

**Bhakti Sandarbha**

**by**

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**Part-7**

**Assorted Bhakti  
Topics - II**

# Anuccheda – 108

**Theme: Disregard for the Non-devotee**

Excellence of bhakti is shown by disregarding the nondevotee.

|| 3.15.24 ||

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

Those who have taken human birth (**nṛ-gatiṁ prapannā**), desired even by the devatās (**ye abhyarthitām api ca nah**), in which knowledge and dharma are present (**jñānam ca tattva-  
viṣayam saha-dharmam yatra**), are completely bewildered by the Lord's extensive māyā (**sammohitā vitatayā bata māyayā te**) if they do not perform worship (**nārādhnam vitaranty**) of the Lord (**bhagavato amuṣya**).

## Anuccheda – 108

Persons of human birth, qualified with dharma including worship of the Lord and knowledge of truth up to knowledge of the Lord (jñānam tattva-*viṣayam*), who, even having these attributes, do not (*na vitaranti*) worship the Lord, which is the root of all dharmas and all knowledge, are bewildered by *māyā*.

॥ 2.3.20 ॥

bile batorukrama-vikramān ye  
na śṛṇvataḥ karṇa-pute narasya |  
jihvāsati dārdurikeva sūta  
na copagāyaty urugāya-gāthāḥ ||

Sūta (**sūta**)! How lamentable (**bata**)! The ears of a person (**narasya karṇa-pute**) who has not heard (**ye na śṛṇvataḥ**) the glories of the Lord (**ukrama-vikramān**) are like snake holes (**bile**). The tongue (**jihvā**) which does not chant the glories of the Lord (**na ca upagāyaty urugāya-gāthāḥ**) is as offensive (**asatī**) as a frog's tongue (**dārdurikā iva**).

|| Brahma-vaivarta Purāṇa ||  
prāpyāpi durlabhatarāṃ  
mānuṣyaṃ vibudhepsitam |  
yair āśrito na govindas  
tair ātmā vañcitaś ciraṃ ||

aśīti-caturaś caiva  
lakṣāṃs tān jīva-jātiṣu |  
bhramadbhiḥ puruṣaiḥ prāpya  
mānuṣyaṃ janma-paryayāt ||

tad apy aphaḷatāṃ jātāṃ  
teṣāṃ ātmābhimānināṃ |  
varākānāṃ anāśritya  
govinda-caraṇa-dvayam ||

Persons who have attained (**prāpyāpi**) rare human life (**durlabhataram mānuṣyaṃ**) desired by the devatās (**vibudhepsitam**) but who do not take shelter of Govinda (**yair āśrito na govindas**) have cheated themselves (**tair ātmā vañcitaś ciram**). Attaining human life (**prāpya mānuṣyaṃ janma**) after wandering (**paryayāt**) in eight hundred and forty thousand species (**aśīti-caturaś caiva lakṣāms tān jīva-jātiṣu**), if a foolish person (**bhramadbhiḥ puruṣaiḥ**), thinking his body to be his self (**ātmābhimāninām**), does not take shelter of Govinda's feet (**govinda-carāṇa-dvayam anāśritya**), his birth is useless (**tad apy aphalatām jātam**).



# Anuccheda – 109

**Theme: Disregard for the Non-devotee (contd...)**

|| 5.18.12 ||

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**tatra samāsate surāḥ**) with all good qualities (**sarvair guṇai**) in that person who has pure bhakti for the Lord (**yasyāsti bhaktir bhagavaty akiñcanā**). There are no good qualities (**kuto mahad-guṇā**) in the non-devotee (**harāv abhaktasya**) who chases after temporary material objects (**mano rathena asati dhāvatah**) with desire for material pleasure (**bahiḥ**).

## Anuccheda – 109

Akiñcanā means “without desire.”

The devatās with all qualities like jñāna and vairāgya reside completely (sam āsate) in the devotee.

Bhadraśravā speaks to Hayaśīrṣa.

# Anuccheda – 110

**Theme: Followers of different paths are disregarded**

## || 3.9.10 ||

ahny āpr̥tārta-karaṇā niśi niḥśayānā  
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ  
daivāhatārtha-racanā ṛṣayo 'pi deva  
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

O Lord (**deva**)! The jñānīs (**ṛṣayah api**), having disturbed senses (**ārta-karaṇā**), engage them during the day (**ahny āpr̥ta**), and, sleeping at night (**niśi niḥśayānā**), have their sleep broken (**kṣaṇa-bhagna-nidrāḥ**) by various desires represented in dreams (**nānā-manoratha-dhiyā**). They thus obtain (**āhata**) objects of enjoyment (**artha-racanā**) by karma (**daiva**). They continue to be reborn in this material world (**iha saṁsaranti**), since they are averse to your association (**yuṣmat-prasaṅga-vimukhā**).

## Anuccheda – 110

People of this nature, who are averse to worshipping the Lord, end up in saṁsāra.

What to speak of sages who have perfected their method, if they are averse to things related to you.

They also enter saṁsāra.

That is expressed in this verse.

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

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] 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 adhah**) because they have no regard for Your lotus feet (**anādr̥ta-yuṣmad-aṅghrayaḥ**).

|| 6.3.19 ||

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

The great sages (**ṛṣayah**), the devatās (**devāḥ**), the chief Siddhas (**siddha-mukhyāḥ**), the demons and humans (**asurā manuṣyāḥ**), what to speak of Vidyādharas and Cāraṇas (**kuto nu vidyādhara-cāraṇādayaḥ**), cannot ascertain (**na vai viduh**) dharma established by the Lord (**sākṣād bhagavat-praṇītam dharmam**).



|| 6.3.20-21 ||

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo balir vaiyāsakir vayam

dvādaśaite vijānīmo dharmam bhāgavataṁ bhaṭāḥ  
guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute

My dear servants (**bhaṭāḥ**)! Lord Brahmā, Nārada, Lord Śiva (**svayambhūr nāradaḥ śambhuḥ**), the four Kumāras, Lord Kapila, Svāyambhuva Manu (**kumāraḥ kapilo manuḥ**), Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma (**prahlādo janako bhīṣmo**), Bali Mahārāja, Śukadeva Gosvāmī and I myself (**balir vaiyāsakir vayam**) know (**dvādaśa ete vijānīmo**) bhāgavata-dharma (**dharmam bhāgavataṁ**), which is confidential, pure, and difficult to comprehend (**guhyaṁ viśuddham durbodham**). Knowing this, one attains immortality (**yaṁ jñātvā amṛtam aśnute**).

## Anuccheda – 110

We twelve persons, instituting dharma, investigate the Lord's dharma rather than teaching in general from our own works, because this dharma is invisible (guhyam), impossible to comprehend by others.

It should be accepted because, on knowing it, one attains the highest result (amṛtam).

||BRS 1.1.38||

brahmānando bhaved eṣa  
cet parārdha-guṇīkṛtaḥ  
naiti bhakti-sukhāmbhodheḥ  
paramāṇu-tulām api

The bliss of brahman realization (**brahmānandah**) accumulated by samādhi lasting for half of Brahmā's life (**parārdha-guṇī kṛtaḥ**) cannot compare (**na tulām bhaved**) to one drop (**paramāṇu api**) of the ocean of the happiness of bhakti (**bhakti-sukha ambhodheḥ**).

## ||10.33.39||

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ  
śraddhānvito 'nuśṛṅuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Anyone who (**yaḥ**) faithfully and continually hears (**śraddhānvito anuśṛṅuyād**) or describes (**atha varṇayed**) the Lord's playful affairs with the young gopīs of Vṛndāvana (**vikrīḍitaṁ vraja-vadhūbhir idaṁ**) will attain (**pratilabhya**) the highest type of prema to the Lord (**bhaktiṁ parāṁ bhagavati**), will quickly destroy lust (**āśu kāmaṁ apahinoty**), the disease of the heart (**hṛd-rogam**), and will immediately become steady (**acireṇa dhīraḥ**).

