

**Bhakti Sandarbha**

**by**

**Srila Jiva Goswami**

# Anuccheda – 51

**Theme: The Ultimate Goal of  
Life is to Please the Lord  
through Bhakti**

Nārada makes this clear with positive and negative statements.

|| 4.31.9 ||

nārada uvāca

taj janma tāni karmāṇi  
tad āyus tan mano vacaḥ  
nṛṇām yena hi viśvātmā  
sevyate harir īśvaraḥ

Nārada said: The birth, activities (taj janma tāni karmāṇi), lifespan, mind and words (tad āyus tan mano vacaḥ) of humans (nṛṇām) takes on real value by service to the Supreme Lord (yena hi sevyate harir), the soul of the universe (viśva ātmā).

|| 4.31.10 ||

kiṁ janmabhis tribhir vaha  
śaukra-sāvitra-yājñikaiḥ  
karmabhir vā trayī-proktaiḥ  
pumso 'pi vibudhāyuṣā

Without that service (**implied**), what is the use (**kiṁ vā**) of taking three births (**tribhir janmabhiḥ**) by semen, upanayanam and initiation (**śaukra-sāvitra-yājñikaiḥ**). What is the use of ritual acts mentioned in the Vedas (**karmabhir vā trayī-proktaiḥ**)? What is the use of the lifespan of a devatā for a human (**pumsah api vibudha āyuṣā**)?



|| 4.31.11 ||

śrutena tapasā vā kim  
vacobhiś citta-vṛttibhiḥ  
buddhyā vā kim nipuṇayā  
balenendriya-rādhasā

Without service to the Lord (**implied**), what is the use (**kim vā**) of hearing scriptures like Vedānta (**śrutena**), austerity (**tapasā**), expert discussions of scripture (**vacobhiḥ**), the ability to understand scriptures (**citta-vṛttibhiḥ**), intelligence (**buddhyā**), expertise (**nipuṇayā**), physical strength or sharpness of the senses (**balena indriya-rādhasā**)?

|| 4.31.12 ||

kiṁ vā yogena sāṅkhyena  
nyāsa-svādhyāyayor api  
kiṁ vā śreyobhir anyaiś ca  
na yatrātma-prado hariḥ

What is the use of yoga, sāṅkhya (kiṁ vā yogena sāṅkhyena), sannyāsa, study of the Vedas (nyāsa-svādhyāyayor api), or other auspicious acts (kiṁ vā śreyobhir anyaiś ca), in which (yatra) the Lord (hariḥ) does not give realization of himself (na ātma-pradah)?

|| 4.31.13 ||

śreyasām api sarveṣām  
ātmā hy avadhīr arthataḥ  
sarveṣām api bhūtānām  
harir ātmātmadaḥ priyaḥ

Practically speaking (arthataḥ), the jīvātmā is the goal (ātmā hy avadhīh) of all auspicious acts (śreyasām api sarveṣām). But the Supreme Lord is the ātmā of all jīvātmās (sarveṣām api bhūtānām harir ātmā). When he is pleased, he gives himself (ātmadaḥ priyaḥ).

## Anuccheda – 51

The commentary says, “Śaukra-janma is birth from pure mother and father.”

Sāvitra birth is taking the sacred thread. Yājñika birth is dīkṣā.

Indriya-rādhasā means skill of the senses.

Sāṅkhya means understanding that the ātmā is separate from the body.”

## Anuccheda – 51

The commentary further says “Why are all sādhanas to get results useless without service to the Lord?”

The ātmā is the final end (avadhiḥ) of all auspicious results because it is of the highest value, being dear to others, being the very self.

Then let ātmā be the goal. Is the Lord necessary?

The Lord is the ātmā of all ātmās.



## Anuccheda – 51

He reveals his svarūpa when jīva's ignorance is destroyed.

He offers himself with his form endowed with powers, just as he did with Bali and others.

He is dear (priyaḥ) since he is the form of the highest bliss.”

He is Paramātmā, the soul of the pure jīvas--beings apart from their bodily coverings.

