

Bhakti Sandarbha

by

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Part-10

Assorted Bhakti Topics - IV

Anuccheda – 153

**Theme: Offense while
Performing Bhakti Delays the
Result**

The ābhāsa of pure bhakti has such power. Great power is seen even in offensive chanting. A Rākṣasa says to a brāhmaṇa who chanted a mantra of the Lord to protect himself:

**tvām attum āgataḥ kṣipto
rakṣayā kṛtayā tvayā |
tat-saṁsparśāc ca me brahman
sādhv etan manasi sthitam ||**

**kā sā rakṣā na tām vedmi
vedmi nāsyāḥ parāyaṇam |
kintv asyāḥ saṅgamāsādya
nirvedam prāpitaḥ param ||**

I have come to devour you (**tvām attum āgataḥ**) but have been thwarted (**kṣipto**) by your protective mantra (**rakṣayā kṛtayā tvayā**). By touching you (**tat-saṁsparśāt**) (endowed with the mantra) (**sādhv**) the mantra has become situated in my mind (**etan me manasi sthitam**). I do not know what kind of protection this mantra gives (**kā sā rakṣā na tām vedmi**). I do not know its source (**vedmi nāsyāḥ parāyaṇam**). But by contacting it (**kintv asyāḥ saṅgamāsādya**), I have become detached from the world (**nirvedam prāpitaḥ param**). (Viṣṇu-dharma)

Again, in Viṣṇu-dharma there is another example. A mouse drank the oil in a lamp in the Lord's temple. By accident, when the mouse held the wick in its mouth, the lamp flared up and burned the mouse to death.

By becoming a wick himself and illuminating the Lord, with that bhakti, the mouse attained Vaikuṅṭha.

In Brahmānanda Purāṇa it is related that someone attained the Lord's abode by association with a prostitute and observing Janmāstamī vows.

In Bṛhan-nāradiya Purāṇa it is related that a person cleansed the temple for some sinful purpose and attained the highest goal. The same results do not occur for brahma-jñānīs.

dr̥ṣṭaḥ paśyed aharahaḥ
samśritaḥ pratisamśrayet |
arcitaś cārcayen nityam
sa devo dvija-puṅgava ||

O best of the brāhmaṇas (**dvija-puṅgava**)! The Lord (**sa devah**), being seen by the devotee (**dr̥ṣṭaḥ**), sees that devotee constantly (**paśyed aharahaḥ**). Approached for shelter (**samśritaḥ**), he takes shelter of the devotee (**pratisamśrayet**). Being worshipped by the devotee (**arcitaś**), he worships the devotee constantly (**arcayen nityam**). (Brahma-vaivarta Purāṇa)

Nārada says:

tulasī-dala-mātreṇa
jalasya culukena ca |
vikrīṇīte svam ātmānam
bhaktebhyo bhakta-vatsalah ||

The Lord, affectionate to the devotees (**bhakta-vatsalah**), sells himself (**svam ātmānam vikrīṇīte**) to the devotees (**bhaktebhyo**) for the price of a tulasī leaf (**tulasī-dala-mātreṇa**) and a drop of water (**jalasya culukena ca**). (Viṣṇu-dharma)

Such glorifications of bhakti are not mere praise, since the attainment of Ajāmila is well known. The correctness of the statements is shown in Bhagavān-nāma-kaumudī.

Moreover it is a fault to think that the glories of the name are mere praise.

Tathārtha-vādo hari-nāmni: it is an offense to think that the glories of the name of the Lord are mere praise. (Padma Purāṇa)

**artha-vādam harer nāmni
sambhāvayati yo naraḥ |
sa pāpiṣṭho manuṣyāṇām
niraye patati sphuṭam ||**

He who thinks (**sambhāvayati yo naraḥ**) that the glories of the name are mere praise (**artha-vādam harer nāmni**) is the most sinful among humans (**sa pāpiṣṭho manuṣyāṇām**) and definitely falls to hell (**niraye patati sphuṭam**). (Kātyāyana-saṁhitā)

man-nāma-kīrtana-phalaṁ vividhaṁ niśamya
na śraddadhāti manute yad utārtha-vādam |
yo mānuṣas tam iha duḥkha-caye kṣipāmi
saṁsāra-ghora-vividhārti-nipīḍitāṅgam ||

If a person (**yo mānuṣah**) hearing (**niśamya**) the various (**vividhaṁ**) results of chanting my name (**man-nāma-kīrtana-phalaṁ**) has no faith (**na śraddadhāti**) and rather thinks the results are exaggeration (**manute yad utārtha-vādam**), I throw him in the greatest suffering (**tam iha duḥkha-caye kṣipāmi**) where his limbs are afflicted (**nipīḍitāṅgam**) with various pains in frightening saṁsāra (**saṁsāra-ghora-vividhārti**). (Brahma-saṁhitā, the Lord speaks to Bodāyana)

The offense is understood to take place also in others forms of worship of the Lord, which includes chanting the name.

