

Bhakti Sangha Bhagavatam Class

5.19.9

Verse, Translation and Purport

|| 5.19.9 ||

bhārate 'pi varse bhagavān nara-nārāyanākhyā ākalpāntam upacita-
dharma-jñāna-vairāgyaiśvaryaopāśamoparamātmopalambhanam
anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.

[Śukadeva Gosvāmī continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Nārāyana in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

People in India may visit the temple of Nara-Nārāyaṇa at Badarikāśrama just to learn how the Supreme Personality of Godhead in His incarnation as Nara-Nārāyaṇa engages in austerities to teach the people of the world how to achieve self-realization.

It is impossible to realize oneself simply by absorbing oneself in speculation and material activities.

One must be very serious about self-realization and the practice of austerities.

Unfortunately, the people of this Age of Kali do not even know the meaning of austerity.

Under these circumstances, the Lord has appeared as Śrī Caitanya Mahāprabhu to bestow upon the fallen souls the easiest method of self-realization, technically called ceto-darpana-mārjanam [Cc. Antya 20.12], cleansing of the dirt from the core of one's heart.

This method is extremely simple. Anyone can chant the glorious kṛṣṇa-saṅkīrtana—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In this age there are different forms of so-called advanced scientific knowledge, such as anthropology, Marxism, Freudianism, nationalism and industrialism, but if we work very hard under their guidance instead of adopting the process practiced by Nara-Nārāyaṇa, we shall waste our valuable human form of life.

Thus we shall certainly be cheated and misled.

Section-I

Role of Vairagya in Bhakti

Jnana and Vairagya are not Limbs
of Bhakti

Jnana and Vairagya are not Limbs of Bhakti

jñāna-vairāgyayor bhakti-
praveśāyopayogitā |
īṣat prathamam eveti
nāṅgatvam ucitam tayoh ||

Jñāna and vairāgya (jñāna-vairāgyayoh) are suitable for entering bhakti (bhakti-praveśāya upayogitā), being somewhat useful in the beginning of bhakti (īsat prathamam eva), but they are not considered aṅgas of bhakti (na aṅgatvam ucitam tayoh).

Jñāna here refers to realization of tvam-padārtha (jīva), tat-
padārtha (brahman) and finally realization of their oneness
(tat tvam asi).

- ① Qualitative Similarity → recognize ✗
- ② Qualitative Difference
- ③ Quantitative Difference

This is called brahman-jñāna consisting of three stages.

The word īśat (somewhat) means that the knowledge of jīva
and brahman are useful but realization of oneness should be
rejected.

Vairāgya in the verse means the type of renunciation that is useful only for brahma-jñāna.

↓
dry renunciation.

That part of vairāgya, which is contrary to bhakti, should also be rejected.

That is the meaning of īśat in relation to vairāgya.

Jñāna and vairāgya are somewhat useful only in the beginning of bhakti.

That means that they are suitable only at the stage of giving up attachment to other objects.

When attachments have been given up and a person begins practicing bhakti, jñāna and vairāgya become insignificant.

Also, after beginning bhakti, thinking of these processes will
distract a person from bhakti.

Thus, they are useful only in the very beginning of bhakti.

Jnana and Vairagya are not Limbs of Bhakti

yad ubhe citta-kāṭhinya-
hetū prāyaḥ satām mate |
sukumāra-svabhāveyam
bhaktis tad-dhetur īritā ||

Because (jñāna and vairāgya) (yad ubhe) generally (prāyah) make the heart harsh (citta-kāṭhinya-hetū), the authoritative devotees have concluded (satām mate) that bhakti alone (bhaktih), whose nature is very tender (sukumāra-svabhāveyam), is the cause of entering into bhakti (tad-dhetur īritā).

This verse speaks of another fault in being attached to jñāna and vairāgya.

They cause hardness in the heart.

In jñāna, one must deliberate on the truth by defeating a variety of other philosophies, and in vairāgya, one must renounce enjoyment by repeated toleration of suffering.