## Anuccheda – 51

He is like the sun in relation to the rays of the sun.

It is said:

tasmāt priyatamaḥ svātmā sarveṣām api dehinām  
tad-artham eva sakalam jagad etac carācaram

Therefore it is his own self that is most dear to every  
embodied living being, and it is simply for the  
satisfaction of this self that the whole material creation of  
moving and nonmoving entities exists.

## Anuccheda – 51

kṛṣṇam enam avehi tvam ātmānam akhilātmanām  
jagad-dhitāya so 'py atra dehīvābhāti māyayā

You should know Kṛṣṇa to be the soul of all living  
entities. For the benefit of the whole universe, out of his  
causeless mercy he has appeared as an ordinary human  
being by the strength of his māyā. (SB 10.14.54-55)

## Anuccheda – 51

The Lord reveals Brahman, which is identified with the jīva (ātmā), and reveals īśvara (ātmā) (ātmadāḥ) and makes them subservient to the jīva.

In that way he gives himself (ātmadāḥ) to the jīva.

That is the intention of Śrīdhara Svāmī through his commentary.

# Anuccheda – 52

**Theme: By Worship of Lord  
everything else is  
accomplished**



Moreover it is said:

|| 4.31.14 ||

yathā taror mūla-niṣecanena  
trpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (yathā trpyanti tat-skandha-bhujupaśākhāḥ) by watering the root (taror mūla-niṣecanena), and just as the senses are satisfied (yathā indriyāṇām) by nourishing the life air (prāṇa upahārāt), by worshipping the Supreme Lord (tathā eva acyuta ijjā) all are worship is accomplished (sarvā arhaṇam).

## Anuccheda – 52

The commentary says, “The results produced by devotion to devatās through various karmas arise because of devotion to the Lord.

By worship of devatās alone nothing is achieved.

An example is given.”

Nārada speaks to the Pracetas.

# Anuccheda – 53

Theme: One gets Bhakti by  
Association of Vaisnavas

## Anuccheda – 53

R̥ṣabha teaching his sons will be discussed later (SB 5.5.3, 5.5.25).

In the discussion between Rahūgaṇa and Jaḍa-bharata there is the following:

## 5.13.20

rahūgaṇa tvam api hy adhvano 'sya  
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ  
asaj-jitātmā hari-sevayā śitaṁ  
jñānāsim ādāya tarāti-pāram

O King Rahūgana (rahūgaṇa)! You are also absorbed in material existence (tvam api hy asya adhvanaḥ). Making friends with all beings (kṛta-bhūta-maitraḥ), renouncing the punishment that the king gives to others (sannyasta-daṇḍaḥ), taking the sword of knowledge (jñāna asim ādāya) that has been sharpened by devotional service to Lord (hari-sevayā śitaṁ), with mind detached from material enjoyment (asat-jitātmā), cross over material existence (tarāti-pāram).



5.13.21

rājovāca

aho nṛ-janmākhila-janma-śobhanaṁ  
kiṁ janmabhis tv aparair apy amuṣmin  
na yad dhṛṣikeśa-yaśaḥ-kṛtātmanām  
mahātmanām vaḥ pracuraḥ samāgamaḥ

The King said: Human birth is the most splendid (aho nṛ-janmākhila-janma-śobhanaṁ). What use is any other birth (kiṁ janmabhis tv aparair apy amuṣmin) in which there is no abundant, intimate association of great devotees (na mahātmanām vaḥ pracuraḥ samāgamaḥ) whose whole being (yad ātmanām) is composed of glorification of the Lord (dhṛṣikeśa-yaśaḥ-kṛta)?

## 5.13.22

na hy adbhutam tvac-caranābja-reṇubhir  
hatāṁhaso bhaktir adhokṣaje 'malā  
mauhūrtikād yasya samāgamāc ca me  
dustarka-mūlo 'pahato 'vivekaḥ

It is not astonishing (na hy adbhutam) that all my sins have been destroyed (hata amhaso) by the dust of your lotus feet (tvac-caranābja-reṇubhir), and that pure bhakti ~~to the Supreme Lord has arisen~~ (amalā bhaktir adhokṣaje). By a moment's association with you (yasya mauhūrtikād samāgamāt), my lack of discrimination (me avivekaḥ), the root of my false arguments (dustarka-mūlo), has been destroyed (apahato).

