

**Bhakti Sandarbha**

**by**

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I have repeatedly examined the original work, which was written by Gopāla Bhaṭṭa, who greatly pleased Rūpa and Sanātana, and found that parts of it (original work) were in order, parts of it were not in order and parts of it were incomplete.

Putting his work in a systematic order, I have written this work.

# Anuccheda – 1

**Theme:** The root cause of the Jiva's suffering is his Krsna-Bahirmukhata. He can overcome it by becoming Krsna-unmukha by practice of Bhakti

## Anuccheda - 1

In the four previous Sandarbhas relationships (sambandha) were discussed.

In those Sandarbhas, that supreme principle endowed with the complete, eternal, supreme bliss was described by the designations Brahman, Paramātmā and Bhagavān which were factors in those relationships, and the highest manifestation was said to be Bhagavān.

In relation to that, forms like Viṣṇu and the Kumāras were discussed. And the highest form of Bhagavān was concluded to be Kṛṣṇa.

## Anuccheda - 1

In enumerating the powers of Paramātmā, the *jīvas*--forms of the *tatastha śakti*, whose unchanging nature is consciousness--were described.

The *jīva*'s essential knowledge is covered by *māyā*, by the misfortune of being opposed to the Lord, which means that the *jīva* has, without beginning (*samsargābhāva*), possessed no knowledge of the beginningless supreme entity.

The *jīva* consequently believes he is made of dull matter composed of *sattva*, *rajas* and *tamas*.

## Foot note explaining Samsargabhava

Samsargābhāva has three categories.

There is atyantābhāva which means absolute non-existence--not ever existing in past, present or future.

There is pradhvamśābhāva (absence by destruction), which describes something which existed but was then destroyed.

And there is prāg-abhāva (previous non-existence), which describes something which did not exist but appears at a later time.

## Foot note explaining Samsargabhava

Of these, jīva's non-existence of knowledge of the Lord is not atyantābhāva, since the jīva can obtain knowledge at some point in time.

It is not pradhvaṁśābhāva since if the jīva had knowledge of the Lord it could not be destroyed.

A nitya-siddha cannot have his knowledge of the Lord destroyed.

Even a sādhana-siddha cannot have his knowledge destroyed.

## Foot note explaining Samsargabhava

It is stated in Prīti Sandarbha that knowledge of the Lord, if established in the jīva, should be eternal.

“The destruction of ignorance concerning ātmā is eternal because that knowledge which destroys the ignorance is a manifestation of the supreme entity’s nature of self-revelation. The absolute destruction of suffering is eternal because that ignorance existed but was destroyed (is it pradhvamsābhāva--the ignorance)” **Prīti Sandarbha 1**



## Foot note explaining Samsargabhava

If it is argued that the knowledge is simply unmanifested but still present in the jiva, then it is not classed as abhāva at all.

The jīva's lack of knowledge is thus prāg-abhāva among the forms of saṃsargābhāva-- not having previously existed in the jīva.

This does not exclude the possibility of obtaining knowledge of the Lord in the future, which, on attainment, becomes the eternal possession of the jīva.

## Anuccheda - 1

Thus it is said in the Eleventh Canto:

**ātmāparijñāna-mayo vivādo  
hy astīti nāstīti bhidārtha-niṣṭhaḥ  
vyartha 'pi naivoparameta pumsām  
mattaḥ parāvṛtta-dhiyām sva-lokāt**

Those who do not know Paramātmā (**ātmā aparijñāna-mayo**), who are fixed in goals other than me (**bhidārtha-niṣṭhaḥ**), engage in arguments concerning the reality or unreality of the world (**astīti nāstīti vivādo**), and do not cease to argue (**na eva uparameta**), though they achieve no results (**vyartha api**). They have turned their thoughts from me (**mattaḥ parāvṛtta-dhiyām**), the Lord, who gives regard only to the devotees (**sva-lokāt**).

(SB 11.22.34)

## Anuccheda - 1

For the benefit of the jīvas, the Lord teaches scripture, which is filled with the highest mercy.

Some jīvas, accumulating impressions (saṃskāra) for understanding the Lord (anubhava) over many births, or jīvas who have attained only great mercy, become favorable to the Lord and gain understanding of the Lord at the very instant of hearing teachings about the supreme Lord.

## Anuccheda - 1

It is said *kiṁ vā parair īśvaraḥ sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*: the Supreme Lord becomes immediately captured in the heart of the accomplished devotees by hearing Bhāgavatam and even by those who have suddenly developed a desire to hear it. (SB 1.1.2)

These persons then give no regard to other teachings.

## Anuccheda - 1

If by chance they hear other teachings, those teachings act as stimuli (uddīpana) for their own rasa, as if they are hearing pastimes of the Lord.

An example is Prahlāda.

On hearing teachings about materialism from his teachers, he preached the glories of Viṣṇu.

## Anuccheda - 1

However, disguising themselves like ordinary people out of humility, they speak as if they are overcome by illusion or overcome by kāma:

**naitan manas tava kathāsu vikuṅṭha-nātha  
samprīyate durita-duṣṭam asādhu tīvram  
kāmāturam harṣa-śoka-bhayaiṣaṅārtam  
tasmin katham tava gatim vimṛśāmi dīnaḥ**

O Lord of Vaikuṅṭha (**vikuṅṭha-nātha**)! This mind (**etad manah**), contaminated with sin (**durita-duṣṭam**), wicked and uncontrollable (**asādhu tīvram**), is not pleased (**na samprīyate**) with topics about you (**tava kathāsu**). It is afflicted by lust (**kāmāturam**) and disturbed by joy, sorrow, fear and desire for wealth (**harṣa-śoka-bhaya-eṣaṅa-ārtam**). How can this wretch (**katham dīnaḥ**) think of the truth (**tava gatim vimṛśāmi**) about you in his mind (**tasmin**)? (SB 7.9.39)

## Anuccheda - 1

The attainment from hearing scriptures is described:

**yāvat pāpais tu malinaṃ hṛdayaṃ tāvad eva hi |**

**na śāstre satya-buddhiḥ syāt sad-buddhiḥ sad-gurau tathā ||**

**aneka-janma-janita-puṇya-rāśi-phalaṃ mahat |**

**sat-saṅga-śāstra-śravaṇād eva premādi jāyate ||**

As long as the heart is contaminated with sins, the intelligence will not accept scripture as true and will not accept the guru as a spiritual teacher. The result of accumulated pious acts over many births is great. However prema arises only from hearing the scriptures in association of devotees. (**Brahma-vaivarta Purāṇa**)

Anuccheda – 1

Favorability to the  
Lord



## Anuccheda - 1

### Favorability to the Lord

Though the final conclusion is the existence of the Supreme Lord, what is the method of attainment (abhidheya) and what is the final goal of the devotee (prayojana), after accepting the teachings about the Lord?