Though bhakti has all powers, if one does not see results in the worship (namely attraction for the Lord), in some scriptures it is said the offenses were committed in previous lives if there are no offenses in this life.

In bhakti, disrespect for the Vaiṣṇavas, discrediting the powers of the name and other offenses are causes of obstacles in bhakti.

Thus Śaunaka says (the inference is offense):

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gr̥hyamāṇair 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 gr̥hyamāṇair 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**). (SB 2.3.24)

The offense may be recent.

S'att vika vikāras

① M/l emotions seeing a SP-object.

② M/l relationship with (K).

③ Raty ābhāsa (momentary)

④ Sahajyās (Fake)

⑤ True bhāva (or) Prama

⑥ Absolutely m/l relationships (crying seeing a movie)

4⑥ < 1 < 2 < 3 < 5 } ⑦ sāhaka experiencing sātvika bhāvas → due to association with exalted devotees.

**brahmaṇyasya vadānyasya
tava dāsasya keśava
smṛtir nādyāpi vidhvastā
bhavat-sandarśanārthinaḥ**

O Keśava (**keśava**), since I am your servant (**tava dāsasya**) and am devoted to the brāhmaṇas (**brahmaṇyasya**) and generous to them (**vadānyasya**), I always hankered for your audience (**bhavad-sandarśanārthinaḥ**). Therefore even till now (**adyāpi**) I have not lost my memory (**smṛtir na vidhvastā**). (SB 10.64.25)

From this it is understood that though Nṛga had bhakti, he was subject to Yamarāja who takes only those who do not practice bhakti. (SB 6.3.29)

He went to Yama's planet, which is contrary to Yama's statement, without his discrediting the powers of bhakti.

He should not have given up eagerness to serve the Lord like Ambarīṣa, with bhakti whose power is stated in scriptures that he had heard and instead become absorbed in actions of karma.

~~It is said that bhakti is stagnated by such an offense.~~

In a stotra concerning nullifying offenses to the name it is said:

nāmaikam yasya vāci smaraṇa-patha-gatam śrotra-mūlam gatam
vā

śuddham vāśuddha-varṇam vyavahita-rahitam tārayaty eva
satyam |

tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śīghram evātra vipra ||

Anyone who chants, remembers (**yasya vāci smaraṇa-patha-gatam**) or hears (**śrotra-mūlam gatam vā**) even one name of the Lord (**nāmaikam**) truly surpasses (**tārayaty eva satyam**) pure or impure caste (**śuddham vāśuddha-varṇam**) without obstacles (**vyavahita-rahitam**). But if the name is given (**tac ced nikṣiptam**) to offenders among the pāṣaṇḍas greedy for body, objects and following (**deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye**), it does not give its results quickly (**na evātra śīghram phala-janakam**).

It is said Dvārakā-māhātmya:

pūjito bhagavān viṣṇur
janmāntara-śatair api |
prasīdati na viśvātmā
haris vaiṣṇave cāvamānite||

Though the Lord is worshipped (**pūjito bhagavān viṣṇur viśvātmā**) for a hundred births (**janmāntara-śatair api**) he is not pleased (**na prasīdati**) if one offends a devotee (**harih vaiṣṇave cāvamānite**).

dr̥ṣṭvā bhāgavatam dūrāt sammukhe nopāyāti hi
nagr̥hnāti haris tasya pūjām dvādaśa-varṣikīm
dr̥ṣṭvā bhāgavatam vipram namaskāreṇa nārcayet |
dehinas tasya pāpasya na ca vai kṣamate hariḥ ||

Lack of respect
(offense)

Having seen the Lord from far off (dr̥ṣṭvā bhāgavatam dūrāt dr̥ṣṭvā bhāgavatam dūrāt), if one does not come before him (sammukhe nopāyāti hi), the Lord does not accept his worship (nagr̥hnāti haris tasya pūjām) even performed for twelve years (dvādaśa-varṣikīm). Having seen the Vaiṣṇava brāhmaṇa (dr̥ṣṭvā bhāgavatam vipram) if one does not worship him with a respectful greeting (namaskāreṇa nārcayet), the Lord does not forgive (na ca vai kṣamate hariḥ) that sinful person (tasya pāpasya dehinaḥ). (Skanda Purāṇa.)

Many other offenses are seen as well. In Viṣṇu Purāṇa it is described that a king named Śata-dhanus, skilful in worship of the Lord, by uttering criticism of the Vedas and devotees, became a dog. (neha 'bhikṣame ---- doḥ vaḥ) ५२१५)

**śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt ||**

mahat nīnda ~~leads~~ → LOSS of kathā ruci

O brāhmaṇas (**viprāḥ**)! Attraction for topics concerning Kṛṣṇa (**vāsudeva-kathā-ruciḥ**) will arise by service to the great devotees (**mahat-sevayā syāt**), followed by faith (**śraddadhānasya**), by surrender to the feet of the pure guru (**puṇya-tīrtha-niṣevanāt**), and by the desire to hear (**śuśrūṣoḥ**). (SB 1.2.16)

The following sūtra which explains that sādhana must be repeated suggests that this is because of offenses:

āvṛttir asakṛd upadeśāt

~~Sādhana~~s should be repeated (**āvṛttir**) ~~since the scriptures~~
~~teach~~ (**upadeśāt**) that one must engage many times
(**asakṛd**). (Brahma-sūtras 4.1.1)

This repetition is explained in Padma Purāṇa.