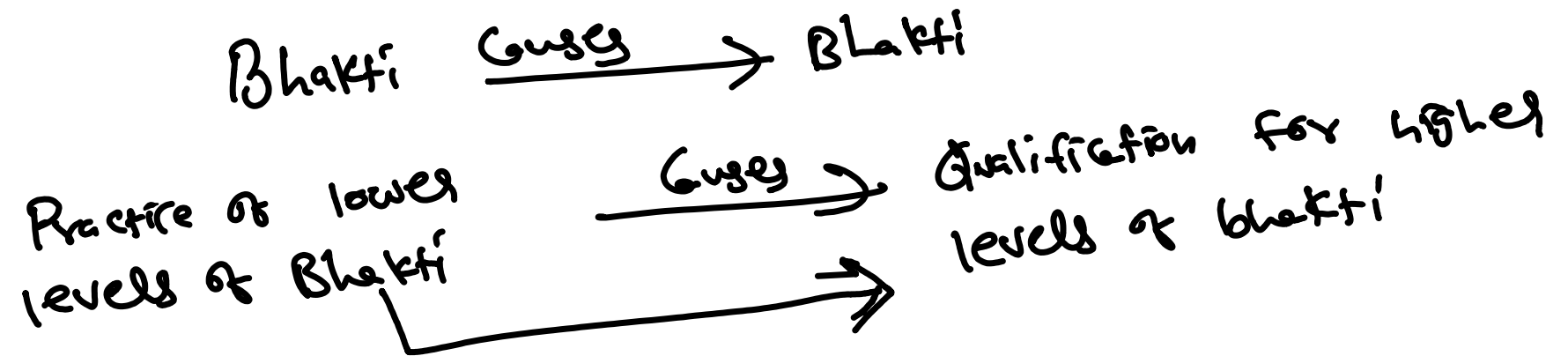
The very nature of these practices is harsh or unpleasant, and thus the heart becomes similarly harsh. (This is the opposite of sweetness and softness of the heart).

Very inconsistent accusation

“But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”

The answer is given.

Bhakti is said to be the cause of entering bhakti, and previous acts of bhakti alone are the cause of entering into higher stages of bhakti.



Jnana and Vairagya are not Limbs of Bhakti

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah |
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha ||

Therefore (tasmād), for a devotee engaged in My loving service (yogino mad-bhakti-yuktasya), with mind fixed on Me (mad-ātmanah), the cultivation of knowledge (impersonal) and renunciation (jñānaṁ ca vairāgyaṁ) is generally not the means of achieving the highest perfection (na prāyaḥ śreyo bhaved) within this world (iha). SB 11.20.31

The goals of jñāna, vairāgya and
other processes are achieved by
bhakti alone

kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati

However (kintu), the goals of jñāna, vairāgya and other processes (~~jñāna-virakty-ādi-sādhyam~~) are achieved by bhakti alone (bhaktyaiva sidhyati).

The goal of jñāna is liberation. The goal of vairāgya is jñāna.

These are indeed achieved by bhakti alone.

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat |
yogena dāna dharmeṇa
śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena
mad-bhaktō labhate 'njasā |
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'njasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). **SB**
11.20.32-33

Kathañcid yadi vāñchati means “if a person desires things which are useful for serving in devotion.”

Examples are Citraketu enjoying in his airplane given by the Lord, Śukadeva desiring to reject māyā and Prahlāda desiring to live near the Lord.

trasto 'smy aham kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ |
baddhaḥ sva-karmabhir uśattama te 'ṅhri-mūlam
prīto 'pavarga-śaraṇam hvayase kadā nu ||

O Lord, who are kind to the fallen souls (**kṛpaṇa-vatsala**)! Excellent Lord (**uśattama**)! Thrown into (**praṇītaḥ**) the association of devouring demons (**grasatām**), bound by my karmas (**sva-karmabhir baddhaḥ**), I am afraid (**trastah asmy aham**) of destruction (**kadanād**) through the intolerably fierce wheel of saṁsāra (**duḥsaha-ugra-saṁsāra-cakra**). When will you call me (**prītaḥ hvayase kadā nu**) to the shelter of your lotus feet (**te aṅhri-mūlam**), which award liberation (**apavarga-śaraṇam**)? **SB 7.9.16**

**Taste for Bhakti Destroys all
Material Attachments**

Clarification

Previously vairāgya was condemned at the beginning of bhakti because it causes the heart to become hard.