These two should be respectively taught as conclusions.

The actions to be performed (abhidheya) are actions producing favorableness to the Lord, since that is the opposite of the jīva's aversion to the Lord.

# Anuccheda - 1

## Favorability to the Lord

This means worship of the Lord, from which knowledge (jñānam) of the Lord arises.

The goal (prayojanam) is realization (anubhava) of the Lord.

Realization means internal and external perception of the Lord (sākṣāt-kāra) from which all suffering will be destroyed.

# Anuccheda - 1

## Favorability to the Lord

These two topics were previously indicated in the teachings presented.

When presenting the teachings, it is like when, hearing that there is treasure in his house, a poor man immediately attempts to find it.

However in order to prevent negligence in the attainment, the teachings are again given (specifically describing the means and goal).

## Anuccheda - 1

### Favorability to the Lord

After explaining the jīva's cause of suffering as aversion to the Lord with beginningless ignorance of his eternal existence (tad-jñāna-saṁsargābhāva), the scriptures teach favorability to the Lord (tat sāmmukhyam), which is like a cure for the cause of illness.

Anuccheda - 1  
Favorability to the Lord

**bhayam dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśam guru-devatātmā**

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayam syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budhah**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**tam īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

(SB 11.2.37)

## Anuccheda - 1

### Favorability to the Lord

The commentary of Śrīdhara Svāmī says, “One should worship the Lord since fear arises from the Lord’s māyā.

Fear arises from identity with the body.

This identification arises from ahaṅkāra, and ahaṅkāra arises from lack of vision of the svarūpa of the jīva.

Why does māyā act in this way?

## Anuccheda - 1

### Favorability to the Lord

By aversion to the Lord (īśāt apetasya), non-appearance of the svarūpa of the jīva (asmṛti) arises and the opposite awareness “I am this body” arises.

By absorption in this body, fear arises.

This is well known as illusion.

## Anuccheda - 1

### Favorability to the Lord

daivī hy eṣā guṇa-mayī  
mama māyā duratyayā |  
mām eva ye prapadyante  
māyām etām taranti te ||

My māyā made of the guṇas (**eṣā mama guṇa-mayī māyā**), fit for jivas' pleasure (**daivī**), is hard to surpass (**duratyayā**), but those who surrender to Me alone (**mām eva ye prapadyante**) can cross over māyā (**māyām etām taranti te**). (BG 7.14)



Anuccheda - 1  
Favorability to the Lord

One should worship the Lord without deviation (ekayā).

Thinking of the guru as the Lord, dearest to the self (guru-devatātmā), one should worship the Lord.”

Kavi speaks to Videha.

# Essence of Anuccheda – 1

The root cause of the Jiva's suffering is his Krsna-Bahirmukhata. He can overcome it by becoming Krsna-unmukha by practice of Bhakti

# Anuccheda – 2

**Theme: Proof for how by  
bhakti one actually  
overcomes samsara**

## Anuccheda - 2

Moreover it is said:

**evam sva-citte svata eva siddha  
ātmā priyo 'rtho bhagavān anantaḥ |  
taṁ nirvṛto niyatārtho bhajeta  
saṁsāra-hetūparamaś ca yatra ||**

Thus being situated (**evam**), the Lord (**ātmā**), who is filled with *prema* (**priyah**), who is most valued (**arthah**), who is full of all qualities (**bhagavān**) and who is everywhere (**anantaḥ**), appears spontaneously in his heart (**svataḥ sva-citte eva siddha**). The *yogī*, filled with bliss (**nirvṛtaḥ**) and aiming for *prema* (**niyata arthah**), should worship him (**taṁ bhajeta**). By this worship (**yatra**), ignorance, the cause of repeated births (**saṁsāra-hetu**), is destroyed (**uparamah**). (SB 2.2.6)

## Anuccheda - 2

The commentary says, “What should the yogī do?

He should serve the Lord. That is described in this verse.

Becoming detached (evam), he should worship the Lord (bhajeta).

The reasons that the Lord should be worshipped are then given.

That Lord is present independently in the heart (svataḥ siddhaḥ) since he is ātmā (a spiritual entity).

## Anuccheda - 2

He is a form of happiness which can be experienced by service to him (priyaḥ).

He is actually existing (arthaḥ), not false like objects which are not ātmā.

He is Bhagavān, full of all qualities and eternal (anantaḥ).

Because he has these qualities, one should worship the Lord.

Having determined his form (niyatārthaḥ), the person becomes joyful with bliss on realizing the Lord (nirvṛtaḥ).

## Anuccheda - 2

The verse indicates that the Lord is joyful by his very nature.

When one worships the Lord (yatra), destruction of ignorance, the cause of saṃsāra, takes place.”

The word ca indicates that (besides destruction of ignorance) one also achieves the Lord.

Śukadeva speaks.

# Essence of Anuccheda – 2

Proof for how by bhakti one  
actually overcomes  
samsara



# Anuccheda – 3

## First Canto Proofs

**Theme:** Understanding the  
nature of Pure Bhakti

## Anuccheda - 3

### First Canto Proofs

Though hearing and contemplation are methods of jñāna, they also produce favorableness to the Lord.

Because they produce realization of the form of Brahman and are thus suitable for gradual development of realization of the Lord, even sāṅkhya, aṣṭāṅga-yoga and karma are classed as being favorable.

To some degree they produce bhakti.

## Anuccheda - 3

### First Canto Proofs

Thus, karma is a cause of bhakti because it is a form of following the Lord's order and involves offering to the Lord.

Jñāna is an attendant to bhakti by causing detachment to material objects.

However the previous verse quoted stated that one should worship the Lord with bhakti.

## Anuccheda - 3

### First Canto Proofs

Karma and jñāna were not given any regard.

One should worship by direct bhakti, consisting of hearing and chanting about the Lord.

The reasons are shown in the introductory part of the teachings of Sūta.

## Anuccheda - 3

### First Canto Proofs

ato vai kavayo nityam  
bhaktim paramayā mudā |  
vāsudeve bhagavati  
kurvanty ātma-prasādanīm ||

Thus the wise (**ato vai kavayah**) constantly (**nityam**), with great joy (**paramayā mudā**), perform bhakti (**bhaktim kurvanty**) to Lord Kṛṣṇa (**vāsudeve bhagavati**)--which gives joy to the mind (**ātma-prasādanīm**). (SB 1.2.22)

## Anuccheda - 3

### First Canto Proofs

sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje |  
ahaituky apratihatā  
yayātmā suprasīdati ||

The supreme dharma for all human beings (sādhana bhakti) (**puṁsām paro dharmo**) is that (**sa vai**) by which (**yato**) prema-bhakti to the Lord arises (**bhaktir adhokṣaje**), which is not caused by anything other than itself (**ahaituky**), cannot be obstructed (**apratihatā**), and which satisfies the mind completely (**yayātmā suprasīdati**). (SB 1.2.6)

## Anuccheda - 3

### First Canto Proofs

At the beginning of the great Purāṇa the question was asked: please declare the final essence of all scriptures.

