

Bhakti Sandarbha

by

Srila Jiva Goswami

Part-6

Assorted Bhakti Topics - I

Anuccheda – 94

**Theme: Bhakti is the Final
Result in all Scriptures**

Bhakti is the final fruit of all scriptures:

|| 3.13.4 ||

śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindam hṛdayeṣu yeṣām

The goal (**arthah**) of a person (**puṁsām**) engaged in hearing scripture from the guru for a long time (**śrutasya sucira-śramasya**), elaborately praised by the great devotees (**añjasā sūribhir īḍitah**), is hearing the glories of those (**tat-tad-guṇānuśravaṇam**) in whose hearts Mukunda resides (**yeṣām hṛdayeṣu mukunda-pādāravindam**).

Anuccheda – 94

The goal (arthah) of a person engaged in understanding the Vedas (śrutasya), praised (īdītaḥ) by devotees, is hearing the qualities of devotees in whose hearts the lotus feet of the Lord reside.

Thus one should hear about Mukunda.

Thus it is said:

|| 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 is the object of all sacrifices. Yoga, varṇāśrama, knowledge and austerities are all dependent on Vāsudeva. Bhakti is dependent on Vāsudeva. Prema and liberation are dependent on Vāsudeva.

|| 2.2.34 ||

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

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

|| Padma Purana ||
smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ ||

One should always remember Viṣṇu (**smartavyaḥ satataṁ viṣṇur**) and never forget him (**vismartavyo na jātucit**). All positive and negative injunctions (**sarve vidhi-niṣedhāḥ**) are servants of these two (**etayor eva kiṅkarāḥ syuh**).

|| Skanda Purāṇa ||
āloḍya sarva-śāstrāṇi
vicārya ca punaḥ punaḥ |
idam eva suniṣpannam
dhyeyo nārāyaṇaḥ sadā ||

Reviewing all scriptures again and again (āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ), it is definitely concluded (idam eva suniṣpannam) that Nārāyaṇa should be the object of meditation (dhyeyo nārāyaṇaḥ sadā).

|| Mahabharata ||
vidyā-tapo-dhyāna-yonir
ayonir viṣṇur īḍitaḥ |
brahma-jñas tapate devaḥ
prīyatām me janārdanaḥ ||

Viṣṇu, who is without cause (**ayonir viṣṇuh**), is praised (**īḍitaḥ**) as the cause of knowledge, austerity and meditation (**vidyā-tapo-dhyāna-yonir**). Knower of Brahman (**brahma-jñah**) performs austerities for him (**tapate devaḥ**). May the Lord be pleased with me (**prīyatām me janārdanaḥ**).

Vidura speaks the verse.

Anuccheda – 95

**Theme: Results of All
Sādhanas is Bhakti**

The greatest result of varṇāśrama conduct prescribed in scriptures is bhakti.

॥ 10.47.24 ॥

dāna-vrata-tapo-homa
japa-svādhyāya-saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate

Devotion to Krishna is accomplished (**kṛṣṇe bhaktir hi sādhyate**) by such methods as charity, austerities, homa (**dāna-vrata-tapo-homa**), japa, study, sense control (**japa-svādhyāya-saṁyamaiḥ**), and other pious activities (**śreyobhir vividhaiś cānyaiḥ**).

These acts should be understood to be performed for satisfying Kṛṣṇa for it is said:

|| 4.31.9 ||

nārada uvāca

taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nr̥ṇām yena hi viśvātmā
sevyate harir īśvaraḥ

Nārada said: The birth, activities (**taj janma tāni karmāṇi**), lifespan, mind and words (**tad āyus tan mano vacaḥ**) of humans (**nr̥ṇām**) takes on real value by service to the Supreme Lord (**yena hi sevyate harir**), the soul of the universe (**viśva ātmā**).

|| Bṛhan-nāradiya Purāṇa ||
janma-koṭi-sahasreṣu
puṇyam yaiḥ samupārjitam |
teṣāṁ bhaktir bhavec chuddhā
deva-deve janārdane ||

Those who perform pious acts (**puṇyam yaiḥ samupārjitam**) for thousands of lives (**janma-koṭi-sahasreṣu**) should develop bhakti (**teṣāṁ bhaktir bhavec chuddhā**) to the Lord of all controllers, Janārdana (**deva-deve janārdane**).

|| Agastya-saṁhitā ||
vratopavāsa-niyama-
janma-kotyāpy anuṣṭhitaiḥ |
yajñaiś ca vividhaiḥ samyag
bhaktir bhavati mādhave ||

Direct bhakti to Mādhava (**mādhave samyag bhaktih**) arises (**bhavati**) by various sacrifices (**yajñaiś ca vividhaiḥ**) undertaken for thousands of births (**janma-kotyāpy anuṣṭhitaiḥ**), regulated by fasting and vows (**vratopavāsa-niyama**).

This is also stated in an opposite way in the following:

|| 1.2.8 ||

**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**).

॥ 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**).

Uddhava speaks to the gopīs.

Anuccheda – 96

**Theme: Results of All
Sādhanas is Bhakti (contd...)**

When jñāna is described, it should be understood to be included in bhakti. For instance it is said:

|| 10.14.5 ||

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O Lord possessing unlimited glory (**bhūman**)! O Lord who does not fail his devotee (**acyuta**)! Many yogīs (**iha bahavo api yoginah**) in the past (**purā**), offering their activities to you (**tvad-arpita ihā nija-karma**) and developing realization (**vibudhya labdhayā**) through devotional activities (**bhaktyaiva kathopanītayā**), easily attained (**añjah prapedire**) your association (**te gatiṁ parām**).

Anuccheda – 96

O great Lord! Previously in this world many yogīs, not attaining knowledge by yoga processes, later offered their actions (īha), even material actions, to you.

Then by bhakti, which provided attainment of you by your topics (kathopanītayā), which was attained by offering their actions, easily performed, they realized ātmā and then Bhagavān (vibudhya), and attained the supreme spiritual goal.

In Bhagavad-gītā also pure bhakti is taught:

॥ 10.8 ॥

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ

I am the source of everything (**aham sarvasya prabhavaḥ**). Due to Me everything operates (**mattaḥ sarvaṁ pravartate**). Convinced by this knowledge (**iti matvā**), the intelligent persons (**budhāḥ**), endowed with love (**bhāva-samanvitāḥ**), worship Me (**mām bhajante**).

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

To show favor to them (**teṣām eva anukampā artham**), I (**aham**), by Myself, situated within them (**ātma-bhāva-stho**), extinguish (**nāśayāmy**) the darkness born of ignorance (**ajñāna-jam tamaḥ**) with the shining lamp of knowledge (**bhāsvatā jñāna-dīpena**).

Anuccheda – 97

**Theme: All Processes depend
on Bhakti**

All the other sādhanas for the puruṣārtha have their root in bhakti:

|| 10.81.19 ||

svargāpavargayoḥ puṁsām
rasāyām bhuvī sampadām
sarvāsām api siddhīnām
mūlam tac-caraṇārcanam

Devotional service to his lotus feet (**tac-caraṇārcanam**) is the root cause (**mūlam**) of all the perfections (**sarvāsām api siddhīnām**) a person can find (**puṁsām**) in heaven, in liberation (**svargāpavargayoḥ**), in the subterranean regions and on earth (**rasāyām bhuvī sampadām**).

The following principles are stated:

|| 8.23.16 ||

**mantrataṣ tantrataś chidraṃ
deśa-kālārha-vastutaḥ
sarvaṃ karoti niśchidraṃ
anusaṅkīrtanaṃ tava**

All faults (**sarvaṃ chidraṃ**) in mantras, rules (**mantrataḥ tantrataḥ**), in articles, participants, time and place (**deśa-kāla arha-vastutaḥ**) are nullified (**niśchidraṃ karoti**) by chanting your glories (**anusaṅkīrtanaṃ tava**).

॥ 11.5.2 ॥

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

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

According to these principles, without bhakti the processes cannot attain their intended goal:

|| Skanda Purāṇa ||
viṣṇu-bhakti-vihīnānām
śrautāḥ smārtāś ca yāḥ kriyāḥ |
kāya-kleśaḥ phalaṁ tāsām
svairiṇī-vyabhicāravat ||

The actions of the Vedas or smṛtis (**śrautāḥ smārtāś ca yāḥ kriyāḥ**) performed without bhakti to Viṣṇu (**viṣṇu-bhakti-vihīnānām**) give only suffering to the body (**kāya-kleśaḥ phalaṁ tāsām**) like the actions of prostitute (**svairiṇī-vyabhicāravat**).

|| 10.72.4 ||

tvat-pāduke avirataṁ pari ye caranti
dhyāyanty abhadra-naśane śucayo gṛṇanti
vindanti te kamala-nābha bhavāpavargam
āśāsate yadi ta āśiṣa īśa nānye

Purified persons (**śucayah**) who constantly serve (**avirataṁ pari ye caranti**), meditate upon (**dhyāyanty**) and glorify (**gṛṇanti**) your shoes (**tvat-pāduke**), which destroy everything inauspicious (**abhadra-naśane**), are sure to obtain freedom from material existence (**vindanti te bhavāpavargam**), O lotus-naveled Lord (**kamala-nābha**)! Even if they desire something in this world (**āśāsate yadi te**), they obtain it (**āśiṣa**), whereas others—those who do not take shelter of you—are never satisfied (**nānye**), O Lord (**īśa**).

It is also said:

|| Bṛhan-nāradiya Purāṇa 1.4.4 ||

yathā samasta-lokānām
jīvanam salilam smṛtam |
tathā samasta-siddhīnām
jīvanam bhaktir iṣyate ||

Just as water is known to be life for all people, so (**tathā**) bhakti (**bhaktih**) is life (**jīvanam iṣyate**) for all perfected beings (**samasta-siddhīnām**).

Śrīdāma speaks the verse.

Anuccheda – 98

**Theme: Bhakti gives Results
Independent of all other
Sādhanas**

Thus bhakti is the life of these sādhanas. Bhakti is the abhidheya in all cases. But without other sādhanas, bhakti gives its results:

|| Viṣṇu Purāṇa ||

yo yajña-puruṣo yajñe
yoge ca paramaḥ pumān |
tasmiṁs tuṣṭe yad aprāpyaṁ
kiṁ tad asti janārdane ||

If one satisfies to the supreme Lord (**tasmin janārdane tuṣṭe**) who is the Lord of sacrifice (**yo yajña-puruṣo**) and the Lord of yoga (**yoge ca paramaḥ pumān**), what cannot be attained (**yad aprāpyaṁ kiṁ tad asti**)?

॥ Mokṣa-dharma ॥
yā vai sādhana-sampattiḥ
puruṣārtha-catustāye |
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ ॥

He who takes shelter of Viṣṇu (**naro nārāyaṇa āśrayaḥ**) attains the Lord (**tad āpnoti**) without a wealth of practice (**vinā yā vai sādhana-sampattiḥ**) for artha, dharma, kāma and mokṣa (**puruṣārtha-catustāye**).