However, if vairāgya is forbidden, the person practicing bhakti will be filled with material desires, and having such desires is against the scriptures; for it is said in Visnu Purana:

viṣayaviṣṭa-cittasya
kṛṣṇāveśaḥ sudūrataḥ |
vāruṇī-dig-gataṁ vastu
vrajan naindrīm kim āpnuyāt ||

The person absorbed in material enjoyment (viṣayāviṣṭa-cittasya) is far from being absorbed in Kṛṣṇa (kṛṣṇāveśaḥ sudūrataḥ). How can a person going east (kim vāruṇī-dig-gataṁ) catch (āpnuyāt) an object (vastu) moving to the west (naindrīm vrajan)?

To answer this dilemma, the author supplies the following verse.

Taste for Bhakti Destroys all Material Attachments

Answer

rucim udvahatas tatra
janasya bhajane hareḥ |
viṣayeṣu gariṣṭho 'pi
rāgaḥ prāyo viliyate ||

If a person (tatra janasya) has a ^{fahh} (taste) for worshipping the
Lord (hareḥ bhajane rucim udvahatah), even if he has strong
material attractions (viṣayeṣu gariṣṭho api), those attractions
will be for the most part destroyed (prāyo viliyate) during
sādhana without resorting to vairāgya (rāgaḥ). (BRS)

Having a taste for bhakti will destroy the attachment to material objects.

Thus, the hardness of heart caused by practice of vairāgya will not take place, and still detachment will manifest.

At the stage of ruci or taste for bhakti, material attraction will be destroyed for the most part (prāyaḥ).

The meaning is that it will be completely destroyed with the maturation of bhakti.

It is not mentioned, but understood from this statement that the taste for bhakti not only produces vairāgya but also jñāna.

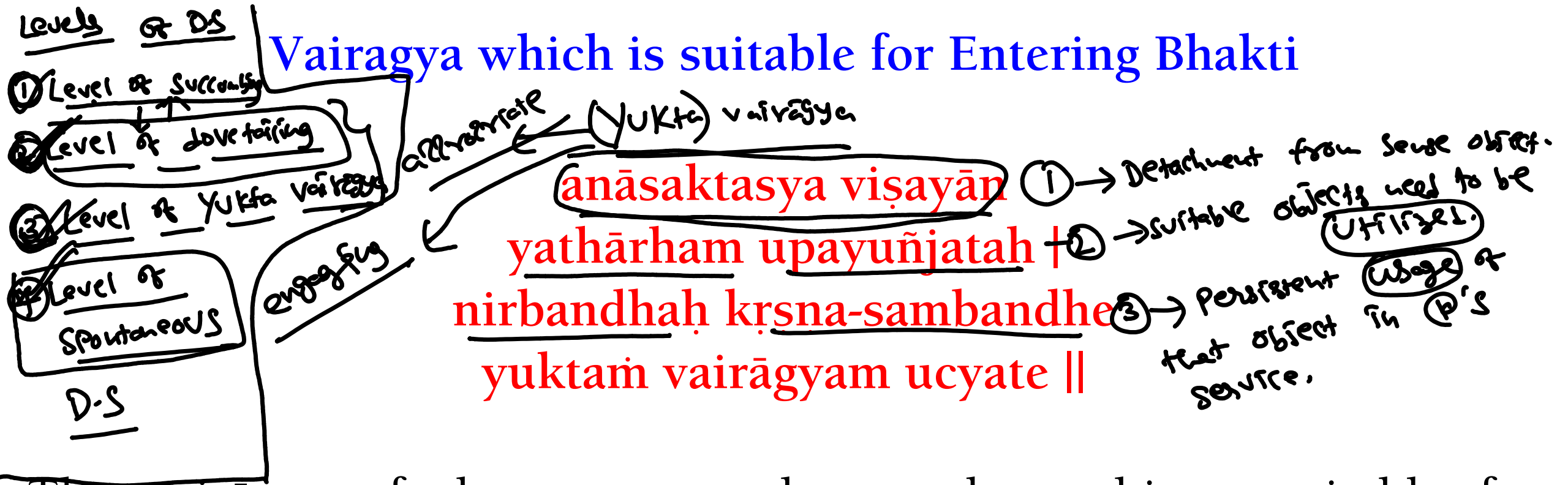
Taste for Bhakti Destroys all Material Attachments