In answer to this Sūta spoke the above verse.

From this dharma, taste for hearing the topics of the Lord (adhokṣaje bhaktiḥ) arises.

That is the meaning, since later in verse 8 this will be shown by a negative statement:

## Anuccheda - 3

### First Canto Proofs

dharmah svanuṣṭhitaḥ puṁsām  
viṣvaksena-kathāsu yaḥ |  
notpādayed yadi ratim  
śrama eva hi kevalam ||

Vaṛṇāśrama-dharma (**svanuṣṭhitaḥ dharmah**) of the human being (**puṁsām**), which does not produce (**yaḥ na utpādayed**) attraction for topics of the Lord (**viṣvaksena-kathāsu ratim**), is only wasted effort (**śrama eva hi kevalam**). (1.2.8)



## Anuccheda - 3

### First Canto Proofs

That dharma is undertaken in order to please the Lord (SB 1.2.13).

It is the best of all (paraḥ) since it not only concerned with renouncing.

It does not distinguish whether one is averse to matter.

Nārada says:

## Anuccheda - 3

### First Canto Proofs

**naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam |  
kutaḥ punaḥ śaśvad abhadram īśvare  
na cārpitam karma yad apy akāraṇam ||**

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 akāraṇam karma**), when not offered to the Lord (**īśvare na ca arpitam**)? (SB 1.5.12)

## Anuccheda - 3

### First Canto Proofs

ataḥ pumbhir dvija śreṣṭhā  
varṇāśrama vibhāgaśaḥ |  
svanuṣṭhitasya dharmasya  
samsiddhir hari toṣaṇam ||

O best of the brāhmaṇas (**dvija-śreṣṭhā**)! The complete perfection (**samsiddhih**) of dharma (**svanuṣṭhitasya dharmasya**), according to divisions of varṇāśrama (**varṇāśrama-vibhāgaśaḥ**) by men (**pumbhih**), is pleasing the Lord (**hari-toṣaṇam**). (SB 1.2.13)

## Anuccheda - 3

### First Canto Proofs

Saḥ means “this alone is the best”.

Bhakti is distinct from dharma described in the text.

The svarūpa qualities of bhakti are described.

It is causeless (ahaitukī), devoid of other goals or motives, since it is by its nature the very form of happiness (sought by other methods).

## Anuccheda - 3

### First Canto Proofs

It is impossible to obstruct this bhakti since no other object exists which gives higher bliss.

When a taste for bhakti develops, by that bhakti, bhakti-yoga characterized by hearing and chanting, begins.

# Anuccheda – 4

## First Canto Proofs

**Theme:** Bhakti is independent,  
whereas other paths are  
dependant on Bhakti

## First Canto Proofs

As is stated in SB 5.18.12 (yasyāsti bhaktir bhagavaty akiñcanā), by bhakti one develops knowledge of the Lord's svarūpa. Detachment from all else follows after this.

**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |  
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam ||**

Bhakti dedicated to Lord Kṛṣṇa, endowed with special moods (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), quickly produces detachment from material goals (**janayaty āśu vairāgyaṁ**) and knowledge of the Lord devoid of the desire for liberation (**jñānaṁ ca yad ahaitukam**). (SB 1.2.7)

## Anuccheda - 4

### First Canto Proofs

Bhakti quickly (āśu)—just by hearing slightly--produces knowledge which is beyond dry logic (ahaitukam) as stated in the Upaniṣads. This is stated in the negative:

**dharmāḥ svanuṣṭhiṭaḥ puṁsām  
viṣvaksena-kathāsu yaḥ |  
notpādayed yadi ratiṁ  
śrama eva hi kevalam ||**

Vaṛṇāśrama-dharma (**svanuṣṭhiṭaḥ dharmāḥ**) of the human being (**puṁsām**), which does not produce (**yaḥ na utpādayed**) attraction for topics of the Lord (**viṣvaksena-kathāsu ratiṁ**), is only wasted effort (**śrama eva hi kevalam**). (SB 1.2.8)



## Anuccheda - 4

### First Canto Proofs

If dharma, by not taking support of Vāsudeva, does not produce taste for descriptions of the Lord's pastimes (kathāsu), it will not produce results (śramah).

This is stated because taste for the Lord's topics is best and, in every case, the first result.

Taste for other types of worship of the Lord is also indicated by this.

## Anuccheda - 4

### First Canto Proofs

The word *eva* indicates the temporary nature of Svarga and other results of karma for enjoyment.

The word *hi* indicates that there is suitable proof in śruti.

For instance it is said *tad yatheha karma-jito lokaḥ kṣīyate*: the results of karma are temporary. (Chāndogya Upaniṣad 8.1.6)

The word *kevala* indicates that the results of dharma which produce detachment and liberation are also not to be attained and as well indicate the temporary nature of siddhis.

## Anuccheda - 4

### First Canto Proofs

Some proofs indicated by the word hi are as follows:

**yasya deva parābhaktiḥ  
yathā deva tathā gurau  
tasyaite kathitāḥ hy arthāḥ  
prakāśante mahātmanah**

One who has devotion to the guru as much as he has for the Lord manifests knowledge of the scriptures.  
(Śvetāśvatara Upaniṣad 6. 23 )

Anuccheda - 4  
First Canto Proofs

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

O Lord! If fools give up bhakti, the all-inclusive path, and suffer to attain realization of ātmā without bhakti, they simply attain suffering and nothing else. They are like fools who beat empty husks. (SB 10.14.4)

## Anuccheda - 4

### First Canto Proofs

ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

O lotus-eyed Lord (**aravindākṣa**), although nondevotees (**ye anye**) who accept severe austerities and penances to achieve the highest position (**āruhya kṛcchreṇa param padam**) may think themselves liberated (**vimukta-māninaḥ**), their intelligence is impure (**aviśuddha-buddhayaḥ**). They fall down from their position of imagined superiority (**tataḥ asta-bhāvād patanty adhaḥ**) because they have no regard for Your lotus feet (**anādr̥ta-yuṣmad-aṅghrayaḥ**). (SB 10.2.32)

## Anuccheda - 4

### First Canto Proofs

The above two verses indicate that bhakti is independent and jñāna and vairāgya are dependent.