Thus it was rightly said that bhakti is the abhidheya, since it is said to be the result after hearing all scriptures. And it is said that the Lord himself first promoted bhakti:

And it is said that the Lord himself first promoted bhakti:

|| 11.14.3 ||

śrī-bhagavān uvāca
kālena naṣṭā pralaye
vāṇīyaṁ veda-samjñitā
mayādau brahmaṇe proktā
dharmo yasyām mad-ātmakah

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

Those who are not intelligent make worship of Viṣṇu a subsidiary element of karma, performed for its purposes.

By that offense, bhakti only gives results of what the person desires materially: it gives impermanent results.

If the same person does bhakti independent of karma for attaining material desires, bhakti certainly gives the results desired.

But it does not end in giving only those results.

It also gives the highest result.

Thus bhakti is the abhidheya because it gives the highest benefit.

॥ 5.19.27 ॥

**satyaṃ diśaty arthitam arthito nṛṇāṃ
naivārthado yat punar arthitā yataḥ
svayaṃ vidhatte bhajatām anicchatām
icchāpidhānaṃ nija-pāda-pallavam**

The Lord certainly gives (**satyaṃ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṃ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṃ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānaṃ**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**).

Being requested, the Lord gives what humans ask.

The Lord never fails in this regard (satyam).

But the Lord does not just give, for by just giving, material desire will not be extinguished since when the enjoyment is finished without being fully satisfying, the person again will request the desired object (yataḥ punar arthitā).

|| Manu-saṁhitā ||
na jātu kāmāḥ kāmānām
upabhogena śāmyati
haviṣā kṛṣṇa-vartmāeva
bhuya evābhivarddhate

Desires (**kāmāḥ**) are not extinguished (**na jātu śāmyati**) by enjoying the objects of desire (**kāmānām upabhogena**), just as fire (**kṛṣṇa-vartma iva**) increases (**bhuya eva abhivarddhate**) by adding ghee (**haviṣā**).

The supremely merciful Lord gives these people his lotus feet, just as a mother takes chewed dirt from the mouth of her child and gives him sugar candy.

This is because their bhakti is intense, as expressed in the following:

|| 2.3.10 ||

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

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

|| Garuḍa Purāṇa 2.234.12 ||
yad durlabham yad aprāptam
manaso yan na gocaram |
tad apy aprārthitam dhyāto
dadāti madhusūdanaḥ ||

Though the worshipper does not ask (**dhyāto tad aprārthitam apy**), the Lord gives him (**dadāti madhusūdanaḥ**) what is most rare (**yad durlabham**), unattainable (**yad aprāptam**) by the mind and senses (**manaso yan na gocaram**).

It is understood that the Kumāras, though brahma-jñānīs, attained the lotus feet of the Lord by performance of bhakti. The devatās speak among themselves.

Anuccheda – 99

**Theme: Karma and Yoga are
given scant Respect**

In contrast, karma is described without respect.

It is uncertain one will attain results from karma.

It gives suffering ultimately, and bhakti is also required in its performance.

Bhakti is easily performed even during sādhana.

|| 1.18.12 ||

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān |
āpāyayati govinda-
pāda-padmāsavaṃ madhu ||

You let us (**bhavān**), blackened by the smoke (**dhūma-dhūmrātmanām**) at this uncertain sacrifice (**asminn anāśvāse karmaṇy**), drink (**āpāyayati**) the intoxicating nectar of the lotus feet of Govinda (**govinda-pāda-padmāsavaṃ madhu**).

Anuccheda – 99

The sacrifice is uncertain, since there were many faults in performance, just as results are uncertain in farming.

This infers that bhakti's results are certain.

You let us whose hearts and bodies are blackened by smoke, drink the nectar, in the form of his famous qualities, contained in the Lord's feet.

Anuccheda – 99

The genitive (ātmānām) expresses the accusative.

Just as sacrifices are included in karma, so hearing the fame of the Lord is included in bhakti.

By this statement one should reach the conclusion that the sacrificers suffer by performance of karmas which are devoid of bhakti.

|| 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**).

|| 1.2.22 ||

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

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

Viṣṇu says to Śiva:

|| Brahma-vaivarta Purāṇa ||
yadi mām prāptum icchanti
prāpunvanty eva nānyathā |
kalau kaluṣa-cittānām
vṛthāyuh-prabhṛtīni ca |
bhavanti varṇāśramiṇām na
tu mac-charaṇārthinām ||

If they desire to attain me (**yadi mām prāptum icchanti**), they cannot attain me by other means (**prāpunvanty eva na anyathā**). The lives (**āyuh**) of those whose hearts are contaminated by Kali-yuga (**kalau kaluṣa-cittānām**) and who practice varṇāśrama (**varṇāśramiṇām**) are useless (**vṛthā bhavanti**). Lives of those who desire to surrender to me are not useless (**na tu mat-śaraṇārthinām**).

The sages speak to Sūta.

Anuccheda – 100

Theme: Karma and Yoga are given scant Respect (contd...)

Anuccheda – 100

One should examine the verse tyatkvā svadharmam (SB 1.5.17).

One attains useless results like Svarga by actions of karma performed with great difficulty and expense, but one attains the highest result by a shadow of bhakti performed with very little difficulty and expense.

Anuccheda – 100

Thus one should conclude that the purport of scriptures is bhakti alone.

These scriptures are not useless since they promote bhakti by repeatedly recommending its performance.

|| 7.9.10 ||

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacam̐ variṣṭham
manyē tad-arpita-mano-vacanehitārtha-
prāṇam̐ punāti sa kulam̐ na tu bhūrimānaḥ

I consider (**manyē**) a dog-eater (**śvapacam̐**) who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord (**tad-arpita-mano-vacana-īhita-ārtha-prāṇam̐**) superior (**variṣṭham**) to a brāhmaṇa who has all twelve items of the previous verse (**viprād dvi-ṣaḍ-guṇa-yutād**) but who is averse to the lotus feet of the Lord (**aravinda-nābha-pādāravinda-vimukhāt**). He purifies his whole family (**sah kulam̐ punāti**), whereas the so-called respectable person does not (**na tu bhūrimānaḥ**).

Anuccheda – 100

The commentary says, “It was stated that the Lord is satisfied by pure bhakti.

Now it is stated that without bhakti other methods do not please the Lord.

|| 7.9.9 ||

manye dhanābhijana-rūpa-tapaḥ-śruta-ujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

I think that (**manye**) wealth, family, beauty, austerity, learning, power of the senses (**dhana-abhijana-rūpa-tapaḥ-śruta-ojas**), splendor, power, strength of the body, effort, intelligence, karma, jñāna or aṣṭāṅga-yoga (**tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ**) cannot satisfy the Lord (**nārādhanāya hi bhavanti parasya puṁso**). The Lord was satisfied with the king of the elephants (**bhagavān gaja-yūtha-pāya tutoṣa**) by his devotion to the Lord (**bhaktyā**).

Anuccheda – 100

The dog eater who has dedicated everything to the Lord is superior to persons endowed with the above mentioned twelve items.

Or the twelve items are the qualities mentioned by Sanat-sujāta in the following:

|| Mahābhārata 5.43.12 ||

dharmam ca satyam ca damas tapaś ca
vimatsaram hrīḥ titikṣānasūyā |
yajñaś ca dānam ca dhṛtiḥ śrutam ca
vratāni vai dvādaśa brāhmaṇasya ||

The twelve vows of the brāhmaṇa (**brāhmaṇasya dvādaśa vratāni**) are dharma, truth, sense control, austerity (**dharmam ca satyam ca damas tapaś ca**), lack of selfishness, shyness, tolerance, lack of envy (**vimatsaram hrīḥ titikṣā anasūyā**), sacrifice, charity, determination and knowledge of scripture (**yajñaś ca dānam ca dhṛtiḥ śrutam ca**).

Anuccheda – 100

The dog eater is described: he has offered his mind, words, actions (īhita), wealth and life to the lotus-naveled Lord.

The cause of his superiority is that he purifies the whole dynasty.

The proud brāhmaṇa does not even purify himself, what to speak of his dynasty.

Anuccheda – 100

All these qualities without bhakti lead only to pride, not purification.

Thus such a person is inferior.

The Mukṭā-phala commentary says “The twelve qualities are wealth, family etc. or the following:

|| Mukta-phala commentary ||
śamo damas tapaḥ śaucam
kṣānty-ārjava-viraktayah |
jñāna-vijñāna-santoṣaḥ
satyāstikyaṁ dviṣaḍ-guṇāḥ ||

Control of mind, control of senses, austerity, cleanliness (śamo damas tapaḥ śaucam), tolerance, honesty, detachment (kṣānty-ārjava-viraktayah), knowledge, vijñāna, satisfaction (jñāna-vijñāna-santoṣaḥ), truth and belief in scriptures (satya-āstikyaṁ) are the twelve qualities (dviṣaḍ-guṇāḥ).”

|| Skanda Purāṇa||

kulācāra-vihīno 'pi
dṛḍha-bhaktir jitendriyaḥ |
praśastaṁ sarva-lokānām
na tv aṣṭādaśa-vidyakaḥ |
bhakti-hīno dvijaḥ śāntaḥ
saj-jāti-dharmikas tathā ||

The person with firm bhakti (**dṛḍha-bhaktih**) and controlled senses (**jitendriyaḥ**), though without proper family conduct (**kulācāra-vihīno 'pi**), is the best of all people (**praśastaṁ sarva-lokānām**), not the peaceful brāhmaṇa (**na tu dvijaḥ śāntaḥ**) without bhakti (**bhakti-hīnah**) who possesses eighteen types of knowledge (**aṣṭādaśa-vidyakaḥ**) and is born in a good family (**saj-jāti-dharmikas tathā**).

|| Kāśī-khaṇḍa, Skanda Purāṇa ||
brāhmaṇaḥ kṣatriyo vaiśyaḥ
śūdra vā yadi vetaraḥ |
viṣṇu-bhakti-samāyukto
jñeyaḥ sarvottamottamaḥ ||

The brāhmaṇa, kṣatriya, vaiśya (brāhmaṇaḥ kṣatriyo vaiśyaḥ) or śūdra or anyone else (śūdra vā yadi vetaraḥ), endowed with bhakti to Viṣṇu (viṣṇu-bhakti-samāyukto), is supreme among all people (jñeyaḥ sarvottamottamaḥ).

|| Nārada Purāṇa 1.37.12||
viṣṇu-bhakti-vihīnā ye
caṇḍālāḥ parikīrtitāḥ |
caṇḍālā api vai śreṣṭhā
hari-bhakti-parāyaṇāḥ |

Persons without bhakti to Viṣṇu (**viṣṇu-bhakti-vihīnā ye**) are considered outcastes (**caṇḍālāḥ parikīrtitāḥ**) and outcastes (**caṇḍālā api**) who engage in bhakti (**hari-bhakti-parāyaṇāḥ**) are considered the best (**vai śreṣṭhā**).

|| Nārada Purāṇa 1.33.41 ||

śvapaco 'pi mahī-pāla
viṣṇor bhakto dvijādhikah |
viṣṇu-bhakti-vihīno yo
dvijātiḥ śvapacādhamah ||

The dog-eater (**śvapaco api**) with bhakti (**viṣṇor bhaktah**) is superior to the brāhmaṇa (**dvijādhikah**). The brāhmaṇa (**yah dvijātiḥ**) without bhakti (**viṣṇu-bhakti-vihīnah**) is lower than the dog-eater (**śvapaca adhamah**).

