barhiṣi balīn dadataḥ sva-bhāgān**) encounter no such obstacles (**na anyasya**). But because you are the protector of your devotee (**yadi tvam dhatte avitā**), he is able to step over the head of whatever obstacle the devatās place before him (**padam vighna-mūrdhni**).

## Anuccheda – 64

The devatās do not create obstacles for those who give the devatās their share in sacrifice.

They give obstacles to those who serve you however, because of their jealousy.

But certainly (yadi) you are their protector (avitā).

One who serves you puts his foot on the head of obstacles. Making the obstacles into steps, he moves about.

## Anuccheda – 64

The king asked the goal of people situated in saṁsāra and verses SB 11.5.2 and 3 answer with a remedy.

If the members of varṇāśrama do not worship the Lord they fall from their position.

Camasa speaks to Nimi.

# Anuccheda – 65

**Theme: In all the Yugas Visnu  
only is to be worshipped by  
Bhakti**

Since bhakti will be determined as the abhidheya later, the particular request asked in SB 11.5.1 is suitable.

The answer to the question about yuga avatāras is given in verse 20 related to bhakti:

|| 11.5.20 ||

śrī-karabhājana uvāca  
kṛtaṁ tretā dvāparaṁ ca  
kalir ity eṣu keśavaḥ  
nānā-varṇābhidhākāro  
nānaiva vidhinejyate

Karabhājana said: In each of the four yugas—Kṛta, Tretā, Dvāpara and Kali (**kṛtaṁ tretā dvāparaṁ ca kalir ity eṣu**)—the Lord (**keśavaḥ**) appears with various complexions (**nānā-varṇā**), names (**abhidhā**) and forms (**ākārah**) and is worshiped by various processes (**nānaiva vidhinā ijyate**).



# Anuccheda – 66

**Theme: Bhakti should be one  
Pointed**

In discussing with Uddhava, Kṛṣṇa says:

|| 11.7.6 ||

tvam̐ tu sarvaṁ parityajya  
snehaṁ sva-jana-bandhuṣu  
mayy āveśya manaḥ saṁyak  
sama-dṛg vicarasva gām

Now you should completely give up all attachment (**tvam̐ tu sarvaṁ snehaṁ parityajya**) to your personal friends and relatives (**sva-jana-bandhuṣu**) and fix your mind on me (**mayy āveśya manaḥ saṁyak**). Being always conscious of me, observing all things with equal vision (**sama-dṛg**), wander throughout the earth (**vicarasva gām**).

## Anuccheda – 66

Using Uddhava whom Kṛṣṇa accepted as being as good as himself (SB 3.4.31), through him, Kṛṣṇa gives instructions to others in this verse.

This should be understood in other situations also.

The order should be interpreted to mean, “The devotee, following your path, should wander the earth.”

The devotee should have equal vision, seeing nothing except the Lord.

## Anuccheda – 66

Thus he does not see good and bad at all.

The word tu indicates rejection of everything material.

This was indicated previously:

|| 11.6.46 ||

tvayopabhukta-srag-gandha-  
vāso-'laṅkāra-carcitāḥ  
ucchiṣṭa-bhojino dāsās  
tava māyām jayema hi

Simply by decorating ourselves (**carcitāḥ**) with the garlands, fragrant oils (**srag-gandha**), clothes and ornaments (**vāso-'laṅkāra**) that you have already enjoyed (**tvayā upabhukta**), and by eating the remnants of your meals (**ucchiṣṭa-bhojino**), we, your servants (**dāsās**), will indeed conquer your illusory energy (**tava māyām jayema hi**).

|| 11.6.47 ||

vāta-vasanā ya ṛṣayaḥ  
śramaṇā ūrdhra-manthinah  
brahmākhyam dhāma te yānti  
śāntāḥ sannyāsino 'malāḥ

