

Bhakti Sandarbha

by

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Anuccheda – 31

Theme: Even persons with material desires should perform Pure Bhakti

Bhakti is superior to karma, jñāna and yoga mentioned in the previous two chapters.

In the next chapter also, bhakti is said to be superior to worship of devatās.

Thus bhakti is the final process (abhidheya).

After describing worship of devatās (SB 2.3.2 etc.) it is said:

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvrena bhakti-yogena
yajeta puruṣam param ||

The person desiring destruction of all desires (akāmaḥ),
the person with all desires (sarva-kāmo vā), and even
the person with an intense desire for liberation (moksa-
kāma), if he has good intelligence (udāra-dhīḥ), will
worship the Supreme Lord (yajeta puruṣam param)
with pure bhakti (tīvrena bhakti-yogena).

The commentary says, “Akāmaḥ means the ~~devoted~~ bhakta.

Sarva-kāmaḥ means a person with stated or unstated desires.

One should worship the complete person who is without upādhis (puruṣam).”

Tivreṇa means firmly, naturally, without weakness without obstacles. Desires will also be fulfilled.

It is said in Mahābhārata:

bhakta-kṣaṇaḥ kṣaṇo viṣṇoḥ
smṛtiḥ sevā sva-veśmani |
sva-bhogyasyārpaṇam dānam
phalam indrādi-durlabham ||

When the devotee is present, Viṣṇu is present. One serves
the Lord by remembering him in one's house. "Giving"
means offering to the Lord what one will enjoy. The
result of such giving cannot be attained even by Indra.

Kapila says to Kardama:

|| 3.21.24 ||

na vai jātu mṛṣaiva syāt
prajādhyakṣa mad-arhaṇam
bhavad-vidheṣv atitarām
mayi saṅgr̥bhitātmanām

Director of the progeny! The worship of persons such as
you who fully concentrate on me in their hearts is never
fruitless.

Or another meaning of the verse is that the person with material desires should worship the Lord intently.

This will produce pure bhakti in the end.

With this intention the verse teaches bhakti of different types.

If the process of bhakti is effective for even a person with all desires how much more it is effective as the abhidheya for those with pure bhakti and for those desiring liberation? It is a process for all people.

Anuccheda – 32

Theme: Bhakti results from
connection with Devotees

Moreover it is said:

|| 2.3.11||

etāvān eva yajatām
iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (niḥśreyasa udayaḥ) for ~~the~~
~~worshippers of devatās~~ (etāvān eva yajatām) if firm
~~devotion for the Lord~~ (bhagavaty acalo bhāvo) arises
from association with devotees (yad bhāgavata-
saṅgataḥ).

The commentary says, “The worship of various devatās
previously mentioned results in bhakti-yoga by specific
association.

If bhakti (bhāvaḥ) should result from association of
devotees in the various worships (iḥa) performed by
worshippers (yajatām), one attains the highest goal
(niḥśreyasodayaḥ).

Otherwise everything is insignificant.”

It was mentioned that by worship of Indra one can attain satisfaction of the senses.

Sharpness of the senses is the unique result.

By connection with devotees the result is bhakti, just as, by using a pot of khādīra wood, the sacrifice gives special results.

Śukadeva speaks.

Anuccheda – 33

**Theme: Devotees are beyond
the influence of Time**

After this, Śaunaka confirms that bhakti is the abhidheya
by negative expression:

|| 2.3.17 ||

āyur harati vai puṁsām
udyann astam ca yann asau |
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā ||

Both by rising and by setting (yad udyann astam ca), the sun (asau) decreases the duration of life of everyone (āyur harati vai puṁsām), except one (tasya rte) who utilizes the time (yat-kṣaṇo nīta) by discussing topics of the Supreme Lord (uttama-śloka-vārtayā).

The sun (asau) takes away life when it rises and sets.

It takes away life because time passes uselessly.

The sun appears to destroy life.

This is true except (rte) for the time used for speaking
about the Lord.

When that happens, everything becomes successful.