

Bhakti Sandarbha

by

Srila Jiva Goswami

Part-5

Twelfth Canto
Proofs

Anuccheda – 86

**Theme: Glorification of Bhakti
and the Process of Hearing**

At the end of Sukadeva's teachings bhakti is glorified, using hearing as an example:

|| 12.4.40 ||

**samsāra-sindhūṃ ati-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevanam 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 (**niṣevanam**) the nectar of the narrations (**līlā-kathā-rasa**) of the Supreme Lord's pastimes (**bhagavataḥ puruṣottamasya**).

Anuccheda – 86

The commentary says, “There is no other boat for crossing (plavaḥ) since there is no other method. One should hear as much as possible.”

No other means is possible because other actions of bhakti accompany the hearing process.

The remaining chapters also have the same introduction and conclusion (upakrama and upasamhāra).

The introduction is as follows:

|| 12.5.1 ||

**atrānuvarṇyate 'bhīkṣṇam
viśvātmā bhagavān hariḥ
yasya prasāda-jo brahmā
rudraḥ krodha-samudbhavaḥ**

Śrīmad-Bhāgavatam describes (**atra anuvarṇyate**) repeatedly (**abhīkṣṇam**) the Supreme Lord (**bhagavān hariḥ**), soul of the universe (**viśvātmā**), from whose satisfaction Brahmā is born (**yasya prasāda-jo brahmā**) and from whose anger Rudra takes birth (**rudraḥ krodha-samudbhavaḥ**).

The conclusion glorifies hearing since the main method of bhakti is hearing the Lord's pastimes, because of its great power.

|| 12.5.13 ||

etat te kathitaṁ tāta
yad ātmā pṛṣṭavān nṛpa
harer viśvātmanaś ceṣṭāṁ
kiṁ bhūyaḥ śrotum icchasi

Beloved King Parīkṣit (**tāta nṛpa**), I have narrated to you (**etat te kathitaṁ**) the topics you originally inquired about (**yad ātmā pṛṣṭavān**)—the pastimes of the Hari (**ceṣṭāṁ harer**), the soul of the universe (**viśvātmanah**). Now, what more do you wish to hear (**kiṁ bhūyaḥ śrotum icchasi**)?

Anuccheda – 86

Thus the main topic is bhakti represented by hearing the Lord's pastimes since that is indicated in the introductory and closing remarks.

Teachings of jñāna (SB 12.5.2) in the middle are simply to show that Parīkṣit was fixed in bhakti which has already been understood.

It is like the Lord's offering of liberation to his devotees.

Anuccheda – 86

By his being fixed in bhakti, he had given up fear of death already.

After hearing the teachings of jñāna it will be shown that he remained fixed in bhakti:

|| 1.19.5 ||

atho vihāyemam amuṁ ca lokam
vimarśitau heyatayā purastāt|
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām ||

Having previously concluded (**purastāt vimarśitau**) that both were to be rejected (**heyatayā**), giving up (**atho vihāya**) this world and Svarga (**imam amuṁ ca lokam**), thinking service to Kṛṣṇa's lotus feet as the highest goal (**kṛṣṇāṅghri-sevām adhimanyamāna**), he sat down (**upāviśat**) with a vow of not eating (**prāyam**) on the bank of the Gaṅgā (**amartya-nadyām**).

|| 1.19.7 ||

iti vyavacchidya sa pāṇḍaveyaḥ
prāyopaveśam prati viṣṇu-padyām|
dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ ||

Making this decision (**iti vyavacchidya**) to sit without eating (**prāyopaveśam prati**) on the bank of the Gaṅgā (**viṣṇu-padyām**), Parīkṣit (**sah pāṇḍaveyaḥ**), without thoughts of other processes or deities (**ananya-bhāvo**), peaceful (**muni-vrato**), and free of all material attachments (**mukta-samasta-saṅgaḥ**), concentrated on the feet of Mukunda (**dadhau mukundāṅghrim**).

He had given up fear:

|| 1.19.15 ||

**taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ ||**

The brāhmaṇas (**viprā**) and Gaṅgā-devī (**gaṅgā ca devī**) should know that (**taṁ pratiyantu**) I am surrendered (**mā upayātaṁ**), and have dedicated my heart to the Lord (**dhṛta-cittam īśe**). Let the snake released by the brāhmaṇa, even if it is an imposter (**dvijopasṛṣṭaḥ kuhakas takṣako vā**), bite me (**daśatv alaṁ**). Please sing topics concerning the Lord (**gāyata viṣṇu-gāthāḥ**).