Naked sages (**vāta-vasanā ya ṛṣayaḥ**) who seriously endeavor in spiritual practice (**śramaṇā**), who have raised their semen upward (**ūrdhra-manthinah**), who are peaceful (**śāntāḥ**) and sinless members of the renounced order (**sannyāsino amalāḥ**), attain the spiritual abode called Brahman (**brahmākhyam dhāma te yānti**).

|| 11.6.48-49 ||

vayaṁ tv iha mahā-yogin bhramantaḥ karma-vartmasu  
tvad-vārtayā tariṣyāmas tāvakair dustaraṁ tamaḥ  
smarantaḥ kīrtayantas te kṛtāni gaditāni ca  
gaty-utsmitekṣaṇa-kṣveli yaṁ nṛ-loka-vidāmbanam

O great yogī (**mahā-yogin**)! We, on the other hand (**vayaṁ tu**), though wandering in this world on the path of *karma* (**bhramantaḥ karma-vartmasu**), will overcome (**tariṣyāmah**) insurmountable ignorance (**dustaraṁ tamaḥ**) along with your devotees (**tāvakair**), by talking about you (**tvad-vārtayā**), while remembering and glorifying (**smarantaḥ kīrtayantaḥ**) your deeds, words (**te kṛtāni gaditāni ca**), movements, smiling glances (**gaty-utsmitekṣaṇa**) and amorous joking (**kṣveli**) which appear to be human (**yaṁ nṛ-loka-vidāmbanam**).

# Anuccheda – 67

**Theme:** Impersonal jñāna is difficult to perfect and bhakti yoga is easy to perfect



## Anuccheda – 67

Later it is stated that impersonal jñāna is difficult to perfect and bhakti yoga is easy to perfect, and produces jñāna as a by-product and the puruṣārtha (prema) as its main result.

First jñāna-yoga is described:

|| 11.11.17 ||

na kuryān na vadet kiñcin  
na dhyāyet sādhu asādhu vā  
ātmārāmo 'nayā vṛttyā  
vicarej jaḍa-van muniḥ

A liberated sage (**muniḥ**) should not act (**na kuryād**), speak (**na vadet kiñcid**) or contemplate (**na dhyāyet**) in terms of material good or bad (**sādhu asādhu vā**). Rather, taking pleasure in the self (**ātmārāmaḥ**), he should wander about (**vicaret**) with this nature (**anayā vṛttyā**), appearing like a retarded person (**jaḍa-vat**).

Purport : With this nature, he appears to be a bound up person, not liberated.

Then bhakti-yoga is described as a necessary element in it:

|| 11.11.18 ||

śabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ

If one is skilful in knowing Vedic scriptures and Brahman (**yadi śabda-brahmaṇi niṣṇātaḥ**), but not skilful in devotion to the Supreme Lord (**na niṣṇāyāt pare**), the result of one's efforts is nullified (**tasya śramas śrama-phalah**). He is like a person desiring milk who maintains a cow which does not bear calves (**adhenum iva rakṣataḥ**).

## Anuccheda – 67

Pare means the highest tattva without making distinction between Brahman and Bhagavān since everywhere the same one entity is spread.

The goal of study of śabda-brahma (scriptures) is being fixed in Parabrahman.

Though in all parts of the Vedas the scriptures indicate Parabrahman, still steadiness in Parabrahman does not arise by millions of deliberations on the Vedas.

## Anuccheda – 67

But study of those portions which describe the pastimes of Parabrahman with the form of Bhagavān produces steadiness in the form of Bhagavān.