Thus what is stated is: dharma which results in bhakti is successful.

# Anuccheda – 5-6

## First Canto Proofs

**Theme:** The true goal of  
Dharma is Tattva Jijnasa

**Anuccheda – 5-6**  
**First Canto Proofs**

Others think that the goal of dharma is material objects.

The result of these objects is fulfillment of desire and the result of fulfillment of desire is pleasure of the senses.

That pleasure gives rise to more acts of dharma.

That is rejected in the next two verses.



Anuccheda – 5-6  
First Canto Proofs

dharmasya hy āpavargyasya  
nārtho 'rthāyopakalpate |  
nārthasya dharmaikāntasya  
kāmo lābhāya hi smṛtaḥ ||

Material results are not suitable as the goal (**na arthah arthāyopakalpate**) for the person dedicated to higher spiritual goals (**āpavargyasya hy dharmasya**). Attainment of material assets is not the desire (**na arthasya kāmo lābhāya hi smṛtaḥ**) of the person who is dedicated to the higher path (**dharmā ekāntasya**).

# Anuccheda – 5-6

## First Canto Proofs

kāmasya nendriya-prītir  
lābho jīveta yāvatā |  
jīvasya tattva-jijñāsā  
nārtho yaś ceḥa karmabhiḥ ||

For one who desires apavarga (**kāmasya**), sense pleasure attained from enjoying sense objects (**indriya-prītir**) is not the goal (**na lābhah**) as long as one lives (**yāvatā jīveta**). The goal of life (**jīvasya**) is inquiry into the highest truth (**tattva-jijñāsā**). What is accomplished by prescribed duties (**yaś ca iha karmabhiḥ**) is not the goal (**na arthah**). (SB 1.2.9-10)

Anuccheda – 5-6  
First Canto Proofs

Apavarga means bhakti according to SB 5.19.19-20:

apavargaś cāpi bhavati. yo 'sau bhagavati sarva-  
bhūtātmany anātmye 'nirukte 'nilayane paramātmani  
vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-  
nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-  
puruṣa-puruṣa-prasaṅgaḥ

## Anuccheda – 5-6

### First Canto Proofs

Liberation is then achieved (**apavargah cāpi bhavati**). That liberation (**yah**), whose essential nature is unmotivated bhakti-yoga (**ananya-nimitta-bhakti-yoga-lakṣaṇah**) to the Lord full of qualities (**bhagavati**), who attracts the minds of all beings (**sarva-bhūta ātmany**), who is not the object of merging (**anātmnye**), who is not described by material words (**anirukte**), who remains beyond destruction of the universe (**anilayane**), who is the most excellent ātmā (**paramātmani**), who is the son of Vasudeva (**vāsudeve**), takes place by destruction of the knot of ignorance (**avidyā-granthi-randhana-dvāreṇa**) which causes various material goals (**nānā-gati-nimitta**), when there is association with devotees of the Lord (**yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ**).

# Anuccheda – 5-6

## First Canto Proofs

Skanda Purāṇa says:

**niścalā tvayi bhaktir yā  
saiva muktir janārdana |  
muktā eva hi bhaktās te  
tava viṣṇo yato hare ||**

O Janardana (**janārdana**)! O Lord (**hare**)! Unswerving bhakti to you (**niścalā tvayi bhaktir yā**) is liberation (mukti or apavarga) (**sa eva muktiḥ**) since those who are liberated (**te muktā**) are devotees of Viṣṇu (**tava viṣṇoḥ bhaktāḥ eva hi**).

**Anuccheda – 5-6**  
**First Canto Proofs**

Thus apavarga means “that which produces bhakti.”

Arthāya means “for producing results.”

The knowers of truth do not consider that the goal of real dharma is for producing material results (arthāya).

Sense pleasure from enjoying objects is not the goal as long as one lives.

**Anuccheda – 5-6**  
**First Canto Proofs**

The goal is not Svarga through performance of karmas.

Rather, it is inquire about the truth only (tattva-jijñāsa).  
Knowledge of this truth, which is a secondary result of  
bhakti, is the highest result of karma.

# Anuccheda – 7

## First Canto Proofs

**Theme:** That Tattva is  
Absolute Truth in 3 phases. It  
is realized by Bhakti



First Canto Proofs

What is that knowledge of truth (tattva-jñāna)? One verse illustrates this.

**vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam |  
brahmeti paramātmeti  
bhagavān iti śabdyate ||**

The knowers of truth (**tattva-vidah**) call this truth (**vadanti tat tattvaṁ**) advayam-jñānam (**yaj jñānam advayam**), the supreme conscious being, who is called Brahman by the jñānīs (**brahmeti**), Paramātmā by the yogīs (**paramātmeti**) and Bhagavān by the devotees (**bhagavān iti śabdyate**). (SB 1.2.11)

## Anuccheda – 7

### First Canto Proofs

In pointing out that this highest truth is indivisible (advayam) with the three elements being in oneness, it is accepted that this highest principle possesses śakti.

Brahman refers to pure knowledge (kevala-jñānam) without manifestation of śaktis.

Paramātmā refers to a portion of the Lord endowed with cit-cakti and māyā-śakti and functioning as antaryāmī.

## Anuccheda – 7

### First Canto Proofs

Bhagavān refers to the form that manifests all śaktis completely.

This was described in the previous three Sandarbhas.

This entity with three types of manifestation is produced directly by bhakti.

## Anuccheda – 7

### First Canto Proofs

tac chraddadhānā munayo  
jñāna-vairāgya-yuktayā |  
paśyanty ātmani cātmānam  
bhaktyā śruta-grhītayā ||

The seriously inquisitive student or sage (**tac śraddadhānā munayo**), well equipped with knowledge and detachment (**jñāna-vairāgya-yuktayā**), realizes that Absolute Truth (**paśyanty ātmani cātmānam**) by rendering devotional service (**bhaktyā**) after hearing from guru (**śruta-grhītayā**). (SB 1.2.12)

## Anuccheda – 7

### First Canto Proofs

By bhakti, in the form of prema--the culmination of having a taste for topics of the Lord--the devotees see this truth in his pure consciousness (ātmani).

What to speak of knowing it, they directly perceive or realize it.

This truth is the shelter of the svarūpa-śakti, jīva-śakti and māyā-śaktis (ātmānam).

## Anuccheda – 7

### First Canto Proofs

This bhakti is served by jñāna and vairāgya, which arise from it.

The sages see and attain this entity in either of two ways: without manifestation of its śaktis or with manifestation of its śaktis.

The words śruta-gr̥thītayā, munayaḥ and śraddadhānā show that bhakti is hard to attain.

## Anuccheda – 7

### First Canto Proofs

By hearing the conclusions of all scriptures from an authorized guru, one attains it.

