

**Bhakti Sandarbha**

**by**

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# Anuccheda – 2

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

## Anuccheda - 2

Moreover it is said:

evam sva-citte svata eva siddha  
ātmā priyo 'rtho bhagavān anantah |  
tam nirvrto niyatārtho bhajeta  
samsāra-hetūparamaś ca yatra ||

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

## Anuccheda - 2

The commentary says, “What should the yogī do?”

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

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

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

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

## Anuccheda - 2

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

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

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

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

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

## Anuccheda - 2

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

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

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

Śukadeva speaks.

# Essence of Anuccheda – 2

Proof for how by bhakti one  
actually overcomes  
samsara

Sādhane → means to attain an end →  $\begin{cases} \rightarrow \text{Karma} \\ \rightarrow \text{Jñāna} \\ \rightarrow \text{Bhakti} \end{cases}$   
abhidheya → means to attain the highest end. → Bhakti

# Anuccheda – 3

dharmā (VA) → does not produce taste for hari-kṛtā

## First Canto Proofs

produces taste for hearing hari-kṛtā ←

anāhṛtā & apṛatīhṛtā  
↑  
THIS IS TRUE dharmā.

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



## Anuccheda - 3

### First Canto Proofs

*Pūrvā-paśca arguments*

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

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

To some degree they produce bhakti.

## Anuccheda - 3

### First Canto Proofs

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

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

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

## Anuccheda - 3

### First Canto Proofs

Karma and jñāna were not given any regard.

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

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

## Anuccheda - 3

### First Canto Proofs

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

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

## Anuccheda - 3

### First Canto Proofs

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

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

## Anuccheda - 3

### First Canto Proofs

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

In answer to this Sūta spoke the above verse.

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

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

## Anuccheda - 3

### First Canto Proofs

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

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

## Anuccheda - 3

### First Canto Proofs

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

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

It does not distinguish whether one is averse to matter.

Nārada says:



## Anuccheda - 3

### First Canto Proofs

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

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īśvare na ca arpitam)? (SB 1.5.12)

## Anuccheda - 3

### First Canto Proofs

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

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

## Anuccheda - 3

### First Canto Proofs

Saḥ means “this alone is the best”.

Bhakti is distinct from dharma described in the text.

The svarūpa qualities of bhakti are described.

→ anyathāhite sītā s'ujyau'

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

## Anuccheda - 3

### First Canto Proofs

→ jīve kṛmēti anāvṛtan.

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

śraddhā → sādhv saṅga → bhāgavata-śrī-śrī → bhājate kriyā

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