It is said:

|| 12.4.40 ||

samsāra-sindhūṃ ati-dustaram uttīrṣor  
nānyaḥ plavo bhagavataḥ puruṣottamasya  
līlā-kathā-rasa-niṣevāṇam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya

For a person (**pumso**) who is suffering in the fire of countless miseries (**vividha-duḥkha-davārditasya**) and even for person who desires to cross (**uttīrṣor**) the insurmountable (**ati-dustaram**) ocean of material existence (**samsāra-sindhūṃ**), there is no suitable boat (**nānyaḥ plavo**) except (**antareṇa**) cultivating (**niṣevāṇam**) the nectar of the narrations (**līlā-kathā-rasa**) of the Supreme Lord's pastimes (**bhagavataḥ puruṣottamasya**).

|| 10.14.4 ||

śreyaḥ-sṛtiṃ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣāṃ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām

O Lord (**vibho**)! If fools (**ye kevala-bodha-labdhave**) give up bhakti (**bhaktim udasya**), the all-inclusive path (**śreyaḥ-sṛtiṃ**), and suffer to attain realization of ātmā without bhakti (**kliśyanti**), they simply attain suffering (**teṣāṃ asau kleśala eva śiṣyate**) and nothing else (**nānyad**). They are like fools who beat empty husks (**yathā sthūla-tuṣā avaghātinām**).

# Anuccheda – 68-69

**Theme: One should not study  
Vedic scriptures devoid of the  
Lord's pastimes**



One should not study Vedic scriptures devoid of the Lord's pastimes. This is expressed in the next two verses.

|| 11.11.19 ||

**gām dugdha-dohām asatīm ca bhāryām  
deham parādhīnam asat-prajām ca  
vittam tv atīrthī-kṛtam aṅga vācam  
hīnām mayā rakṣati duḥkha-duḥkhī**

O Uddhava (**aṅga**)! That man is certainly most miserable (**duḥkha-duḥkhī**) who takes care (**rakṣati**) of a barren cow (**gām dugdha-dohām**), an unchaste wife (**asatīm ca bhāryām**), a body totally dependent on others (**parādhīnam deham**), useless children (**asat-prajām**) or wealth not utilized for the right purpose (**atīrthī-kṛtam vittam**). Similarly, one who studies Vedic knowledge devoid of my glories (**vācam mayā hīnām**) is also most miserable (**duḥkha-duḥkhī**).

|| 11.11.20 ||

yasyām na me pāvanam aṅga karma  
sthity-udbhava-prāṇa-nirodham asya  
līlāvatārepsita-janma vā syād  
vandhyām giram tām bibhryān na dhīraḥ

O Uddhava (**aṅga**)! The wise (**dhīraḥ**) do not accept (**na bibhryād**) useless scriptures (**vandhyām giram**) in which there are no descriptions of how I create, maintain and destroy the universe (**yasyām na sthity-udbhava-prāṇa-nirodham asya**), and in which there are no descriptions of my auspicious birth as Kṛṣṇa (**na īpsita-janma syād**) among all the līlāvatāras (**līlāvatārā**).

## Anuccheda – 68-69

The wise man does not accept useless Vedic words (giram) in which there are no description of my pastimes (karma) which purify (pāvanam) the universe—pastimes of creation, maintenance and destruction.

Superior to that however are descriptions of the birth of Kṛṣṇa and Rāma among the avatāras, the shelters of prema for the universe (īpsitam).

Nārada has said:

॥ 1.5.22 ॥

idaṁ hi puṁsas tapasaḥ śrutasya vā  
sviṣṭasya sūktasya ca buddhi-dattayoḥ  
avicyuto 'rthaḥ kavibhir nirūpito  
yad-uttamaśloka-guṇānuvarṇanam

The unfailing cause of perfection (**avicyuta arthaḥ**) from men's austerity, study of the Vedas (**puṁsah tapasaḥ śrutasya vā**), performance of sacrifices, chanting of mantras (**sviṣṭasya sūktasya ca**), practicing jñāna and giving charity (**buddhi-dattayoḥ**) is defined by the wise (**kavibhir nirūpitaḥ**) as glorifying the qualities of the Lord (**yad-uttamaśloka-guṇānuvarṇanam**).

