

Bhakti Sandarbha

by

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Anuccheda – 4

First Canto Proofs

Theme: Bhakti is independent,
whereas other paths are
dependant on Bhakti

First Canto Proofs

As is stated in SB 5.18.12 (yasyāsti bhaktir bhagavaty akiñcanā), by bhakti one develops knowledge of the Lord's svarūpa. Detachment from all else follows after this.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam ||

Bhakti dedicated to Lord Kṛṣṇa, endowed with special moods (vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ), quickly produces detachment from material goals (janayaty āśu vairāgyaṁ) and knowledge of the Lord devoid of the desire for liberation (jñānaṁ ca yad ahaitukam). (SB 1.2.7)

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Bhakti quickly (āśu)—just by hearing slightly--produces knowledge which is beyond dry logic (ahaitukam) as stated in the Upaniṣads. This is stated in the negative:

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

Varnāśrama-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). (SB 1.2.8)

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If dharma, by not taking support of Vāsudeva, does not produce taste for descriptions of the Lord's pastimes (kathāsu), it will not produce results (śramah).

This is stated because taste for the Lord's topics is best and, in every case, the first result.

Taste for other types of worship of the Lord is also indicated by this.

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eva hi kevalam.

The word eva indicates the temporary nature of Svarga and other results of karma for enjoyment.

The word hi indicates that there is suitable proof in śruti.

For instance it is said tad yatheha karma-jito lokah kṣīyate: the results of karma are temporary. (Chāndogya Upaniṣad 8.1.6)

The word kevala indicates that the results of dharma which produce detachment and liberation are also not to be attained and as well indicate the temporary nature of siddhis.

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First Canto Proofs

Some proofs indicated by the word (hi) are as follows:

yasya deva parābhaktiḥ
yathā deva tathā gurau
tasyaite kathitāḥ hy arthāḥ
prakāśante mahātmanah

One who has devotion to the guru as much as he has for
the Lord manifests knowledge of the scriptures.
(Śvetāśvatara Upaniṣad 6. 23)

Proof for
without bhakti
there is no result of Jñāna.

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

O Lord! If fools give up bhakti, the all-inclusive path,
and suffer to attain realization of ātmā without bhakti,
they simply attain suffering and nothing else. They are
like fools who beat empty husks. (SB 10.14.4)

Further
Proof for this
same.

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

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 adhaḥ) because they have no regard for Your lotus feet (anādrta-yuṣmad-aṅghrayaḥ). (SB 10.2.32)

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First Canto Proofs

The above two verses indicate that bhakti is independent
and jñāna and vairāgya are dependent.

→ activities

↑ taste for
bhakti
& other things

Thus what is stated is: dharma which results in bhakti is
successful.