In the verse under discussion, since the person purified his family, he must have purified himself for it is said:

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**).

Anuccheda – 101

Theme: Karma and Yoga are given scant Respect (contd...)

Therefore the brāhmaṇas say:

|| 10.23.40 ||

dhig janma nas tri-vṛd yat tad
dhig vratam dhig bahu-jñatām
dhik kulam dhik kriyā-dākṣyam
vimukhā ye tv adhokṣaje

To hell (**dhig**) with our threefold birth (**nah yat tad tri-vṛd janma**), our vow of celibacy (**dhig vratam**) and our extensive learning (**dhig bahu-jñatām**)! To hell with our aristocratic background (**dhik kulam**) and our expertise in the rituals of sacrifice (**dhik kriyā-dākṣyam**)! These are all condemned because we were inimical to the Lord who has appeared many times (**vimukhā ye tv adhokṣaje**).

Anuccheda – 101

The commentary of Śrīdhara Svāmī says, “Trivṛt means the three births according to semen, gāyatrī and dīkṣā. Vratam means brahmacārya.

Kriya means prescribed duties.

|| 4.31.10 ||

kiṁ janmabhis tribhir veva
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
pumso 'pi vibudhāyusā

Without that service (**implied**), what is the use (**kiṁ vā**) of taking three births (**tribhir janmabhiḥ**) by semen, upanayanam and initiation (**śaukra-sāvitra-yājñikaiḥ**). What is the use of ritual acts mentioned in the Vedas (**karmabhir vā trayī-proktaiḥ**)? What is the use of the lifespan of a devatā for a human (**pumsah api vibudha āyusā**)?

Anuccheda – 102

Theme: Karma and Yoga are given scant Respect (contd...)

Section-II Progressive Stages of Devotion (8-12)

|| 12.8 ||

**mayy eva mana ādhatsva
mayi buddhiṁ niveśaya
nivaśiṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ**

Concentrate your mind only on Me (**mayy eva mana ādhatsva**). Fix your intelligence on Me (**mayi buddhiṁ niveśaya**). You will attain residence with Me (**nivaśiṣyasi mayy eva**) after leaving the body (**ata ūrdhvaṁ**), without doubt (**na saṁśayaḥ**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.9 ||

atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya

Otherwise (**atha**), if you are not able (**na śaknoṣi**) to concentrate your mind (**cittam samādhātum**) on Me steadily (**mayi sthiram**), then seek to attain Me (**tato mām icchāptum**) by the method of withdrawing the mind from sense objects and fixing it on Me (**abhyāsa-yogena**), O conqueror of wealth (**dhanañjaya**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.10 ||

abhyāse 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

If you are unable to practice in this manner (**abhyāse apy asamarthah asi**), then perform transcendental services for Me (**mat-karma-paramo bhava**). Performing activities for My pleasure (**mad-artham api karmāṇi kurvan**), you will attain perfection (**siddhim avāpsyasi**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.11 ||

athaitad apy aśakto 'si
kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān

If you cannot do this (**atha etad kartuṁ apy aśakto asi**), take shelter of dedicating all prescribed actions to Me (**mad-yogam āśritaḥ**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**tataḥ kuru sarva-karma-phala-tyāgam**).

If you cannot do this (**atha etad kartuṁ apy aśakto asi**), take shelter of My protective nature (**mad-yogam āśritaḥ**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**tataḥ kuru sarva-karma-phala-tyāgam**).

One should also see the story in Padma Purāṇa. Viṣṇu-dāsa performed pure worship.

The king of Cola, who performed many sacrifices offered to the Lord, challenged him, saying “I will attain the Lord before you.”

But he did not attain the Lord.

Seeing the brāhmaṇa’s attainment, the king gave up his sacrifices. He said to Mudgala:

|| Padma Purāṇa ||

yat spardhayā mayā caitad yajña-dānādikaṃ kṛtam |
sa viṣṇu-rūpa-dhṛg vipro yāti vaikuṅṭha-mandiram ||

tasmād dānaiś ca yajñaiś ca naiva viṣṇuḥ prasīdati |
bhaktir eva param tasya nidānaṃ darśane vibhoḥ ||

The brāhmaṇa (**sah viprah**) with whom I competed (**yat spardhayā mayā**) by doing sacrifices and charity (**etad yajña-dānādikaṃ kṛtam**), seeing the form of Viṣṇu (**viṣṇu-rūpa-dhṛg**), went to the abode of Vaikuṅṭha (**yāti vaikuṅṭha-mandiram**). Thus (**tasmād**) Viṣṇu is not pleased (**naiva viṣṇuḥ prasīdati**) with charity and sacrifice (**dānaiś ca yajñaiś ca**). Pure bhakti is (**bhaktir eva**) the cause (**param nidānaṃ**) of seeing (**darśane**) the powerful Lord (**tasya vibhoḥ**).

|| Padma Purāṇa ||

**viṣṇo bhaktim sthirām dehi mano-vāk-kāya-karmabhiḥ |
ity uktvā so 'patad vahnau sarveṣām eva paśyatām ||**

O Viṣṇu (**viṣṇo**)! Give me steady bhakti (**bhaktim sthirām dehi**) performed with mind, words, body and actions (**mano-vāk-kāya-karmabhiḥ**). Saying this (**ity uktvā**), he fell (**sah apatad**) into the fire (**vahnau**) while everyone watched (**sarveṣām eva paśyatām**).

The king, surrendering with pure bhakti and showing constant humility, attained the Lord after throwing his body in the sacrificial fire.

Yoga is also not respected:

|| 10.51.60 ||

yuñjānānām abhaktānām prāṇāyāmādibhir manaḥ
akṣīṇa-vāsanam rājan dṛśyate punar utthitam

The minds of non-devotees (**abhaktānām manaḥ**) who attain samādhi using practices as prāṇāyāma (**prāṇāyāmādibhir yuñjānānām**) are not fully cleansed of material desires (**akṣīṇa-vāsanam**). Thus, O King (**rājan**), material desires are again seen to arise in their minds (**dṛśyate punar utthitam**).

The Lord speaks to Mucukunda.

Anuccheda – 103

**Theme: Karma and Yoga are
given scant Respect (contd...)**

|| 1.6.35 ||

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat tathātmāddhā na śāmyati

The ātmā (**ātmā**) constantly afflicted by lust and greed (**kāma-lobha-hato muhuḥ**) will not be satisfied (**na śāmyati**) by aṣṭāṅga-yoga and other paths (**yamādibhir yoga-pathaiḥ**) as much as by direct service to Mukunda (**yadvat addhā mukunda-sevayā**).

Thus it is said:

|| 11.14.20 ||

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

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

Anuccheda – 104-5

Theme: Jñāna is given scant
Respect

Bhakti's superiority is shown by disrespect for jñāna. Jñāna is difficult to perform:

|| 3.5.46 ||

pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktiā viśadāśayā ye
vairāgya-sāraṁ pratilabhya bodham
yathāñjasānvīyur akunṭha-dhiṣṇyam

O Lord (**deva**)! Those materialists (**ye**) who attain (**pratilabhya**) strength and realization of the Lord's sweetness (**vairāgya-sāraṁ bodham**) by pure bhakti (**viśada-āśayā bhaktiā**), increased (**pravṛddha**) through drinking the nectar of your pastimes (**te kathā-sudhāyāḥ pānena**), quickly attain (**añjasa anvīyuh**) Vaikuṅṭha (**akunṭha-dhiṣṇyam**).

In Gītā it is said:

|| 12.1 ||

arjuna uvāca

evaṁ satata-yuktā ye
bhaktās tvāṁ paryupāsate
ye cāpy akṣaram avyaktaṁ
teṣāṁ ke yoga-vittamāḥ

Arjuna said: Who are the best knowers of yoga (**teṣāṁ ke yoga-vittamāḥ**)— those devotees (**ye bhaktāḥ**) who worship You as just described (**tvāṁ evaṁ paryupāsate**), with desire to constantly associate with You (**satata-yuktā**), or those who worship the un-manifest Brahman (**ye cāpy akṣaram avyaktaṁ**)?

Arjuna said: Who are the best knowers of yoga (**teṣāṁ ke yoga-vittamāḥ**)— those devotees (**ye bhaktāḥ**) who worship You as just described (**tvāṁ evaṁ paryupāsate**) with desire to constantly associate with You (**satata-yuktā**), or those who first worship the ātmā (**ye cāpy akṣaram avyaktaṁ**)?

Section-I Bhakti is Superior to Impersonalism (1-7)

|| 12.2 ||

śrī-bhagavān uvāca
mayy āveśya mano ye mām
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

The Lord said: I consider (**me matāḥ**) those who worship Me (**ye mām upāsate**), desiring to associate with Me constantly (**nitya-yuktā**), absorbing their minds in Me (**mayy āveśya manah**), endowed faith beyond the guṇas (**śraddhayā parayā upetāḥ**), to be the best knowers of yoga (**te yuktatamāḥ**).

The Lord said: I consider (**me matāḥ**) those who absorb their minds in Me (**ye mayy āveśya manah**), who desire to associate with Me constantly (**nitya-yuktā**), and who with firm faith worship Me (**ye śraddhayā parayā upetāḥ mām upāsate**), to be the quickest attainers of Me (**te yuktatamāḥ**).

Section-I Bhakti is Superior to Impersonalism (1-7)

|| 12.3-4 ||

ye tv akṣaram anirdeśyam
avyaktam paryupāsate
sarvatra-gam acintyam ca
kūṭa-stham acalam dhruvam

sanniyamyendriya-grāmam
sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ

But those who (**ye tv**) worship (**paryupāsate**) the unnamed (**anirdeśyam**), formless entity (**avyaktam**), all-pervading in space and time, the inconceivable (**sarvatra-gam acintyam ca**), unchanging, eternal Brahman (**kūṭa-stham acalam dhruvam akṣaram**), completely subduing their senses (**sanniyamyendriya-grāmam**), looking on all things equally (**sarvatra sama-buddhayaḥ**), intent on the welfare of all (**sarva-bhūta-hite ratāḥ**), attain Me alone— in the form of impersonal Brahman (**te prāpnuvanti mām eva**).

But those who (**ye tv**) worship (**paryupāsate**) the ātmā, unnamable (**akṣaram anirdeśyam**), beyond the senses (**avyaktam**), pervading the body (**sarvatra-gam**), inconceivable (**acintyam**), unchanging, unmoving and fixed (**kūṭa-stham acalam dhruvam**), completely subduing their senses (**sanniyamyendriya-grāmam**), looking on all things equally (**sarvatra sama-buddhayaḥ**), intent on the welfare of all (**sarva-bhūta-hite ratāḥ**), attain Me alone (**te prāpnuvanti mām eva**).

Section-I Bhakti is Superior to Impersonalism (1-7)

|| 12.5 ||

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate

Those who are attached to the impersonal realization (**avyakta āsakta-cetasām**) encounter extreme difficulties (**kleśo adhikataras teṣām**). The unmanifest goal (**avyaktā hi gatiḥ**) brings suffering (**duḥkham avāpyate**) to those who have bodies (**dehavadbhir**).