Therefore it is said:

॥ 6.3.25 ॥

prāyeṇa veda tad idaṁ na mahājano 'yaṁ  
devyā vimohita-matir bata māyayālam  
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ  
vaitānike mahati karmaṇi yujyamānaḥ

Other persons (**na ayam mahājanah**), bewildered in intelligence (**vimohita-matih**) by very powerful māyā (**devyā māyayā**), having material intelligence (**jaḍī-kṛta-matih**), engaging in great rituals (**mahati karmaṇi yujyamānaḥ**) with elaborate arrangements (**vaitānike**) mentioned in the Vedas (**trayyāṁ**) with flowery language (**madhu-puṣpitāyāṁ**), generally do not know (**prāyeṇa na veda**) this dharma (**idaṁ**).

## Anuccheda – 110

“Mahājanas” refers to other persons with great qualities, received from sampradāyas receiving knowledge from these twelve devotees.

Thus it was correctly said that the jñānīs continue rebirth in this world.

Brahmā speaks to Garbhodaśāyī Viṣṇu.

# Anuccheda – 111

**Theme: Bhakti is the Highest  
Abhideya**

|| 6.46 ||

tapasvibhyo 'dhiko yogī  
jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś cādiko yogī  
tasmād yogī bhavārjuna

According to Me (**matah**), the yogī is better than the tapasvī (**tapasvibhyo adhikah yogī**), better than the jñānī (**jñānibhyo api adhikaḥ**), and better than the karma yogī (**karmibhyaś cādiko yogī**). Therefore, be a yogī, Arjuna (**tasmād yogī bhavārjuna**).



|| 6.47 ||

yoginām api sarveṣām  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

But I consider (**me mataḥ**) he who worships Me with faith (**yah śraddhāvān mām bhajate**), with mind attached to Me (**mad-gatena antar-ātmanā**), to be greater than all types of yogīs (**yoginām api sarveṣām yukta tamah**).

## Anuccheda – 111

The person who worships me with faith is greater than the yogi or the others.

Possessive case (yogīnām) expresses the ablative case (yogībhyaḥ).

The devotee is greater than all those mentioned.

The word sarveṣām means all the previously mentioned practitioners, not just yogīs, for it is said daivam evāpare yajñam yoginaḥ paryupāsate: Others however, karma-yogīs, engage in worship of devatās. (BG 4.25)

## Anuccheda – 111

Therefore it is proved that bhakti to the Lord is necessary for all people, since those who are not devotees are condemned.

The Lord says to Uddhava:

॥ 11.18.42 ॥

**bhikṣor dharmah śamo 'himsā**  
**tapa īkṣā vanaukasah**  
**grhiṇo bhūta-rakṣejyā**  
**dvijasyācārya-sevanam**

The main duties of a sannyāsī (**bhikṣor dharmah**) are equanimity and nonviolence (**śamo 'himsā**), whereas the duties of the vanaprastha are austerity and philosophical understanding of the difference between the body and soul (**tapa īkṣā vanaukasah**). The main duties of a householder (**grhiṇo**) are to give shelter to all living entities (**bhūta-rakṣā**) and to perform sacrifices (**ijyā**), and the main duty of the brahmacārī is serving the guru (**dvijasya ācārya-sevanam**).

|| 11.18.43 ||

**brahmacaryam tapaḥ śaucam  
santoṣo bhūta-sauhṛdam  
gṛhasthasyāpy ṛtau gantuḥ  
sarveṣām mad-upāsanam**

As well, the householder may approach his wife for sex only at the time prescribed for begetting children (**gṛhasthasyāpy ṛtau gantuḥ**). Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body (**brahmacaryam tapaḥ śaucam**), satisfaction, and friendship toward all living entities (**santoṣo bhūta-sauhṛdam**). Worship of me is to be practiced by all human beings, regardless of social or occupational divisions (**sarveṣām mad-upāsanam**).

## Anuccheda – 111

Nārada includes bhakti while discussing the duties of all varṇas (SB 7.11.10).

Mahābhārata says:

**mātrvat parirakṣantam  
sr̥ṣṭi-samhāra-kāraḥ |  
yo nārcayati deveśam  
tam vidyād brahma-ghātakam ||**

The person who does not worship the Lord (**yo na arcayati deveśam**), who protects the universe like a mother (**mātrvat parirakṣantam**) and creates and destroys it (**sr̥ṣṭi-samhāra-kāraḥ**), should be known as a killer of a brāhmaṇa (**tam vidyād brahma-ghātakam**).

|| BG 7.15 ||

na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ

The falsely intelligent (**duṣkṛtinaḥ**), consisting of the animalistic humans engrossed solely in material pleasure (**mūḍhāḥ**), the condemned humans who give up bhakti after practicing it (**narādhamāḥ**), the deluded theists who think My body is material (**māyayā apahṛta-jñānā**), and the demons who attack My form (**āsuram bhāvam āśritāḥ**), do not surrender to Me (**na mām prapadyante**).

॥ Viṣṇu-dharma ॥  
dvividho bhūta-sargo'yam  
daiva āsura eva ca |  
viṣṇu-bhakti-paro daiva  
āsuaras tad-viparyayah ॥

There are two types of beings (**dvividho bhūta-sargo'yam**): devotees and demons (**daiva āsura eva ca**). The devotees are dedicated to Viṣṇu (**viṣṇu-bhakti-paro daiva**). The demons are the opposite (**āsuaras tad-viparyayah**).



|| 7.9.10 ||

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacamaṁ variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇam punāti sa kulam na tu bhūrimānaḥ

I consider (**manye**) a dog-eater (**śvapacamaṁ**) who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord (**tad-arpita-mano-vacanehitārtha-prāṇam**) 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 kulam punāti**), whereas the so-called respectable person does not (**na tu bhūrimānaḥ**).

|| Nārada Purāṇa ||  
śvapaco 'pi mahī-pāla  
viṣṇu-bhaktō dvijādhikāḥ |  
viṣṇu-bhakti-vihīnas tu  
dvijo 'pi śvapacādhikāḥ ||

O king (**mahī-pāla**)! The dog eater (**śvapaco api**) who is a devotee of Viṣṇu (**viṣṇu-bhaktō**) is greater than the brāhmaṇa (**dvijādhikāḥ**). The brāhmaṇa (**dvijo 'pi**) without bhakti to Viṣṇu (**viṣṇu-bhakti-vihīnas tu**) is worse than a dog eater (**śvapacādhikāḥ**).

|| Garuḍa Purāṇa 1.231.17 ||  
antaṁ gato 'pi vedānām  
sarva-śāstrārtha-vedy api |  
yo na sarveśvare bhaktas  
taṁ vidyāt puruṣādhamam ||

The person who has studied all the Vedas (**antaṁ gato 'pi vedānām**) and other scriptures (**sarva-śāstrārtha-vedy api**) is the worst of men (**taṁ vidyāt puruṣādhamam**) if he is not a devotee of the Lord (**yo na sarveśvare bhaktas**).

|| Nārada Purāṇa 1.37.5||

hari-pūjā-vihīnāś ca  
veda-vidveṣiṇas tathā |  
go-dvija-dveṣa-niratā  
rākṣasāḥ parikīrtitā ||

The persons who do not worship the Lord (**hari-pūjā-vihīnāś ca**), the persons who hate the Vedas (**veda-vidveṣiṇas tathā**) and the persons who hate cows and brāhmaṇas (**go-dvija-dveṣa-niratā**) are known as demons (**rākṣasāḥ parikīrtitā**).

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

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] 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 adhah**) because they have no regard for Your lotus feet (**anādr̥ta-yuṣmad-aṅghrayaḥ**).

## Anuccheda – 111

They have impure intelligence because of rejecting you (astabhāvāt) for it is said:

11.14.22

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

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

## Anuccheda – 111

Taking shelter of jñāna, they think themselves separate from gross and subtle bodies.

