

**Bhakti Sandarbha**

**by**

**Srila Jiva Goswami**

# Anuccheda – 17

## First Canto Proofs

**Theme:** Bhakti is blissful in  
Sadhana and in Perfection

bhakti is blissful  
even @ the stage of  
śākhā

|| 1.2.22 ||

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

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

# Anuccheda – 17

## First Canto Proofs

The wise perform bhakti which purifies the mind (ātma-prasādanīm).

That is not the only quality of bhakti.

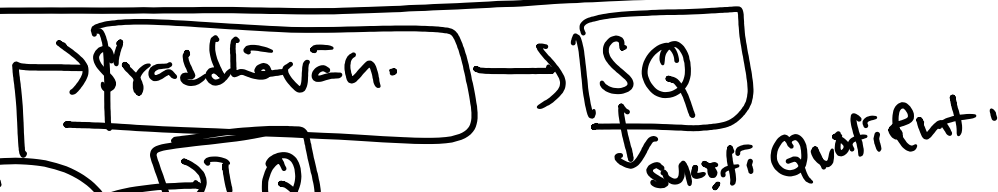
It is performed with the greatest joy (paramayā mudā).

The performance of bhakti does not give suffering either during sādhana or perfection as in the case of performance karmas.

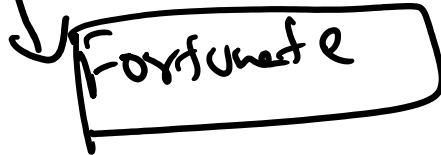
# Anuccheda – 17

## First Canto Proofs

Rather it gives happiness in sādhana and perfection.



Thus the wise perform bhakti at all times, during sādhana and in perfection.



Sūta speaks the verses.

# Anuccheda – 18

## First Canto Proofs

**Theme:** One should not  
worship the Demigods

## Anuccheda – 18

### First Canto Proofs

In this way, it is concluded that one should give up efforts in karma, jñāna and vairāgya and perform bhakti to the Lord.

One should also not worship devatās, which is part of karma, what to speak of worshipping other living entities.

This is explained in seven verses.

Brahmā and Śiva should not be worshipped by persons desiring the highest goal.

## Anuccheda – 18

### First Canto Proofs

Though they are guṇāvatāras of the Lord, they are not directly Parabrahman like Viṣṇu.

They lack the advantage of pure sattva, and have a prominence of rajas and tamas.

The following is also quoted in Paramātmā Sandarbha:



|| 1.2.23 ||

sattvaṃ rajas tama iti prakṛter guṇās tair  
yuktaḥ parama-puruṣa eka ihāsyā dhatte |  
sthity-ādaye hari-viriñci-hareti saṃjñāḥ  
śreyāṃsi tatra khalu sattva-tanor nṛṇāṃ syuḥ ||

The one supreme puruṣa (parama-puruṣa ekah),  
accepting the guṇas of prakṛti (dhatte prakṛter guṇāḥ)  
known as sattva, rajas and tamas (sattvaṃ rajas tama  
iti), for creation, maintenance and destruction (sthity-  
ādaye), is called Viṣṇu, Brahmā and Śiva (hari-viriñci-  
hareti saṃjñāḥ). The best results for the devotees (tatra  
nṛṇāṃ śreyāṃsi) will come from Viṣṇu with śuddha-  
sattva-śakti (khalu sattva-tanor syuḥ).

|| 1.2.24 ||

pārthivād dāruṇo dhūmas  
tasmād agnis trayīmayah |  
tamasas tu rajas tasmāt  
sattvaṁ yad brahma-darśanam ||

Smoke is superior to dull wood (pārthivād dāruṇo dhūmah), and fire, sacred to the Vedas, is superior to smoke (tasmād agnis trayīmayah). Similarly rajas is superior to tamas (tamasas tu rajas), and sattva is superior to rajas (tasmāt sattvaṁ), since sattva is favorable for realizing the Lord (yad brahma-darśanam).

# Anuccheda – 18

## First Canto Proofs

Sattva-tanoḥ means “having sattva-śakti.”

Fire is used in karma (trayīmayah).