Those who are attached to the ātmā (**avyakta āsakta-cetasām**) encounter extreme difficulties (**kleśo adhikataras teṣām**). Concentrating on the invisible ātmā (**avyaktā hi gatiḥ**) brings suffering (**duḥkham avāpyate**) to those who have bodies (**dehavadbhir**).

In bhakti, there is no fatigue. The astonishing result, controlling the Lord, is described:

|| 10.14.3 ||

**jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām**

Those who give up attempts to understand your powers (**jñāne prayāsam udapāsyā**), who live constantly in devotional association (**san-mukharitām**), and who pass their lives (**jīvanti**) respecting topics about you and your associates (**bhavadīya-vārtām namanta eva**) with the ear (**śruti-gatām**), by body, mind and words (**tanu-vān-manobhir**), which they proclaim loudly, bring you under control (**ye taih prāyaśo jito asi**), though you cannot be controlled by anyone in the three worlds (**tri-lokyām ajitah apy**).

Anuccheda – 104-5

Though not making even slight efforts at jñāna, situated in his house, the devotees respect (namantaḥ) your topics which they always proclaim spontaneously from chance association with devotees, using body, words and mind.

In this way they pass their lives.

Even if they do nothing else, they control you, who cannot be controlled by others in the three worlds.

It is said in Nṛsimha Purāṇa:

|| Nṛsimha Purāṇa ||

patreṣu puṣpeṣu phaleṣu toyeṣv
akrīta-labhyeṣu sadaiva satsu |
bhaktyā sulabhye puruṣe purāṇe
muktau kim artham kriyate prayatnaḥ ||

Since the supreme Lord (**puruṣe purāṇe**) is easily attained by bhakti (**bhaktyā sulabhye**) always performed by devotees (**sadaiva satsu**) with leaves, flowers, fruits and water (**patreṣu puṣpeṣu phaleṣu toyeṣv**) attained without price (**akrīta-labhyeṣu**), what is the use of endeavoring for liberation (**kim artham kriyate muktau prayatnaḥ**)?

It is said in Nṛsimha Purāṇa:

|| 10.14.4 ||

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

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

Anuccheda – 104-5

The commentary says, “This verse explained that, without bhakti, jñāna cannot give its results.

Giving up (udasya) bhakti to you, who are like a lake for many rivers, being the shelter of liberation (śreya-sṛtim), the jñānīs only suffer.

The meaning is this.

It is like giving up a small quantity of grains and beating chaff with no grains within, though the chaff looks like grains.

Anuccheda – 104-5

There is no result from this.

Those who minimize bhakti and strive for impersonal realization attain only suffering.”

Anuccheda – 104-5

The word vibho is a vocative, indicating the Lord who is purity itself.

“Suffering” means such things as sannyāsa. The Gītā, after describing the path of jñāna with words like “being without pride,” “without cheating,” and “keeping the goal of liberation in mind (tattva-jñānārtha-darśanam)” concludes with “all of these are declared to be the method for gaining knowledge and what is otherwise is ignorance.”

This means that without bhakti, jñāna does not take place (since bhakti is mentioned the description also with mayi cānanya-yogena bhaktir avyabhicāriṇī).

|| 13.19 ||

iti kṣetram tathā jñānam
jñeyam coktam samāsataḥ
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate

Thus I have described concisely (**iti uktam samāsataḥ**) the field, the process of knowing (**kṣetram tathā jñānam**), and the object of knowledge (**jñeyam**). My devotee (**mad-bhaktah**), understanding this (**etad vijñāya**), attains prema (**mad-bhāvāya upapadyate**).

Also it is said:

|| 9.3 ||

aśraddadhānāḥ puruṣā
dharmasyāsyā parantapa
aprāpya mām nivartante
mṛtyu-saṁsāra-vartmani

O afflicter of enemies (**parantapa**), those who do not have faith in this bhakti (**asya dharmasya aśraddadhānāḥ puruṣā**) do not attain Me (**aprāpya mām**) and remain fixed on the path of transmigration and death (**mṛtyu-saṁsāra-vartmani nivartante**).

The bhakti mentioned in chapter 13 is that described previously in the Gītā:

|| 9.14 ||

**satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate**

They worship Me at all times (**satataṁ mām upāsate**) with devotion (**bhaktyā**), in the form of singing about Me (**kīrtayanto**), having strict vows (**dṛḍha-vratāḥ**), desiring to be My associates (**nitya-yuktā**), wandering about to gain association (**yatantah**), and offering unto Me respects as well as other devotional acts (**namasyantaś ca mām bhaktyā**).

They, having strict vows (**dṛḍha-vratāḥ**), desiring to be My associates (**nitya-yuktā**), diligent to understand My Nature (**yatantah**), worship Me at all times (**satataṁ mām upāsate**) in the form of singing (**kīrtayanto**), offering respects as well as other devotional acts with devotion (**namasyantaś ca mām bhaktyā**).

One should also see the bhakti of Mudgala and others who had weak bhakti.

Anuccheda – 106

Theme: Bhakti is affirmed by
not respecting processes
which do not take shelter of
bhakti

|| 6.9.22 ||

avismitam taṁ paripūrṇa-kāmaṁ
svenaiva lābhena samam praśāntam
vinopasarpaty aparam hi bāliśaḥ
śva-lāṅgulenātītarti sindhum

The great fool (**bāliśaḥ**) who is trying to cross the ocean of saṁsāra (**atītarti sindhum**) by holding onto a dog's tail (**śva-lāṅgulena**) approaches anyone (**upasarpaty aparam**) except (**vinā**) the Lord, for whom nothing is astonishing to accomplish (**avismitam**), who is full in his desires (**taṁ paripūrṇa-kāmaṁ**) with (**samam**) a perfect form (**lābhena**), and who is gentle with his devotees (**svenaiva praśāntam**).

Anuccheda – 106

The Lord is without astonishment (avismitam) because there is no other astonishing object.

He is full in his desires, by what he attains through his own actions (svena lābhena).

He is equal to all (samam) and without any faults in his heart (praśāntam).

The fool who does not surrender to this Lord desires to cross the ocean with a dog's tail.

|| 1.2.27 ||

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

Desirers of progeny and power along with wealth (**śriyaiśvarya-prajā īpsavaḥ**), having natures of rajas and tamas (**rajas-tamaḥ-prakṛtayah**), corresponding to the natures of their deities (**sama-śīlā**), worship (**bhajanti vai**) the Pitṛs, Śiva, Brahmā and others (**pitṛ-bhūta-prajeśādīn**).

|| Skanda Purāṇa ||
vāsudevaṁ parityajya
yo 'nyam devam upāsate |
sva-mātaram parityajya
śvapacīm vandate hi saḥ ||

A person who gives up Vāsudeva (**yo vāsudevaṁ parityajya**) and worships a devata (**anyam devam upāsate**) is like a person (**saḥ**) who gives up his mother (**sva-mātaram parityajya**) and enjoys a low caste woman (**śvapacīm vandate hi**).

Elsewhere it is said:

vāsudevaṃ parityajya
yo 'nyam devam upāsate |
tyaktvāmṛtaṃ sa mūḍhātmā
bhunkte halāhalaṃ viṣam ||

One who gives up Vāsudeva (**yah vāsudevaṃ parityajya**) and worships someone else (**anyam devam upāsate**) is a fool (**sah mūḍhātmā**) who gives up nectar (**tyaktvā amṛtaṃ**) and enjoys halāhala poison (**bhunkte halāhalaṃ viṣam**).

|| Mahābhārata ||

yas tu viṣṇum parityajya
mohād anyam upāsate |
sa hema-rāśim utsrjya
pāṁśu-rāśim jighrksati ||

One who gives up Viṣṇu (**yas tu viṣṇum parityajya**) and out of illusion (**mohād**) worships someone else (**anyam upāsate**) is like a person who gives up a pile of gold (**sa hema-rāśim utsrjya**) and accepts a pile of dust (**pāṁśu-rāśim jighrksati**).

Therefore Satyavrata says:

|| 8.24.49 ||

na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam
kartum sametāḥ prabhavanti puṁsas
tam īśvaram tvām śaraṇam prapadye

Neither the devatās (**na devā**), parents nor kings (**guravo janāḥ**), independently or together (**svayam sametāḥ**), can offer (**kartum prabhavanti**) mercy that equals even one ten-thousandth of your mercy (**yat-prasāda ayuta-bhāga-leśam**). Therefore I wish to take shelter of the Supreme Lord (**tam īśvaram tvām śaraṇam prapadye**).

One should worship Brahmā and Śiva as devotees of Viṣṇu.

|| 2.9.5 ||

sa ādi-devo jagatām paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tām nādhyagacchad dṛśam atra sammatām
prapañca-nirmāṇa-vidhir yayā bhavet ||

Brahmā, the original devatā (**sa ādi-devah**), the instructor of bhakti for the world (**jagatām paro guruḥ**), situated on his lotus (**sva dhiṣṇyam āsthāya**), considered how to carry out creation (**sisṛkṣayā aikṣata**). He could not attain (**na adhyagacchad**) the proper knowledge (**sammatām dṛśam**) by which (**yayā**) the universe could be created (**prapañca-nirmāṇa-vidhir bhavet**).

Thus Mārkaṇḍeya speaks to Śiva:

|| 12.10.34 ||

varam ekaṁ vṛṇe 'thāpi
pūrṇāt kāmābhivarṣaṇāt
bhagavaty acyutām bhaktim
tat-pareṣu tathā tvayi

I request one benediction from you (**varam ekaṁ vṛṇe**), who are full of all perfection (**athāpi pūrṇāt**) and able to shower down the fulfillment of all desires (**kāma abhivarṣaṇāt**). I ask to have unfailing devotion for the Supreme Lord (**bhagavaty acyutām bhaktim**) and for his devotees (**tat-pareṣu**), especially you (**tathā tvayi**).

I ask for devotion to you (tvayi), since you are dedicated to the Lord.

|| 8.7.33 ||

ye tv ātma-rāma-gurubhir hr̥di cintitānghri-
dvandvam carantam umayā tapasābhitaptam
katthanta ugra-paruṣam niratam śmaśāne
te nūnam ūtim avidaṃs tava hāta-lajjāḥ

Persons criticize you (**ye tu katthanta**) as a ferocious, violent person (**ugra-paruṣam**) obsessed with the cremation grounds (**niratam śmaśāne**) and engaged in flirting with Umā (**carantam umayā**), though you are engaged in intense austerity (**tapasābhitaptam**) and your feet are the object of meditation by the best of ātmārāmas (**ātma-rāma-gurubhir hr̥di cintitānghri-dvandvam**). Devoid of shame (**hāta-lajjāḥ**), they do not know (**te nūnam avidaṃs**) your pastimes (**tava ūtim**).

|| 4.30.38 ||

vayaṁ tu sāksād bhagavan bhavasya
priyasya sakhyuḥ kṣaṇa-saṅgama
suduścikitsyasya bhavasya mṛtyor
bhiṣaktamaṁ tvādyā gatiṁ gatāḥ sma

O Lord (**bhagavan**)! By association (**kṣaṇa-saṅgama**) with your dear friend Śiva (**priyasya sakhyuḥ bhavasya**), we have today attained you (**adyā sāksād tvam gatiṁ gatāḥ sma**), the best remedy for birth and death (**bhavasya mṛtyoh bhiṣak-tamaṁ**), which are difficult to cure (**su duścikitsyasya**).