## Anuccheda – 53

The meaning is clear.

Jada-bharata speaks to Rahūgaṇa.

# Anuccheda – 54

**Theme: Having attained  
Human Life, one should  
Practice Bhakti**

## Anuccheda – 54

At the end of Saṅkarṣaṇa's teachings to Citraketu there is  
verse SB 6.16.62.

This will be discussed later.

In the Seventh Canto, in teaching the boys, Prahlāda  
says:.



|| 7.6.1 ||

śrī-prahrāda uvāca  
kaumāra ācāret prājño  
dharmān bhāgavatān iha  
durlabham mānuṣam janma  
tad apy adhruvam arthadam

Prahlāda said: The wise person (prājñah) should practice (ācāret) bhakti-yoga (bhāgavatān dharmān) in his life (iha) from youth (kaumāra). Human birth is rare (durlabham mānuṣam janma) and transient (adhruvam) but effective for bhakti (tad api arthadam).

|| 7.6.2 ||

yathā hi puruṣasyeha  
viṣṇoḥ pādopasarpaṇam  
yad eṣa sarva-bhūtānām  
priya ātmeśvaraḥ suhṛt

One should perform bhakti by the methods which allow one (yathā hi puruṣasya iha) to surrender to the lotus feet of the Lord (viṣṇoḥ pāda-upasarpaṇam), since the Lord is (yat eṣaḥ) a dear lover (priyah), a son (ātmā), Brahman, the master (īśvaraḥ) and the friend of all beings (sarva-bhūtānām suhṛt).

## Anuccheda – 54

In human life (iha) one should perform bhāgavata-dharma since it gives value to this birth.

Devatās on the other hand have excessive sense enjoyment and animals have no power of discrimination.

## Anuccheda – 54

Having attained human birth, one should not delay.

Starting from childhood (kaumāram) one should practice, since human life is impermanent and rarely achieved.

Since scriptures are meant primarily for humans, this statement confirms the importance of scripture.

But one is considered a human by having intelligence of a human

## Anuccheda – 54

The second verse shows that the human life is suitable for performing bhāgavata-dharma.

As a human being, one should surrender to the Lord suitably with bhāgavata-dharma since the Lord is the object of affection (priyah) for all beings by his nature, since he is Paramātmā, the supreme soul.

He is the object of surrender since he can do anything (īśvaraḥ) and he desires the benefit of all beings (suhṛt).



# Anuccheda – 55

**Theme: Real Dharma is that  
which leads one to Surrender  
to Krsna**

The conclusion is stated:

॥ 7.6.26 ॥

dharmārtha-kāma iti yo 'bhihitas tri-varga  
īkṣā trayī naya-damau vividhā ca vārtā  
manye tad etad akhilaṁ nigamasya satyaṁ  
svātmārpaṇaṁ sva-suhrdaḥ paramasya puṁsaḥ

I consider (manye) dharmā artha-kāma (dharmā artha-kāma iti yah abhihitah), knowledge of ātmā (īkṣā), knowledge of karma (trayī), argumentation, justice (naya-damau) and various occupations (ca vividhā vārtā) to be part of the Vedas recommended for some people (tri-varga). But I consider (manye) that surrender to the Supreme Lord (paramasya puṁsaḥ sva ātma arpaṇaṁ), who is one's friend (sva-suhrdah), is recommended in the Vedas for the saintly people (akhilaṁ nigamasya satyaṁ).

## Anuccheda – 55

Īkṣā means knowledge of ātmā.

I consider all that is derived from the meaning of the Vedas to be true (satyam) if it recommends sādhana for offering oneself to the supreme Lord, who is the antaryāmī within (sva-suhrdah), since he is the real goal.