With great difficulty as expressed in BG 12.5 (kleśo 'dhikataras teṣām) they attain the status of jīvan-muktas and then fall down.

When?

They fall if (understood but not stated) they do not eradicate their disrespect for the Lord's feet.

## Anuccheda – 111

They fall if (understood but not stated) they do not eradicate their disrespect for the Lord's feet.

They are not aware of the Lord since they lack the power of bhakti.

They again cause burned up sinful karmas to sprout because of disrespecting the lotus feet of the Lord which are endowed with great power.



## Anuccheda – 111

Bhagavat-pariśiṣṭa, from Vāsanā-bhāṣya

jīvan-muktā api punar  
bandhanam yānti karmabhiḥ |  
yady acintya-mahā-śaktau  
bhagavaty aparādhinaḥ ||

The jīvanmukta (**jīvan-muktā api**) again is subject to bondage of karma (**punar bandhanam yānti karmabhiḥ**) if he offends the Lord (**yady bhagavaty aparādhinaḥ**) endowed with inconceivable great powers (**acintya-mahā-śaktau**).

## Anuccheda – 111

Bhagavat-pariśiṣṭa  
jīvan-muktāḥ prapadyante  
kvacit saṁsāra-vāsanām |  
yogino vai no lipyante  
karmabhir bhagavat-parāḥ ||

The jīvanmuktas (**jīvan-muktāḥ**) sometimes (**kvacit**) are subject to impressions of saṁsāra (**saṁsāra-vāsanām prapadyante**). The yogīs surrendered to the Lord (**yogino vai bhagavat-parāḥ**) are not touched by karmas (**na karmabhir lipyante**).

## Anuccheda – 111

In Viṣṇu-bhakti-candrodaya section of another Purāṇa, it is said concerning rathayatra:

**nānuvrajati yo mohād  
vrajantaṃ parameśvaram |  
jñānāgni-dagdha-karmāpi  
sa bhaved brahma-rākṣasaḥ ||**

He who out of ignorance (**yo mohād**) does not follow (**nānuvrajati**) the supreme Lord (**parameśvaram**) when he goes on the chariot (**vrajantaṃ**) becomes a brahma-rākṣasa (**sa bhaved brahma-rākṣasaḥ**), even though his karmas have been burned up by jñāna (**jñānāgni-dagdha-karmāpi**).

||3.9.4||

tad vā idam bhuvana-maṅgala maṅgalāya  
dhyāne sma no darśitam ta upāsakānām  
tasmai namo bhagavate 'nuvidhema tubhyam  
yo 'nādr̥to naraka-bhāgbhir asat-prasaṅgaiḥ

O lord of auspiciousness for the whole world (**bhuvana-maṅgala**)! This personal form is for the benefit of the world (**tad vā idam maṅgalāya**), and it was shown to me (**nah darśitam**), your worshipper (**ta upāsakānām**), by meditation (**dhyāne sma**). Therefore I offer respects to that personal form (**tasmai namo bhagavate**). Let me only serve you (**anuvadhema tubhyam**), who are not respected (**yah anādr̥tah**) by those who will go to hell (**naraka-bhāgbhir**), proclaiming that your personal form is false (**asat-prasaṅgaiḥ**).

||11.19.5||

tasmāj jñānena sahitam  
jñātvā svātmānam uddhava  
jñāna-vijñāna-sampanno  
bhaja mām bhakti-bhāvataḥ

Therefore (**tasmād**), O Uddhava (**uddhava**), knowing your ātmā through jñāna (**jñānena sahitam jñātvā svātmānam**), endowed with knowledge and realization (**jñāna-vijñāna-sampanno**), worship me with devotion (**bhaja mām bhakti-bhāvataḥ**).

This means that bhakti must be performed by all people, no matter what sādhana they practice.

The devatās speak to the Lord.

# Anuccheda – 112

Theme: **Bhakti is Eternal**

After having been purified of all influence of karma by prema, bhakti continues.

||11.14.25||

yathāgninā hema malaṁ jahāti  
dhmātaṁ punaḥ svaṁ bhajate ca rūpam  
ātmā ca karmānuśayaṁ vidhūya  
mad-bhakti-yogena bhajaty atho mām

Just as gold (**yathā hema**), when smelted in fire (**agninā dhmātaṁ**), gives up its impurities (**malaṁ jahāti**) and attains its pure state (**bhajate ca svaṁ rūpam**), similarly the ātmā (**ātmā ca**) becomes purified (**vidhūya**) of all contamination caused by impressions of karma (**karmānuśayaṁ**) by bhakti-yoga (**mad-bhakti-yogena**) and then serves me directly (**atho mām bhajaty**).

The jīva, purifying himself of the stock of karmas by prema and then attaining a pure svarūpa, worships me. It is said:

**muktā api līlayā vigrahaṃ kṛtvā bhagavantam bhajante**

The liberated person (**muktā api**), making a deity form endowed with beauty (**līlayā vigrahaṃ kṛtvā**), worships the Lord (**bhagavantam bhajante**). (Śrīdhara Svāmī, quoting Sarvajña-muni.)

The Lord speaks.



# Anuccheda – 113

**Theme: Bhakti is Eternal  
(Contd...)**

Thus it is said in Skanda Purāṇa, Revā-khaṇḍa:

indro maheśvaro brahmā param brahma tadaiva hi |  
śvapaco 'pi bhavaty eva yadā tuṣṭo 'si keśava ||  
śvapacād apakṛṣṭatvam brahmeśānādayaḥ surāḥ |  
tadaivācyuta yānty ete yadaiva tvam parānmukhaḥ ||

A dog eater (**śvapacah api**) who satisfies you (**yadā tuṣṭo 'si**), O Keśava (**keśava**), becomes (**bhavaty**) Indra, Śiva, and Brahmā (**indro maheśvaro brahmā**), and attains the Lord (**param brahma tadaiva hi**). If Brahmā and others (**yadaiva brahmeśānādayaḥ surāḥ**) are averse to you (**tvam parānmukhaḥ**) they become lower than the dog eater (**tadaiva śvapacād apakṛṣṭatvam yānty**).

3.28.22

yac-chauca-niḥsr̥ta-sarit-pravarodakena  
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt  
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajram  
dhyāyec ciraṁ bhagavataś caraṇāravindam

One should meditate continually upon the Lord's lotus feet (**dhyāyet ciraṁ bhagavataś caraṇāravindam**), the water washing which (**yac-śauca-udakena**), the Ganga (**sarit-pravara**), flows (**niḥsr̥ta**) and makes (**abhūt**) the auspicious Lord Siva (**śivaḥ**), who holds this Ganga on his head (**tīrthena mūrdhny adhikṛtena**), more auspicious (**śivaḥ**). The Lotus feet acts as thunderbolt (**vajram**) which is released amongst mountain of sins (**śamala-śaila nisṛṣṭa**) in the meditator's mind (**dhyātur manaḥ**).

The meaning is clear. Thus bhakti is the abhidheya since it must always be performed.

## 10.87.20

sva-kṛta-pureṣv amīṣv abahir-antara-saṁvarāṇaṁ  
tava puruṣaṁ vadanty akhila-śakti-dhṛto 'mśa-kṛtaṁ  
iti nṛ-gatiṁ vivicya kavayo nigamāvapaṇaṁ  
bhavata upāstate 'nḡhrim abhavam bhuvi viśvasitāḥ

The individual living entity (**puruṣaṁ**), while inhabiting the material bodies he has created for himself by his karma (**sva-kṛta-pureṣv**), actually remains uncovered by either gross or subtle matter (**amīṣv abahir-antara-saṁvarāṇaṁ**). This is so because, as the Vedas describe (**vadanty**), he is part and parcel of you (**tava amśa-kṛtaṁ**), the possessor of all potencies (**akhila-śakti-dhṛto**). Having determined this to be the status of the living entity (**iti nṛ-gatiṁ vivicya**), learned sages (**kavayo**) become imbued with faith (**viśvasitāḥ**) and worship your lotus feet (**bhavata aṅghrim upāstate**), to which all the Vedas testify (**nigamāvapaṇaṁ**) and which are beyond birth (**abhavam**).