If one thinks that Śiva, the devotee, is equal to Viṣṇu, one does not attain bhakti. It is a sin. In Vaiṣṇava-tantra it is said:

na labheyuḥ punar bhaktim harer aikāntikīm jadāḥ |
ekāgra-manasaś cāpi viṣṇu-sāmānya-darśinaḥ ||
yas tu nārāyaṇam devam brahma-rudrādi-daivataiḥ |
samatvenaiva vīkṣeta sa pāśaṇḍī bhaved dhruvam ||

Fools (**jadāḥ**) who concentrate their minds (**ekāgra-manasaś cāpi**) and see Viṣṇu on the same level as other persons (**viṣṇu-sāmānya-darśinaḥ**) do not attain (**na punar labheyuḥ**) pure bhakti to the Lord (**harer aikāntikīm bhaktim**). He who sees (**yah tu vīkṣeta**) Viṣṇu (**nārāyaṇam devam**) to be equal to (**samatvena eva**) Brahmā and Śiva (**brahma-rudrādi-daivataiḥ**) is certainly a pāśaṇḍī (**sa pāśaṇḍī bhaved dhruvam**).

The statements explaining non-difference with Viṣṇu are for śānta-bhakti-jñānīs. For instance, Śiva states in the story of Mārkaṇḍeya:

|| 12.10.20-21 ||

brāhmaṇāḥ sādavaḥ śāntā niḥsaṅgā bhūta-vatsalāḥ
ekānta-bhaktā asmāsu nirvairāḥ sama-darśinaḥ

sa-lokā loka-pālās tān vandanty arcanty upāsate
aham ca bhagavān brahmā svayaṁ ca harir īśvaraḥ

The inhabitants, the ruling devatās of all planets (**sa-lokā loka-pālāḥ**), Brahmā, the Supreme Lord and I (**aham ca bhagavān brahmā svayaṁ ca harir īśvaraḥ**), glorify, worship and assist (**vandanty arcanty upāsate**) the saintly brāhmaṇas (**brāhmaṇāḥ sādavaḥ**), who are peaceful (**śāntā**), free of material attachment (**niḥsaṅgā**), compassionate to all living beings (**bhūta-vatsalāḥ**), purely devoted to us (**asmāsu ekānta-bhaktā**), devoid of hatred (**nirvairāḥ**) and endowed with equal vision (**sama-darśinaḥ**).

|| 12.10.22 ||

na te mayy acyute 'je ca
bhidāṃ aṅv api cakṣate
nātmanaś ca janasyāpi
tad yuṣmān vayam īmahi

These devotees (**te**) do not differentiate (**na aṅv api bhidāṃ cakṣate**) between Viṣṇu, Brahmā and me (**mayy acyute aje ca**), nor do they differentiate between themselves and other living beings (**na ātmanaś ca janasyāpi**). But surpassing that conception (**tad**) we worship you pure Vaiṣṇavas (**yuṣmān vayam īmahi**).

Surpassing them (tat), we worship you--Mārkaṇḍeya and others, who are pure Vaiṣṇavas.

Śiva speaks to the Pracetas:

|| 4.24.30 ||

atha bhāgavatā yūyam
priyāḥ stha bhagavān yathā
na mad bhāgavatānām ca
preyān anyo 'sti karhicit

You devotees (**atha bhāgavatā yūyam**) are dear to me (**priyāḥ stha**) just as the Supreme lord is dear to me (**bhagavān yathā**). The devotees also (**bhāgavatānām ca**) hold me dear, just as they hold the Lord dear (**na mad preyān anyo asti karhicit**).

|| 8.7.40 ||

**puṁsaḥ kṛpayato bhadre sarvātmā prīyate hariḥ
prīte harau bhagavati prīye 'haṁ sacarācaraḥ
tasmād idaṁ garam bhuñje prajānām svastir astu me**

O gentle Bhavānī (**bhadre**)! When one performs benevolent activities for others (**puṁsaḥ kṛpayato**), the Supreme Lord is very pleased (**sarvātmā hariḥ prīyate**). And when the Lord is pleased (**prīte harau bhagavati**), I am also pleased, along with all other living creatures (**prīye ahaṁ sacarācaraḥ**). Therefore, let me drink this poison (**tasmād idaṁ garam bhuñje**). May all the living entities have auspicious existence because of me (**prajānām svastir astu me**)!

Śiva describes Mārkaṇḍeya as a pure Vaiṣṇava:

|| 12.10.6 ||

naivecchaty āśiṣaḥ kvāpi
brahmarṣir mokṣam apy uta
bhaktim parām bhagavati
labdhavān puruṣe 'vyaye

Surely this saintly brāhmaṇa (**brahmarṣir**) does not desire (**na eva icchaty**) any benediction (**āśiṣaḥ kvāpi**), not even liberation (**mokṣam apy uta**), for he has attained (**labdhavān**) pure devotional service unto the inexhaustible Lord (**parām bhaktim bhagavati avyaye puruṣe**).

Because Śiva appeared in his heart, Mārkaṇḍeya speaks of Śiva as non-different from the Lord when his samādhi breaks. (SB 12.10.13)

In the end Śiva distinguishes the Lord from himself. (SB 12.10.20)

Difference of the Lord from Śiva is also stated in SB 1.2.24.

|| 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 agnih trayīmayah**). Similarly rajas is superior to tamas (**tamasas tu rajas tasmāt**), and sattva is superior to rajas (**sattvaṁ yad**), since it is favorable for realizing the Lord (**brahma-darśanam**).

Śiva also says:

|| Brahma Purāṇa 226.46 ||
**yo hi mām draṣṭum iccheta
brahmāṇam vā pitāmaham |
draṣṭavyas tena bhagavān
vāsudevaḥ pratāpavān ||**

The person who desires to see me (Śiva) (**yo hi mām draṣṭum iccheta**) or Brahmā (**brahmāṇam vā pitāmaham**) should first see (**draṣṭavyah tena**) powerful Vāsudeva (**bhagavān vāsudevaḥ pratāpavān**).

This means that by knowing the Lord all others are known.

Śiva should be worshipped as a Vaiṣṇava.

If one has to worship Śiva in some circumstance, some Vaiṣṇavas say that one should worship the Lord within Śiva's form.

Anuccheda – 106

There is a story in Viṣṇu-dharmottara.

A great devotee brāhmaṇa named Viśvaksena wandered about the earth. One day he entered the edge of a forest.

The son of the village leader came and said to him, “Who are you?”

When the brāhmaṇa identified himself, the son said, “Today my head hurts. I cannot worship Śiva, my worshipable deity. You do the worship in my place.”

॥ Viṣṇu-dharma ॥

etad uktam pratyuvāca
vayam ekāntinaḥ śrutāḥ |
caturātmā hariḥ pūjyaḥ
prādurbhāva-gato' thavā |
pūjayāmaś ca naivānyam
tasmāt tvaṁ gaccha mā ciram ॥

The brāhmaṇa answered (**etad uktam pratyuvāca**). I am a brāhmaṇa (**vayam śrutāḥ caturātmā**) dedicated to Viṣṇu (**ekāntinaḥ**). I should worship only Viṣṇu (**athavā hariḥ pūjyaḥ**). I worship no one else (**pūjayāmaś ca na eva anyam**). Therefore go away quickly (**tasmāt tvaṁ gaccha mā ciram**).

Anuccheda – 106

When he said this, the son raised his sword to cut off his head.

The brāhmaṇa, considered it not desirable to die by his hand said, “I will go there.”

Going there, he thought in his mind, “Because he increases ignorance, for this reason, Śiva is in tamo guṇa. Nṛsimha should appear here to stop the worship of Śiva, since he will remove ignorance along with destruction of Śiva’s associates, just as the sun rises and with its rays destroys ignorance. I will worship Nṛsimha in the Śiva deity since Śiva’s worshippers have worshipped him in this form.”

Anuccheda – 106

Taking a handful of flowers he said “I offer respects to Nṛsimha.”

The son of the village leader raised his sword in anger.

Suddenly the liṅga split and Nṛsimha appeared and killed the son with his followers.

There is a Nṛsimha deity in the south named Liṅga-sphoṭa (exploding liṅga).

Thus the devotees worship Śiva as a Vaiṣṇava and some worship Viṣṇu in the Śiva deity. It is said:

janmāntara-sahasreṣu
samārādhyā vṛṣa-dhvajam |
vaiṣṇavatvaṁ labhed dhīmān
sarva-pāpa-kṣaye sati ||

After worshipping Śiva (**samārādhyā vṛṣa-dhvajam**) for thousands of births (**janmāntara-sahasreṣu**), destroying all sins (**sarva-pāpa-kṣaye**), the intelligent person (**dhīmān**) becomes a Vaiṣṇava (**vaiṣṇavatvaṁ labhed sati**).

The difference between the devotees of Nṛsimha and Śiva is great.

|| Nṛsimha-tāpanī Upaniṣad 5.8||

anupanīta-śatam ekam ekenopanītena tat-samam |
upanīta-śatam ekam ekena gr̥hasthena tat-samam |
gr̥hastha-śatam ekam ekena vānaprasthena tat samam |
vānaprastha-śatam ekam ekena yatinā tat samam |
yatinām tu śatam pūrṇam ekam ekena rudra-jāpakena
tat-samam |
rudra-jāpaka-śatam ekam ekena atharva-śiraḥ-
śikhādhyāpakena tat-samam |
atharvaśiraḥ-śikhādhyāpaka-śatam ekam ekena
tāpanīyopaniṣad-adhyāpakena tat-samam |
tāpanīyopaniṣad-adhyāpaka-śatam ekam ekena mantra-
rājādhyāpakena tat-samam |

A person with a sacred thread is worth one hundred without a thread. One householder is equal to a hundred persons with threads. One vanaprastha is equal to a hundred householders. One sannyāsī is equal to a hundred vanaprasthas. One worshipper of Śiva is equal to a hundred sannyāsīs. One knower of the atharva-śira is equal to a hundred Śiva worshippers. One who studies the Nṛsimha-tāpanī Upaniṣad is equal to a hundred persons who study the atharva-śiras. One who chants the Nṛsimha mantra is equal to a hundred students of the Upaniṣad.

Worshipping Śiva independently brings the curse of Bhṛgu.

|| 4.2.27 ||

tasyaivam vadataḥ śāpam
śrutvā dvija-kulāya vai
bhṛguḥ pratyasṛjac chāpam
brahma-daṇḍam duratyayam

When Nandīśvara had spoken (**tasyaivam vadataḥ**), Bhṛgu (**bhṛguḥ**), hearing the curse (**śāpam śrutvā**), uttered a brāhmaṇa's curse in response (**pratyasṛjat brahma-daṇḍam śāpam**), on behalf of the brāhmaṇas (**dvija-kulāya vai**), which was difficult to avoid (**duratyayam**).

|| 4.2.28 ||

**bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍinas te bhavantu
sac-chāstra-paripanthinaḥ**

Let those (**ye**) who take vows to satisfy Lord Śiva (**bhava-vrata-dharā**) and who follows such persons (**ye ca tān samanuvratāḥ**) become heretics (**pāṣaṇḍinas te bhavantu**) and become obstacles to the genuine scriptures (**sac-chāstra-paripanthinaḥ**).

