

Bhakti Sandarbha

by

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Anuccheda – 23

First Canto Proofs

Theme: Karma is useless unless it leads to bhakti and jñāna is useless if not performed along with bhakti

Anuccheda – 23

First Canto Proofs

In describing the appearance of Bhāgavatam during the discussion between Nārada and Vyāsa, bhakti is indicated as the process:

|| 1.5.12 ||

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)?

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First Canto Proofs

Śrīdhara Svāmī says, “Naiṣkarmyam means Brahman which is devoid of karma.

Brahman's nature is absence of karma because it alone exists. (Actions are related with other objects. If there is one object in existence, there is no need of action.)

Jñāna is described as nirañjanam (spotless) since it is devoid of upādhis.

Anuccheda – 23

First Canto Proofs

Añjana means that by which something is covered.

If jñāna whose goal is Brahman, devoid of upādhis, is
devoid of bhakti (bhāva) it has no value at all (alam na
śobhate).

It does not produce spiritual benefit.

Then what is the use of kāmya-karma (abhadram) during
sādhana and perfection (śaśvat).

Anuccheda – 23

First Canto Proofs

And what is the use of niṣkāma-karma (akāraṇam) if it is not offered to the Lord, since it is material, devoid of purification of existence?”

Karma is useless unless it leads to bhakti and jñāna is useless if not performed along with bhakti.

|| 1.5.15 ||

jugupsitaṁ dharmā-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramah
yad-vākyato dharmā itītarah sthito
na manyate tasya nivāraṇaṁ janah

You have created a great disturbance (mahān vyatikramah) by teaching a condemned subject (jugupsitaṁ anuśāsataḥ) to people (itarah janah) attached to material enjoyment (svabhāva-raktasya) in order to make them accept dharmā (dharmā-kṛte). Thinking that what you have taught is real dharmā (yad-vākyato dharmā iti sthitah), they do not consider giving it up (na manyate tasya nivāraṇaṁ).

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)?

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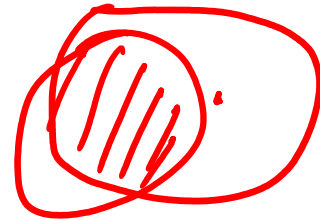
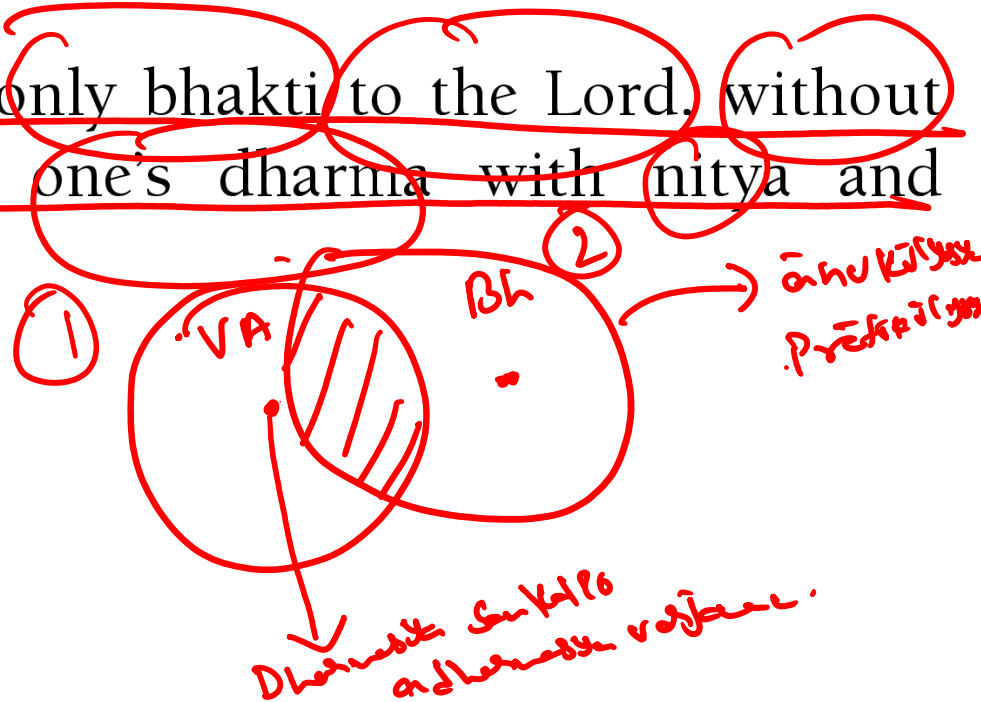
First Canto Proofs

The commentary says, "Now, only bhakti to the Lord, without caring for steady practice in one's dharma with nitya and naimittika activities, is taught."