Not caring for the teachings on jñāna, he thought himself successful by bhakti through hearing:

|| 12.6.2 ||

siddho 'smy anuḡr̥hīto 'smi
bhavatā karuṇātmanā
śrāvito yac ca me sākṣād
anādi-nidhano hariḥ

I have now achieved the purpose of my life (**siddho asmy**), because (**yac**) a great and merciful soul like you (**bhavatā karuṇātmanā**) has shown such kindness to me (**anuḡr̥hīto asmi**) since you have spoken to me this narration of the Supreme Lord (**śrāvito me hariḥ**) who has no beginning or end (**anādi-nidhano**), whom I directly saw (**me sākṣād**).

|| 12.6.3 ||

nāty-adbhutam aham manye
mahatām acyutātmanām
ajñeṣu tāpa-tapteṣu
bhūteṣu yad anugrahaḥ

I do not find it amazing (**nāty-adbhutam aham manye**) that great souls such as you (**mahatām**), whose minds are always absorbed in the Lord (**acyutātmanām**), show mercy (**yad anugrahaḥ**) to the foolish conditioned souls (**ajñeṣu bhūteṣu**) suffering in this world (**tāpa-tapteṣu**).

|| 12.6.4 ||

purāṇa-saṁhitām etām
aśrauṣma bhavato vayam
yasyām khalūttamaḥ-śloko
bhagavān anuvarṇyate

I have heard from you (**aśrauṣma bhavato vayam**) this Śrīmad-Bhāgavatam (**etām**), which is the summary of all the Purāṇas (**purāṇa-saṁhitām**) and which describes along with other themes (**yasyām khalu anuvarṇyate**) the Supreme Lord (**bhagavān**).

|| 12.6.5 ||

**bhagavaṁs takṣakādibhyo
mṛtyubhyo na bibhemy aham
praviṣṭo brahma nirvāṇam
abhayaṁ darśitaṁ tvayā**

My Lord (**bhagavan**), I now have no fear (**na bibhemy aham**) of Takṣaka or any other living being (**takṣakādibhyo**), or even of repeated deaths (**mṛtyubhyo**), but I fear entering the impersonal Brahman (**praviṣṭo brahma nirvāṇam**) which destroys fear (**abhayaṁ**), about which you have just taught me (**darśitaṁ tvayā**).

Anuccheda – 86

This one verse speaks of brahma-jñāna being the cause of destroying fear of Takṣaka, but only to show respect for previous statements made by Kṛṣṇa.

However after that, he prays for permission to meditate on the Lord and glorify the Lord's name using words and mind:

|| 12.6.6 ||

anujānīhi mām brahman
vācam yacchāmy adhokṣaje
mukta-kāmāśayaṁ cetaḥ
praveśya viṣṛjāmy asūn

O brāhmaṇa (**brahman**), please give me permission (**anujānīhi mām**) to resign my speech to Adhokṣaja (**vācam yacchāmy adhokṣaje**). Absorbing my mind (**cetaḥ praveśya**), purified of desires and impressions (**mukta-kāmāśayaṁ**), in the Lord, permit me to give up my life (**viṣṛjāmy asūn**).

Then in the next verse Parīkṣit shows that jñāna which destroys ignorance is included in the bliss of seeing the lotus feet of the Lord:

|| 12.6.7 ||

ajñānam ca nirastam me
jñāna-vijñāna-niṣṭhayā
bhavatā darśitam kṣemam
param bhagavataḥ padam

You have revealed to me (**bhavatā darśitam**) the supreme form of the Lord (**param bhagavataḥ padam**). By being fixed (**niṣṭhayā**) in knowledge of the Lord (**jñāna**) and in realization of his sweetness and powers (**vijñāna**), my ignorance has been eradicated (**me ajñānam ca nirastam**).

The word padam indicates the Lord's lotus feet since this was previously stated.

|| 1.18.16 ||

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ |
jñānena vaiyāsaki-śabditeṇa
bheje khagendra-dhvaja-pāda-mūlam ||

Parīkṣit (**parīkṣid**), the great devotee (**sa vai mahā-bhāgavataḥ**), with pure intelligence (**adabhra-buddhiḥ**), attained liberation (**apavargākhyam bheje**), in the form of the feet of the Lord having a flag marked with Garuda (**khagendra-dhvaja-pāda-mūlam**), through knowledge spoken by Śukadeva (**yena jñānena vaiyāsaki-śabditeṇa**).

