

Bhakti Sandarbha

by

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Anuccheda – 5-6

First Canto Proofs

Theme: The true goal of
Dharma is Tattva Jijnasa

Anuccheda – 5-6

First Canto Proofs

Others think that the goal of dharma is material objects.



The result of these objects is fulfillment of desire and the result of fulfillment of desire is pleasure of the senses.

That pleasure gives rise to more acts of dharma.

That is rejected in the next two verses.

Anuccheda – 5-6
First Canto Proofs

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate |
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ ||

Material results are not suitable as the goal (na arthah
arthāyopakalpate) for the person dedicated to higher
spiritual goals (āpavargyasya hy dharmasya).
Attainment of material assets is not the desire (na
arthasya kāmo lābhāya hi smṛtaḥ) of the person who is
dedicated to the higher path (dharmā ekāntasya).

Anuccheda – 5-6

First Canto Proofs

kāmasya nendriya-prītir
lābho jīveta yāvatā |
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ ||

For one who desires apavarga (**kāmasya**), sense pleasure attained from enjoying sense objects (**indriya-prītir**) is not the goal (**na lābhah**) as long as one lives (**yāvatā jīveta**). The goal of life (**jīvasya**) is inquiry into the highest truth (**tattva-jijñāsā**). What is accomplished by prescribed duties (**yaś ca iha karmabhiḥ**) is not the goal (**na arthah**). (SB 1.2.9-10)

Anuccheda – 5-6
First Canto Proofs

Apavarga means bhakti according to SB 5.19.19-20:

apavargaś cāpi bhavati. yo 'sau bhagavati sarva-
bhūtātmany anātmye 'nirukte 'nilayane paramātmani
vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gaṭi-
nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-
puruṣa-puruṣa-prasaṅgaḥ

Anuccheda – 5-6

First Canto Proofs

Liberation is then achieved (apavargah cāpi bhavati). That liberation (yah), whose essential nature is unmotivated bhakti-yoga (ananya-nimitta-bhakti-yoga-lakṣaṇah) to the Lord (full of qualities bhagavati), who attracts the minds of all beings (sarva-bhūta ātmany), who is not the object of merging (anātmye), who is not described by material words (anirukte), who remains beyond destruction of the universe (anilayane), who is the most excellent ātmā (paramātmāni), who is the son of Vasudeva (vāsudeve), takes place by destruction of the knot of ignorance (avidyā-granthi-randhana-dvāreṇa) which causes various material goals (nānā-gati-nimitta), when there is association with devotees of the Lord (yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ).

Anuccheda – 5-6

First Canto Proofs

Skanda Purāṇa says:

niścalā tvayi bhaktir yā
saiva muktir janārdana |
muktā eva hi bhaktās te
tava visno yato hare ||

O Janardana (janārdana)! O Lord (hare)! Unswerving bhakti to you (niścalā tvayi bhaktir yā) is liberation (mukti or apavarga) (sa eva muktih) since those who are liberated (te muktā) are devotees of Viṣṇu (tava viṣṇoh bhaktāh eva hi).

Anuccheda – 5-6
First Canto Proofs

Thus apavarga means “that which produces bhakti.”

Arthāya means “for producing results.”

The knowers of truth do not consider that the goal of real dharma is for producing material results (arthāya).

Sense pleasure from enjoying objects is not the goal as long as one lives.

Anuccheda – 5-6
First Canto Proofs

The goal is not Svarga through performance of karmas.

Rather, it is inquire about the truth only (~~tattva-jijñāsa~~).
Knowledge of this truth, which is a secondary result of
bhakti, is the highest result of karma.

Anuccheda – 7

First Canto Proofs

Theme: That Tattva is
Absolute Truth in 3 phases. It
is realized by Bhakti

First Canto Proofs

What is that knowledge of truth (tattva-jñāna)? One verse illustrates this.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam |
brahmeti paramātmēti
bhagavān iti śabdyate ||

The knowers of truth (tattva-vidah) call this truth (vadanti tat tattvaṁ) advayam-jñānam (yaj jñānam advayam), the supreme conscious being, who is called Brahman by the jñānīs (brahmeti), Paramātmā by the yogīs (paramātmēti) and Bhagavān by the devotees (bhagavān iti śabdyate). (SB 1.2.11)

Anuccheda – 7

First Canto Proofs

In pointing out that this highest truth is indivisible (advayam) with the three elements being in oneness, it is accepted that this highest principle possesses śakti.