## Anuccheda – 68-69

Lord Caitanya, the purifying avatāra for Kali-yuga says:

**śrutam apy aupaniṣadam dūre hari-kathāmṛtam |  
yan na santi dravac-citta-kampāśru-pulakādayam ||**

Upaniṣads which, though heard, do not produce a melted heart, trembling of the body, tears and hairs standing on end are far inferior to the nectar of the Lord's pastimes.  
(Padyāvalī 39)

# Anuccheda – 70

**Theme: Bhakti is the means to overcome illusion**

Having stated that jñāna is perfected by bhakti, jñāna is summarized:

|| 11.11.21 ||

evam jijñāsayāpohya  
nānātva-bhramam ātmani  
upārameta virajam  
mano mayy arpya sarva-ge

Rejecting (**apohya**) the misconception of variety concerning ātmā (**ātmani nānātva-bhramam**) by deliberation (**evam jijñāsayā**), fixing the mind devoid of māyā (**virajam mano arpya**) upon me, who pervade everywhere (**mayy sarva-ge**), a person will attain sāyujya (**upārameta**).

The deliberation in this verse was described in the first verse:

|| 11.11.1 ||

śrī-bhagavān uvāca  
baddho mukta iti vyākhyā  
guṇato me na vastutaḥ  
guṇasya māyā-mūlatvān  
na me mokṣo na bandhanam

The Lord said: One cannot actually say (**na vastutaḥ vyākhyā**) that there is bondage or liberation (**baddho mukta iti**) due to the guṇas controlled by me (**guṇato me**). Because the relationship with the gūnas arises only by avidyā or ignorance (**guṇasya māyā-mūlatvād**), there is no real bondage, and consequently no liberation (**na mokṣo na bandhanam**). That is my opinion (**me**).



## Anuccheda – 70

Ātmani means “in the pure jīva.”

Rejecting the illusion of variety constituted of devatās and humans in the ātmā, concentrating (arpya) the mind on me, the all pervading (sarva-ge) Brahman, by hearing my pastimes, one should become peaceful.

# Anuccheda – 71-74

**Theme: Krsna rejects the path  
of Jnana yoga as ultimate**

Having taught jñāna-miśra-bhakti, he teaches pure bhakti with jñāna as its by-product in four verses while discarding jñāna.

|| 11.11.22 ||

**yady anīśo dhārayitum  
mano brahmaṇi niścalam  
mayi sarvāṇi karmāṇi  
nirapekṣaḥ samācara**

If you are not able to free your mind from all material disturbances (**yady dhārayitum anīśaḥ**) and cannot absorb it completely in Brahman (**mano brahmaṇi niścalam anīśaḥ**), then perform (**samācara**) all your activities (**sarvāṇi karmāṇi**) as an offering to me (**mayi**), without enjoying the fruits (**nirapekṣaḥ**).

## Anuccheda – 71-74

Yadi means “certainly” as in SB 11.4.10.

The verses are spoken to Uddhava while Kṛṣṇa thinks that he is desirous of jñāna (though he is not).

As stated in SB 10.14.4, certainly (yadi) you cannot concentrate the mind on Brahman steadily.

You should take shelter of bhakti-yoga which is served by all qualities like jñāna by its nature.

Kṛṣṇa first describes a gradual method: offer all your activities to me.

## Anuccheda – 71-74

If, because of lack of strength of previous bhakti, one desires brahma-jñāna, but the mind cannot concentrate on Brahman, then one should offer one's actions to the Lord, without other desires.

॥ 11.11.23-24 ॥

śraddhātur mat-kathāḥ śṛṇvan  
su-bhadrā loka-pāvanīḥ  
gāyann anusmaran karma  
janma cābhinayan muhuḥ  
mad-arthe dharma-kāmārthān  
ācaran mad-apāśrayaḥ  
labhate niścalām bhaktim  
mayy uddhava sanātane

A person with natural faith (**śraddhātur**) should constantly hear topics about me (**mat-kathāḥ śṛṇvan**), should sing and remember (**gāyann anusmaran**) my topics which purify the world (**su-bhadrā loka-pāvanīḥ**), and enact (**abhinayan**) my exploits and birth (**janma karma**). He should perform dharma, kāma and artha as service to me (**mad-arthe dharma-kāma-arthān ācaran**). Having taken shelter of me (**mad-apāśrayaḥ**), he will attain permanent bhakti (**labhate niścalām bhaktim**) to me, whose form is permanent (**mayy sanātane**).