The meaning of the section is made clear by Sūta:

|| 1.18.2 ||

**brahma-kopotthitād yas tu
takṣakāt prāṇa-viplavāt |
na sammumohorubhayād
bhagavaty arpitāśayaḥ ||**

Because he had taken shelter of the Lord (**bhagavaty arpita āśayaḥ**), he did not become bewildered (**yah tu na sammumoha**) with great fear (**urubhayād**) from the life threatening snake called Takṣaka (**takṣakāt prāṇa-viplavāt**) called by the curse of the brāhmaṇa (**brahma-kopotthitād**).

|| 1.18.4 ||

nottamaśloka-vārtānām
juṣatām tat-kathāmṛtam |
syāt sambhramo 'nta-kāle 'pi
smaratām tat-padāmbujam ||

Those who remember the lotus feet of the Lord (**smaratām tat-padāmbujam**); those who relish the nectar of pastimes concerning the Lord (**juṣatām tat-kathāmṛtam**); and those whose very lives are the Lord (**uttamaśloka-vārtānām**), do not have confusion (**na sambhramah syāt**) even at the time of death (**anta-kāle api**).

The king asks the question:

|| 1.19.37 ||

ataḥ pṛcchāmi saṁsiddhim
yoginām paramam gurum |
puruṣasyeha yat kāryam
mriyamāṇasya sarvathā ||

I ask (**ataḥ pṛcchāmi**) the supreme guru of the yogīs (**yoginām paramam gurum**) “What is complete perfection (**saṁsiddhim**) and what is to be done at all times for attaining that perfection (**sarvathā iha yat kāryam**) for a man about to die (**mriyamāṇasya puruṣasya**)?”

Śukadeva instructs chanting and meditating on the Lord:

|| 12.3.49 ||

**tasmāt sarvātmanā rājan
hr̥di-stham̐ kuru keśavam
mriyamāṇo hy avahitas
tato yāsi parām gatim**

Therefore (**tasmāt**), O King (**rājan**), endeavor with all your might (**sarvātmanā kuru**) to fix the Supreme Lord Keśava within your heart (**keśavam hr̥di-stham̐**) while dying (**mriyamāṇo**). You will certainly attain the supreme destination (**tato yāsi parām gatim**) by remembering the Lord with attention (**hy avahitah**).

Fix your mind (avahitaḥ) on Keśava.

|| 12.3.50 ||

mriyamāṇair abhidhyeyo
bhagavān parameśvaraḥ
ātma-bhāvaṁ nayaty aṅga
sarvātmā sarva-saṁśrayaḥ

O King (**aṅga**)! The Supreme Lord, the ultimate controller (**bhagavān parameśvaraḥ**), the soul of all beings (**sarvātmā**) and the supreme shelter of all beings (**sarva-saṁśrayaḥ**), the object of meditation for a dying person (**mriyamāṇair abhidhyeyah**), produces prema for the Lord (**ātma-bhāvaṁ nayaty**).

The Lord produces bhāva for himself (ātma-bhāvam).
What is the use of jñāna, which takes effort to bring results?

|| 12.3.51 ||

**kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet**

O King (**rājann**)! Although Kali-yuga is an ocean of faults (**kaler doṣa-nidhe**), there is still one good quality about this age (**asti hy eko mahān guṇaḥ**). Simply by chanting about Kṛṣṇa (**kīrtanād eva kṛṣṇasya**), one can become free from material bondage (**mukta-saṅgaḥ**) and attain prema (**param vrajet**).

There is one good quality in Kali-yuga because (hi) from chanting alone (kīrtanād eva), which does not require effort like jñāna, one attains the supreme Lord.

|| 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**).

This section ends by concluding in bhakti-yoga with its various aṅgas:

|| 2.3.1 ||

evam etan nigaditam
prṣṭavān yad bhavān mama |
nr̥ṇām yan mriyamāṇānām
manuṣyeṣu manīṣiṇām ||

Śukadeva said: In response to your question (**prṣṭavān yad bhavān mama**) about the activities of a dying man (**nr̥ṇām yad mriyamāṇānām**), I have explained the two paths according to *yoga* (**evam etad nigaditam**), and for those who are intelligent among men and dying, I have explained the path of *bhakti* (**manuṣyeṣu manīṣiṇām**).