The name is taken to represent all types of bhakti:

nāmāparādha-yuktānām
nāmāny eva haranty agham |

aviśrānti-prayuktāni → Continuous Practice
tāny evārtha-karāṇi ca ||
↓
Need to overcome
offenses.

For persons who commit offense to the name (nāmāparādha-yuktānām), the names (nāmāny eva), if chanted tirelessly (aviśrānti-prayuktāni), will have effect (tāny evārtha-karāṇi ca) and destroy sin (haranty agham).

Repetition of the eighteen-syllable mantra is recommended in Trailokya-sammohana-tantra:

idānīm śṛṇu devi tvam kevalasya manor vidhim |
daśa-kṛtvo japen mantram āpat-kalpena mucyate ||
sahasra-japtena yathā mucyate mahatainasā |
ayutasya japenaiva mahā-pātaka-nāśanam ||

O goddess (**devi**)! Now hear (**tvam śṛṇu**) the rule (**vidhim**) for chanting the pure mantra (**idānīm kevalasya manor**). If one chants the mantra ten times (**daśa-kṛtvo japen mantram**) one is free from following rules for avoiding misfortune (**āpat-kalpena mucyate**). If one chants a thousand times (**sahasra-japtena**) one is free of a great sin (**yathā mucyate mahatainasā**). If one chants ten thousand times (**ayutasya japenaiva**) one destroys the greatest sin (**mahā-pātaka-nāśanam**). *Repetition is solution for anything*

Taking the name as an example it is said:

hanan brāhmaṇam atyantam
kāmato vā surām piban |
kṛṣṇa kṛṣṇety ahorātram
saṅkīrtya śucitām iyāt ||

If one kills a brāhmaṇa (**hanan brāhmaṇam**) or drinks liquor (**surām piban**) excessively (**atyantam**) out of desire (**kāmato**), by chanting (**saṅkīrtya**) the name of Kṛṣṇa (**kṛṣṇa kṛṣṇety**) day and night (**ahorātram**), one becomes purified (**śucitām iyāt**).
(Brahma-vaivarta Purāṇa)

The meaning is that persons having sinful desires, which remain because of offenses, destroy those sins along with the offenses by chanting.

rāgādi-dūṣitam cittam nāspadam madhusūdane |
badhnāti na ratim haṁsaḥ kadācit kardamāmbuni ||
na योग्या keśavam stotum vāg duṣṭā cānṛtādinā |
tamaso nāśanāyālam nendor lekhā ghanāvṛtā ||

A heart contaminated with passion (**rāgādi-dūṣitam cittam**) does not concentrate on the Lord (**nāspadam madhusūdane**). A swan never develops attraction (**haṁsaḥ na kadācit ratim badhnāti**) for muddy water (**kardamāmbuni**). A person indulging in lies (**vāg duṣṭā cānṛtādinā**) cannot praise the Lord (**na योग्या keśavam stotum**). The moon covered by clouds (**lekhā ghanāvṛtā indoh**) does not remove darkness (**na alam nāśanāya**).
(Viṣṇu-dharma)

Those who are perfect also repeat the names and services to the Lord. This produces extreme bliss.

↳ ānubhāvās → Desire to repeat comes from Prema

Those who are not perfect make a rule of repetition until they attain the result because there may be offenses remaining in the interval till prema. sāhaxā → continuously engaged to overcome offenses

There are faults such as crookedness, lack of faith, failure to remain steady in worshipping the Lord, becoming absorbed in material objects, laxity in performing bhakti and pride in one's performance of bhakti.



If these faults are hard to remove even by bhakti in the form of association with great devotees, this is the result of offenses.
There may be traces of offense from previous lives.

Six Faults while Performing Bhakti

- ① Crookedness
- ② Laxity in performing bhakti
- ③ Lack of faith
- ④ Lack of steadiness in worship
- ⑤ Absorption in m/l objects
- ⑥ Pride in performance of D.S

↓
if they are not removed in the
saṅgha → it indicates offenses

The Lord does not accept various excellent offerings from a crooked person. An example is Duryodhana. (When Kṛṣṇa went as a messenger Duryodhana offered many items, but Kṛṣṇa did not appreciate them, because his heart was crooked.)

↑ External worship & internal disrespect = Crookedness

People in the present day who hear scriptures and worship the Lord, guru and devotees externally, while internally not respecting them because of offense, are crooked.

Solution

External worship + internal disrespect +
internal regret & repentance.