Thus, hearing from the guru is understood to be the most necessary practice for the individual.

# Anuccheda – 7

## First Canto Proofs

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

The unchanging Brahmā (**kūṭa-stho bhagavān**) reviewed three times (**trir anvīkṣya**) the Vedas (**brahma**) completely (**kārtsnyena**) with his intelligence (manana) (**manīṣayā**), and determined that process (**tad adhyavasyat**) which produces prema in the self (**yato ratir ātman bhavet**). (SB 2.2.34)

If there is qualification for contemplation (manana) and then absorption in contemplation, which make one give up all other conflicting thoughts, then those with faith can develop bhakti through worship.



# Anuccheda – 8

## First Canto Proofs

**Theme:** That Bhakti alone is  
the real dharma

## Anuccheda – 8

### First Canto Proofs

Śruti explains the same fact. Ātmā vāre draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavya: the Lord should be seen, heard, thought of (manana) and worshipped. (Bṛhad-āraṇyaka Upaniṣad 2.4.4.6)

Nididhyāsanam means worship, and seeing means meeting directly.

That rare bhakti is attained even from performing one's dharma if dharma is endowed with pleasing the Lord.

Pleasing the Lord is the highest result of dharma.

## Anuccheda – 8

### First Canto Proofs

ataḥ pumbhir dvija śreṣṭhā  
varṇāśrama vibhāgaśaḥ |  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari toṣaṇam ||

O best of the brāhmaṇas (**dvija-śreṣṭhā**)! The complete perfection (**saṁsiddhih**) of dharma (**svanuṣṭhitasya dharmasya**), according to divisions of varṇāśrama (**varṇāśrama-vibhāgaśaḥ**) by men (**pumbhih**), is pleasing the Lord (**hari-toṣaṇam**). (SB 1.2.13)

The goal of dharma which is undertaken faultlessly with great effort (su anuṣṭhitasya) is ultimately to please the Lord. Using dharma to gain Svarga is most unsuitable.

## Anuccheda – 8

### First Canto Proofs

If the result of dharma consisting of pleasing the Lord is bhakti with taste for hearing, which brings about jñāna and vairāgya, which follow after the practice of bhakti, then, it should be concluded that bhakti alone consisting of hearing etc. must be performed.

# Anuccheda – 9

## First Canto Proofs

**Theme:** Therefore that Bhakti (characterized by Hearing and Chanting) should be performed without the covering of Karma and Jnana

# Anuccheda – 9

## First Canto Proofs

What is the use of involving oneself in karma?

**tasmād ekena manasā  
bhagavān sātvatām patiḥ |  
śrotavyaḥ kīrtitavyaś ca  
dhyeyaḥ pūjyaś ca nityadā**

Therefore (**tasmād**), with mind dedicated only to bhakti, devoid of karma and jñāna (**ekena manasā**), one should constantly hear about (**nityadā śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ**) the Supreme Lord — the master of the devotees (**bhagavān sātvatām patiḥ**). (SB 1.2.14)

## Anuccheda – 9

### First Canto Proofs

Ekena means “with mind devoid of enthusiasm for karma or other processes.”

“Hearing and chanting” means hearing and chanting the Lord’s names and qualities.

# Anuccheda – 10

## First Canto Proofs

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



## Anuccheda – 10

### First Canto Proofs

A glorification of hearing is given to develop a taste for hearing the Lord's topics.

This is the first step---with indifference to the performance of karma and other processes which are difficult-- described in order to show the easy stages of bhakti up to the final stage (prema).

Anuccheda – 10  
First Canto Proofs

yad-anudhyāsinā yuktāḥ  
karma-granthi-nibandhanam |  
chindanti kovidās tasya  
ko na kuryāt kathā-ratim ||

Who will not develop attraction for topics of the Lord (**kah kovidāh na kuryāt tasya kathā-ratim**), remembrance of whom, like a sword (**yad-anudhyā asinā yuktāḥ**), will cut (**chindanti**) the knots of karma (**karma-granthi-nibandhanam**)? (SB 1.2.15)

## Anuccheda – 10

### First Canto Proofs

By the sword of remembrance of the Lord persons with discrimination (kovidah), with controlled minds, cut the knot of karma and ahaṅkāra which binds one to various bodies.

Who would not develop attraction for topics of this Lord, which deliver one from the greatest suffering?

# Anuccheda – 11

## First Canto Proofs

**Theme: How Sraddha  
develops?**

Anuccheda – 11  
First Canto Proofs

“But those who are unfortunate cannot develop taste for the Lord’s topics.”

Five verses, explaining an easy method, teach bhakti up to the stage of niṣṭhā after starting the process.

|| 1.2.16 ||

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

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

## Anuccheda – 11

### First Canto Proofs

It is said:

**bhuvi puru-puṇya-tīrtha-sadanāny ṛṣayo vimadās  
ta uta bhavat-padāmbuja-hṛdo 'gha-bhid-aṅghri-jalāḥ  
dadhati sakṛn manas tvayi ya ātmani nitya-sukhe  
na punar upāsate puruṣa-sāra-harāvasathān**

Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites. Because such devotees keep your lotus feet within their hearts, the water that washes their feet destroys all sins. Having turned their minds toward you, the ever-blissful soul of all existence, they no longer dedicate themselves to serving family life at home, which simply robs a man of his good qualities. (SB 10.87.35)

## Anuccheda – 11

### First Canto Proofs

Generally taste develops by association with great devotees (mahat-sangah).

By serving holy tīrthas one can serve great devotees.

By serving great devotees, taste for the Lord's topics develops.



## Anuccheda – 11

### First Canto Proofs

If one goes to a holy place for other purposes, one may meet devotees who wander to holy tīrthas or who live there, and one may perform service in the form of seeing, touching and conversing.

By that, one develops faith in worshipping the Lord.

One then develops the desire to hear what these devotees are discussing together when they spontaneously speak about the Lord.

Anuccheda – 11  
**First Canto Proofs**

From hearing, taste for the topics develops.

Hearing from great devotees has immediate effect.

Thus it is said:

### 3.25.25

satām prasaṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**tad-joṣaṇād**) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

# Anuccheda – 12

## First Canto Proofs

**Theme: Bhajana Kriya and  
Anartha Nivrtti**

|| 1.2.17 ||

śṛṅvatām sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ stho hy abhadrāṇi  
vidhunoti suhṛt satām

Kṛṣṇa (**kṛṣṇaḥ**), who purifies by the processes of hearing and chanting (**puṇya-śravaṇa-kīrtanaḥ**), who is the benefactor of the devotees (**suhṛt satām**) who hear about him (**śṛṅvatām sva-kathāḥ**), enters the hearts of the devotees (**hṛdy antaḥ stho**) and destroys their sins (**abhadrāṇi vidhunoti**).