Bhava-vrata means those who worship Śiva according to the Vedas.

The word pāṣaṇḍa already has been applied to those not following the Vedas.

The curse applies to even those following the Vedas.

These people are called obstacles to authorized scriptures like Bhāgavatam.

Unauthorized scriptures are scriptures like Sūta-saṁhitā (in the Skanda Purāṇa).

Thus it is a fault to worship Śiva independently since Bhāgavatam mentions in the same section that the Lord is the root of the Vedas:

|| 4.2.31 ||

eṣa eva hi lokānām
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat-pramāṇam janārdanaḥ

The Vedas (**eṣa eva hi**) which were followed previously (**yaṁ pūrve cānusantasthuh**) and in which the root is Janārdana (**yat-pramāṇam janārdanaḥ**), are the auspicious, eternal path for humanity (**lokānām śivaḥ panthāḥ sanātanaḥ**).

Viṣṇu bhakti is confirmed by reasoning in verses like the following:

|| 1.2.23 ||

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

The one supreme puruṣa (**parama-puruṣa eka**), accepting (**dhatte**) the guṇas of prakṛti (**prakṛter guṇāḥ**) known as sattva, rajas and tamas (**sattvaṁ rajas tama iti**), for creation, maintenance and destruction (**ihāsyā sthity-ādaye**), is called Viṣṇu, Brahmā and Śiva (**hari-viriñci-hara iti samjñāḥ**). The best results for the devotees will come (**tatra nṛṇām khalu śreyāmsi syuḥ**) from Viṣṇu with śuddha-sattva body (**sattva-tanoh**).

Śiva says in Hari-vaṁśa:

|| Hari-vaṁśa ||

harir eva sadā dhyeyo
bhavadbhiḥ sattva-saṁsthitaiḥ |
viṣṇu-mantram sadā viprāḥ
paṭhadhvam dhyāta keśavam ||

You who are situated in sattva (**bhavadbhiḥ sattva-saṁsthitaiḥ**) should always meditate on Viṣṇu (**harir eva sadā dhyeyo**). O brāhmaṇas (**viprāḥ**)! Always recite Viṣṇu mantra (**viṣṇu-mantram sadā paṭhadhvam**). Meditate on Keśava (**dhyāta keśavam**).

Though devotion to Śiva has been explained in this way, in the Vaiṣṇava scriptures, there are prescriptions for worshipping devatās with spiritual forms as servants in the āvaraṇas around the Lord. (Around the Lord's abode are four walls. Around that are concentric walls. On each wall in the eight directions different sets of personalities are situated. Each set is called an āvaraṇa.)

Others should be regarded as vibhūtis of the Lord, either as the groups of the Lord's Vaikuṅṭha followers or followers assisting his human pastimes, just as many persons gathered at Yudhiṣṭhira's Rājasūya sacrifice to please the Lord.

|| 7.10.32 ||

tataḥ sampūjya śirasā
vavande parameṣṭhinam
bhavaṁ prajāpatīn devān
prahrādo bhagavat-kalāḥ

Prahlāda (**prahrādah**), a portion of the Lord (**bhagavat-kalāḥ**), then worshiped (**tataḥ sampūjya**) the Prajāpatis, Brahmā, and Śiva (**prajāpatīn bhavaṁ parameṣṭhinam**), and bowed down with his head (**śirasā vavande**).

Yudhiṣṭhira said:

॥ 10.72.3 ॥

kratu-rājena govinda
rājasūyena pāvanīḥ
yakṣye vibhūtīr bhavatas
tat sampādaya naḥ prabho

O Govinda (**govinda**), I desire to worship (**yakṣye**) your auspicious, opulent expansions (**bhavataḥ pāvanīḥ vibhūtīḥ**) by the Rājasūya sacrifice (**rājasūyena**), the king of Vedic ceremonies (**kratu-rājena**). Please make our endeavor a success (**tat sampādaya naḥ**), my Lord (**prabho**).

The Lord explains these vibhūtis to Satyabhāmā in Padma Purāṇa, Kārttika-māhātmya:

|| Padma Purāṇa 6.88.43-44 ||

śaivāḥ saurās ca gāṇeśā vaiṣṇavāḥ śakti-pūjakāḥ |
mām eva prāpnuvantīha varṣāmbhaḥ sāgaram yathā ||
eko 'haṁ pañcadhā jātaḥ krīḍayan nāmabhiḥ kila |
deva-datto yathā kaścit putrādy-āhvāna-nāmabhiḥ ||

Worshippers of Śiva, the sun, Ganeśa (śaivāḥ saurās ca gāṇeśā), Viṣṇu and Durgā (vaiṣṇavāḥ śakti-pūjakāḥ) attain me alone (mām eva prāpnuvanti), just as the monsoon waters go to the sea (varṣāmbhaḥ sāgaram yathā). Though one (ekah), I have five forms (ahaṁ pañcadhā jātaḥ) and perform pastimes with those names (krīḍayan nāmabhiḥ kila), just as a person named Devadatta (deva-datto yathā kaścit) is called with various names as his son and other relatives (putrādy-āhvāna-nāmabhiḥ).

Anuccheda – 106

Actually however the Vaiṣṇava is the best of all these worshippers.

In Skanda Purāṇa, in discussions between Brahmā and Nārada, and in Prahlāda-saṁhitā concerning staying awake on Ekādasī, it is said:

|| Skanda Purāṇa ||

na sauro na ca śaivo vā
na brāhmo na ca śāktikaḥ |
na cānya-devatā-bhakteḥ
bhaved bhāgavatopamaḥ ||

The worshippers of the sun, Śiva, Brahmā, Durgā (**sauro
ca śaivo vā brāhmo ca śāktikaḥ**) or any devata (**ca anya-
devatā-bhakteḥ**) cannot compare with the devotee of the
Lord (**na bhaved bhāgavatopamaḥ**).

Anuccheda – 106

When it is said that the worshippers of the sun and other devatās attain the Lord it is not because of that worship.

Rather, they attain the Lord by pure bhakti arising from japa and austerity performed to please the Lord or by the power of dying at a Viṣṇu-kṣetra.

An example is Devaśarma and Candraśarma worshipping the sun. The Lord says:

|| Padma Purāṇa||

tat-kṣetrasya prabhāveṇa dharmā-śīlatayā punaḥ |
vaikuṅṭha-bhavanam nītau mat-parau mat-samīpagaiḥ ||
yāvaj jīvantu yat tābhyām sūrya-pūjādikam kṛtam |
tenāham karmaṇā tābhyām supṛīto hy abhavam kila ||

By the power of the holy place (**tat-kṣetrasya prabhāveṇa**), by their qualities of dharma (**dharmā-śīlatayā**), the two, surrendering to me (**mat-parau**), were brought to Vaikuṅṭha (**vaikuṅṭha-bhavanam nītau**) by my followers (**mat-samīpagaiḥ**). I have been pleased by these two (**aham supṛītaḥ tābhyām**) since for their whole life (**yāvaj jīvantu**) they worshipped the sun (**sūrya-pūjādikam kṛtam tena karmaṇā**) (and also performed bhakti).

Anuccheda – 106

The holy place was Māyāpurī.

When Kṛṣṇa appeared they became Satrājī and Akrūra.

Similarly the devotee named Pundarīka attained the Lord by serving his father.

Attaining the Lord by independent worship of devatās is denied in the Gītā:

|| 9.23 ||

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

Those who are devoted to other gods (**ye apy anya-devatā-bhaktā**) and with faith worship them (**yajante śraddhayānvitāḥ**)—they also worship Me (**te api mām eva yajanty**), but by the wrong method (**avidhi-pūrvakam**), O son of Kuntī (**kaunteya**).

|| 9.24 ||

aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

I am the enjoyer and master of all sacrifices (**aham hi sarva-yajñānām bhoktā ca prabhur eva ca**). Those who do not know Me (**na tu mām abhijānanti**) in truth fall down (**tattvenātaś cyavanti te**).

|| 9.25 ||

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

The worshippers of the devas go to the devas (**yānti deva-vratā devān**), and the worshippers of the Pitṛs go to the Pitṛs (**pitṛn yānti pitṛ-vratāḥ**). The worshippers of ghosts go to the ghosts (**bhūtāni yānti bhūta ijyā**), and worshippers of Me go to Me (**yānti mad-yājino 'pi mām**).

Some good qualities arise by worshipping the followers of the Lord (devatās). It is also an offense to disrespect them.

|| 11.3.26 ||

śraddhām bhāgavate śāstre
'nindām anyatra cāpi hi
mano-vāk-karma-daṇḍam ca
satyaṁ śama-damāv api

The disciple should learn to have faith in the Bhāgavatam (śraddhām bhāgavate śāstre), without criticizing other scriptures (anindām anyatra cāpi hi). He should learn to avoid sinful acts of mind, speech and body (mano-vāk-karma-daṇḍam ca), to speak the truth and to control the mind and external senses (satyaṁ śama-damāv api).

Padma Purāṇa says:

harir eva sadārādhyah
sarva-deveśvareśvarah |
itare brahma-rudrādyā
nāvajñeyāḥ kadācana ||

The supreme Lord (**sarva-deveśvareśvarah harir eva**) should always be worshipped (**sadā ārādhyah**). One should not disrespect Brahmā, Śiva and others (**itare brahma-rudrādyā nāvajñeyāḥ kadācana**).

Gautamīya-tantra says:

**gopālam pūjayed yas tu
nindayed anya-devatām |
astu tāvat paro dharmah
pūrva-dharmo'pi naśyati ||**

If a person who worships Kṛṣṇa (**gopālam pūjayed yas tu**) criticizes the devatās (**nindayed anya-devatām**) whatever dharma he has accomplished is destroyed (**pūrva-dharmo'pi naśyati**), what to speak of attaining dharma in the future (**astu tāvat paro dharmah**).

|| 6.8.17 ||

hayaśīrṣā mām pathi deva-helanāt

May Hayagrīva protect me from disrespecting the devatās when going on a path (**hayaśīrṣā mām pathi deva-helanāt**).

Anuccheda – 106

There is the following story in Viṣṇu-dharma.

Ambarīṣa worshipped the Lord for many days.

After that, the Lord in the form of Indra mounted Garuḍa in the form of Airāvata and appeared before him, offering a boon.

Seeing the form of Indra, Ambarīṣa offered respects but did not want a benediction.

He said, “He whom I worship and no other should give me blessings.”

When Indra said “I will give you benedictions given by the Lord” Ambarīṣa still did not want the blessings.

Indra then raised his thunderbolt to strike him.

Being pleased that his devotee did not accept blessings from Indra, the Lord made that form disappear and appeared in his real form. He gave mercy to his devotee.