Thus fools who are not crooked become successful by an ābhāsa of worship but crooked people do not become successful even by repeated actions of bhakti.

Parāśara says:

na hy apuṇyavatām loke
mūḍhānām kuṭilātmanām |
bhaktir bhavati govinde
kīrtanam smaraṇam tathā ||

Impure fools (**apuṇyavatām mūḍhānām loke**) who are crooked (**kuṭilātmanām**) do not develop bhakti (**na hy bhaktir bhavati**), chanting or remembering of Govinda (**kīrtanam smaraṇam tathā govinde**). (Skanda Purāṇa)

Therefore it is said:

satyaṁ śatena vighnānām
sahasreṇa tathā tapaḥ |
vighnāyutena govinde
nṛṇām bhaktir nivāryate ||

Truth is blocked by a hundred obstacles (**satyaṁ śatena vighnānām**). Austerity is blocked by a thousand obstacles (**sahasreṇa tathā tapaḥ**). Bhakti to Govinda (**nṛṇām bhaktir govinde**) is blocked by ten thousand obstacles (**vighnāyutena nivāryate**) (if one is insincere). (Viṣṇu-dharma)

Therefore it said:

easy worship?
tam sukhārādhyam (rjubhir) → sincere
ananya-śaraṇair nṛbhiḥ
kṛtajñah ko na seveta
durārādhyam (asādhubhiḥ) → crooked
② Laziness in performing D.S.
difficulty in worship?

What grateful person (**kaḥ kṛtajñah**) would not worship (**na seveta**) the Supreme Lord who is willingly worshipped (**tam sukhārādhyam**) by the sincerely surrendered souls (**rjubhir ananya-śaraṇair nṛbhiḥ**) while not worshiped by the crooked (**durārādhyam asādhubhiḥ**)? (SB 3.19.36)

The meaning is clear. Sūta speaks.

Anuccheda – 154

**Theme: No mercy to the
Crooked**

Thus devotees show mercy to the ignorant who are not crooked but are not merciful to the persons with knowledge who are crooked.

dūre hari-kathāḥ kecid
dūre cācyuta-kīrtanāḥ
striyaḥ śūdrādayaś caiva
te 'nukampyā bhavādrśām

↑ foolish but not crooked

Persons devoid of devotee association (**dūre hari-kathāḥ kecid**) and who cannot appreciate glorification of the Lord (**dūre ca acyuta-kīrtanāḥ**), such as women and śūdras (**striyaḥ śūdrādayaś caiva**), deserve your mercy (**te bhavādrśām anukampyā**). (SB 11.5.4)

vipro rājanya-vaiśyau vā
hareḥ prāptāḥ padāntikam
śrautena janmanāthāpi
muhyanty āmnāya-vādinah

③ lack of faith

On the other hand, brāhmaṇas, kṣatriyas and vaiśyas (vipro rājanya-vaiśyau vā), even after being allowed to study the Vedas by receiving Vedic initiation (śrautena janmanā athāpi), ~~become bewildered~~ (muhyanty) since they interpret the meaning of the Vedas (āmnāya-vādinah). (SB 11.5.5)

↳ crookedness → indicates by interpretation of vedas

The commentary says, “The ignorant deserve your mercy.

That is expressed in the verse.

However those who are crooked should be ignored, since they are incurable.

That is expressed in the second verse.”

Camasa talks to Nimi.

Anuccheda – 155

**Theme: No mercy to the
Crooked (Contd...)**

Those without faith, though seeing the Lord and hearing the glories of the Lord, have no faith in the glories of the Lord, since they think of the Lord in an opposite way.

For instance Duryodhana saw the universal form, but did not believe it. → *isos a crookedness*

Śaunaka and Prahlāda, in accepting the glories of the Lord, show that they are not of such a crooked nature:

āpannaḥ saṁsṛtiṁ ghorām
yan nāma vivaśo gr̥ṇan |
tataḥ sadyo vimucyeta } Faith &
non-carelessness
yad bibheti svayaṁ bhayam || ↓

The Lord's name (**yan nāma**), which fear personified fears (**yad bibheti svayaṁ bhayam**), immediately liberates (**sadyo vimucyeta**) helpless persons (**vivaśo gr̥ṇan**) afflicted by the terrors of material existence (**ghorām saṁsṛtiṁ āpannaḥ**). (SB 1.1.14)

dantā gajānām kuliśāgra-niṣṭhurāḥ
śīrṇā yad ete na balaṁ mamaitat |
mahā-vipat-pāta-vināśano 'yaṁ
janārdanānusmaraṇānubhāvaḥ ||

Though I do not have the strength (**na balaṁ mama**) to counteract the sharp tusks of the elephants (**dantā gajānām kuliśāgra-niṣṭhurāḥ**) I have the strength to remember the Lord (**janārdana anusmaraṇa anubhāvaḥ**)-who destroys the greatest calamities (**mahā-vipat-pāta-vināśano 'yaṁ**). (Viṣṇu Purāṇa 1.17.44)

when devotees glorify the process for bestowing secondary results (liberation etc) → does not mean that they are as trying for it.