## Anuccheda – 12

### First Canto Proofs

The Lord, entering by the topics, and remaining in the thoughts (antaḥsthaḥ), destroys desires (abhadraṇi).

# Anuccheda – 13

## First Canto Proofs

Theme: Niṣṭhā

|| 1.2.18 ||

naṣṭa-prāyeṣv abhadreṣu  
nityam bhāgavata-sevayā  
bhagavaty uttama-śloke  
bhaktir bhavati naiṣṭhikī

As the impediments to bhakti (**abhadreṣu**) become generally destroyed (**naṣṭa-prāyeṣu**) by constant service to the devotees and Bhāgavatam (**nityam bhāgavata-sevayā**), the stage of niṣṭhitā bhakti to Bhagavān (**bhagavaty naiṣṭhikī bhaktih**), who is praised by the greatest sages (**uttama-śloke**), becomes established (**bhavati**).



## Anuccheda – 13

### First Canto Proofs

Even though impurities are not completely destroyed (naṣṭa-prayeṣu), bhakti can be performed steadily.

In the process of jñāna however, steady performance requires complete destruction of impurities.

This shows the unimpeded nature of bhakti.

Bhakti in the form of meditation becomes constant (naiṣṭikī) by service to the devotees or to Bhāgavatam.

Anuccheda – 14

First Canto Proofs

Theme: Ruci and Asakti

|| 11.2.53 ||

tri-bhuvana-vibhava-hetave 'py akunṭha-  
smṛtir ajitātma-surādibhir vimṛgyāt  
na calati bhagavat-padāravindāl  
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

He (**yaḥ**), whose remembrance is not lured (**akunṭha-smṛtiḥ**) by dominion over the three worlds (**tri-bhuvana-vibhava-hetave apy**), and who does move (**na calati**) for half a minute or half a second (**lava-nimiṣārdham api**) from the Lord's lotus feet (**bhagavat-padāravindāt**) which are sought by the devatās who also meditate on the Lord (**ajitātma-surādibhir vimṛgyāt**), is the best of devotees (**sah vaiṣṇava agryaḥ**).

## Anuccheda – 14

### First Canto Proofs

By destruction of all desires, ones heart becomes merged in śuddha-sattva and is thus suitable for direct perception (sākṣātkāra) of the Lord.

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati

The mind (**tadā cetah**) becomes unaffected (**anāviddham**) by lust, greed, anger, hatred and illusion (**etair kāma-lobhādayaś ca ye**) which arise from rajas and tamas (**rajas-tamo-bhāvāḥ**). Then the mind becomes fixed in the form of the Lord at the stage of āsakti (**sthitam sattve**) and becomes satisfied (**prasīdati**).

## Anuccheda – 14

### First Canto Proofs

The mind, uncontaminated by rajas and tamas, by kāma and lobhā, becomes situated in śuddha-sattva and is satisfied.

**Anuccheda – 15**

**First Canto Proofs**

**Theme: Bhava and Prema**

|| 1.2.20 ||

evam prasanna-manaso  
bhagavad-bhakti-yogataḥ  
bhagavat-tattva-vijñānam  
mukta-saṅgasya jāyate

Then the mind becomes joyful and satisfied on attaining rati (**evam prasanna-manaso**). Finally prema develops (**bhagavad-bhakti-yogataḥ**), accompanied by the appearance of complete detachment (**mukta-saṅgasya**). The devotee then experiences the Lord's form, qualities, pastimes, powers and sweetness (**bhagavat-tattva-vijñānam jāyate**).



## Anuccheda – 15

### First Canto Proofs

From the previously mentioned method one develops a satisfied mind.

From performing bhakti-yoga in which one is detached from all desires (mukta-saṅgasya) one develops realization (vijñānam) of the Lord internally or externally, without having to meditate.

# Anuccheda – 16

## First Canto Proofs

**Theme: Destruction of  
Ignorance**

|| 1.2.21 ||

**bhidya**te hṛdaya-granthiḥ  
**chidya**nte sarva-saṁśayāḥ  
**kṣīya**nte cāsyā karmāṇi  
**dr̥ṣṭa** evātmanīśvare

Ignorance is cut (**bhidya**te hṛdaya-granthih) and all doubts are destroyed (**chidya**nte sarva-saṁśayāḥ). On seeing the Lord in the mind and with the eyes (**dr̥ṣṭa** eva ātmani īśvare), all karmas are destroyed (**kṣīya**nte ca asya karmāṇi).

# Anuccheda – 16

## First Canto Proofs

Ahaṅkāra (hṛdaya-granthiḥ) is destroyed.

All doubts about seeing the Lord are destroyed for those who hear about him and meditate on him.

By hearing, thoughts about the non-existence of the Lord are destroyed.

By meditation, mistaken thoughts concerning the Lord are destroyed

## Anuccheda – 16

### First Canto Proofs

However, by direct perception of the Lord, thoughts about non-existence of the Lord and contrary thoughts are both destroyed.

Karmas are diminished (kṣīyante).

A shadow (ābhāsa) of karma remains by the will of the Lord.

# Anuccheda – 17

## First Canto Proofs

**Theme:** Bhakti is blissful in  
Sadhana and in Perfection

|| 1.2.22 ||

ato vai kavayo nityam  
bhaktim paramayā mudā  
vāsudeve bhagavati  
kurvanty ātma-prasādanīm

Thus the wise (**ato vai kavayah**) constantly perform (**nityam kurvanty**) bhakti (**bhaktim**) - which gives joy to the mind (**ātma-prasādanīm**) - to Lord Kṛṣṇa (**vāsudeve bhagavati**) with great joy (**paramayā mudā**).

First Canto Proofs

The wise perform bhakti which purifies the mind (ātmā-prasādanīm).

That is not the only quality of bhakti.

It is performed with the greatest joy (paramayā mudā).

The performance of bhakti does not give suffering either during sādhana or perfection as in the case of performance karmas.



Anuccheda – 17  
First Canto Proofs

Rather it gives happiness in sādhana and perfection.

Thus the wise perform bhakti at all times, during sādhana and in perfection.

Sūta speaks the verses.

# Anuccheda – 18

## First Canto Proofs

**Theme:** One should not  
worship the Demigods

## Anuccheda – 18

### First Canto Proofs

In this way, it is concluded that one should give up efforts in karma, jñāna and vairāgya and perform bhakti to the Lord.

One should also not worship devatās, which is part of karma, what to speak of worshipping other living entities.

This is explained in seven verses.

Brahmā and Śiva should not be worshipped by persons desiring the highest goal.