# Anuccheda – 114

**Theme: Bhakti is illustrated by  
Six Functional Statements**

In this manner, bhakti is said to be the abhidheya by the six types of proof.

The introductory (upakrama) and concluding statements (upasamhāra) are the same.

For instances, the first verse has janmādy asya yataḥ as the opening statement and satyaṁ param dhīmahi as its conclusion. (SB 1.1.1)

The Lord is said to be the most suitable for the meditator (dhīmahi) since one can meditate on the Lord without difficulty.

Gītā says: evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate: the devotees, constantly thinking of you, worship you. (BG 12.1)

The supreme entity is ultimately Bhagavān. Brahmaṇo hi pratiṣṭāham: I am the basis of Brahman. (BG 14.7)

Bhagavān is the object of meditation because he is the source of the universe by his omniscience and endowment of all śaktis (janmādy asya yatah).

This verse has been explained in Paramātmā Sandarbha.

## Anuccheda – 114

The conclusion at the end of the Bhāgavatam is stated in the following: *kasmai yena vibhāṣito 'yam atulo jñāna-pradīpaḥ purā*: the Lord previously revealed the incomparable lamp of knowledge to Brahmā. (SB 12.13.9)

This is the same as the meaning in the first verse expressed in *satyaṁ param dhīmahi*: I meditate on the supreme Lord. (SB 1.1.1)

Bhagavān as the subject is clear, since the speaker of Bhāgavatam himself testifies.



## Anuccheda – 114

Kasmai yena...is equivalent to tene brahma hrḍā yā ādikavaye: the Lord imparted this knowledge to the heart of Brahmā.

Abhyāsa (repetition) was illustrated with examples previously.

There are also many examples not shown.

Apūrvatā (uniqueness) and phala (result) are shown in Vyāsa's samādhi:

## 1.7.6

**anarthopaśamaṁ sākṣād  
bhakti-yogam adhokṣaje |  
lokasyā jānato vidvāṁś  
cakre sātvatā-saṁhitām ||**

Vyāsa (**vidvān**) saw bhakti-yoga to the Lord (**bhakti-yogam adhokṣaje**) which effectively destroys jīva's saṁsāra (**anarthopaśamaṁ sākṣād**). Learned Vyāsa then wrote the Bhāgavatam (**cakre sātvatā-saṁhitām**) for ignorant people (**ajānato lokasya**).

There are many other examples of artha-vāda as in the case of abhyāsa.

There are many examples of upapatti (reasoning) such as the following:

|| 11.2.37 ||

**bhayaṃ dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṃ  
bhaktyaikayeśaṃ guru-devatātmā**

For the jīva averse to the Lord (**īśād apetasya**), there will be saṃsāra (**bhayaṃ 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 (**taṃ īśaṃ ābhajet**) with pure bhakti (**bhaktyaikayā**).

॥ 1.5.22 ॥

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

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

|| 3.5.12 ||

**munir vivakṣur bhagavad-guṇānām  
sakhāpi te bhāratam āha kṛṣṇaḥ  
yasmin nr̥ṇām grāmya-sukhānuvādair  
matir gr̥hītā nu hareḥ kathāyām**

O sage! Your friend Vedavyāsa (**te sakhāpi munih kṛṣṇaḥ**), desiring to describe (**vivakṣuh**) the qualities of the Lord (**bhagavad-guṇānām**), wrote Mahābhārata (**bhāratam āha**). In that work (**yasmin**) he attracted men's attention (**gr̥hītā nr̥ṇām matih**) to topics of the Lord (**hareḥ kathāyām**) through topics about material happiness (**grāmya-sukha anuvādaih**).

The meaning is clear. Vidura speaks.

# Anuccheda – 115

Theme: **Bhakti in Catuḥślokī**

The means is bhakti.

Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām:  
in the Bhāgavatam alone is presented the process for  
attaining that highest object, devoid of all material goals and  
liberation. (SB 1.1.2)

In the ten qualities of a Purāṇa mentioned in SB 2.10.1, it is  
said manvantarāṇi sad-dharma: Manvantaras means sad-  
dharma (bhakti) enacted by the dynasties of kings. (SB  
2.10.4)

Bhakti as the abhidheya is also described in the catuḥślokī,  
the seed of the Bhāgavatam.

|| 2.9.36 ||

etāvad eva jijñāsyam  
tattva-jijñāsunātmanah |  
anvaya-vyatirekābhyām  
yat syāt sarvatra sarvadā ||

The person desiring to know the best sādhana and the goal of that sādhana (**tattva-jijñāsunā ātmanah**) must learn by surrender to guru (**jijñāsyam**) about this truth (**etāvad eva**) which is determined as the best by obtaining positive results through performance (**anvaya**) and by lack of results through non-performance (**vyatirekābhyām**), and by performance at all times and all places (**yat syāt sarvatra sarvadā**).



Previously the four parts of the secret jñāna and vijñāna were promised.

|| 2.9.31 ||

śrī-bhagavān uvāca—  
jñānam parama-guhyam me  
yad vijñāna-samanvitam |  
sa-rahasyam tad-aṅgam ca  
grhāṇa gaditam mayā ||

The Lord said: Please understand (**grhāṇa**) the most secret knowledge of my form (**jñānam parama-guhyam me**), along with realization of that form (**yad vijñāna-samanvitam**), and also understand about prema-bhakti (**sa-rahasyam**) and sādhana-bhakti (**tad-aṅgam ca**) which will be spoken by me (**gaditam mayā**).

## Anuccheda – 115

The first three parts are explained in the first three verses. Rahasyam (secret) means prema and its part (aṅga) is sādhana.

The commentary says rahasyam bhaktis tad-aṅgam sādhanam: rahasya means bhakti and tad-aṅgam means sādhana.

Later it is said:

|| 11.14.3 ||

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

By the influence of time (**kālena**), the Vedic knowledge (**iyam veda-saṁjñitā 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 (**dharmo**) in which (**yasyām**) bhakti is the essence (**mad-ātmakaḥ**).

## Anuccheda – 115

Thus according to the Lord, sādhana-bhakti is explained in the fourth verse.

The point is raised in the verse in order to explain that fourth verse.

The person who is inquisitive about the Lord's (ātmanah) truth (tattva-jijñāsunā), who desires to realize the secret, prema, should inquire this much only (jijñāsyam).

## Anuccheda – 115

This means he should learn from the feet of śrī-guru.

How will the guru do this?

It will be accomplished by positive rules and negative statements (anvayena vyatirekena).

An example of direct rule is as follows:

|| 6.3.22 ||

etāvān eva loke 'smin  
puṁsām dharmah paraḥ smṛtaḥ  
bhakti-yogo bhagavati  
tan-nāma-grahaṇādibhiḥ

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

॥ 11.5.2 ॥

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

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

|| 11.5.3 ||

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

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



|| 7.15 ||

na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ

The falsely intelligent (**duṣkṛtinah**), consisting of the animalistic humans engrossed solely in material pleasure (**mūḍhāḥ**), the condemned humans who give up bhakti after practicing it (**narādhamāḥ**), the deluded theists who think My body is material (**māyayā apahṛta-jñānā**), and the demons who attack My form (**āsuram bhāvam āśritāḥ**), do not surrender to Me (**na mām prapadyante**).

|| Padma Purāṇa 5.85.33 ||

yāvaj jano bhajati no bhuvi viṣṇu-bhakti-  
vārtā-sudhā-rasam aśeṣa-rasaika-sāram |  
tāvaj jarā-maraṇa-janma-śatābhighāta-  
duḥkhāni tāni labhate bahu-dehajāni ||

If a person on earth (**yāvaj jano bhuvi**) does not partake (**na bhajati**) of the essence of unlimited rasa (**aśeṣa-rasaika-sāram**), the sweet rasa of messages of bhakti to Viṣṇu (**viṣṇu-bhakti-vārtā-sudhā-rasam**) he will attain (**tāvad labhate**) many births (**bahu-dehajāni**) of suffering (**duḥkhāni**) old age, death, birth (**jarā-maraṇa-janma**), and hundreds of injuries (**śatābhighāta**).