If the pure devotees who desire to proclaim the power of the Lord explain the secondary results of bhakti (such as freedom from fear and destroying calamities), this expression of secondary results is not a plea for their own protection or for showing their own powers.

Parīkṣit and others did not desire these results to manifest:

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhr̥ta-cittam īse |
dvijopasr̥ṣṭaḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ ||

The brāhmaṇas (**viprā**) and Gaṅgā-devī (**gaṅgā ca devī**) should know that I am surrendered (**mam upayātaṁ pratiyantu**), and have dedicated my heart to the Lord (**dhr̥ta-cittam īse**). Let the snake released by the brāhmaṇa (**dvija upasr̥ṣṭaḥ**), even if it is an imposter (**kuhakah vā**), bite me (**daśatv alam**). Please sing topics concerning the Lord (**gāyata viṣṇu-gāthāḥ**). (SB 1.19.15)

Anuccheda – 156

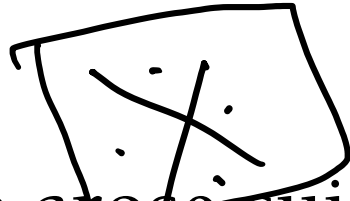
**Theme: No mercy to the
Crooked (Contd...)**

Among the devotees with great realization, they do not lose faith if they do not see the Lord. Sometimes by special worship of the Lord, great powers manifest as a by-product.

yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīditā mahī
nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

When the prince (**yadā sa pārthiva arbhakah**) stood on one leg (**eka-pādena tasthau**), the earth, pressed by his big toe (**mahī tad-aṅguṣṭha-nipīditā**), sank lower by a half pradeśa (**nanāma tatra ardham**), just as a boat with and elephant (**ibhendra-dhiṣṭhitā tara iva**) rocks from side to side (**nanāma savya itarataḥ**) with each of its steps (**pade pade**). (SB 4.8.79)

This result arose by samādhi on Viṣṇu with complete concentration.



Such worship arose suitably for his future attainment of a position (Dhruva-loka) in which he moved the universe with its planets.

Maitreya speaks.

Anuccheda – 157

**Theme: Obstacles caused by
Offense**

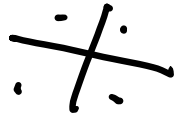
5) Dasat trisṇa & Laxity in Practice.

Here is an example of absorption in other objects which makes one fall from steadiness in the Lord.

**evam aghaṭamāna-manorathākula-hṛdayo mṛga-dāra-kābhāsenā svārabdha-karmaṇā
yogārambhaṇato vibhramśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca**

His heart afflicted by unfulfilled desire (**evam aghaṭamāna-manoratha ākula-hṛdayah**), Bharata fell from his practice of yoga (**sah yoga-ārambhaṇato vibhramśitaḥ**), from his detachment from material enjoyment achieved by bhakti (**yoga-tāpaso bhagavad-ārādhana-lakṣaṇāt**), and even from his worship of the Lord, by the Lord's special arrangement of prārabdha-karma (**su-ārabdha-karmaṇā**) through the appearance of the young deer (**mṛga-dāraka-ābhāsenā**). How else could he develop attachment for the young deer (**katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ**)? While Bharata, who had previously rejected his own sons (**prāk-parityakta-dustyaja-hṛdaya-abhijātasya**) as an obstacle to the highest goal (**sāksāt niḥśreyasa-pratipakṣatayā**), and who now produced an obstacle to his practice of yoga (**tasya evam antarāya-vihata-yoga ārambhaṇasya**), forgot himself by petting, showing affection for, protecting and nourishing the young deer (**mṛga-arbhaka-poṣaṇa-pālana-prīṇana-lālana-anuṣaṅga**), inevitable death (**dur-atikramaḥ kālah**) with great speed (**karāla-rabhasa**) approached him (**ātmānam āpadyata**), just as snake approaches a mouse hole (**ahir iva ākhu-bilam**). (SB 5.8.26)

It should be understood that it is not possible that prārabdha-karma could create obstacles to bhakti since that karma is weak. → It is too weak to affect a devotee



Rather it was offense from previous life that caused this obstacle.

Such is the case with Indradyumna and others also.

Śukadeva speaks.

Anuccheda – 158

**Theme: Obstacles caused by
Offense (Contd...)**

Some consider that the Lord himself makes prārabdha-karma strong in such devotees to increase their longing for him.