## Anuccheda – 18

### First Canto Proofs

Though they are guṇāvatāras of the Lord, they are not directly Parabrahman like Viṣṇu.

They lack the advantage of pure sattva, and have a prominence of rajas and tamas.

The following is also quoted in Paramātmā Sandarbha:

## || 1.2.23 ||

sattvaṃ rajas tama iti prakṛter guṇās tair  
yuktaḥ parama-puruṣa eka ihāsyā dhatte |  
sthity-ādaye hari-viriñci-hareti samjñāḥ  
śreyāṃsi tatra khalu sattva-tanor nṛṇāṃ syuḥ ||

The one supreme puruṣa (**parama-puruṣa ekah**), accepting the guṇas of prakṛti (**dhatte prakṛter guṇāḥ**) known as sattva, rajas and tamas (**sattvaṃ rajas tama iti**), for creation, maintenance and destruction (**sthity-ādaye**), is called Viṣṇu, Brahmā and Śiva (**hari-viriñci-hareti samjñāḥ**). The best results for the devotees (**tatra nṛṇāṃ śreyāṃsi**) will come from Viṣṇu with śuddha-sattva-śakti (**khalu sattva-tanor syuḥ**).

|| 1.2.24 ||

pārthivād dāruṇo dhūmas  
tasmād agnis trayīmayah |  
tamasas tu rajas tasmāt  
sattvaṁ yad brahma-darśanam ||

Smoke is superior to dull wood (**pārthivād dāruṇo dhūmah**), and fire, sacred to the Vedas, is superior to smoke (**tasmād agnis trayīmayah**). Similarly rajas is superior to tamas (**tamasas tu rajas**), and sattva is superior to rajas (**tasmāt sattvaṁ**), since sattva is favorable for realizing the Lord (**yad brahma-darśanam**).

# Anuccheda – 18

## First Canto Proofs

Sattva-tanoḥ means “having sattva-śakti.”

Fire is used in karma (trayīmayah).

Wood represents tamas. Smoke represents rajas. Fire represents sattva.

The activities of karma (trayīmayah) represent Brahman.

## Anuccheda – 18

### First Canto Proofs

Smoke has a portion of fire in it, and consequently a portion of Vedic action, unlike wood, which has no portion of fire.

Rajas is next to sattva, and tamas is not, and rajas has a small portion of realization of the Lord.

Just as Vedic actions are directly performed with fire and not with smoke or wood, so the Lord appears in sattva.

One should perform bhakti properly by giving up devatā worship.



|| 1.2.25 ||

bhejire munayo 'thāgre  
bhagavantam adhokṣajam |  
sattvaṁ viśuddhaṁ kṣemāya  
kalpante ye 'nu tān iha ||

Therefore (**atha**) the ancient sages (**agre munayah**) worshipped (**bhejire**) the Supreme Lord, beyond the material senses (**bhagavantam adhokṣajam**), composed of viśuddha-sattva (**sattvaṁ viśuddhaṁ**). Those who follow the sages (**ye anu tān**) attain liberation (**kṣemāya kalpante**) in this world (**iha**).

## Anuccheda – 18

### First Canto Proofs

Thus (ataḥ) in ancient times (agre) the sages worshipped the Lord who is composed of viśuddha-sattva.

Bhagavat Sandarbha explains how the Lord is beyond material sattva.

Those who follow the sages (tān) attain the highest benefit in this world (iha).

# Anuccheda – 19

## First Canto Proofs

**Theme:** One should even give up worship of Lord Siva

## Anuccheda – 19

### First Canto Proofs

Some persons worship devatās such as Śiva.

This is because they have material desires.

But persons desiring liberation do not worship them.

What to speak of persons dedicated solely to the highest goal through bhakti.

|| 1.2.26 ||

mumukṣavo ghora-rūpān  
hitvā bhūta-patīn atha |  
nārāyaṇa-kalāḥ śāntā  
bhajanti hy anasūyavaḥ ||

Rejecting (**hitvā**) the frightful forms (**ghora-rūpān**) of Śiva or others devatās (**atha bhūta-patīn**), persons desirous of liberation (what to speak of the devotees) (**mumukṣavaḥ**), without criticizing those devatās (**anasūyavaḥ**), worship (**bhajanti hy**) the avatāras of Nārāyaṇa (**nārāyaṇa-kalāḥ śāntā**).

## Anuccheda – 19

### First Canto Proofs

As well as worship of Śiva, Pitṛs and Brahmā are also rejected.

However, worshippers of Viṣṇu do not criticize the devatās.

# Anuccheda – 20

## First Canto Proofs

**Theme:** Why do people  
worship the Demigods?

First Canto Proofs

“A person with material desires can worship Viṣṇu. Why does he worship the devatās?”

|| 1.2.27 ||

rajas-tamaḥ-prakṛtayaḥ  
sama-śīlā bhajanti vai |  
pitṛ-bhūta-prajeśādīn  
śriyaiśvarya-prajepsavaḥ ||

Desirers of progeny and power along with wealth (**śriya aiśvarya-prajā ipsavaḥ**), having natures of rajas and tamas (**rajas-tamaḥ-prakṛtayaḥ**), corresponding to the natures of their deities (**sama-śīlā**), worship (**bhajanti vai**) the Pitṛs, Śiva, Brahmā and others (**pitṛ-bhūta-prajeśa ādīn**). (SB 1.2.27)



## Anuccheda – 20

### First Canto Proofs

They have natures similar to the Pitṛs etc, since they have natures of rajas and tamas.

Because of similar natures they are inclined to worship those devatās.

# Anuccheda – 21

## First Canto Proofs

**Theme:** The Conclusion of all  
the Vedas is Vasudeva

## Anuccheda – 21

### First Canto Proofs

It was already stated that Vāsudeva should be worshipped.

The conclusion of all scriptures is this alone. That is expressed in two verses.

## || 1.2.28-29 ||

vāsudeva-parā vedā vāsudeva-parā makhāḥ |  
vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ ||  
vāsudeva-param jñānam vāsudeva-param tapaḥ |  
vāsudeva-paro dharmo vāsudeva-parā gatiḥ ||

Vāsudeva is the purport of the Vedas (**vāsudeva-parā vedā**). Vāsudeva is the object of all sacrifices (**vāsudeva-parā makhāḥ**). Yoga, varṇāśrama, knowledge and austerities are all dependent on Vāsudeva (**vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ vāsudeva-param jñānam vāsudeva-param tapaḥ**). Bhakti is dependent on Vāsudeva (**vāsudeva-paro dharmo**). Prema and liberation are dependent on Vāsudeva (**vāsudeva-parā gatiḥ**).

## Anuccheda – 21

### First Canto Proofs

The commentary of Śrīdhara Svāmī says, “The conclusion of the Vedas is Vāsudeva.

