

Bhakti Sandarbha

by

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Anuccheda – 9

First Canto Proofs

Theme: Therefore that Bhakti (characterized by Hearing and Chanting) should be performed without the covering of Karma and Jnana

Anuccheda – 9

First Canto Proofs

What is the use of involving oneself in karma?

**tasmād ekena manasā
bhagavān sātvatām patih |
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā**

Therefore (**tasmād**), with mind dedicated only to bhakti, devoid of karma and jñāna (**ekena manasā**), one should constantly hear about (**nityadā śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ**) the Supreme Lord — the master of the devotees (**bhagavān sātvatām patih**). (SB 1.2.14)

Anuccheda – 9

First Canto Proofs

Ekena means “with mind devoid of enthusiasm for karma or other processes.”

“Hearing and chanting” means hearing and chanting the Lord’s names and qualities.

Anuccheda – 10

First Canto Proofs

**Theme: Glorification of the
Process of Hearing**

Anuccheda – 10

First Canto Proofs

A glorification of hearing is given to develop a taste for hearing the Lord's topics.

This is the first step---with indifference to the performance of karma and other processes which are difficult-- described in order to show the easy stages of bhakti up to the final stage (prema).

Anuccheda – 10

First Canto Proofs

yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam |
chindanti kovidās tasya
ko na kuryāt kathā-ratim ||

Who will not develop attraction for topics of the Lord (**kah kovidāh na kuryāt tasya kathā-ratim**), remembrance of whom, like a sword (**yad-anudhyā asinā yuktāḥ**), will cut (**chindanti**) the knots of karma (**karma-granthi-nibandhanam**)? (SB 1.2.15)

Anuccheda – 10

First Canto Proofs

By the sword of remembrance of the Lord persons with discrimination (kovidah), with controlled minds, cut the knot of karma and ahaṅkāra which binds one to various bodies.

Who would not develop attraction for topics of this Lord, which deliver one from the greatest suffering?

Anuccheda – 11

First Canto Proofs

**Theme: How Sraddha
develops?**

Anuccheda – 11

First Canto Proofs

“But those who are unfortunate cannot develop taste for the Lord’s topics.”

Five verses, explaining an easy method, teach bhakti up to the stage of niṣṭhā after starting the process.

|| 1.2.16 ||

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevanāt

O brāhmaṇas (**viprāḥ**)! Attraction for topics concerning Kṛṣṇa (**vāsudeva-kathā-ruciḥ**) will arise (**syāt**) by service to the great devotees (**mahat-sevayā**), followed by faith (**śraddadhānasya**), by surrender to the feet of the pure guru (**puṇya-tīrtha-niṣevanāt**), and by the desire to hear (**śuśrūṣoḥ**).

Anuccheda – 11

First Canto Proofs

It is said:

**bhuvi puru-puṇya-tīrtha-sadanāny ṛṣayo vimadās
ta uta bhavat-padāmbuja-hṛdo 'gha-bhid-aṅghri-jalāḥ
dadhati sakṛn manas tvayi ya ātmani nitya-sukhe
na punar upāsate puruṣa-sāra-harāvasathān**

Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites. Because such devotees keep your lotus feet within their hearts, the water that washes their feet destroys all sins. Having turned their minds toward you, the ever-blissful soul of all existence, they no longer dedicate themselves to serving family life at home, which simply robs a man of his good qualities. (SB 10.87.35)

Anuccheda – 11

First Canto Proofs

Generally taste develops by association with great devotees (mahat-sangah).

By serving holy tīrthas one can serve great devotees.

By serving great devotees, taste for the Lord's topics develops.

Anuccheda – 11

First Canto Proofs

If one goes to a holy place for other purposes, one may meet devotees who wander to holy tīrthas or who live there, and one may perform service in the form of seeing, touching and conversing.

By that, one develops faith in worshipping the Lord.

One then develops the desire to hear what these devotees are discussing together when they spontaneously speak about the Lord.

Anuccheda – 11
First Canto Proofs

From hearing, taste for the topics develops.

Hearing from great devotees has immediate effect.

Thus it is said:

3.25.25

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**tad-joṣaṇād**) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratir bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

Anuccheda – 12

First Canto Proofs

**Theme: Bhajana Kriya and
Anartha Nivrtti**

|| 1.2.17 ||

śṛṅvatām sva-kathāḥ kṛṣṇaḥ
puna-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

Kṛṣṇa (**kṛṣṇaḥ**), who purifies by the processes of hearing and chanting (**puna-śravaṇa-kīrtanaḥ**), who is the benefactor of the devotees (**suhṛt satām**) who hear about him (**śṛṅvatām sva-kathāḥ**), enters the hearts of the devotees (**hṛdy antaḥ stho**) and destroys their sins (**abhadrāṇi vidhunoti**).