Brahman refers to pure knowledge (kevala-jñānam) without manifestation of śaktis.

Paramātmā refers to a portion of the Lord endowed with cit-cakti and māyā-śakti and functioning as antaryāmī.

Anuccheda – 7

First Canto Proofs

~~Bhagavān refers to the form that manifests all śaktis~~
completely.

This was described in the previous three Sandarbhas.

This entity with three types of manifestation is produced
directly by bhakti.

Anuccheda – 7

First Canto Proofs

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā |
paśyanty ātmani cātmanam
bhaktyā śruta-grhītayā ||

The seriously inquisitive student or sage (tac śraddadhānā munayo), well equipped with knowledge and detachment (jñāna-vairāgya-yuktayā), realizes that Absolute Truth (paśyanty ātmani cātmanam) by rendering devotional service (bhaktyā) after hearing from guru (śruta-grhītayā). (SB 1.2.12)

Anuccheda – 7

First Canto Proofs

By bhakti, in the form of prema--the culmination of
having a taste for topics of the Lord--the devotees see this
truth in his pure consciousness (ātmani).

What to speak of knowing it, they directly perceive or
realize it.

This truth is the shelter of the svarūpa-śakti, jīva-śakti
and māyā-śaktis (ātmānam).

Anuccheda – 7

First Canto Proofs

This bhakti is served by jñāna and vairāgya, which arise from it.

The sages see and attain this entity in either of two ways: without manifestation of its śaktis or with manifestation of its śaktis.

The words śruta-gr̥thīṭayā, munayah and śraddadhānā show that bhakti is hard to attain.

Anuccheda – 7
First Canto Proofs

By hearing the conclusions of all scriptures from an authorized guru, one attains it.

Thus, hearing from the guru is understood to be the most necessary practice for the individual.

Anuccheda – 7

First Canto Proofs

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

The unchanging Brahmā (kūṭa-stho bhagavān) reviewed three times (trir anvīkṣya) the Vedas (brahma) completely (kārtsnyena) with his intelligence (manana) (manīsayā), and determined that process (tad adhyavasyat) which produces prema in the self (yato ratir ātman bhavet). (SB 2.2.34)

If there is qualification for contemplation (manana) and then absorption in contemplation, which make one give up all other conflicting thoughts, then those with faith can develop bhakti through worship.

Anuccheda – 8

First Canto Proofs

Theme: That Bhakti alone is
the real dharma

Anuccheda – 8

First Canto Proofs

Śruti explains the same fact. Ātmā vāre draṣṭavyaḥ
śrotavyo mantavyo nididhyāsitavya: the Lord should be
seen, heard, thought of (manana) and worshipped.
(Bṛhad-āraṇyaka Upaniṣad 2.4.4.6)

Grihase

→ *manalan*
↓
contemplation

Nididhyāsanam means worship, and seeing means
meeting directly.

That rare bhakti is attained even from performing one's
dharma if dharma is endowed with pleasing the Lord.

Pleasing the Lord is the highest result of dharma.

Anuccheda – 8

First Canto Proofs

ataḥ pumbhir dvija śreṣṭhā
varṇāśrama vibhāgaśaḥ |
svanuṣṭhitasya dharmasya
saṁsiddhir hari toṣaṇam ||

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

The goal of dharma which is undertaken faultlessly with great effort (svanuṣṭhitasya) is ultimately to please the Lord. Using dharma to gain Svarga is most unsuitable.

Result of dharma → taste for hearing
↓
jñāna & vairāgya

Anuccheda – 8

First Canto Proofs

If the result of dharma consisting of pleasing the Lord is bhakti with taste for hearing, which brings about jñāna and vairāgya, which follow after the practice of bhakti, then, it should be concluded that bhakti alone consisting of hearing etc. must be performed.

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