It is a great fault to disrespect Śiva. Nandīśvara gave a curse in the Fourth Canto:

|| SB 4.2.24 ||

**vidyā-buddhir avidyāyām
karmamayyām asau jaḍaḥ
saṁsarantv iha ye cāmum
anu śarvāvamāninam**

The curses are suitable because he takes ignorance (**avidyāyām**) in the form of karma (**karmamayyām**) as knowledge (**vidyā-buddhir**), and he is foolish (**asau jaḍaḥ**). Let those who follow Dakṣa (**ye ca amum anu**), who insulted Śiva (**śarva avamāninam**), take repeated birth and death in this world (**iha saṁsarantu**).

Disrespecting Śiva is an offense because Śiva is a great devotee of the Lord.

|| SB 4.11.33 ||

helanam giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātr-ghnān ity amarṣitaḥ

Because you have in anger killed many Yakṣas (**yad amarṣitaḥ jaghnivān puṇya-janān**), killers your brother (**bhrātr-ghnān**), you have offended Kuvera (**tvayā dhanadasya helanam kṛtam**), the brother of Śiva (**giriśa-bhrātur**).

Remembering Kuvera's friendship with Śiva (devotee of the Lord), Dhruva prayed to Kuvera for bhakti, since he desired the devotee's nature of being respectful to all beings and desired bhakti. Thus it is said:

**yo mām samarcayen nityam
ekāntam bhāvam āśritaḥ |
vinindan devam īśānam
sa yāti narakam dhruvam ||**

He who worships me constantly (**yo mām samarcayen nityam**) with pure devotion (**ekāntam bhāvam āśritaḥ**) but criticizes Śiva (**vinindan devam īśānam**) goes to hell for certain (**sa yāti narakam dhruvam**). (**Kūrma Purāṇa**)

This principle is also seen in the story of Citraketu.

Kapila condemned disrespecting ordinary living beings,
what to speak of Śiva.

3.29.21

**aham sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya mām martyaḥ
kurute 'rcā-vidambanam**

I (**aham**), the soul of all beings (**bhūtātmā**), am always (**sadā**) situated in all beings (**sarveṣu bhūteṣu avasthitaḥ**). He (**martyaḥ**) who disrespects me (**avajñāya mām**) in all beings (**tam**) performs false worship of my deity form (**kurute arcā-vidambanam**).

Anuccheda – 106

The Lord is the antaryāmī (bhūtāmā) of all beings (sarveṣu bhūteṣu), from ordinary living beings up to the jīvas who offer themselves to the Lord.

By disrespecting living beings one disrespects the Lord since the Lord resides in them.

A person who disrespects living beings and worships a deity form does false worship.

He disrespects the deity.

3.29.22

yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcām bhajate maudhyād
bhasmany eva juhōti saḥ

He who worships the deity (**yah arcām bhajate**) while rejecting me (**mām hitvā**), the Lord being present in all beings (**sarveṣu bhūteṣu santam ātmānam īśvaram**), out of ignorance (**maudhyād**), simply makes oblations into ashes (instead of fire) (**bhasmany eva juhōti saḥ**).

Anuccheda – 106

Out of foolishness (mauḍhyāt) a person who rejects me, the Paramātmā present in all beings, and worships my deity form of stone or wood, not understanding that the form is non-different from me, simply offers water and other items from a material viewpoint.

In Agni Purāṇa a sage laments for his son killed by Daśaratha:

Agni Purāṇa

śilā-buddhiḥ kṛtā kiṃ vā pratimāyām harer mayā |
kiṃ mayā pathi dr̥ṣṭasya viṣṇu-bhaktasya karhicit ||
tan-mudrāṅkita-dehasya cetasānādaraḥ kṛtaḥ |
yena karma-vipākena putra-śoko mamedr̥śaḥ ||

I thought (**mayā kṛtā**) the deity of the Lord (**ayām harer pratimā**) was merely stone (**śilā-buddhiḥ**). On seeing the devotee of the Lord (**pathi dr̥ṣṭasya viṣṇu-bhaktasya**) marked with symbols of the Lord (**tad-mudrāṅkita-dehasya**), I did not show respect to them in my mind (**mayā cetasā anādaraḥ kṛtaḥ**). Because of that (**yena karma-vipākena**), I must now lament for my son (**putra-śoko mama idr̥śaḥ**).

Agni Purāṇa

viṣṇv-arcāyām śilā dhīr guruṣu nara matir vaiṣṇave jāti buddhir
viṣṇor vā vaiṣṇavānām kali mala mathane pāda tīrthe 'mbu buddhiḥ |
śrī viṣṇor nāmni mantre sakala kaluṣa he śabda sāmānya buddhir
viṣṇau sarveśvareṣe tad itara sama dhīr yasya vā nārakī saḥ ||

A person who thinks the deity of Viṣṇu is stone (**viṣṇv-arcāyām śilā dhīr**), who thinks the guru is a human (**guruṣu nara matir**), who considers a Vaiṣṇava according to his caste (**vaiṣṇave jāti buddhir**), who thinks that Viṣṇu and the Vaiṣṇavas are contaminated by Kali-yuga (**viṣṇor vā vaiṣṇavānām kali mala mathane**), who thinks caraṇāmṛta is ordinary water (**pāda tīrthe ambu buddhiḥ**), who thinks that the name and mantra of Viṣṇu (**śrī viṣṇor nāmni mantre**) which destroys all sin (**sakala kaluṣa hā**) is ordinary sound (**śabda sāmānya buddhir**) and who thinks that Viṣṇu, the Lord of all beings (**viṣṇau sarveśvareṣe**) is on the level of other beings (**tad itara sama dhīr**), goes to hell (**yasya vā nārakī saḥ**).

Anuccheda – 106

Since the fool does not see me, he disrespects all beings.

By that fault, his worship is like offering ghee into ashes.

There is no result for a person devoid of proper faith.

The kaniṣṭha devotee has some faith, generated by popular tradition.

That is described in the following:

|| 17.1 ||

arjuna uvāca

ye śāstra-vidhim utsrjya
yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the position of those (**teṣāṁ niṣṭhā tu kā**) who give up the rules of scripture (**ye śāstra-vidhim utsrjya**) but worship with faith (**yajante śraddhayānvitāḥ**). Is this a sattva, or rajas and tamas condition (**sattvam āho rajas tamaḥ**)?

It is said:

|| 11.2.47 ||

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship (**yaḥ śraddhayā pūjām ihate**) of the deity in the temple (**haraye arcāyām eva**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called an unrefined devotee (**sa bhaktaḥ prākṛtaḥ smṛtaḥ**).

Though any type of worship of the Lord must give results, this type of worship does not give results quickly. However results arise:

3.29.25

**arcādāv arcayet tāvad
īśvaram mām sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam**

When a person does not know (**yāvan na veda**) that the Lord is situated in all beings (**sarva-bhūteṣv avasthitam**) and within his own heart (**sva-hṛdi**), that person should worship me in the deity form (**tāvad īśvaram mām arcayet arcādāv**) along with prescribed duties without attachment (**sva-karma-kṛt**).

Disrespect for others is described as follows:

3.29.23

**dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati**

If a person offers respects to me (**mām māninaḥ**) but is inimical to other beings (**bhūteṣu baddha-vairasya**), hating other bodies (**para-kāye dviṣataḥ**), not seeing others' suffering as equal to his own (**bhinna-darśinaḥ**), his mind does not attain peace (**na manaḥ śāntim ṛcchati**).

A person devoid of seeing the Lord in all beings (bhinnadarśinaḥ), who is proud and who has strong hatred of living beings, does not attain a peaceful mind:

Mahabharata

**piteva putraṁ karuṇo
nodvejayati yo janaḥ |
viśuddhasya hr̥ṣīkeśas
tasya tūrṇaṁ prasīdati ||**

The pure person (**viśuddhasya**) who does not disturb others (**nodvejayati yo janaḥ**) just as a father is compassionate to his son (**piteva putraṁ karuṇo**) quickly gains the mercy of the Lord (**tasya tūrṇaṁ hr̥ṣīkeśas prasīdati**).

3.29.24

aham uccāvacair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ

O mother (**anaghe**)! I am not pleased (**aham na eva tuṣye**) with the person who criticizes other beings (**bhūta-grāma avamāninaḥ**) while worshipping my deity form (**arcito arcāyām**) with rites (**kriyayā utpannayā**) using various materials (**uccāvacair dravyaiḥ**).

Avamāninaḥ means a person who criticizes. This is the equivalent of hatred.

॥ 11.23.3 ॥

na tathā tapyate viddhaḥ
pumān bāṇais tu marma-gaiḥ
yathā tudanti marma-sthā
hy asatām paruṣeṣavaḥ

Sharp arrows (**bāṇaiḥ**) which pierce one's chest and reach the heart (**pumān viddhaḥ marma-gaiḥ**) do not cause as much suffering (**na tathā tapyate**) as the arrows of harsh, insulting words spoken by materialists (**yathā tudanti asatām paruṣa iṣavaḥ**) that become lodged within the heart (**marma-sthā**).

Anuccheda – 106

Harsh words are worse than arrows, not the opposite. Thus Kapila mentions criticism after the arrows.

Thus it is a fault if one does not have faith in bhakti because of ignorance of the Lord.

However, Kapila accepts the usefulness of deity worship even if performed with ignorance (since it produces knowledge).

He teaches that deity worship along with prescribed duties is a cause of a person developing knowledge of the Lord's presence everywhere, which causes faith:

3.29.25

arcādāv arcayet tāvad
īśvaram mām sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam

When a person does not know (**yāvan na veda**) that the Lord is situated in all beings (**sarva-bhūteṣv avasthitam**) and within his own heart (**sva-hṛdi**), that person should worship me in the deity form (**tāvad īśvaram mām arcayet arcādāv**) along with prescribed duties without attachment (**sva-karma-kṛt**).

While doing his prescribed duties he should worship the deity, as long as he does not know that the Lord is situated in all beings.

Performance of duties is an assistant, since a person without faith is not qualified for pure bhakti.

Qualification for pure bhakti is jāta-śraddho mat-kathāsu: he has developed faith in my topics. (SB 11.20.27)

Having developed faith from knowledge of the Lord, that person does not worship the Lord while performing duties of dharma. He performs pure worship only.

|| 11.20.9 ||

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

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

This person however does not give up deity worship, for it is said:

Hayaśīrṣa-pañcarātra
pratiṣṭhitārcā na tyājyā
yāvaj-jīvaṃ samarcayet |
varam prāṇa-parityāgaḥ
śirasō vāpi kartanam ||

One should not give up (**na tyājyā**) worship (**pratiṣṭhitā arcā samarcayet**) for one's whole life (**yāvaj-jīvaṃ**). It is better to give up one's life (**varam prāṇa-parityāgaḥ**) or cut off one's head (**śirasō vāpi kartanam**).

Performing deity worship along with dharma, one cannot attain perfection without being merciful to living entities:

3.29.26

**ātmanaś ca parasyāpi
yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur
vidadhe bhayam ulbaṇam**

In the form of death (**mṛtyuh**), I give great fear (**vidadhe ulbaṇam bhayam**) to the person who makes (**yaḥ karoty**) distinction between his own belly and the bellies of others (**antara udaram ātmanah ca parasya api**).