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam ||

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), one immediately acquires (**janayaty āśu**) causeless knowledge (**jñānaṁ ca yad ahaitukam**) and detachment from the world (**vairāgyaṁ**). (SB 1.2.7)

Vairagya which is suitable for
Entering Bhakti

Vairāgya which is suitable for Entering Bhakti



The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayujatah**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**). (BRS)

With this verse, the author shows the type of vairāgya which is suitable for entering bhakti, and which was previously mentioned.

① Do you want (or) P wants

② Are you attached to it

③ Are you feeling spiritually more nourished after utilizing it in P's service

The vairāgya of the person employing (upayun̄jatah) material objects only to the extent that they are favorable for his devotional development (yathārham), while being detached from material enjoyment, is suitable (yuktam) for bhakti.

In this, there should be persistence (nirbandhah) in relating the objects to Kṛṣṇa.

Vairagya which is suitable for Entering Bhakti

.Phalgu vairāgya

prāpañcikatayā buddhyā
hari-sambandhi-vastunah |
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate ||

Rejection (parityāgah) of things related to the Lord (hari-sambandhi-vastunah) by persons desiring liberation (mumuksubhiḥ), who think that these things are simply material objects (prāpañcikatayā buddhyā), is called useless vairāgya (phalgu vairāgyam kathyate).

(BRS)

(Heart word)

detachment + No engagement
JKani (Phalgu vairāgya)

Yuk ta vairāgya
engagement + detachment

No detachment + Full engagement
MATERIALIZED (head)

One should also understand what type of vairāgya is unsuitable or useless (phalgu) for bhakti.

The author thus speaks of vairāgya of those opposed to the Lord, which ends in offense.

Hari-sambhandhi-vastu (useful in the service of the Lord) refers to things such as the Lord's food remnants.

Rejection of objects related to the Lord is of two types. ① not asking for those objects related to the Lord, and ② rejecting them when offered.

One should understand that the second type of rejection becomes an offense. This is stated in the Viṣṇu-yāmala:

prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā

The Vaiṣṇava should never refuse the prasada of Viṣṇu.
Quoted in Hari-bhakti-vilāsa 2.178

Yukta Vairagya: the way to

Prema

→ Spontaneous D-S

After teaching Sanātana all of this, the Lord taught about rejection of dry renunciation, which is unfavorable for attaining prema, and acceptance of yukta vairāgya, which is favorable for attaining prema.

CC Madhya 23.105

yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

By reasoning and by interpretation of ambiguous Vedic statements, some people conclude that they are spirit (brahman), but though spiritual by nature, due to the contact with material energy they have lost consciousness of this fact.

How to become freed from the material world?

The body, house, and food are all material.

How can we become free from these material obstacles?

Thinking in this way, they smear ashes on their bodies, wear kaupinas, eat dry food, and renounce wife and children.

To give the impression that they are renounced they give up the household and wander in the forest or live in the asrama.

Not considering what value such actions will do them, they indulge in dry speculation, indifferent to the fact that real deliverance is caused by a relationship with the Lord.

They become free from sin and piety and concepts of "me" and "mine", although they cannot really understand what benefit they have attained.

They pass their time in studying the statements of the Vedanta.

When they die, a few associates come and break coconuts on their heads and bury them in the ground.

What is achieved? They have not attained the Lord. All they get is Brahman.

Practical definitions of Yukta vairāgya

Alternatively, ^② (if they place the Lord in the ^① center of their life) ^③ (while caring for body and house) (while eating and sleeping), then they gradually increase their devotion to the Lord through their devotional practice; finally and definitely, prema will be achieved.

This type of renunciation is called yukta vairagya. Mahaprabhu forbade Sanatana from practicing dry renunciation, and taught him yukta vairagya.

To Raghunatha Das, He said:

CC Madhya 16.237

“sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla

“Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence.