Wood represents tamas. Smoke represents rajas. Fire  
represents sattva.

The activities of karma (trayīmayah) represent Brahman.

First Canto Proofs

Smoke has a portion of fire in it, and consequently a portion of Vedic action, unlike wood, which has no portion of fire.

Rajas is next to sattva, and tamas is not, and rajas has a small portion of realization of the Lord.

Just as Vedic actions are directly performed with fire and not with smoke or wood, so the Lord appears in sattva.

One should perform bhakti properly by giving up devatā worship.

|| 1.2.25 ||

bhejire munayo 'thāgre  
bhagavantam adhokṣajam |  
sattvaṁ viśuddhaṁ kṣemāya  
kalpante ye 'nu tān iha ||

Therefore (atha) the ancient sages (agre munayah)  
worshipped (bhejire) the Supreme Lord, beyond the  
material senses (bhagavantam adhokṣajam), composed  
of viśuddha-sattva (sattvaṁ viśuddhaṁ). Those who  
follow the sages (ye anu tān) attain liberation (kṣemāya  
kalpante) in this world (iha).

Anuccheda – 18  
First Canto Proofs

Thus (ataḥ) in ancient times (agre) the sages worshipped the Lord who is composed of viśuddha-sattva.

Bhagavat Sandarbha explains how the Lord is beyond material sattva.

Those who follow the sages (tān) attain the highest benefit in this world (iha).

# Anuccheda – 19

## First Canto Proofs

**Theme:** One should even give up worship of Lord Siva

## Anuccheda – 19

### First Canto Proofs

Some persons worship devatās such as Śiva.

This is because they have material desires.

But persons desiring liberation do not worship them.

What to speak of persons dedicated solely to the highest goal through bhakti.



|| 1.2.26 ||

mumukṣavo ghora-rūpān  
hitvā bhūta-patīn atha |  
nārāyaṇa-kalāḥ śāntā  
bhajanti hy anasūyavaḥ ||

Rejecting (hitvā) the frightful forms (ghora-rūpān) of Śiva or others devatās (atha bhūta-patīn), persons desirous of liberation (what to speak of the devotees) (mumukṣavaḥ), without criticizing those devatās (anasūyavaḥ), worship (bhajanti hy) the avatāras of Nārāyaṇa (nārāyaṇa-kalāḥ śāntā).

Anuccheda – 19  
First Canto Proofs

As well as worship of Śiva, Pitṛs and Brahmā are also  
rejected.

However, worshippers of Viṣṇu do not criticize the  
devatās.

# Anuccheda – 20

## First Canto Proofs

**Theme:** Why do people  
worship the Demigods?

First Canto Proofs

“A person with material desires can worship Visnu. Why does he worship the devatās?”

|| 1.2.27 ||

rajas-tamaḥ-prakṛtayah  
sama-śīlā bhajanti vai |  
pitṛ-bhūta-prajeśādīn  
śriyaiśvarya-prajepsavaḥ ||

Desirers of progeny and power along with wealth (śriyaiśvarya-prajā īpsavaḥ), having natures of rajas and tamas (rajas-tamaḥ-prakṛtayah), corresponding to the natures of their deities (sama-śīlā), worship (bhajanti vai) the Pitrs, Śiva, Brahmā and others (pitṛ-bhūta-prajeśa ādīn). (SB 1.2.27)

Anuccheda – 20  
First Canto Proofs

They have natures similar to the Pitrs etc, since they have natures of rajas and tamas.

Because of similar natures they are inclined to worship those devatās.

# 3modes

Sästige Skedde

Laukiki Skedde

Problema

Pure

Pure D5

Sivhökijon Skedde  
Sentimental faith.

Mog

Mop

Mot

Mog  
↓  
NKEY  
JY  
AY  
MKMB  
JMB  
YMB

Mop  
↓  
Rijo Gvii Hakeli  
↓  
SKKY

Mot  
↓  
Tano Jui  
bCekafi

Mog  
↓  
DRATES

Mop  
↓  
VATES  
&  
väsasas

Mot  
↓  
PATES  
&  
Hette  
gohas

Pure Sästige Skedde  
+  
computerized Suckkä

→ Säckkä

# Anuccheda – 21

## First Canto Proofs

**Theme:** The Conclusion of all  
the Vedas is Vasudeva

## Anuccheda – 21

### First Canto Proofs

It was already stated that Vāsudeva should be worshipped.