Or another meaning is this: if dharma results in offering oneself to the Lord, it makes all actions and attainments successful (satyam).

## Anuccheda – 55

Otherwise all these dharmas are useless.

Prahlāda speaks to the sons of demons.

# Anuccheda – 56

Theme: Bhakti is the best  
method to destroy material  
impressions



Later it is said:

|| 7.7.29 ||

tatropāya-sahasrāṇām  
ayam bhagavatoditaḥ  
yad īśvare bhagavati  
yathā yair añjasā ratiḥ

Among the thousands of methods for destroying the material intelligence (tatra upāya-sahasrāṇām), the process proclaimed by the Lord himself, bhakti-yoga, is the real method (ayam bhagavatā uditāḥ), whose aṅga known as service to guru produces bhakti (yad īśvare bhagavati) -- from which rati to the Supreme Lord appears (yaiḥ ratiḥ) as the main result (añjasā).

## Anuccheda – 56

Among the thousands of methods for destroying the seed of actions made of the three guṇas previously described, this method was taught to me by Nārada.

From this method (yat), established by a thousand methods (yaih), love (ratiḥ) for the Lord easily appears, without obstruction (añjasā), in proper form (yathāvat).

# Anuccheda – 57

**Theme:** Bhakti is performed by  
purified persons

|| 7.7.30-31 ||

guru-śuśrūṣayā bhaktyā sarva-labdhaṛpaṇena ca  
saṅgena sādhu-bhaktānām īśvarārādhanena ca

śraddhayā tat-kathāyām ca kīrtanair guṇa-karmaṇām  
tat-pādāmburuha-dhyānāt tal-līṅgeksārhaṇādibhiḥ

One performs bhakti-yoga by service to guru (guru-śuśrūṣayā bhaktyā), offering him all that one possesses (sarva-labdha arpaṇena ca), by association (saṅgena) with devotees of good conduct (sādhu-bhaktānām), by worship of the Lord (īśvara ardhanena ca), by faith (śraddhayā) in topics of the Lord (tat-kathāyām ca), by chanting (kīrtanaih) about the Lord's qualities and activities (guṇa-karmaṇām), by meditation on the Lord's lotus feet (tat-pāda-amburuha-dhyānāt), and by seeing the deity (tat-līṅga ikṣā) and making offerings to the deity (arhaṇa adibhiḥ).



॥ 7.7.32 ॥

hariḥ sarveṣu bhūteṣu  
bhagavān āsta īśvaraḥ  
iti bhūtāni manasā  
kāmais taiḥ sādhu mānayet

By the mind (manasā), one should respect (iti sādhu mānayet) all living beings (bhūtāni) with their individual desires (kāmaiḥ taiḥ), thinking that the Supreme Lord (hariḥ bhagavān īśvaraḥ) is situated in all beings (āsta sarveṣu bhūteṣu).



After speaking of the components of that method  
such as service to guru in SB 7.7.30, it is said:

|| 7.7.33 ||

evaṁ nirjita-ṣaḍ-vargaiḥ  
kriyate bhaktir īśvare  
vāsudeve bhagavati  
yayā saṁlabhyate ratiḥ

Bhakti (bhaktih īśvare) is performed by these  
methods (kriyate evaṁ), devoid of lust, anger,  
greed, illusion, pride and hatred (nirjita-ṣaḍ-  
vargaiḥ). By this method (yayā), rati to Vāsudeva  
(ratiḥ vāsudeve bhagavati) is obtained  
(saṁlabhyate).

## Anuccheda – 57

Punya activities → Pious  
→ Pleading  
(Bhakti)

Thus (evam), by these methods starting with service to guru, not by other efforts for this purpose, bhakti is performed by persons devoid of lust, anger, greed, illusion, pride and hatred arising from seeds of karma, so that rati to Vāsudeva is attained.

Punya karmā → Bhakti Kriyā  
[Bhakti kriyā]  
↓  
anta-gata pāpa → Ananta  
nirvāhi  
↓  
Bhājanīya mānasa vṛttī → vṛttī

Prahlāda speaks to the boys.