→ Example of N.M & Bharata 17 → affixes

Thus in a deer's body his longing increased. And though Nārada had developed rati in his previous birth, the contamination remained in him for the same reason:

hantāsmiṁ janmani bhavān
mā māṁ draṣṭum ihārhati |
avipakva-kaṣāyāṇām
durdarśo 'haṁ kuyoginām ||

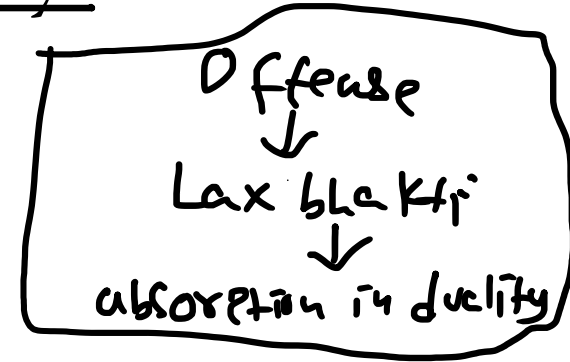
Oh (**hanta**)! In this body (**asmiṁ janmani**) you will not be able to see me again (**bhavan mā māṁ draṣṭum ihārhati**). But lax practitioners (**kuyoginām**) who still have some contamination (**avipakva-kaṣāyāṇām**) cannot see me at all (**durdarśo 'haṁ**). (SB 1.6.21)

Anuccheda – 159-160

Theme: **Lax Bhakti**

② असत + रस नै

An example of absorption in material objects caused by offense is the elephant Gajendra when he was absorbed in material enjoyment with his elephant family.



Now laxity in bhakti will be discussed.

→ Lax bhakti → If the practice of bhakti is not intense.

By this one develops absorption in happiness and distress from internal and external causes.

Those who are fixed in bhakti disregard these influences.

Intense bhakti → Not being affected by dualities

na vāsudeva-bhaktānām
aśubham vidyate kvacit |
janma-mṛtyu-jarā-vyādhi-
bhayaṁ cāpy upajāyate ||

There is no inauspiciousness for the devotees of Vāsudeva. Fear of birth, death, old age and disease does not arise. (Sahasra-nāma-stotra)

The practicing devotee's desire to protect the body does not arise from the desire to protect the body but from greed to increase worship of the Lord. This desire does not harm his bhakti. ❌

If there is laxity in bhakti which is antithetical to bhakti and does not disappear in a devotee, who is able to make distinctions, even though he practices bhakti with great taste, the cause is offense.

↓
has great taste → but unable to give up laxity → indicates offense

However, the person who is incapable of recognizing an offense, or person who is ignorant, is capable of attaining perfection by a little bhakti.

↓ ignorant persons (ignorant of offenses)
→ progress by little bhakti

↓
That person gains extra mercy of the Lord, who is merciful to the weak.

The person who commits offense though he is capable of discrimination does so because of wickedness.

offense + discrimination + wickedness → fall down (Śata-dhanu)
offense + lack of discrimination + foolishness → mercy. (mouse)

The person who cannot recognize offense does so without much wickedness.

↑

The obstacle for Śata-dhanus (who became a dog) who was capable of recognizing offense was suitable for him even though he constantly worshipped the Lord.

Though ignorant people and the mouse committed offense, their attainment of perfection is suitable, since one can overcome offense by the strength of worship if one is not wicked in nature.

Pride in bhakti or other things arises from the offense of disrespecting the devotees.

Disrespecting devotees $\xrightarrow{\text{leads to}}$ pride in bhakti

Dakṣa, because of previously insulting Śiva, was born as a son of the Pracetas. In that life he also offended Nārada.



Those who attained results by only once worshipping the Lord did so because they did not have offenses from previous life or this life.



One should somehow or other worship the Lord even once at death. If one even chants the name of the Lord once at the time of death, one attains the Lord directly since the name manifests its power due to worship of the Lord in this life or previous life.

yam yam vāpi smaran bhāvam
tyajanty ante kalevaram |
tam tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ ||

If no offenses
→ the success by
once chanting

If offenses →
then success only
by repeated chanting.

O Arjuna! Whatever one remembers the Lord while giving up his body, he attains that condition in his next life. (BG 8.6)

✱

If one has no offenses then destruction of karmas does not even depend on repeated chanting etc.

Ajāmīa → no offenses → ∴ destroyed karmas by chanting once
Yamaśūtas → due to offenses → No effect

This is the case of Ajāmīla who destroyed all karmas by chanting once. The servants of Yama who had heard the name of the Lord many times did not attain the same effect.

athāpi me durbhagasya
vibudhottama-darśane
bhavitavyaṁ maṅgalena
yenātmā me prasīdati

No offenses

Though most sinful, I must have done some auspicious
acts to see those best of devatās, by which I have become
joyful. (SB 6.2.32)

The commentary says, “I must have done great pious acts
previously (maṅgalena).”

anyathā mriyamāṇasya
nāśucer vṛṣalī-pateḥ
vaikuṇṭha-nāma-grahaṇam
jihvā vaktum ihārhati

Otherwise, it would not be possible for the tongue of a
sinful, dying man, the keeper of a prostitute, to chant the
name of the Lord. (SB 6.2.33)

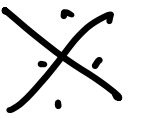
The meaning is clear. Ajāmila speaks.

Anuccheda – 161

Theme: Lax Bhakti (Contd...)