## Anuccheda – 115

Where is this performed?

It is performed in all scriptures, by all agents, in all places, by all senses, using all objects, in all actions, in all religious rites and with all results (sarvatra sarvadā).

“All scriptures” is illustrated in Skanda Purāṇa in the discussion between Brahmā and Nārada:

## Anuccheda – 115

samsāre 'smin mahā-ghore  
janma-mṛtyu-samākule |  
pūjanam vāsudevasya  
tārakam vādibhiḥ smṛtam ||

In this frightening saṁsāra (**samsāre asmin mahā-ghore**) filled with birth and death (**janma-mṛtyu-samākule**), worship of Vāsudeva (**pūjanam vāsudevasya**) is known as the means of deliverance (**tārakam smṛtam**) by the wise (**vādibhiḥ**).

This is confirmed positively with the following:

|| 2.2.34 ||

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

The great personality Brahmā (**bhagavān brahma**), with great attention and concentration of the mind (**kārtsnyena manīṣayā**), studied the Vedas three times (**trir anvīkṣya**), and after scrutinizingly examining them, he ascertained that (**tad adhyavasyat**) attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion (**yato kūṭa-stho ātmany ratir bhavet**).

|| Skanda Purāṇa ||  
āloḍya sarva-śāstrāṇi  
vicārya ca punaḥ punaḥ |  
idam ekaṁ saniṣpannam  
dhyeyo nārāyaṇaḥ sadā ||

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

It is confirmed by negative statements:

**pāram gato 'pi vedānām  
sarva-śāstrārtha-vedy api |  
yo na sarveśvare bhaktas  
tam vidyāt puruṣādhamam ||**

The person who has studied all the Vedas (**pāram gato 'pi vedānām**) and other scriptures (**sarva-śāstrārtha-vedy api**) is the worst of men (**tam vidyāt puruṣādhamam**) if he is not a devotee of the Lord (**yo na sarveśvare bhaktah**). (Garuḍa Purāṇa 1.231.17)

From this, everything is understood. This will be explained at the end.

Here are examples of different performers of bhakti:

|| 2.7.46 ||

te vai vidanty atitaranti ca deva-māyām  
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ |  
yady adbhuta-krama-parāyaṇa-śīla-śikṣās  
tiryag-jaṇā api kim u śruta-dhāraṇā ye ||

Women, śūdras, Hūṇas, Śabarās (**strī-śūdra-hūṇa-śabarā**) and other sinfully born persons also (**pāpa-jīvāḥ api**) certainly cross over the material world (**te vai atitaranti deva-māyām**) and know the Lord (**vidanty**) if they learn (**yady śikṣāḥ**) about the qualities of the devotees of the Lord (**adbhuta-krama-parāyaṇa-śīla**). If even animals can understand (**tiryag-jaṇā api**), how much more quickly can humans, who hear from the mouth of guru, understand the Lord (**kim u śruta-dhāraṇā ye**)?



|| Garuḍa Purāṇa 1.234.31||  
kīṭa-pakṣi-mṛgāṇām ca  
harau sannyasta-cetasām |  
ūrdhvam eva gatiṁ manye  
kiṁ punar jñāninām nṛṇām ||

I think (**manye**) that insects, birds and animals (**kīṭa-pakṣi-mṛgāṇām ca**) which give their lives to the Lord (**harau sannyasta-cetasām**) have a superior destination (**ūrdhvam eva gatiṁ**). What then is the destination of men with knowledge (**kiṁ punar jñāninām nṛṇām**)?

## Anuccheda – 115

Bhakti can be performed by anyone since it is seen that a person of good or bad conduct, possessing or not possessing knowledge, being detached or attached, desiring liberation or having achieved liberation, having not perfected bhakti or having perfected bhakti, by a person who has become an associate of the Lord, and by an eternal associate of the Lord—all of them attain success in bhakti.

Bad conduct or good conduct is illustrated in the following:

|| 9.30 ||

api cet su-durācāro  
bhajate mām ananya-bhāḥ  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ

Even if (**api cet**) the most sinful person (**su-durācāro**) worships Me (**bhajate mām**) with no other desire than to please Me (**ananya-bhāḥ**), I consider that person to be My devotee (**sādhur eva sa mantavyaḥ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḥ**).

The meaning here is that if a person with bad conduct can attain the Lord, what can be said of a person with good conduct?

Persons with knowledge or without knowledge attain success in bhakti:

|| 11.11.33 ||

jñātvājñātvātha ye vai mām  
yāvān yaś cāsmi yādṛśaḥ  
bhajanty ananya-bhāvena  
te me bhaktatamā matāḥ

Those who (**ye vai**) may or may not know (**jñātvā ajñātvā**) the extent of my powers, my forms and my nature (**yāvān yaś cāsmi yādṛśaḥ**), but who worship me with great possessiveness (**mām bhajanty ananya-bhāvena**), I consider to be the best of devotees (**te me bhaktatamā matāḥ**).

|| Nārada Purāṇa ||

harir harati pāpāni duṣṭa-cittair api smṛtaḥ

It is said (**smṛtaḥ**) that the Lord destroys sins (**harir harati pāpāni**) of people with sinful hearts (**duṣṭa-cittair api**).

Bhakti is performed by the detached and the attached:

|| 11.14.18 ||

**bādhyamāno 'pi mad-bhaktō viṣayair ajitendriyaḥ  
prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate**

If my devotee (**mad-bhaktah**) has not fully conquered his senses (**ajitendriyaḥ**), he may be harassed by material desires (**viṣayair bādhyamāno 'pi**), but because of his generally strong bhakti (**prāyaḥ pragalbhayā bhaktyā**), he will not be defeated by sense gratification (**viṣayair nābhibhūyate**).

The word *api* indicates that the person not tempted by material objects will definitely not be defeated by sense enjoyment.

Persons desiring liberation and liberated persons perform bhakti:

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

Rejecting (**hitvā**) the frightful forms (**ghora-rūpān**) Śiva or others devatās (**bhūta-patīn atha**), persons desirous of liberation (what to speak of the devotees) (**mumukṣavo**), without criticizing those devatās (**anasūyavaḥ**), worship the avatāras of Nārāyaṇa (**nārāyaṇa-kalāḥ śāntā bhajanti hy**). (SB 1.2.26)

ātmarāmāś ca munayo  
nirgranthā apy urukrame |  
kurvanty ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ||

Some sages who are ātmārāmas (**ātmarāmāś ca munayo**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**urukrame hariḥ**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo**).  
(SB 1.7.10)



Those who have not perfected bhakti and those who have perfected bhakti perform bhakti:

|| 6.1.15 ||

**kecit kevalayā bhaktyā  
vāsudeva-parāyaṇāḥ  
aghaṁ dhunvanti kārtsnyena  
nīhāram iva bhāskaraḥ**

Some persons (**kecit**), who surrender to Kṛṣṇa (**vāsudeva-parāyaṇāḥ**), completely destroy sins (**aghaṁ dhunvanti kārtsnyena**) only by pure bhakti (**kevalayā bhaktyā**), just as the sun destroys fog (**nīhāram iva bhāskaraḥ**).

|| 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**).

