

Bhakti Sandarbha

by

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Anuccheda – 27

Theme: Karma ends in Bhakti

In the next chapter it is said:

|| 2.2.14 ||

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari (bhakti-yogaḥ |
tāvat sthaviyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta ||

↳ karma yoga

As long as (yāvan) meditation on the Lord (asmin viśveśvare) and the witness of all beings (draṣṭari), superior to even Brahmā (parāvare), which has *bhakti* as an element (bhakti-yogaḥ), does not manifest (na jāyeta), one should remember (tāvat smareta) the gross universal form (sthaviyaḥ puruṣasya rūpaṁ) after performing necessary rites of *karma-yoga* (kriyāvasāne) with proper attention (prayataḥ).

Bhakti to he who is the witness of everything, who is not seen since he is made of consciousness, to the Lord of the universe (viśveśvare), to whom others like Brahmā are inferior (parāvare), should arise.

Some meditate on the four-armed form of the Lord measuring a pradeśa in the heart within the body.

→ Pradeśa

If that does not take place one should meditate on the universal form after performing necessary acts of karma.

This indicates that karma ends in bhakti.

Anuccheda – 28

**Theme: Bhakti is the most
auspicious path**

Then it is said:

Sadho mukti(oy) immediate liberation by the pranāna
meditating yogi .
|| 2.2.15 ||

sthiraṃ sukhaṃ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam |
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ ||

O King (aṅga)! When the renounced yogī (yadā yatih),
seated comfortably on his seat (sthiraṃ sukhaṃ ca
āsanam āsthitah), desires to give up his body (jihāsur
imam lokam), he does not attach the mind to time or
place (kāle ca deśe ca mano na sajjayet). Conquering life
(jita asuḥ), he controls the senses (prāṇān niyacchet) by
the mind (manasā).

Krama mukti (ord)
gradual liberation by the
VR meditating
yogi.

|| 2.2.22 ||

yadi prayāsyān nṛpa pārameṣṭhyam
vaihāyasānām uta yad vihāram
aṣṭādhipatyam guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca ||

O King (**nṛpa**)! If one endeavours for Brahma-loka (**yadi prayāsyān pārameṣṭhyam**) or the playgrounds of the aerial beings (**vaihāyasānām uta yad vihāram**) who are endowed with eight mystic powers (**aṣṭādhipatyam**) in the variegated universe (**guṇa-sannivāye**), one goes to those places (**saha eva gacchet**) with the mind and senses (**manasā indriyaiś ca**).

Sadyo mukti

Having spoken of immediate liberation and gradual liberation (krama-mukti) in jñāna and aṣṭāṅga-yoga (in the verse above), and having spoken of what is superior to that--offering actions to the Lord as a cause of bhakti-yoga, it must be concluded that direct bhakti-yoga is even better.

|| 2.2.33 ||

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati
bhakti-yogo yato bhavet ||

There is no other auspicious path (na hy ato anyāḥ śivaḥ panthā) for those suffering in the material world (viśataḥ saṁsṛtāv iha) than that path which produces prema (yato bhakti-yogo bhavet) for Bhagavān Vāsudeva (vāsudeve bhagavati).

Srila Srīdhara Svāmī's
Commentary

The commentary says, "Many people are on the path of liberation or austerity or yoga."

However the wise accept this action (which pleases the Lord).

That is expressed in this verse.

Pre-

From this action, bhakti-yoga arises.

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There is no other path without obstacles; there is no easier path (śivah)

What is indicated by yataḥ are activities performed to please the Lord.

From these activities of bhakti (yataḥ) arises prema (bhakti-yogaḥ), for it is said sa vai puṁsāṁ paro dharmā: this highest dharma is that which pleases the Lord. (SB 1.2.6)

Anuccheda – 29

**Theme: Bhakti is approved by
all the Vedas**

Bhakti-yoga is approved by all the Vedas:

|| 2.2.34 ||

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

The great personality Brahmā (bhagavān brahma), with great attention and concentration of the mind (kārtsnyena manīṣayā), studied the Vedas three times (trir anvīkṣya), and after scrutinizingly examining them, he ascertained that (tad adhyavasyat) attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion (yato kūṭa-stho ātmany ratir bhavet).

Brahmā, unchanging, with fixed mind (kūṭasthaḥ), reviewed the Vedas three times thoroughly and by his intelligence determined bhakti-yoga by which rati for the Lord (ātman) develops.

The word ātman refers to the Lord since that is in agreement with the concluding statement later.

The derivation of ātmā indicates this.

Ātmā indicates the supreme Lord since he spreads everywhere (ātatvāt) and creates everything like a mother (mātrṛtvāt).

Or the Lord himself, endowed with all qualities like omniscience and self revelation (Bhagavān), reviewed the Vedas (brahma) as a pastime to extract the meaning of all the Vedas, imitating sages who do so.

Only the Lord can review the Vedas recited by unlimited Brahmās and composed of the qualities of unlimited Vaikuṅṭhas.

In this meaning kutasthah means the Lord is fixed in one form over all time.

The Lord himself says:

|| 11.21.42 ||

kim vidhatte kim ācāste
kim anūdya vikalpayet
ity asyā hrdayam loke
nānyo mad veda kaścana

What do the Vedas instruct as action (kim vidhatte)?

What is the final meaning of the Vedas (kim ācāste)?

What alternatives do the Vedas raise (kim anūdya vikalpayet)? No one except me or my dear devotee (loke na mad anyah kaścana) knows (veda) the intended meaning of the Vedas (asyā hrdayam).

Anuccheda – 30

Theme: Effects of Practicing
Bhakti

Previously the question was asked:

|| 1.19.38 ||

yac chrotavyam atho japyam
yat kartavyam nṛbhiḥ prabho |
smartavyam bhajanīyam vā
brūhi yad vā viparyayam ||

O master (**prabho**)! Please tell me (**brūhi**) what men
must hear (**nṛbhiḥ yat śrotavyam**), chant (**atho japyam**),
remember (**smartavyam**) and worship (**bhajanīyam vā**),
or what they should not hear, chant, remember or
worship (**yad vā viparyayam**).

The answer is given in the conclusion:

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nr̥ṇām ||

O King (rājan)! Therefore (tasmāt), at all times (sarvadā) and all places without restriction (sarvatra) men (nr̥ṇām) should hear about, glorify and remember (śrotavyaḥ kīrtitavyaś ca smartavyaḥ) the Supreme Lord (bhagavān hariḥ) with full concentration of mind (sarvātmanā).

Then the results of these activities are illustrated.

|| 2.2.37 ||

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtaṁ śravaṇa-puteṣu sambhṛtam |
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam ||

Those who drink (pibanti ye) the sweet pastimes (kathāmṛtaṁ) of the Lord and his devotees (bhagavata ātmanaḥ satām) held in the cups of their ears (śravaṇa-puteṣu sambhṛtam) clean their hearts of all contamination (punanti te viṣaya-vidūṣita āśayam) and attain the lotus feet of the Lord for service (vrajanti tac-caraṇa-saroruha antikam).

By mentioning purification, the previously mentioned path of meditation on the universal form is rejected as a means of purification.

Since bhakti automatically purifies, what is the need of these endeavors?

Śukadeva speaks.