## Anuccheda – 71-74

The commentary says, “This verse speaks of pure bhakti by a person purified to the level of viśuddha-sattva by offering actions to the Lord.”

One should personally imitate pastimes with devotees having one’s particular devotional bhāva among the pastimes of the Lord’s birth and activities and have others enact pastimes of the Lord and pastimes of other types of devotees.

One should perform acts of dharma like giving cows in charity for me as part of Janmāstamī festival.

## Anuccheda – 71-74

One should perform acts of kāma like building huge palaces on my behalf.

One can make temples.

One can perform acts of artha such as collecting money, using it for the Lord's service. In this way one should serve (ācaran).



## Anuccheda – 71-74

Having no other shelter (mad-apāśrayaḥ) one attains bhakti by hearing the Lord's topics, bhakti which is fixed in three phases of time (niścalām), since one has no interest in impersonal liberation because of the happiness of bhakti.

One should not think that because the object of worship is temporary, that the bhakti is temporary.

The Lord is permanent (sanātane).

“How does the inclination for the path of bhakti become steady?”  
The cause is explained:

|| 11.11.25 ||

sat-saṅga-labdhayā bhaktyā  
mayi mām sa upāsītā  
sa vai me darśitam sadbhir  
añjasā vindate padam

One who has obtained pure devotional service by association with my devotees (**mayi sat-saṅga-labdhayā bhaktyā**) always worships me (**mām upāsītā**). Thus he easily goes to my abode (**sah añjasā vindate mayi padam**), which is revealed by my devotees (**sa vai me sadbhir darśitam**).

## Anuccheda – 71-74

The devotee (saḥ) worships me with a taste for bhakti (bhaktyā), attained through association.

Easily he attains all svarūpa-jñāna of the Lord as Brahman and Bhagavān (padam).

Añjasā means “as a by product of bhakti.”

Padam means svarūpam.

# Anuccheda – 75

**Theme:** Bhakti is eternal,  
directly established by the  
Lord and thus is the principal  
means

## Anuccheda – 75

Later it will be explained that bhakti is eternal, directly established by the Lord and thus is the principal means.

Other paths are temporary, produced by various persons according to their inclinations and are thus all useless.

Uddhava says:

|| 11.14.1 ||

śrī-uddhava uvāca  
vadanti kṛṣṇa śreyāmsi  
bahūni brahma-vādinah  
teṣāṃ vikalpa-prādhānyam  
utāho eka-mukhyatā

Uddhava said: O Kṛṣṇa (**kṛṣṇa**)! The learned sages (**brahma-vādinah**) recommend (**vadanti**) various excellent sādhanas for perfecting one's life (**śreyāmsi**). Among them are some superior (**teṣāṃ vikalpa-prādhānyam uta**)? Is one among them the best (**āho eka-mukhyatā**)?

|| 11.14.2 ||

**bhavatodāhṛtaḥ svāmin  
bhakti-yogo 'napekṣitaḥ  
nirasya sarvataḥ saṅgam  
yena tvayy āviśen manaḥ**

O Lord (**svāmin**)! You have explained (**bhavatā udāhṛtaḥ**) the process of unalloyed bhakti (**bhakti-yogo anapekṣitaḥ**), by which (**yena**) a devotee removes all material association from his life (**nirasya sarvataḥ saṅgam**) and is able to fix his mind on you (**tvayy āviśen manaḥ**).

## Anuccheda – 75

The commentary says, “There are many sādhanas for attaining the highest good. Are there principal ones or a chief one?”

The reason he asks about a chief one is because the Lord has explained bhakti.

Bhakti-yoga is without motive (anapekṣitaḥ). You spoke about bhakti.



## Anuccheda – 75

Others speak of other processes.