Those who have become associates of the Lord perform bhakti:

|| 9.4.67 ||

**mat-sevayā pratītam te  
sālokyādi-catuṣṭayam  
necchanti sevayā pūrṇāḥ  
kuto 'nyat kāla-viplutam**

My devotees (**te**), who are always satisfied to be engaged in my service (**sevayā pūrṇāḥ**), are not interested (**na icchanti**) even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi] (**sālokyādi-catuṣṭayam**), although these are automatically achieved by their service (**mat-sevayā pratītam**). What then is to be said of any perishable happiness (**kuto anyat kāla-viplutam**)?

The eternal associates perform bhakti:

|| 3.15.22 ||

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu  
preṣyānvitā nija-vane tulasībhir īśam  
abhyarcatī svalakam unnasam īkṣya vaktram  
uccheṣitam bhagavatety amatāṅga yac-chrīḥ

My dear sons (**aṅga**)! Before worshipping the Lord with tulasī leaves (**tulasībhir īśam abhyarcatī**) from her garden (**nija-vane**), surrounded by servants (**preṣyānvitā**), she gazes at her face (**īkṣya vaktram**) with beautiful locks and raised nose (**su alakam unnasam**), reflected in the water of a pond filled with pure, sweet water (**vāpīṣu amala amṛta apsu**) whose banks are made of coral (**vidruma-taṭāsu**). She considers (**amatā**) that this beautiful face (yat-śrīḥ) has been kissed by the Lord (**uccheṣitam bhagavatā ity**).

All the senses are used in bhakti:

|| Quoted in BRS 1.2.182 from a Purāṇa ||

mānasenopacāreṇa  
paricarya harim mudā |  
pare 'vān-manasāgamyam  
tam sākṣāt pratipedire ||

Serving the Lord joyfully (**paricarya harim mudā**) by mind and articles of worship (**mānasena upacāreṇa**) fortunate persons (**pare**) directly meet the Lord (**tam sākṣāt pratipedire**) who is beyond words and mind (**avāk-manasā gamyam**).

It is well known that one can reach perfection in bhakti by using external senses, mind or words.

An example of using all materials in bhakti is given:

patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati |  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ ||

I accept (**tad ahaṁ aśnāmi**) that which is offered with love (**bhakty-upahṛtam**) from the genuine devotee, having pure body and mind (**prayatātmanaḥ**), who gives (**yo me bhaktyā prayacchati**) just a leaf, flower, fruit or water (**patraṁ puṣpaṁ phalaṁ toyam**). (BG 9.26 )

Bhakti involves all types of activity:

**śruto 'nupaṭhito dhyāta  
ādr̥to vānumoditaḥ  
sadyaḥ punāti sad-dharmo  
deva-viśva-druho 'pi hi**

Pure devotional service rendered to the Supreme Lord (**sad-dharmah**), consisting of hearing, chanting, meditating (**śruto anupaṭhito dhyāta**), accepting it with faith (**ādr̥taḥ**), or praising others who perform it (**vā anumoditaḥ**), immediately purifies (**sadyaḥ punāti**) even those who are envious of the Lord and the universe (**deva-viśva-druho 'pi hi**). (SB 11.2.12)

yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat |  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpaṇam ||

Whatever you do, whatever you eat (**yat karoṣi yad aśnāsi**), whatever you sacrifice, whatever you give (**yaj juhoṣi dadāsi yat**), whatever austerity you perform (**yat tapasyasi**), offer it to Me (**tat kuruṣva mad-arpaṇam**), O son of Kuntī (**kaunteya**). (BG 9.27)

Examples of Ajāmila and the mouse (who nibbled on a ghee wick which then lit up the deity) indicate that activities even of bhakty-ābhāsa or aparādha caused by bhakty-ābhāsa have good effect.



Bhakti should be performed in all religious acts:

**yasya smṛtyā ca nāmoktyā  
tapo-yajña-kriyādiṣu |  
nūnam sampūrṇatām yāti  
sadyo vande tam acyutam ||**

I offer respects to the Lord (**vande tam acyutam**). By remembering him or his name (**yasya smṛtyā ca nāmoktyā**) all austerities, sacrifices and duties (**tapo-yajña-kriyādiṣu**) become complete (**sadyo nūnam sampūrṇatām yāti**). (Skanda Purāṇa)

All results are achieved:

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**). (SB 2.3.10)

yathā taror mūla-niṣecanena  
trpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (**yathā trpyanti tat-skandha-bhujupaśākhāḥ**) by watering the root (**taror mūla-niṣecanena**), and just as the senses are satisfied (**yathā indriyāṇām**) by nourishing the life air (**prāṇa upahārāt**), by worshipping the Supreme Lord (**tathā eva acyuta ijyā**) all are worship is accomplished (**sarva arhaṇam**). (SB 4.31.14)

It is said in this verse that by performing worship of the Lord the worship of all devatās is also accomplished.

Thus bhakti includes all results.

In Skanda Purāṇa in the discussion between Brahmā and Nārada it is said:

**arcite deva-deveśa  
śaṅkha-cakra-gadādhare |  
arcitāḥ sarva-devāḥ syur  
yataḥ sarva-gato hariḥ ||**

In worshipping the Lord (**arcite deva-deveśa**), holder of the conch and cakra (**śaṅkha-cakra-gadādhare**), worship of all the devatās is accomplished (**sarva-devāḥ arcitāḥ syur**) since the Lord is all-pervading (**yataḥ sarva-gato hariḥ**).

It is seen in the Purāṇas that anyone who performs bhakti is successful.

As well, the object like a cow which is given to the Lord becomes successful.

The person who becomes a means for another person to perform bhakti, or who accepts an object to please the Lord or who gives something which is then offered to the Lord becomes successful.

The place or family in which a person performs bhakti becomes successful.

A person related to bhakti as agent, object, instrument, receiver, giver or place becomes successful.

Thus bhakti is effective in all cases (sarvatra in SB 2.9.36).

Bhakti should be performed at all times (sarvadā in SB 2.9.36).

kālena naṣṭā pralaye  
vāṇīyaṃ veda-samjñitā  
mayādau brahmaṇe proktā  
dharmo yasyām mad-ātmakaḥ

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 (**dharmo**) in which (**yasyām**) bhakti is the essence (**mad-ātmakaḥ**). (SB 11.14.3)

It is performed in all yugas:

**kr̥te yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt**

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu (**kr̥te yad dhyāyato viṣṇum**), in Tretā-yuga by performing sacrifices (**tretāyām yajato makhaiḥ**), and in Dvāpara-yuga by deity worship (**dvāpare paricaryāyām**), can be obtained in Kali-yuga simply by chanting about the Lord (**kalau tad dhari-kīrtanāt**). (SB 12.3.52)



sā hānis tan mahac chidram  
sa mohah sa ca vibhramah |  
yan-muhūrtaṁ kṣaṇaṁ vāpi  
vāsudevo na cintyate ||

The moment (**muhūrtaṁ kṣaṇaṁ vāpi**) that one does not think of Vāsudeva (**yad vāsudevo na cintyate**), that moment becomes destructive (**sā hānih**), full of fault (**tad mahac chidram**), illusion (**sa mohah**) and mistakes (**sa ca vibhramah**).  
(Viṣṇu Purāṇa)

Bhakti occurs in all conditions of time.

Prahlāda hearing from Nārada in the womb is famous.

Dhruva performed bhakti in his childhood.

Ambarīṣa performed bhakti in his youth.

Dhṛtarāṣṭra performed bhakti in old age.

Ajāmila performed bhakti (ābhāsa) when dying.

Citraketu performed bhakti in Svarga.