CC Madhya 16.238

markata-vairāgya nā kara loka dekhāñā
yathā-yogya visaya bhujja' anāsakta hañā

→ anāsa kṛdya
vīśayā

↓ yathāyame vīśayā

“You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it.”

In context of 2nd part of yukte vairāgya

CC Madhya 16.239

(antare niṣṭhā kara) (bāhye loka-vyavahāra)
(ācirāt kṛṣṇa tomāya) (karibe uddhāra)

Śrī Caitanya Mahāprabhu continued, “Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

YUKTA VAISEGY -

①



If a person can carry on their household duties without attachment and worship the Lord with inner steadiness, gradually the material world will fall away.

②



③

④

By devotion, the soul becomes stronger and establishes a relation with the Lord.

→ Preva → Spontaneous D-S

The alternative is to reject the gradual process and become a false renunciate, but this leads to degradation of the soul.

To accept necessary objects means not to accept objects for sense gratification or pleasure, but to accept them only for establishing a relationship of the soul with the Lord.

↳ nirbandha kṛṣṇa sambandhe.

Being merciful, these objects themselves will release the non-material soul.

The body, house and objects meant for worship can all be used in yukta vairagya.

All that is necessary is the (internal steadiness) of the devotee in order to achieve success.

An external show of steadiness is only for others to see.

If there is internal devotion and steadiness, very quickly the bondage of the material world will disappear.

✓ ✓
Pure knowledge and pure detachment will certainly increase as that devotion increases.

Developing Vairagya and Other Favourable Vaisnava Qualities

**What are the Vaisnava
Qualities?**

11.11.29

śrī-bhagavān uvāca
kṛpāluḥ akṛta-drohas
titikṣuḥ sarva-dehinām
satya-sāro 'navadyātmā
samaḥ sarvopakāraḥ

The Supreme Lord said: O Uddhava, a saintly person is merciful (**kṛpāluḥ**) and never injures others (**akṛta-drohah**). He is tolerant toward all living entities (**titikṣuḥ sarva-dehinām**). He is most truthful (**satya-sārah**). He is free from all envy and jealousy (**anavadyātmā**), and his mind is equal in material happiness and distress (**anavadyātmā**). He dedicates his time to work for the welfare of all others (**sarva upakāraḥ**).

11.11.30

kāmair ahata-dhīr dānto
mr̥duḥ śucir akiñcanaḥ
anīho mita-bhuk śāntaḥ
sthiro mac-charaṇo muniḥ

His intelligence is never bewildered by material desires (**kāmair ahata-dhīh**) and he has controlled his senses (**dāntah**). His behavior is always pleasing (**mr̥duḥ**) and exemplary (**śucih**) and he is free from possessiveness (**akiñcanaḥ**). He never endeavors in worldly activities (**anīhah**) and he controls his eating (**mita-bhuk**). He has śānti-rati (**śāntaḥ**) and performs his duties until completion (**sthirah**). A saintly person is contemplative (**muniḥ**) and accepts me as his only shelter (**mat-śaraṇah**).

11.11.31

apramatto gabhīrātmā
dhṛtimāñ jita-ṣaḍ-guṇaḥ
amānī māna-daḥ kalyo
maitraḥ kāruṇikaḥ kaviḥ

Such a person is alert (**apramattah**) and inscrutable (**gabhīrātmā**) and not subject to changes (**dhṛtimāñ**). He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death (**jita-ṣaḍ-guṇaḥ**). He is free from all desire for prestige (**amānī**) and offers honor to others (**māna-daḥ**). He is expert in understanding others (**kalyah**) and is free from cheating (**maitraḥ**). He is compassionate (**kāruṇikaḥ**) and understands bondage and liberation (**kaviḥ**).

11.11.32

ājñāyaivaṃ guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
mām bhajeta sa tu sattamaḥ

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**).

There are two types of bhakti—bhakti mixed with karma or jñāna and pure bhakti.

Thus there are two types of devotees.

First the mixed devotees are described in three verses.

anyābhilāṣitā śūnyam jñāna karmādy anāvṛtam |
ānukūlyena kṛṣṇānu śīlanam bhaktir uttamā ||

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**) . It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). BRS 1.1.11

Verse 32 describes the devotee practicing pure bhakti.