Bharata, only after giving up the deer body, attained the Lord in the next body (next life), even though he had chanted the Lord's name as a deer, whereas Ajāmila attained the Lord in his existing body by chanting the Lord's name at the time of death. How can that be?

Bharat Mahārāj → Had to wait 2 lifetimes
Ajāmila → In the same lifetime ??



But Bharata, a great devotee, had attained the Lord already, for the Lord was constantly in his heart, even as a deer.

Thus there is no deviation from attaining success after once worshiping the Lord at the time of death.

etāvān sāṅkhya-yogābhyām
sva-dharma-pariniṣṭhayā |
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ ||

For persons fixed in jñāna, yoga and karma, gaining such a birth, with remembrance of Nārāyaṇa at the end while rejecting the other processes, is the best. (SB 2.1.6)

The commentary says, "The real result (lābhaḥ) of birth is remembering Nārāyaṇa."

Whatever is attained by jñāna, yoga and karma is not attained independently.

The highest result of Sankya, yoga etc ... → Remembering @
@ the time of death.

Remembering the Lord while dying is the highest result
One cannot describe its glory."

Remembering the Lord at the end is most honored in Nāma-kaumudī. Śukadeva speaks the verse.

Anuccheda – 162

Theme: Lax Bhakti (Contd...)

Ajāmila chanted the Lord’s name not only at death, but at other times, by chanting his son’s name:

**prayāṇe cāprayāṇe ca
yan nāma smaratām nṛṇām |
sadyo naśyati pāpaugho
namas tasmai cid-ātmane ||**

Men who can chant the name while dying or while not dying destroy all sins. I offer respects to you, the form of consciousness. (Padma Purāṇa)

atha kathañcit skhalana-kṣut-patana-jṛmbhaṇa-
duravasthānādiṣu

vivaśānām naḥ smaraṇāya jvara-maraṇa-daśāyām api
sakala-kaśmala-nirasanāni tava guṇa-kṛta-nāmadheyāni
vacana-gocarāṇi bhavantu.

May we chant your names describing your qualities,
which destroy all sins even at the time of death, in order
to help us remember you, who cannot be remembered
while stumbling, suffering hunger, falling down,
yawning, or suffering calamity! (SB 5.3.12)

The first time one chants the name, all sins are destroyed
but chanting at death is glorified.

By chanting constantly before death, Ajāmila could chant
perfectly while dying:

**athainam māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt**

Therefore, do not take away Ajāmila who has performed
unlimited atonement. Because of being sinless, he has
perfectly chanted the name of the Lord while dying. (SB
6.2.13)

“Unlimited” means that not only was karma destroyed
but material desires also.

Agha means not only sins but also offenses ✕

It should be understood a person who chants many times
when alive, on dying develops qualities like humility by
the Lord’s great mercy. ✕

The servants of Viṣṇu speak to the servants of Yama.

Anuccheda – 163

Theme: Lax Bhakti (Contd...)

Therefore after attaining a particular qualification, the results appear. This was previously illustrated. Taste (ruci) is attained:

tava vikrīḍitaṁ kṛṣṇa
nṛnām parama-maṅgalam
karna-pīyūṣam āsādyā → Qualification
tyajanty anya-sprhām janāḥ → Result

O Kṛṣṇa! Having tasted your pastimes which are most auspicious for mankind and are an intoxicating beverage for the ears, people give up their desires for other things.
(SB 11.6.44)

It is said:

na krodho na ca mātsaryaṁ
na lobho nāśubhā matiḥ |
bhavanti kṛta-puṇyānām
bhaktānām puruṣottama ||

O Lord! The devotees who have performed great activities do not develop anger, envy, greed of sinful minds.

Uddhava speaks.

Anuccheda – 164

Theme: Lax Bhakti (Contd...)

They attain prema:

naiṣātiduḥsahā kṣun mām
tyaktodam api bād hate
pibantam tvan-mukhāmbhoja-
cyutam hari-kathāmṛtam

Because I am drinking ^{Qualification} the nectar of topics about Kṛṣṇa, which is flowing from your lotus mouth, though I have given up even drinking water, my hunger and thirst, which are extremely difficult to bear, cannot hinder me. (SB 10.1.13) _{Result.}

The meaning is clear. Parīkṣit speaks.

Anuccheda – 165

Theme: Pure Bhakti

It is explained that worship should be, as much as possible, done repeatedly.

Offering dharma to the Lord culminates in that worship and without that worship everything becomes insignificant.

Bhakti by itself has full power, enabling a person to achieve the highest goal by a small particle of bhakti or an ābhāsa of bhakti.

Therefore it is prescribed for all varṇas.

Thus direct bhakti, becoming favorable to the Lord, is the abhidheya.

Because it is the only process to be practiced it is called ananya.

The exclusive process is explained positively and negatively in the following:

**ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣām nityābhiyuktānām yoga-kṣemaṁ vahāmy aham ||**

But I carry the burden of supply and maintenance of those who desire constant association with me, and who, thinking only of me, worship only me.

**ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ |
te 'pi mām eva kaunteya yajanty avidhi-pūrvakam ||**

Those who are devoted to other gods and with faith worship them, worship me by the wrong method, O son of Kuntī. (BG 9.22-23)

Ananya means the worship of the Lord is done without any other worship.

This is accepted in the statement *api cet sudurācāro bhajate mām ananya-bhāk*. (BG 9.30)

Bhakti is said to be difficult to understand and difficult to achieve.

**dharmam tu sākṣād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ**

The great sages, the devatās, the chief Siddhas, the demons and humans, what to speak of Vidyādharas and Cāraṇas, cannot ascertain dharma established by the Lord. (SB 6.3.19)

ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānam ca tattva-viṣayam saha-dharmam yatra
nārādhanam bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

Those who have taken human birth, desired even by the devatās, in which knowledge and dharma are present, are completely bewildered by the Lord's extensive māyā if they do not perform worship of the Lord. (SB 3.15.24)

Bhakti with hearing and chanting yields prema as the result along with destruction of all obstacles.

It is very rare. It is not the abhidheya if it is performed with material desires.

**taṁ durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktyā ko vāñchet
pāda-mūlaṁ vinā bahiḥ**

Who would desire the happiness of Svarga, devoid of your lotus feet which are difficult to attain, but attained by worshipping you by pure bhakti, which is also difficult to attain?(SB 4.24.55)

Pure bhakti has only the desire for bhakti. It is without desire for anything else. R̥ṣabha says:

**matto 'py anantāt parataḥ parasmāt
svargāpavargādhipater na kiñcit
yeṣāṁ kim u syād itareṇa teṣāṁ
akiñcanānām mayi bhakti-bhājām**

The devotees, who worship only me and have given even themselves to me, who pray for nothing except me, the Lord who possesses infinite qualities and can award Lordship over Svarga, need nothing from any other being. (SB 5.5.25)

There is also akāmaḥ sarva kāmo vā. (SB 2.3.10)

Bhakti is also called ekānta. Gajendra says:

**ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumāngalam
gāyanta ānanda-samudra-magnāḥ**

I praise the Lord whose pure devotees do not desire any material object, since they are surrendered fully to him. I praise the devotees who, inundated by an ocean of bliss, sing about his auspicious, astonishing activities. (SB 8.3.20)

Nārada says:

evam pralobhyamāno 'pi
varair loka-pralobhanaiḥ
ekāntitvād bhagavati
naicchat tān asurottamaḥ

Prahlāda, the best person in the demonic family, though tempted by the worldly allurements that other people desire, did not want them, since he was dedicated solely to the Lord. (SB 7.9.55)

Garuḍa Purāṇa says:

ekāntena sadā viṣṇau
yasmād eva parāyaṇāḥ |
tasmād ekāntinaḥ proktās
tad-bhāgavata-cetasah ||

Because a person is surrendered exclusively to Viṣṇu at all times, fully absorbed in the Lord, he is called ekānti.
(Garuḍa Purāṇa 1.231.14)

**bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||**

Only by ananyā bhakti is it possible to know me, see me, or become connected to me, O Arjuna.

**mat-karma-kṛṇ mat-paramo mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūteṣu yah sa mām eti pāṇḍava ||**

He who does work for me, who holds me as supreme, who is devoted to me, who is without materialistic association and who is devoid of hatred for any living being, attains me, O Arjuna. (BG 11.54-55)

Mat-karma means activities like hearing and chanting.

Mat-paramaḥ means “he who takes me as supreme in sādhana (practice) and sādhya (perfection).”

That person is devoid of other sādhanas or sādhyas.

This bhakti is described in the following:

tasmād arthās ca kāmās ca
dharmās ca yad-apāśrayāḥ
bhajatānīhayātmānam
anīhaṁ harim īśvaram

Therefore, without material desire, worship the independent Supreme Lord, Paramātmā, who gives shelter to artha, kāma and dharma. (SB 7.7.48)

Artha, kāma and dharma are dependent on him (yad apāśrayāḥ).

Worship the Lord while rejecting material desires (anīhayā).

Ihā means desire according to Amara-koṣa.

Prahlāda speaks to the children.

Anuccheda – 166

Theme: Pure Bhakti (Contd...)

The Lord and the devotee are devoid of desires:

**āśāsāno na vai bhṛtyaḥ
svāmīny āśiṣa ātmanaḥ
na svāmī bhṛtyataḥ svāmyam
icchan yo rāti cāśiṣaḥ**

He who desires benefit for himself from the master is not a servant. The person who, desiring to maintain his position as master, gives benedictions to the servant, is not a real master.

aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva

I am your servant, not desiring benefits, and you are my master, without dependence on service. Our relationship should not be anything else--such as that of a material king and servant. (SB 7.10.5-6)

The meaning is clear. Prahlāda speaks to Nṛsimhadeva.