Anuccheda – 106

The person sees difference between his own and others bellies.

He does not see equally with the Lord in every being.

He thinks only of his own stomach when he feels hunger.

For the person who sees difference I, as death, give frightening saṃsāra (bhayam).

This is further explained:

3.29.27

atha mām sarva-bhūteṣu
bhūtātmānam kṛtālayam
arhayed dāna-mānābhyām
maitryābhinnena cakṣuṣā

On the other hand (**atha**), they should worship me (**mām arhayed**), the soul in all beings (**bhūtātmānam**), who have taken shelter in all beings (**sarva-bhūteṣu kṛtālayam**), with gifts and respect (**dāna-mānābhyām**), treating all beings as equal friends (**maitryā bhinnena cakṣuṣā**).

Anuccheda – 106

For this reason (atha), to the best of one's ability, by giving, and if that is not possible by respecting, while seeing non-difference (abhinnena cakṣuṣā), they should worship me.

Thus the Lord says to Sanaka:

3.16.10

ye me tanūr dvija-varān duhatīr madiyā
bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ

The enraged servants of Yama (**ahi-manyavas tān adhidaṇḍa-netuḥ**), with forms like vultures (**gṛdhrā**), tear out the eyes (**ruṣā kuṣanty**) of those who (**ye**), with vision destroyed by sin (**agha-kṣata-dṛśo**), see difference (**bheda-buddhyā drakṣyanty**) between my forms (**me tanūr**) and the brāhmaṇas (**dvija-varān**), cows (**duhatīr**) and shelterless beings (**madiyā alabdha-śaraṇāni bhūtāny**).

Seeing with eyes of non-difference everywhere is the best vision.

Worship while seeing all beings as equal is described while making some distinctions:

3.29.28

jīvāḥ śreṣṭhā hy ajīvānām
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sa-cittāḥ pravarās
tataś cendriya-vṛttayaḥ

O Mother (**śubhe**)! Living immovable entities are superior to withered ones (**jīvāḥ śreṣṭhā hy ajīvānām**). Superior to them are entities with greater life symptoms (**tataḥ prāṇa-bhṛtaḥ**). Superior to them are the entities with higher consciousness and movement (**tataḥ pravarāḥ sa-cittāḥ**). Superior than them are entities with senses, such as trees (**tataḥ ca indriya-vṛttayaḥ**).

3.29.29

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

Superior to the trees with touch sensation (**tatra api sparśa-vedibhyaḥ pravarā**) are beings with taste sensation (**rasa-vedinaḥ**). Superior to them are living entities with a sense of smell (**tebhyo gandha-vidaḥ śreṣṭhāḥ**), and superior to them are living entities that can hear (**tataḥ śabda-vido varāḥ**).

3.29.30

rūpa-bheda-vidas tatra
tataś cobhayato-dataḥ
teṣāṃ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt

Entities which can distinguish form are superior (**rūpa-bheda-vidah tatra**). Superior to them are entities with two sets of teeth (**tatah ca ubhayato-dataḥ**). Superior to them are beings with many legs (**teṣāṃ bahu-padāḥ śreṣṭhāḥ**). Superior to them are animals with four legs (**catuṣ-pādas tatah**). Superior to them are humans with two legs (**dvi-pāt**).

3.29.31

tato varṇāś ca catvāras
teṣāṃ brāhmaṇa uttamah
brāhmaṇeṣv api veda-jño
hy artha-jño 'bhyadhikas tatah

Among the humans, those within the *varṇāśrama* are superior (**tatah varṇāh ca catvāras**). Among the *varṇas*, the *brāhmaṇas* are the best (**teṣāṃ brāhmaṇa uttamah**). Among the *brāhmaṇas*, one who knows the Vedas is superior (**brāhmaṇeṣv api veda-jño**). Among the knowledgeable *brāhmaṇas*, one who knows the meaning of the Vedas is superior (**tatah artha-jño abhyadhikah**).

3.29.32

artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanaḥ

Better than the knower of the meaning of the Vedas (**artha-jñāt**) is the *brāhmaṇa* who can cut doubts (**saṁśaya-cchettā**). Better than the one who cuts doubts (**tataḥ śreyān**) is the *brāhmaṇa* who also performs his duties completely (**sva-karma-kṛt**). Better still (**tato bhūyāt**) is the *jñānī* (**mukta-saṅgaḥ**) who does not enjoy the results of his previous actions of *dharma* (**adogdhā ātmanaḥ dharmam**).

3.29.33

**tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi param bhūtam
akartuḥ sama-darśanāt**

Superior to the *jñānī* (**tasmāt**) is the person (**puṁsah**) who fully dedicates (**nirantaraḥ arpita aśeṣa**) his activities such hearing and chanting (**kriyā**), his wealth (**artha**), his identity (**ātmā**), his mind and his intelligence (**ātmanaḥ**) to me (**mayy**). I do not see a greater living entity (**na paśyāmi param bhūtam**) than this person who has offered himself to me (**mayy arpita ātmanaḥ**), giving up all *varṇāśrama* actions (**mayi sannyasta-karmaṇaḥ**), who thinks that the Lord alone inspires his *bhakti* (**akartuḥ**), and who identifies with others' happiness and distress (**sama-darśanāt**).

Anuccheda – 106

The later living entities are superior to the previous by the addition of an extra quality.

Adogdhā dharma means a person performing niṣkāma-karma.

Nirantaraḥ means bhakti without obstacles of jñāna.

This person is called a non-doer (akartuḥ) since he does not think of karma as his responsibility, having offered himself to the Lord.

He is devoid of identity as an independent agent, understanding that his activities of bhakti are dependent on the Lord.

He sees the Lord in all beings as also in himself (sama-darśanāt).

Thus he thinks of benefiting others. Living beings are superior to nonliving entities since they can perform actions like hearing.

Highest respect should be given to the devotees.

Respect is given to others as much as possible and when available.

3.29.34

manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti

He should offer great respects with the mind (**manasā praṇamed bahu-mānayan**) to all living entities (**etāni bhūtāni**), thinking that the Supreme Lord (**bhagavān**) has entered that entity (**praviṣṭah**) along with his portion (*kalayā*) in the form of the *jīva* (**īśvaro jīva-kalayā**).

Anuccheda – 106

Jīva-kalayā means as the cause of the jīva, antaryāmī.

Thus respect for all beings is prescribed for initial worshippers.

Worshippers with faith however see the manifestation of Lord's quality (of compassion) spread everywhere.

Thus it is said in Skanda Purāṇa:

Skanda Purāṇa

etena hy adbhutā vyādha
tavāhimsādayo guṇāḥ |
hari-bhaktau pravṛttā ye
na te syuḥ para-tāpinaḥ ||

Your quality of non-violence (**tava ete āhimsādayo guṇāḥ**) is not astonishing (**na hy adbhutā vyādha**). Those who worship the Lord with bhakti (**hari-bhaktau pravṛttā ye**) do not disturb other beings (**na te syuḥ para-tāpinaḥ**).

Anuccheda – 106

The quality of being friendly to all beings manifests in the devotees by remembering this quality in the Lord, following the conduct of the people of Gokula who have perfect, pure friendship.

Those with bhāva naturally have non-violence and detachment.

That is shown in the following:

1.18.22

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham |
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahimsopaśamaḥ sva-dharmaḥ ||

The devotees who are attracted to Kṛṣṇa (**yatra anuraktāḥ dhīrā**), immediately (**sahasaiva**) giving up (**vyapohya**) strong attachment (**ūḍham saṅgam**) to body and other material objects (**dehādiṣu**), attain (**vrajanti**) the highest stage of life, pārama-haṁsa (**tat pārama-haṁsyam antyaṁ**), in which (**yasminn**) lack of hatred and absorption in Kṛṣṇa (**ahimsā-upaśamaḥ**) are the natural qualities (**sva-dharmaḥ**).

This quality is also noted in the highest devotees:

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

Śrī Havis said: The most advanced devotee (**eṣa bhāgavatottamaḥ**) sees (**yaḥ paśyed**) Supreme Lord, one's object of worship (**bhagavad-bhāvam ātmanaḥ**), within everything (**sarva-bhūteṣu**), and sees everything in the Supreme Lord (**bhūtāni bhagavaty ātmany**).

Anuccheda – 106

According to SB 4.31.12, worship of devatās, while thinking they are independent, is redundant, since watering the root accomplishes everything.

One should worship the Lord within the devatās.

The devatās should be respected since they are related to the Lord.

This is done in order to quickly destroy attachment and hatred towards other beings.

Anuccheda – 106

Compassion for living entities alone however became an obstacle for Bharata, who gave up worship of the Lord.

Thus the idea that compassion for living entities is the main part of bhakti and worship of the Lord is not the main part is hereby refuted.

Verse 3.29.15 says that there should not be excessive violence.

This indicates that there is some violence in picking flowers and leaves, as part of the activity of Pañcarātriḱa worship.

One should not disrespect the devatās and should respect them in their relationship with the Lord.

Independent worship is condemned.

Thus it was rightly said that those who do not worship the Lord are fools.

|| 6.9.22 ||

avismitam tam paripūrṇa-kāmaṁ
svenaiva lābhena samaṁ praśāntam
vinopasarpaty aparam hi bāliśaḥ
śva-lāṅgulenātītarti sindhum

The great fool (**bāliśaḥ**) who is trying to cross the ocean of saṁsāra (**atītarti sindhum**) by holding onto a dog's tail (**śva-lāṅgulena**) approaches anyone (**upasarpaty aparam**) except (**vinā**) the Lord, for whom nothing is astonishing to accomplish (**avismitam**), who is full in his desires (**tam paripūrṇa-kāmaṁ**) with (**samaṁ**) a perfect form (**lābhena**), and who is gentle with his devotees (**svenaiva praśāntam**).

The devatās speak to the Lord.

Anuccheda – 107

Theme: Bhakti is affirmed by
not respecting processes
which do not take shelter of
bhakti (contd...)

॥ 10.48.26 ॥

kaḥ paṇḍitas tvad aparam śaraṇam samīyād
bhakta-priyād ṛta-giraḥ suhrdaḥ kṛta-jñāt
sarvān dadāti suhrdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya

What learned person (**kaḥ paṇḍitaḥ**) would approach (**samīyād**) anyone but you (**tvad aparam**) for shelter (**śaraṇam**), when you are the affectionate (**suhrdaḥ**), grateful (**kṛta-jñāt**) and truthful (**ṛta-giraḥ**) well-wisher of your devotees (**bhakta-priyād**)? To those who worship you in sincere friendship (**suhrdo bhajataḥ**) you reward everything they desire (**sarvān abhikāmān dadāti**), even your own self (**ātmānam apy**), yet you never increase or diminish (**na yasya upacaya apacayau**).

Anuccheda – 107

The Lord has a nature of benefiting others (suhṛdaḥ) and shows great gratitude even if the person helps very little.

The Lord gives all desired things (kāmaṅ) completely (abhi) to the person who worships him.

But there is no decrease when the Lord gives everything or gives to many persons.

Akrūra speaks to the Lord.