Bhakti culminates in hearing the pastimes of the Lord:

|| 2.2.37 ||

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

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtaṁ**) 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 āśayaṁ**) and attain the lotus feet of the Lord for service (**vrajanti tac-caraṇa-saroruha antikam**).

Anuccheda – 86

Therefore it is correctly concluded that Śukadeva's instruction on dying starting in SB 12.5.2 which appear to be jñāna are to show Parīkṣit's fixed bhakti only.

The Lord's instructions indicate bhakti only.

That is the meaning of the following also:

|| 2.8.3 ||

kathayasva mahābhāga
yathāham akhilātmani |
kṛṣṇe niveśya niḥsaṅgam
manas tyakṣye kalevaram ||

O great soul (**mahābhāga**)! Please speak (**kathayasva**) so that I can give up the body (**yathā aham tyakṣye kalevaram**) absorbing my mind (**manah niveśya**), devoid of material desires (**niḥsaṅgam**), in Kṛṣṇa (**kṛṣṇe**) who is the soul of all beings (**akhilātmani**).

Anuccheda – 87-91

**Theme: Bhakti should be
respected more than Karma
and Jnana**

Five verses spoken by Sūta also indicate bhakti:

|| 12.12.53 ||

**naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na hy arpitam karma yad apy anuttamam**

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy anuttamam karma**), when not offered to the Lord (**īśvare na hy arpitam**)?

Anuccheda – 87-91

The commentary says, “It is necessary to respect kīrtana more than jñāna and karma.

That is expressed in this verse.

If jñāna which gives freedom from karma because it destroys upādhis (nirañjanam) is devoid of bhakti for the Lord, it will not lead to any realization (na śobhate).”

|| 12.12.54 ||

yaśaḥ-śriyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu
avismṛtiḥ śrīdhara-pāda-padmayor
guṇānuvāda-śravaṇādarādibhiḥ

The great endeavor one undergoes (**pariśramaḥ paro**) in executing varṇāśrama duties (**varṇāśramācāra**), in performing austerities (**tapaḥ**) and in hearing from the Vedas (**śrutādiṣu**) culminates only in fame and wealth (**yaśaḥ-śriyām eva**). But by respecting and attentively hearing (**śravaṇa ādara ādibhiḥ**) the recitation of the Lord's qualities (**guṇānuvāda**), one can remember his lotus feet (**śrīdhara-pāda-padmayor avismṛtiḥ**).

Anuccheda – 87-91

The commentary says, “The great (paraḥ) endeavor in performing varṇāśrama, austerities and study of the Vedas ends only in wealth accompanied by fame, and not the supreme puruṣārtha.

By hearing and chanting about the Lord’s qualities however one remembers the lotus feet of the Lord.”

॥ 12.12.55 ॥

avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhiṁ paramātmā-bhaktim
jñānaṁ ca vijñāna-virāga-yuktam

Remembrance of Kṛṣṇa's lotus feet (**avismṛtiḥ kṛṣṇa-padāravindayoḥ**) destroys everything inauspicious (**kṣiṇoty abhadrāṇi**) and allows one to fix the intelligence in the Lord (**śam tanoti**). It purifies the heart (**sattvasya śuddhiṁ**) and bestows devotion for Lord (**paramātmā-bhaktim**), along with knowledge enriched with realization and renunciation (**jñānaṁ ca vijñāna-virāga-yuktam**).

The meaning is clear.

|| 12.12.56 ||

yūyam dvijāgryā bata bhūri-bhāgā
yac chaśvad ātmany akhilātma-bhūtam
nārāyaṇam devam adevam īsam
ajasra-bhāvā bhajatāviveśya

O most eminent of brāhmaṇas (**dvijāgryā**)! You are all indeed extremely fortunate (**yūyam bata bhūri-bhāgā**), since you have already placed within your hearts (**yac śaśvad ātmany**) Nārāyaṇa (**nārāyaṇam devam**)—the supreme controller (**īsam**) and the ultimate soul of all existence (**akhilātma-bhūtam**)—beyond whom there is no other god (**adevam**). Having undeviating love for him (**ajasra-bhāvā āviveśya**), please worship him (**bhajata**).

Anuccheda – 87-91

The commentary says, “He speaks to give joy to the listeners and himself in two verses.

O best of the brāhmaṇas! Since (yat) you have placed Nārāyaṇa in your antaḥkaraṇa (ātmani) always I assume you worship him (bhajata).