Among these, which is the chief for attaining the result, the cause of all the others?

Or is there equal result by any one of them or is there some difference?”

# Anuccheda – 76

**Theme: Only the Process of  
Bhakti arises from the Lord's  
Svarupa**

Then the Lord says:

|| 11.14.3 ||

śrī-bhagavān uvāca  
kālena naṣṭā pralaye  
vāṇīyaṁ veda-saṁjñitā  
mayādau brahmaṇe proktā  
dharmo yasyāṁ mad-ātmakaḥ

The Supreme Lord said: By the influence of time (**kālena**), the Vedic knowledge (**iyam veda-saṁjñitā vāṇī**) was lost at the time of annihilation (**naṣṭā pralaye**). Therefore, when the subsequent creation took place (**ādau**), I spoke to Brahmā (**mayā brahmaṇe proktā**) the Vedic knowledge in which (**yasyām**) bhakti is the essence (**dharmo mad-ātmakaḥ**).

## Anuccheda – 76

The commentary says, “Bhakti is the chief means since it gives the greatest result.

The other processes were invented according to individual natures by persons desiring results like Svarga which are flowers in the sky and give trifling results.

In order to understand this, the Lord describes many processes according to different natures in seven verses.

## Anuccheda – 76

I described to Brahmā a process by which the consciousness thinks of me (mad-ātmakaḥ).”

Or, I spoke the process arising from my svarūpa (mad-ātmakaḥ), bhakti.

It is the conclusion of all scriptures.

# Anuccheda – 77-80

**Theme: No other process  
attracts Krsna to the  
Practitioner as Bhakti**

॥ 11.14.9 ॥

man-māyā-mohita-dhiyaḥ  
puruṣāḥ puruṣarṣabha  
śreyo vadanty anekāntam  
yathā-karma yathā-ruci

O best among men (**puruṣarṣabha**)! The intelligence of human beings (**puruṣāḥ dhiyaḥ**) is bewildered by my illusory potency (**man-māyā-mohita**), and thus, according to their own activities (**yathā-karma**) and whims (**yathā-ruci**), they speak in innumerable ways (**vadanty anekāntam**) about what is actually good for people (**śreyah**).

## Anuccheda – 77-80

They are bewildered by the Lord's māyā because their natures are rooted in māyā's guṇas.

They speak a variety (anekāntam) of topics concerning the puruṣārtha and its sādhana (śreyaḥ).

However it is said:



|| 11.14.20 ||

na sādhayati mām yogo  
na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo  
yathā bhaktir mamorjitā

O Uddhava (**uddhava**)! I am attained by unmixed bhakti (**yathā bhaktir mamorjitā**). I cannot be attained by mystic yoga (**na sādhayati mām yogo**), Sāṅkhya philosophy, dharma (**na sāṅkhyam dharma**), Vedic study, austerity or renunciation (**na svādhyāyas tapas tyāgo**).

Na sādhayati means “does not control me.”

Tapah means jñāna. Tyāgaḥ means sannyāsa.

|| 11.14.22 ||

**dharmah satya-dayopeto  
vidyā vā tapasānvitā  
mad-bhaktyāpetam ātmānam  
na samyak prapunāti hi**

Neither dharma (**na dharmah**) endowed with honesty and mercy (**satya-dayā upeto**) nor knowledge obtained with great penance (**vidyā vā tapasānvitā**) can completely purify one's consciousness (**samyak ātmānam prapunāti hi**) if they are bereft of loving service to me (**mad-bhaktyā apetam**).

## Anuccheda – 77-80

The dharma mentioned is niṣkāma.

Vidyā is brahma-jñāna based on scripture.

Tapas is reviewing that knowledge.