Anuccheda – 12
First Canto Proofs

The Lord, entering by the topics, and remaining in the thoughts (antaḥsthaḥ), destroys desires (abhadraṇi).

Anuccheda – 13

First Canto Proofs

Theme: Niṣṭhā

|| 1.2.18 ||

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

As the impediments to bhakti (**abhadreṣu**) become generally destroyed (**naṣṭa-prāyeṣu**) by constant service to the devotees and Bhāgavatam (**nityam bhāgavata-sevayā**), the stage of niṣṭhitā bhakti to Bhagavān (**bhagavaty naiṣṭhikī bhaktih**), who is praised by the greatest sages (**uttama-śloke**), becomes established (**bhavati**).

Anuccheda – 13

First Canto Proofs

Even though impurities are not completely destroyed (naṣṭa-prayeṣu), bhakti can be performed steadily.

In the process of jñāna however, steady performance requires complete destruction of impurities.

This shows the unimpeded nature of bhakti.

Bhakti in the form of meditation becomes constant (naiṣṭikī) by service to the devotees or to Bhāgavatam.

Anuccheda – 14

First Canto Proofs

Theme: Ruci and Asakti

|| 11.2.53 ||

tri-bhuvana-vibhava-hetave 'py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

He (**yaḥ**), whose remembrance is not lured (**akunṭha-smṛtiḥ**) by dominion over the three worlds (**tri-bhuvana-vibhava-hetave apy**), and who does move (**na calati**) for half a minute or half a second (**lava-nimiṣārdham api**) from the Lord's lotus feet (**bhagavat-padāravindāt**) which are sought by the devatās who also meditate on the Lord (**ajitātma-surādibhir vimṛgyāt**), is the best of devotees (**sah vaiṣṇava agryaḥ**).

Anuccheda – 14

First Canto Proofs

By destruction of all desires, ones heart becomes merged in śuddha-sattva and is thus suitable for direct perception (sākṣātkāra) of the Lord.

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

The mind (**tadā cetah**) becomes unaffected (**anāviddham**) by lust, greed, anger, hatred and illusion (**etair kāma-lobhādayaś ca ye**) which arise from rajas and tamas (**rajas-tamo-bhāvāḥ**). Then the mind becomes fixed in the form of the Lord at the stage of āsakti (**sthitam sattve**) and becomes satisfied (**prasīdati**).

Anuccheda – 14

First Canto Proofs

The mind, uncontaminated by rajas and tamas, by kāma and lobhā, becomes situated in śuddha-sattva and is satisfied.

Anuccheda – 15

First Canto Proofs

Theme: Bhava and Prema

|| 1.2.20 ||

**evam prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate**

Then the mind becomes joyful and satisfied on attaining rati (**evam prasanna-manaso**). Finally prema develops (**bhagavad-bhakti-yogataḥ**), accompanied by the appearance of complete detachment (**mukta-saṅgasya**). The devotee then experiences the Lord's form, qualities, pastimes, powers and sweetness (**bhagavat-tattva-vijñānam jāyate**).

Anuccheda – 15

First Canto Proofs

From the previously mentioned method one develops a satisfied mind.

From performing bhakti-yoga in which one is detached from all desires (mukta-saṅgasya) one develops realization (vijñānam) of the Lord internally or externally, without having to meditate.

Anuccheda – 16

First Canto Proofs

**Theme: Destruction of
Ignorance**

|| 1.2.21 ||

**bhidyate hr̥daya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi
dṛṣṭa evātmanīśvare**

Ignorance is cut (**bhidyate hr̥daya-granthih**) and all doubts are destroyed (**chidyante sarva-saṁśayāḥ**). On seeing the Lord in the mind and with the eyes (**dṛṣṭa eva ātmani īśvare**), all karmas are destroyed (**kṣīyante ca asya karmāṇi**).

Anuccheda – 16

First Canto Proofs

Ahañkāra (hṛdaya-granthiḥ) is destroyed.

All doubts about seeing the Lord are destroyed for those who hear about him and meditate on him.

By hearing, thoughts about the non-existence of the Lord are destroyed.

By meditation, mistaken thoughts concerning the Lord are destroyed

Anuccheda – 16

First Canto Proofs

However, by direct perception of the Lord, thoughts about non-existence of the Lord and contrary thoughts are both destroyed.

Karmas are diminished (kṣīyante).

A shadow (ābhāsa) of karma remains by the will of the Lord.