Imperative form is used to indicate a supposition.

Therefore you are most fortunate.

The Lord is described.

He is the antaryāmī of all beings (akhilātmā-bhūtam) and thus to be worshipped by all (devam).

There is no other deva than him (adevam).

Why?

He is the controller (īśam).

Anuccheda – 87-91

Or, because you are most fortunate, endowed with austerity and other qualities, worship Nārāyaṇa.

This is a command.”

Performing austerities and other actions become successful by worship of Nārāyaṇa.

That is Śrīdhara Svāmī’s intended meaning.

|| 12.12.57 ||

aham ca saṁsmārīta ātma-tattvaṁ
śrutaṁ purā me paramarṣi-vaktrāt
prāyopaveśe nr̥pateḥ parīkṣitaḥ
sadasy ṛṣiṇām mahatām ca śṛṇvatām

I also now fully remember (**aham ca saṁsmārīta**) the nature of God (**ātma-tattvaṁ**), which I previously heard (**śrutaṁ purā me**) from the mouth of the great sage Śukadeva Gosvāmī (**paramarṣi-vaktrāt**) while the great sages heard him speak (**ṛṣiṇām mahatām ca śṛṇvatām**) in the assembly (**sadasy**) to King Parīkṣit (**nr̥pateḥ parīkṣitaḥ**) as the monarch sat fasting until death (**prāyopaveśe**).

Anuccheda – 87-91

Incidentally (besides remembering Kṛṣṇa) I also (ca) have been made to remember Nārāyaṇa, the antaryāmī of all beings (ātma-tattvam).

I have developed great longing for him.

That is the meaning.

I heard about the Lord from Śukadeva.

Sūta speaks.

Anuccheda – 92-93

Theme: **Paro Dharma is Bhakti
only**

Anuccheda – 92-93

Thus it has been proved that the abhidheya or process is bhakti in the teachings presented by guru instructing disciple in the Bhāgavatam.

Taking First Canto to Seventh Cantos and Eleventh and Twelfth Cantos, bhakti has been shown to be the conclusion through discussions between various sages and in the Eleventh canto between Kṛṣṇa and Uddhava.

|| 1.16.5 ||

tat kathyatām mahā-bhāga
yadi kṛṣṇa-kathāśrayam ||
athavāsyā padāmbhoja-
makaranda-lihām satām |

O great soul (**mahā-bhāga**)! Please tell us (**tat kathyatām**) if it concerns Kṛṣṇa (**yadi kṛṣṇa-kathāśrayam**), or (**athavā**) concerns his devotees (**satām**) who lick (**lihām**) the honey from his lotus feet (**asya padāmbhoja-makaranda**).

Anuccheda – 92-93

According to this, the purport of all histories (itihāsa) is bhakti alone.

These works are not discussed because the Sandarbha would become too large.

They should be examined elsewhere.

Related to this it is said:

|| 6.3.22 ||

etāvān eva loke 'smin
pum̐sām dharmah̐ parah̐ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

Pure bhakti to the Supreme Lord (**bhagavati bhakti-yogah**), beginning with the chanting of the holy name of the Lord (**tad-nāma-grahaṇa ādibhiḥ**), is the real dharma (**etāvān dharmah̐ smṛtaḥ**), the supreme object (**parah̐**) for the human living in this world (**asmin loke pum̐sām**).

Anuccheda – 92-93

The greatest dharma for all human beings (pumsām) is bhakti alone (etavān) and nothing more.

This is direct bhakti with chanting the name.

The word eva (only) rejects other methods decisively.

If these types of bhakti are used for producing good qualities in karma or other processes, they are no longer parā-dharma since offense is committed by using bhakti for insignificant material gains.

Anuccheda – 92-93

Bhakti also gives temporary material results.

Yama speaks to his servants.

It is also said:

|| 6.1.17 ||

sadhrīcīno hy ayam loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhave yatra
nārāyaṇa-parāyaṇāḥ

The path followed by persons (**ayam loke panthāḥ**) who are friendly, virtuous (**suśīlāḥ sādhave**), and surrendered to Nārāyaṇa (**nārāyaṇa-parāyaṇāḥ**) is certain (**sadhrīcīnah**), auspicious (**kṣemah**), and without fear of obstacles (**akuto-bhayaḥ**).

The path mentioned is bhakti to Nārāyaṇa.