By the characteristics of bhakti those sādhanas are perfected:

|| 11.14.26 ||

yathā yathātmā parimṛjyate 'sau  
mat-puṇya-gāthā-śravaṇābhidhānaiḥ  
tathā tathā paśyati vastu sūkṣmam  
cakṣur yathaivāñjana-samprayuktam

To the degree that the ātmā becomes purified (**yathā yathā ātmā parimṛjyate**) by hearing and chanting my glories (**mat-puṇya-gāthā-śravaṇa abhidhānaiḥ**), a person is able to perceive (**asau tathā tathā paśyati**) my real form and qualities and experience their sweetness (**vastu sūkṣmam**), just as the eye (**yathā cakṣuh**) when smeared with special ointment (**añjana-samprayuktam**) is able to see finer objects (**implied**).

## Anuccheda – 77-80

The commentary says, “Brahma-vid āpnoti param: the knower of Brahman attains the supreme. (Taittirīya Upaniṣad 2.1.1)

Tam eva viditvātīmṛtum eti: knowing him, one surpasses death. (Śvetāśvatara Upaniṣad 6.15)

It is said in the śrutis that from jñāna, by destroying ignorance, one attains the Lord.

## Anuccheda – 77-80

Why do you say that by bhakti one attains the Lord?”

This verse answers.

The consciousness (ātmā) is cleansed by hearing my pure stories and names.

The secondary result of bhakti is jñāna.

It is not practiced separately.

# Anuccheda – 81-83

**Theme: Bhakti is designated as  
the abhideya and Jnana is  
rejected**

## Anuccheda – 81-83

After speaking about karma, jñāna and bhakti and their respective qualifications, bhakti is designated as the abhidheya in five verses with disregard for karma and jñāna.

In order to state that practicing jñāna is not given regard, disregard for practice of vairāgya, a cause of qualification for jñāna, is described.



|| 11.20.29 ||

proktena bhakti-yogena  
bhajato māsaḥṇ muneh  
kāma hṛdayyā naśyanti  
sarve mayi hṛdi sthite

When an intelligent person (**muneh**) engages constantly in worshiping me (**bhajato māsaḥṇ**) through bhakti (**bhakti-yogena**), as previously described by me (**proktena**), all material desires within the heart are destroyed (**sarve kāma hṛdayyā naśyanti**), since I am situated in the heart (**mayi hṛdi sthite**).

Jñāna is disregarded:

॥ 11.20.30 ॥

**bhidyate hr̥daya-granthiś  
chidyante sarva-saṁśayāḥ  
kṣīyante cāsyā karmāṇi  
mayi dr̥ṣṭe 'khilātmani**

Ahaṅkāra is cut (**bhidyate hr̥daya-granthih**) and all doubts are destroyed (**chidyante sarva-saṁśayāḥ**). On seeing the Lord in the mind and with the eyes (**mayi dr̥ṣṭe akhilātmani**), all karmas are destroyed (**kṣīyante ca asya karmāṇi**).

Jñāna and vairāgya are accomplished by bhakti:

|| 11.20.31 ||

**tasmān mad-bhakti-yuktasya  
yogino vai mad-ātmanah  
na jñānam na ca vairāgyam  
prāyaḥ śreyo bhaved iha**

Therefore (**tasmād**), for a devotee engaged in bhakti (**mad-bhakti-yuktasya yoginah**), with mind fixed on me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānam ca vairāgyam**) is generally not beneficial for bhakti (**na prāyaḥ śreyo bhaved iha**).

## Anuccheda – 81-83

The commentary says, “The qualifications for karma, jñāna and bhakti have been stated with their various conditions.

Now it is concluded in three verses that bhakti is best because it does not depend on any other process and the other two depend on bhakti.

For the devotee whose mind is concentrated on me (mad-ātmanaḥ) the best sādhana (śreyaḥ) is not jñāna or vairāgya.”

## Anuccheda – 81-83

Prāyaḥ means “for most of those who practice bhakti.” The devotees do not need to practice jñāna and vairāgya.

Though one can achieve direct liberation some persons develop the desire for gradual liberation (krama-mukti).

Similarly if a devotee develops the desire for gradual bhakti according to brahma-bhūtaḥ prasannātmā (BG 18.54), then let that be.