That is expressed in this verse.

A person may argue that if one perfects bhakti by worshiping and giving up one's dharma, there is no worry.

However if one does not perfect bhakti and dies or falls from bhakti, then one will be worthless because of giving up one's dharma.



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First Canto Proofs

However, one should not worry that one will become worthless if one falls from the path or dies without completing the process, since the person with a taste for bhakti is no longer qualified for karma.

Even if he falls or does not complete bhakti, will he have the misfortune (abhadram) of taking a low birth?

He will not.

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First Canto Proofs

The word vā indicates that it is impossible.

That is because he has impressions of bhakti.

On the other hand what is attained by those who perform only their dharma and do not worship the Lord?”

Nārada speaks to Vyāsa.

Part-2

Second Canto Proofs

Anuccheda – 24

**Theme: Therefore Bhakti is the
Abhidheya**

Anuccheda - 24

Thus bhakti is the means (abhidheya).

This is also expressed at the beginning of the discussion between Śukadeva and Parīkṣit:

|| 2.1.2 ||

śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ |
apaśyatām ātma-tattvaṁ
gr̥heṣu gr̥ha-medhinām ||

O King (rājendra)! There are (santi) thousands of topics that can be heard (śrotavyādīni sahasraśaḥ) by those who do not inquire about the goal of life (ātma-tattvaṁ apaśyatām nṛṇām), those who are attached to the house and commit five types of violence (gr̥heṣu gr̥ha-medhinām).

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Gṛheṣu indicates not only householders but all materialistic people.

Ātma-tattvam means knowledge of the Lord since that will be understood from later verses.

Anuccheda – 25

**Theme: Bhakti is further
Explained**

Bhakti is explained:

|| 2.1.5 ||

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayaḥ ||

The Lord, who is the best, most beautiful, most necessary
and who removes suffering, should be heard about,
glorified and remembered by those desiring freedom from
fear.

The commentary says, “The Lord is addressed as sarvātmā which means “the best.”

Bhagavān indicates his beauty.

Īśvara indicates that he is necessary for everything.

Hariḥ indicates that he removes bondage.

Abhayam icchatā means “By persons desiring
liberation.””

Liberation means attaining the Lord while becoming free
of all suffering.

Anuccheda – 26

**Theme: Bhakti is
recommended while other
forms of meditations are
rejected**

After describing meditation on the universal form (in the same chapter), bhakti is then recommended, while rejecting other forms of meditations.

|| 2.1.39 ||

sa sarva-dhī-vṛtṭy-anubhūta-sarva
ātmā yathā svapna-janekṣitaikah |
taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ ||

The Lord is the ātmā of all beings, who causes all beings to experience through their intelligence. He is like a person experiencing all sorts of things in a dream, but he is not attached. The yogī should worship the Lord, an ocean of bliss, eternal in time and space, and nothing else, since those things will cause degradation.

S'vīdehā sūtraḥ
The commentary says "He is the ātmā within all beings (ātmā) and causes everyone to experience things by the functions of intelligence."

One should worship this Lord alone, who is eternal and not be attached to anything else, since by attachment one falls into saṁsāra (ātma-pātaḥ).

An example of one person experiencing everything by the senses is given. It is like seeing many people in a dream.

In a dream one produces many bodies and one sees them with the senses.

Because the Lord possesses vidyā-śakti, he is not bound up by these things.”

The Lord sees everything through the functions of everyone's intelligence.

Sa aikṣata: the Lord glanced. (Aitareya Upaniṣad)

The Lord existed before the creation of intelligence.

Though the Lord is the creator of bodies in dreams, it is said that the jīva creates these bodies.

Because of the jīva's desire to create them, the Lord creates them.

But he is not identical with the intellects.

One should worship the Lord.

The Lord is like a single jīva, the seer of the dream, who sees many people and things in a dream.

The Lord glanced (Aitareya Upaniṣad 1.1.2) and has natural jñāna, strength and action. (Śvetāśvatara Upaniṣad 6.8)

The Lord's knowledge does not depend on others.

Sandhya sṛṣṭīr āha hi: the Lord creates objects in dreams
because that is stated in the text. (Brahma-sūtra 3.2.1)

Māyā-mātram tu kārtsneynānahivyakta-svarūpatvāt

The cause is the Lord's māyā because the dreams by
nature are not revealed to everyone. (Brahma-sūtra 3.2.3)

The Lord has the special quality of being complete as the creator of the world in its waking and dream states.

The words satyam and ānanda-nidhim indicate that the Lord is the highest goal.

Śukadeva speaks.