Though it is seen that the Vedas indicate sacrifices, sacrifices themselves indicate worship of Vāsudeva.

Yoga scriptures indicate Vāsudeva.

Though those scriptures describe asana and prāṇāyāma, they are methods of attaining Vāsudeva.

# Anuccheda – 21

## First Canto Proofs

Scriptures of jñāna also indicate Vāsudeva.

Though the subject of those scriptures is jñāna, the object of that jñāna is Vāsudeva (vāsudeva-param tapaḥ).

Tapaḥ means jñāna in the verse.

The scriptures concerning dharma, involving charity and vows is Vāsudeva.

## Anuccheda – 21

### First Canto Proofs

Though those scriptures speak of Svarga, the final result of Svarga (gatiḥ) indicates Vāsudeva since Svarga is a portion of his bliss.

Or all the Vedas indicate Vāsudeva since he is the root of the scriptures.

A person may object that the scriptures indicate sacrifices, yoga, āsanas etc, not only Vāsudeva, but even sacrifices, yoga and āsanas indicate Vāsudeva.”

Since yoga and other processes are to some degree assistants of bhakti, they mainly indicate bhakti.

# Anuccheda – 22

## First Canto Proofs

**Theme:** *All Scriptures are  
Consistent in establishing  
Bhagavan as the Supreme*



## Anuccheda – 22

### First Canto Proofs

It is understood that the Vedas deal with karma-kāṇḍa. But some parts are dedicated directly to bhakti.

**yasya deve parā bhaktiḥ  
yathā deve tathā gurau |  
tasyaite kathitā hyarthāḥ  
prakāśante mahātmanaḥ ||**

For the person who has bhakti for the Lord and bhakti for guru as much as the Lord, the meaning of scripture is revealed. (Śvetāśvatara Upaniṣad 6.23)

## Anuccheda – 22

### First Canto Proofs

Having shown that bhakti is the means, Sūta establishes the consistency of all scriptures which were previously explained (Bhagavān is supreme):

|| 1.2.30 ||

sa evedam sasarjāgre  
bhagavān ātma-māyayā |  
sad-asad-rūpayā cāsau  
guṇamayāguṇo vibhuḥ ||

The powerful Lord alone (**sah vibhuḥ bhagavān eva**), devoid of material guṇas (**āguṇah**), previously created this universe (**idam sasarja agre**) by his material energy (**ātma-māyayā**) composed of material guṇas (**guṇamaya**) and endowed with cause and effect (**sad-asad-rūpayā**).

## Anuccheda – 22

### First Canto Proofs

Śrīdhara Svāmī's commentary says, “It is seen in all scriptures that the supreme principle is engaged in creating the material world, entering it and regulating it. How can all scriptures indicate Vāsudeva? Four verses explain.”

This creation means processes starting from the manifestation of mahat-tattva up to Brahmā.

The Lord's entrance into the world is described in later verses. Sūta speaks to Śaunaka.

# Anuccheda – 23

## First Canto Proofs

**Theme:** Karma is useless unless it leads to bhakti and jñāna is useless if not performed along with bhakti

## Anuccheda – 23

### First Canto Proofs

In describing the appearance of Bhāgavatam during the discussion between Nārada and Vyāsa, bhakti is indicated as the process:

|| 1.5.12 ||

**naiṣkarmyam apy acyuta-bhāva-varjitam**  
**na śobhate jñānam alam nirañjanam**  
**kutaḥ punaḥ śaśvad abhadram īśvare**  
**na cārpitam karma yad apy akāraṇam**

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 akāraṇam karma**), when not offered to the Lord (**īśvare na cārpitam**)?

## Anuccheda – 23

### First Canto Proofs

Śrīdhara Svāmī says, “Naiṣkarmyam means Brahman which is devoid of karma.

Brahman’s nature is absence of karma because it alone exists. (Actions are related with other objects. If there is one object in existence, there is no need of action.)

Jñāna is described as nirañjanam (spotless) since it is devoid of upādhis.

## Anuccheda – 23

### First Canto Proofs

Añjana means that by which something is covered.

If jñāna whose goal is Brahman, devoid of upādhis, is devoid of bhakti (bhāva) it has no value at all (alam na śobhate).

It does not produce spiritual benefit.

Then what is the use of kāmya-karma (abhadram) during sādhana and perfection (śāśvat).



## Anuccheda – 23

### First Canto Proofs

And what is the use of niṣkāma-karma (akāraṇam) if it is not offered to the Lord, since it is material, devoid of purification of existence?”

Karma is useless unless it leads to bhakti and jñāna is useless if not performed along with bhakti.

|| 1.5.15 ||

jugupsitaṁ dharmā-kṛte 'anuśāsataḥ  
svabhāva-raktasya mahān vyatikramah  
yad-vākyato dharmā itītarah sthito  
na manyate tasya nivāraṇaṁ janah

You have created a great disturbance (**mahān vyatikramah**) by teaching a condemned subject (**jugupsitaṁ anuśāsataḥ**) to people (**itarah janah**) attached to material enjoyment (**svabhāva-raktasya**) in order to make them accept dharma (**dharmā-kṛte**). Thinking that what you have taught is real dharma (**yad-vākyato dharmā iti sthitah**), they do not consider giving it up (**na manyate tasya nivāraṇaṁ**).

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh caraṇāmbujam bhajann**), and happens to deviate or not reach perfection (**apakvo vā atha patet tato yadi**), there is no misfortune for him at all in the future (**amuṣya kim kva abhadram abhūd**). But what does (**kah vā arthah**) the person who follows all duties of varṇāśrama (**sva-dharmataḥ**) but does not worship the Lord (**abhajatām**) gain (**āptah**)?

## Anuccheda – 23

### First Canto Proofs

The commentary says, “Now, only bhakti to the Lord, without caring for steady practice in one’s dharma with nitya and naimittika activities, is taught.

That is expressed in this verse.

A person may argue that if one perfects bhakti by worshiping and giving up one’s dharma, there is no worry.

However if one does not perfect bhakti and dies or falls from bhakti, then one will be worthless because of giving up one’s dharma.

## Anuccheda – 23

### First Canto Proofs

However, one should not worry that one will become worthless if one falls from the path or dies without completing the process, since the person with a taste for bhakti is no longer qualified for karma.

Even if he falls or does not complete bhakti, will he have the misfortune (abhadram) of taking a low birth?

He will not.

## Anuccheda – 23

### First Canto Proofs

The word vā indicates that it is impossible.

That is because he has impressions of bhakti.

On the other hand what is attained by those who perform only their dharma and do not worship the Lord?”

Nārada speaks to Vyāsa.