Thus there is no dependence on jñāna for the attaining the king of all results, prema, the result of bhakti.

# Anuccheda – 84

**Theme:** Even results of Karma, Jnana etc. can be most easily attained by practice of Bhakti

There is no necessity of practicing separately to attain the results of jñāna by the devotee.

|| 11.20.32-33 ||

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'ñjasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**).

## Anuccheda – 84

All things possible by any other means (itaraiḥ) such as tīrtha-yatras and vratas is obtainable by bhakti-yoga performed by the devotee, without effort at all.

Svarga and liberation are attainable: all material happiness and the happiness of liberation by purifying one's existence.

Happiness surpassing that is available also: Vaikuṅṭha.



## Anuccheda – 84

All this is available if, somehow or other, for assisting bhakti, some devotee desires it.

For instance Citraketu desired Svarga and there chanted the glories of the Lord. (SB 6.17.3)

Śukadeva desired liberation. He came out the womb of his mother by his request when Kṛṣṇa prevented māyā from attacking him extending over time which became like a mustard seed on the horn of a cow.

This is narrated in Brahma-vaivarta Purāna.

## Anuccheda – 84

Liberation can assist bhakti, for Gītā says brahma-bhūtaḥ prasannātmā: coming to the level of Brahman one then attains bhakti.

One who desires Vaikuṅṭha enters a desired group of the Lord's attendants.

By prema one attains one's desired situation by the desire to serve directly the lotus feet of the Lord.

|| 3.15.25 ||

yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā  
dūre yamā hy upari naḥ sprhaṇīya-śīlāḥ  
bhartur mithaḥ suyaśasaḥ kathanānurāga-  
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

Those who are far above rules (**dūre yamā**) by following the Lord of the demigods (**animiṣām ṛṣabha anuvṛtṭyā**) with dedication, who are superior to us (**upari naḥ**), and whose qualities are desirable by us (**sprhaṇīya-śīlāḥ**), and whose bodies develop goose bumps (**pulakī-kṛtāṅgāḥ**) and uncontrolled tears of ecstasy (**vaiklavya-bāṣpa-kalayā**) through attraction to discussions of the Lord (**bhartuh kathanā anurāga**) possessing most excellent qualities (**mithaḥ suyaśasaḥ**), enter Vaikuṅṭha (**yac ca vrajanty**).

# Anuccheda – 85

**Theme:** Even results of Karma, Jnana etc. can be most easily attained by practice of Bhakti

At the end of the instructions Kṛṣṇa says:

|| 11.29.22 ||

**eṣā buddhimatām buddhir**  
**manīṣā ca manīṣiṇām**  
**yat satyam anṛteneha**  
**martyenāpnoti māmṛtam**

The devotee (**eṣā**) is the most intelligent among the intelligent (**buddhimatām buddhir**) and the cleverest among the clever (**manīṣā ca manīṣiṇām**), because (**yat**) he attains eternity (**satyam āpnoti**) by using his temporary body (**anṛtena iha martyena**) and attains me, the sweetest (**mām amṛtam āpnoti**).

## Anuccheda – 85

The commentary says, “The result of worshipping me for a person who is clever and discriminating is described.

That intelligence is illustrated.

The intelligence and cleverness attain in this birth (iha) eternity (satyam) and me (mā), the sweetest, using this temporary body (anṛtena).

Buddhiḥ means discrimination and manīṣā means cleverness.”

## Anuccheda – 85

Śrīdhara Svāmī uses the word *ataḥ* at the beginning of the commentary to indicate that this is the conclusion after the whole discussion of bhakti.

॥ 10.72.21 ॥

hariścandro rantideva  
uñchavṛttiḥ śibir baliḥ  
vyādhaḥ kapoto bahavo hy  
adhruveṇa dhruvaṃ gatāḥ

Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others (**bahavo hy**) have attained (**gatāḥ**) the permanent by means of the impermanent (**adhruveṇa dhruvaṃ**).