The conclusion of all scriptures is this alone. That is expressed in two verses.



|| 1.2.28-29 ||

vāsudeva-parā vedā vāsudeva-parā makhāḥ |  
vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ ||  
vāsudeva-param jñānam vāsudeva-param tapaḥ |  
vāsudeva-paro dharmo vāsudeva-parā gatiḥ ||

Vāsudeva is the purport of the Vedas (vāsudeva-parā vedā). Vāsudeva is the object of all sacrifices (vāsudeva-parā makhāḥ). Yoga, varṇāśrama, knowledge and austerities are all dependent on Vāsudeva (vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ vāsudeva-param jñānam vāsudeva-param tapaḥ). Bhakti is dependent on Vāsudeva (vāsudeva-paro dharmo). Prema and liberation are dependent on Vāsudeva (vāsudeva-parā gatiḥ).

# Anuccheda – 21

## First Canto Proofs

The commentary of Śrīdhara Svāmī says, “The conclusion of the Vedas is Vāsudeva.

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Though it is seen that the Vedas indicate sacrifices, sacrifices themselves indicate worship of Vāsudeva.

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Yoga scriptures indicate Vāsudeva.

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Though those scriptures describe asana and prāṇāyāma, they are methods of attaining Vāsudeva.

# Anuccheda – 21

## First Canto Proofs

Scriptures of jñāna also indicate Vāsudeva.

Though the subject of those scriptures is jñāna, the object of that jñāna is Vāsudeva (vāsudeva-param tapah).

Tapah means jñāna in the verse.

The scriptures concerning dharma, involving charity and vows is Vāsudeva.

Anuccheda – 21  
First Canto Proofs

Though those scriptures speak of Svarga, the final result of Svarga (gatiḥ) indicates Vāsudeva since Svarga is a portion of his bliss.

Or all the Vedas indicate Vāsudeva since he is the root of the scriptures.

A person may object that the scriptures indicate sacrifices, yoga, āsanas etc, not only Vāsudeva, but even sacrifices, yoga and āsanas indicate Vāsudeva.”

Since yoga and other processes are to some degree assistants of bhakti, they mainly indicate bhakti.

# Anuccheda – 22

## First Canto Proofs

**Theme:** All Scriptures are  
Consistent in establishing  
Bhagavan as the Supreme

## Anuccheda – 22

### First Canto Proofs

It is understood that the Vedas deal with karma-kāṇḍa.  
But some parts are dedicated directly to bhakti.

yasya deve parā bhaktiḥ  
yathā deve tathā gurau |  
tasyaite kathitā hyarhāḥ  
prakāśante mahātmanaḥ ||

For the person who has bhakti for the Lord and bhakti  
for guru as much as the Lord, the meaning of scripture is  
revealed. (Śvetāśvatara Upaniṣad 6.23)

## Anuccheda – 22

### First Canto Proofs

Having shown that bhakti is the means, Sūta establishes the consistency of all scriptures which were previously explained (Bhagavān is supreme):

|| 1.2.30 ||

sa evedam sasarjāgre  
bhagavān ātma-māyayā |  
sad-asad-rūpayā cāsau  
guṇamayāguṇo vibhuḥ ||

The powerful Lord alone (sah vibhuḥ bhagavān eva), devoid of material guṇas (a-guṇah), previously created this universe (idam sasarja agre) by his material energy (ātma-māyayā) composed of material guṇas (guṇamaya) and endowed with cause and effect (sad-asad-rūpayā).

## Anuccheda – 22

### First Canto Proofs

Śrīdhara Svāmī's commentary says, "It is seen in all scriptures that the supreme principle is engaged in creating the material world, entering it and regulating it. How can all scriptures indicate Vāsudeva? Four verses explain."

This creation means processes starting from the manifestation of mahat-tattva up to (Brahmā).

The Lord's entrance into the world is described in later verses. Sūta speaks to Śaunaka.