Bhakti can be performed in hellish condition:

**yathā yathā harer nāma  
kīrtayanti sma nārakāḥ |  
tathā tathā harau bhaktim  
udvahanto divaṁ yayuḥ ||**

Those who chant (**yathā yathā kīrtayanti sma**) the name of the Lord (**harer nāma**) in hell (**nārakāḥ**), developing bhakti (**tathā tathā harau bhaktim udvahanto**), attain the spiritual world (**divaṁ yayuḥ**). (Nṛsimha Purāṇa 8.31)

Durvāsā says:

ajānatā te paramānubhāvaṁ  
kṛtaṁ mayāghaṁ bhavataḥ priyaṇām  
vidhehi tasyāpacitiṁ vidhātar  
mucyeta yan-nāmny udite nārako 'pi

O supreme controller (**vidhātar**)! Without knowledge of your unlimited prowess (**ajānatā te paramānubhāvaṁ**), I have offended your most dear devotees (**kṛtaṁ mayāghaṁ bhavataḥ priyaṇām**). O Lord by whose name (**yan-nāmny udite**) a person in hell becomes liberated (**nārako api mucyeta**)! Please do something to nullify this offense (**vidhehi tasya apacitiṁ**). (SB 9.4.62)

Also it is said:

etan nirvidyamānānām  
icchatām akuto-bhayam |  
yoginām nṛpa nirṇītam  
harer nāmānukīrtanam ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**). (SB 2.1.11)

Negative examples are also seen:

**kim vedaiḥ kim u śāstrair vā  
kim vā tīrtha-niṣevanaiḥ |  
viṣṇu-bhakti-vihīnānām kim  
tapobhiḥ kim adhvaraiḥ ||**

That is the use of the Vedas, other scriptures (**kim vedaiḥ kim u śāstrair vā**), serving holy places (**kim vā tīrtha-niṣevanaiḥ**), performing austerities or sacrifices (**kim tapobhiḥ kim adhvaraiḥ**) if one is devoid of bhakti to Viṣṇu (**viṣṇu-bhakti-vihīnānām**)? (Nārada Purāṇa 1.30.111)

kim tasya bahubhiḥ śāstraiḥ  
kim tapobhiḥ kim adhvaraiḥ |  
vājapeya-sahasrair vā  
bhaktir yasya janārdane ||

What is the use of many scriptures (**kim tasya bahubhiḥ śāstraiḥ**), austerities or thousands of horse sacrifices (**kim tapobhiḥ kim adhvaraiḥ vājapeya-sahasrair vā**) for a person who has bhakti to Viṣṇu (**bhaktir yasya janārdane**)? (Bṛhan-nāradiya Purāṇa)



tapasvino dāna-parā yaśasvino  
manasvino mantra-vidaḥ sumañgalāḥ |  
kṣemaṁ na vindanti vinā yad-arpaṇaṁ  
tasmai subhadra-śravase namo namaḥ ||

I offer continual respects to the Lord full of auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). Without worshipping him (**vinā yad-arpaṇaṁ**), the jñānīs (**tapasvinaḥ**), karmīs (**dāna-parā**), specialized karmīs (**yaśasvinaḥ**), yogīs (**manasvinaḥ**), scholars of the Vedas (**mantra-vidaḥ**) and followers of proper conduct (**sumañgalāḥ**) cannot attain any benefit (**kṣemaṁ na vindanti**). (SB 2.4.17)

na yatra vaikunṭha-kathā-sudhāpagā  
na sādhave bhāgavatās tadāśrayāḥ  
na yatra yajñeśa-makhā mahotsavāḥ  
sureśa-loko 'pi na vai sa sevyatām

Even Brahmaloaka should not be accepted as a residence (**sura īśa-loko api na vai sah sevyatām**) if there are no rivers of sweet topics about the Lord (**na yatra vaikunṭha-kathā-sudhā āpagā**), no devotees who take shelter of those topics (**na sādhave bhāgavatāḥ tad āśrayāḥ**), and no great festivals or sacrifices of chanting the name of the Lord (**na yatra yajña īśa-makhā mahotsavāḥ**). (SB 5.19.24)

yayāca ānamya kirīṭa-koṭibhiḥ  
pādaḥ sprśann acyutam artha-sādhanam  
siddhārtha etena vigṛhyate mahān  
aho surāṇām ca tamo dhig āḍhyatām

Even after Indra had bowed down to Acyuta (**acyutam ānamya**), touched his feet with the tips of his crown (**kirīṭa-koṭibhiḥ pādaḥ sprśann**) and begged the Lord to fulfill his desire (**yayāca artha-sādhanam**), that exalted devata (**mahān**), having achieved his purpose (**siddhārtha**), chose to fight with the Supreme Lord (**etena vigṛhyate**). What ignorance there is among the gods (**aho surāṇām ca tamo**)! To hell with their opulence (**dhig āḍhyatām**)! (SB 10.59.41)

sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta  
dīyamānaṁ na gr̥hṇanti  
vinā mat-sevanaṁ janāḥ

The devotees (**janāḥ**) do not accept (**na gr̥hṇanti**) living on my planet (**sālokya**), having similar powers (**sārṣṭi**), staying close to me (**sāmīpya**), or having a similar form (**sārūpya**), what to speak of merging into me (**ekatvam apy uta**), when these things are offered (**dīyamānaṁ**), unless it involves service to me (**vinā mat-sevanaṁ**).

(SB 3.29.13)

nālam dvijatvam devatvam ṛṣitvam vāsurātmajāḥ  
prīṇanāya mukundasya na vṛttam na bahu-jñatā

na dānam na tapo nejyā na śaucam na vratāni ca  
prīyate 'malayā bhaktyā harir anyad viḍambanam

O sons of demons (**asura atma jāḥ**)! Being a brāhmaṇa (**dvijatvam**), devatā (**devatvam**) or sage (**ṛṣitvam vā**), good conduct (**vṛttam**), learning (**bahu-jñatā**), charity (**dānam**), austerity (**tapah**), worship (**ijyā**), cleanliness (**śaucam**) and vows (**vratāni ca**) cannot please the Lord (**na alam mukundasya prīṇanāya**). The Lord is pleased (**prīyate harih**) by pure bhakti (**amalayā bhaktyā**). Other than bhakti, everything else is a cause of mockery (**anyat viḍambanam**). (SB 7.7.51-52)

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)

nātyantikam vigaṇayanty api te prasādam  
kimv anyad arpita-bhayaṁ bhruva unnayais te  
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ  
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

Persons who have realized you do not regard attainment of impersonal liberation as your mercy (**nātyantikam te prasādam na vigaṇayanty**), what to speak of (**kim u**) attaining a material position like Indra (**anyad**) which is subject to fear caused by the Lord raising his eyebrow (**arpita-bhayaṁ bhruva unnayais te**). O Lord (**aṅga**)! Those devotees, surrendered to your lotus feet (**ye tvad-aṅghri-śaraṇā**), are expert knowers of rasa (**kuśalā rasa-jñāḥ**) derived from narrations about your fame (**bhavataḥ kathāyāḥ yaśasaḥ**), which should be chanted (**kīrtanya**) and which purify everyone like a tīrtha (**tīrtha**). (SB 3.15.48)

The words sarvatra and sarvadā in SB 2.9.36 should also be taken together as in the following:

**tasmāt sarvātmanā rājan  
hariḥ sarvatra sarvadā |  
śrotavyaḥ kīrtitavyaś ca  
smartavyo bhagavān nṛṇām ||**

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyah**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**). (SB 2.2.36)



Sarvatra and sarvadā are also linked to positive and negative statements:

**smartavyaḥ satataṁ viṣṇur  
vismartavyo na jātucit |  
sarve vidhi-niṣedhāḥ syur  
etasyaiva vidhiṅkarāḥ ||**

One should always remember Viṣṇu (**smartavyaḥ satataṁ viṣṇur**) and never forget him (**vismartavyo na jātucit**). All rules and negative injunctions (**sarve vidhi-niṣedhāḥ**) are servants of this rule (**etasyaiva vidhiṅkarāḥ syuh**). (Padma Purāṇa 6.71.100)

