

Bhakti Sandarbha

by

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Anuccheda – 1

**Favorability to the
Lord**

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Favorability to the Lord

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

These two should be respectively taught as conclusions.

Since definition of abhidheya *Prag abhaya nature of the constitutive soul's knowledge of P.*

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

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abhidheya → kindness favourable towards the Lord.

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

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

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

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These two topics were previously indicated in the teachings presented.

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

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

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Directly.
Bhakti scriptures
All scriptures

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

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bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devatātmā

→ SOLUTION → Perform P.Ds → through the guidance of a guru.

For the jīva averse to the Lord (īśād apetasya), there will be saṁsāra (bhayaṁ 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 (taṁ īśaṁ ābhajet) with pure bhakti (bhaktyaikayā).

(SB 11.2.37)

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

Fear arises from identity with the body.

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

→ Viparyaya.
↓ aSmṛtiḥ.

Why does māyā act in this way?

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

duḥkṛtā abhīkṛtā →

By absorption in this body, fear arises.

This is well known as illusion.

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

1st 2 lines of
the Bhagavat
verse.

mām eva ye
prapadyante.

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

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One should worship the Lord without deviation (ekayā).

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

Kavi speaks to Videha.

Essence of Anuccheda – 1

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