

**Bhakti Sandarbha**

**by**

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# Anuccheda – 1

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

## Anuccheda - 1

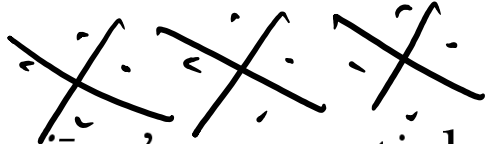
In the four previous Sandarbhas relationships (sambandha) were discussed.

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

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

## Anuccheda - 1

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



- ① īśāda apetya → Turned away from @
- ② tan māyayeto → māyā takes over
- ③ vīrogyo & asmr̥tiḥ → forgetfulness of one's position.

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

→ False Identification with the body

- ④ dvitīya abhāveśa → absorption in matter.

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

- ⑤ bhayan → Fca & see śakti

## Foot note explaining Samsargabhava

Samsargābhāva has three categories.

① → ~~anāsi~~ & ~~ananta~~ → Jīva

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

②

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

→ ~~anāsi~~ but ~~ananta~~ → Liberation.  
← Conditioning  
Karmē

③

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

## Foot note explaining Samsargabhava

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

① nitya siddhes / nitya muktes

② baddha muktes

③ nitya baddhes

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

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

Even a sādhana-siddha cannot have his knowledge destroyed.

## Foot note explaining Samsargabhava

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

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

## Foot note explaining Samsargabhava

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

↓ non-existence.

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

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



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Thus it is said in the Eleventh Canto:

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

Those who do not know Paramātmā (ātmā aparijñāna-mayo), who are fixed in goals other than me (bhidārtha-niṣṭhaḥ), engage in arguments concerning the reality or unreality of the world (astīti nāstīti vivādo), and do not cease to argue (na eva uparameta), though they achieve no results (vyartha api). They have turned their thoughts from me (mattaḥ parāvṛtta-dhiyām), the Lord, who gives regard only to the devotees (sva-lokāt).  
(SB 11.22.34)

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

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

कृष्ण-उन्मुख

कृष्ण-सिद्धय

अज्ञान-सुखी  
दुःखी-उन्मुखी  
सुखी

## Anuccheda - 1

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

These persons then give no regard to other teachings.

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

An example is Prahlāda.

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

## Anuccheda - 1

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

naitan manas tava kathāsu vikunṭha-nātha  
sampriyate durita-duṣṭam asādhu tīvram  
kāmāturam harṣa-śoka-bhaya-iṣaṇārtam  
tasmin katham tava gatim vimrśāmi dīnaḥ

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

## Anuccheda - 1

The attainment from hearing scriptures is described:

yāvat pāpais tu malinaṁ hr̥dayaṁ tāvad eva hi |

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

(aneka-janma-janita-puṇya-rāṣi-phalaṁ mahat) | → Shabdhi  
→ (sat-saṅga-śāstra-śravaṇād) eva premādi jāyate ||  
many lifetimes (ajkṛta sukṛti)

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