This covers all conditions. The introduction is as follows:

na hy ato 'nyaḥ śivaḥ panthā  
viśataḥ saṁsṛtāv iha |  
vāsudeve bhagavati  
bhakti-yogo yato bhavet ||

There is no other auspicious path (**na hy ato anyaḥ śivaḥ panthā**) for those suffering in the material world (**viśataḥ saṁsṛtāv iha**) than that path which produces prema (**yato bhakti-yogo bhavet**) for Bhagavān Vāsudeva (**vāsudeve bhagavati**). (SB 2.2.33)

The conclusion is as follows:

**tasmāt sarvātmanā rājan  
hariḥ sarvatra sarvadā |  
śrotavyaḥ kīrtitavyaś ca  
smartavyo bhagavān nṛṇām ||**

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyah**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**). (SB 2.2.36)

Nṛṇām means all jīvas in this verse for it is said:

**iti nṛ-gatiṁ vivicya  
kavayo nigamāvapanam  
bhavata upāsate 'nghrim  
abhavam bhuvi viśvasitāḥ**

Having determined this to be the status of the living entity (**iti nṛ-gatiṁ vivicya**), learned sages (**kavayah**) become imbued with faith (**viśvasitāḥ**) and worship your lotus feet (**upāsate bhavata anghrim**), to which all Vedic sacrifices in this world are offered (**nigamāvapanam**), and which are the source of liberation (**abhavam bhuvi**). (SB 10.87.20)

The following should be said.

Karma lasts till one renounces the body as a source of enjoyment.

Yoga culminates in siddhis.

Sāṅkhya culminates in knowledge of ātmā.

Jñāna culminates in liberation.

These are the respective qualifications.

All these processes involve limits, with transgression if one goes beyond the limit, according to scripture.

Since bhakti is recommended at all times and places by positive and negative statements, because of its greatness, it is suitable to speak of it as a limb of prema, which is the secret (rahasya) mentioned in the catuḥślokī.

Thus, since it is limb of prema (which is confidential), it is covered up by the form of jñāna in the verse.

jñānam parama-guhyam me  
yad vijñāna-samanvitam |  
sa-rahasyam tad-aṅgam ca  
gr̥hāṇa gaditam mayā ||

Please understand (**gr̥hāṇa**) the most secret knowledge of my form (**jñānam parama-guhyam me**), along with realization of that form (**yad vijñāna-samanvitam**), and also understand about prema-bhakti (**sa-rahasyam**) and sādhana-bhakti (**tad-aṅgam ca**) which will be spoken by me (**gaditam mayā**). (SB 2.9.31)

Brahmā who taught the Bhāgavatam in summary to Nārada made Nārada take this vow:

**yathā harau bhagavati  
nr̥ṇām bhaktir bhaviṣyati |  
sarvātmany akhilādhāre  
iti saṅkalpya varṇaya ||**

After making a saṅkalpa (**iti saṅkalpya**), you should speak the Bhāgavatam (**varṇaya**) in such a way that devotion (**yathā bhaktih**) to Hari, attractor of the mind (**harau**), Bhagavān, the blissful object of worship (**bhagavati**), the essence of all worship (**sarvātmany**) and the fulfiller of all desires (**akhilādhāre**), will appear in the people of Kali-yuga (**nr̥ṇām bhaviṣyati**). (SB 2.7.52)



Making a vow, accepting a principle, that bhakti will definitely appear in all beings, you should speak it.

Brahmā speaks to Nārada.

# Anuccheda – 116

**Theme: Bhakti in Catuḥślokī  
(contd...)**

Nārada teaches Vyāsa in order that the great Purāṇa makes its appearance:

**atho mahā-bhāga bhavān amogha-dṛk  
śuci-śravāḥ satya-rato dhṛta-vrataḥ |  
urukramasyākhila-bandha-muktaye  
samādhinānusmara tad-viceṣṭitam ||**

Fortunate one (**mahā-bhāga**)! Therefore (**athah**), since you have useful knowledge (**bhavān amogha-dṛk**), spotless character (**śuci-śravāḥ**), dedication to truth (**satya-rato**) and determined vows (**dhṛta-vrataḥ**), remember with attention (**samādhinā anusmara**) the pastimes of the Lord (**urukramasya tad-viceṣṭitam**) which bring about liberation from all bondage (**akhila-bandha-muktaye**). (SB 1.5.13)

Athaḥ means “therefore” since it was just said:

**naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alaṁ 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 (**alaṁ 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 – 117

**Theme: Bhakti in Catuḥślokī  
(contd...)**

atho mahā-bhāga bhavān amogha-dr̥k  
śuci-śravāḥ satya-rato dhṛta-vrataḥ |  
urukramasyākhila-bandha-muktaye  
samādhinānusmara tad-viceṣṭitam ||

O omniscient Vyāsa (**adabhra-śruta**)! Explain the glories of Kṛṣṇa (**tvam prākhyāhi vibhoḥ viśrutam**), by which (**yena**) the curiosity of persons already having so much knowledge (**vidām bubhutsitam**) will be satisfied (**samāpyate**). The wise do not consider that there is any other way (**na anyathā uśanti**) to destroy the afflictions (**saṅkleśa-nirvāṇam**) of the jīvas tormented by suffering (**duḥkhair muhur arditātmanām**). (SB 1.5.40)

Vidām means persons with knowledge. Nārada speaks to Vyāsa.

# Anuccheda – 118

**Theme: Bhakti in Catuḥślokī  
(contd...)**

In starting to preach the great Purāṇa, Vyāsa realized in samādhi that bhakti was the highest good.

This is shown in the first Sandarbha in explaining the verse bhakti-yogena manasi (SB 1.7.4).

This is approved by the Lord in answer to the question asked in SB 11.19.30, “What is gain?”



**bhago ma aiśvaro bhāvo  
lābho mad-bhaktir uttamah  
vidyātmani bhidā-bādho  
jugupsā hrīr akarmasu**

Lordship means my controlling power (**bhagah me aiśvaro bhāvo**). Gain means gaining bhakti (**lābho mad-bhaktir uttamah**). Knowledge is nullifying what is not ātmā in the jīva (**vidyā ātmani bhidā-bādho**). Real modesty is dislike of sinful activities (**jugupsā hrīr akarmasu**). (SB 11.19.40)

The meaning is clear. The Lord speaks.

# Anuccheda – 119

**Theme: Bhakti in Catuḥślokī  
(contd...)**

Vyāsa considers to himself:

**kiṁ vā bhāgavatā dharmā  
na prāyeṇa nirūpitāḥ |  
priyāḥ paramahamsānām  
ta eva hy acyuta-priyāḥ ||**

Perhaps the path of bhakti (**kiṁ vā bhāgavatā dharmā**) pleasing to the most elevated devotees (**priyāḥ paramahamsānām**) has not been sufficiently described (**na prāyeṇa nirūpitāḥ**). And the elevated devotees alone are dear to the Lord (**ta eva hy acyuta-priyāḥ**). (SB 1.4.31)

Vyāsa speaks the verse.

# Anuccheda – 120

**Theme: Bhakti in Catuḥślokī  
(contd...)**

Many speakers teach the outstanding feature of Bhagavān.

jitam ajita tadā bhavatā  
yadāha bhāgavatam dharmam anavadyam  
niṣkiñcanā ye munaya  
ātmārāmā yam upāsate 'pavargāya

O unconquered Lord (**ajita**)! When you spoke (**yad āha**) about pure bhakti (**anavadyam bhāgavatam dharmam**), the path which (**yam**) the devotees who meditate on you (**niṣkiñcanā ye munayah**) and enjoy in you (**ātmārāmā**) follow (**upāsate**) for attaining prema (**apavargāya**), the devotees were conquered by you (**tadā bhavatā jitam**). (SB 6.16.40)

The devotee is conquered by you when you explain pure bhāgavata-dharma. Citraketu speaks to Saṅkarṣaṇa.