It has been said that one who does not give up dharma is the best.

But he who gives up all dharmas completely because of faith in bhakti to me is the best.

But does he give up dharma because of ignorance or atheism?

No. Understanding the good points in performing dharma such as purification of existence, and also understanding the bad points, with firm faith that all things are perfected by bhakti to me, he gives up those dharmas.

A person of lower qualification will worship the Lord without giving up dharma.

But the best devotee however worships the Lord while giving up all dharmas.

The person who develops all the qualities starting with compassion as mentioned above is considered the best (sattamaḥ).

“But the last sentence, which indicates the best devotee, does not include the qualities previously mentioned. How could a person without those qualities be considered the best?”

One should not worry that the person who performs only bhakti does not possess those qualities, for it is said:

|| 11.2.42 ||

**bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**aśnataḥ**).

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

He who reaches the highest stage is the best, since he becomes endowed with all good qualities while destroying all bad qualities.

But even without reaching the perfect stage (not have all good qualities), the devotee at the state of sādhana should also be considered the best.

He is better than the previously mentioned devotees because from the beginning he has accepted pure bhakti.

|| 13.8-12 ||

amānitvam adambhitvam ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ

indriyārtheṣu vairāgyam anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam

asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu

mayi cānanya-yogena bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam aratir jana-saṁsadi

adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam
etaj jñānam iti proktam ajñānam yad ato 'nyathā

Freedom from pride (**amānitvam**); lack of ostentation (**adambhitvam**); non-violence (**ahimsā**); forbearance (**kṣāntir**); sincerity (**ārjavam**); worship of the teacher (**ācāryopāsanam**); purity (**śaucam**); steadiness (**sthairyam**); control of the mind (**ātma-vinigrahaḥ**); detachment from enjoyment of sense objects (**indriyārtheṣu vairāgyam**); lack of identification with body (**anahaṅkāra eva ca**); understanding (**anudarśanam**) that all states of existence such as birth, death, old age and disease (**janma-mṛtyu-jarā-vyādhi**) give rise to suffering (**duḥkha-doṣa**); freedom from attachment to others (**asaktir**), lack of identification with the condition of sons and others (**anabhiṣvaṅgaḥ putra-dāra-grhādiṣu**); equanimity of mind (**nityam ca sama-cittatvam**) in the face of desirable or undesirable events (**iṣṭa-anīṣṭa-upapattiṣu**); devotion to me with undeviating attention (**mayi^①cānanya-yogena bhaktir avyabhicāriṇī**); resorting to solitary places (**vivikta-deśa-sevitvam**) with distaste for crowds (**aratir jana-samsadi**); constant engagement in knowledge of the self (**adhyātma-jñāna-nityatvam**); and always keeping in mind the goal of liberation (**tattva-jñānārtha-darśanam**)—all of these are declared to be knowledge (**etaj jñānam iti proktam**). What is otherwise is ignorance (**ajñānam yad ato 'nyathā**).

SVCT's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

The twenty factors to be used for gaining that knowledge are first mentioned in five verses.

Of these, eighteen are common to both the devotees and the jñānīs.

However the devotees zealously engage in the one element mentioned in the eleventh verse, mayi cānanya-yogena bhaktir avyabhicārinī.

SVCT's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

The other seventeen items manifest automatically for those who
engage in that one item.

The bhaktas do not devote effort to the seventeen items individually.

This is the tradition.

The last two items are especially for the jñānīs

Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse.

Mayi cānanya-yogena bhaktir avyabhicāriṇī: the process of knowledge terminates in unalloyed devotional service to the Lord.

So if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value.

Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

But if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him.

As stated in Śrīmad-Bhāgavatam (5.18.12), *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*.

All the good qualities of knowledge develop in one who has attained the stage of devotional service.

॥ 12.15 ॥

yasmān nodvijate loko
lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

He who does not agitate others (**yasmān na udvijate loko**), nor is agitated by others (**lokān na udvijate ca yaḥ**), he who is free from material emotions such as joy, jealousy, fear and anxiety (**yaḥ harṣa-amarṣa-bhaya-udvegair muktaḥ**), is dear to Me (**sa ca me priyaḥ**).

Moreover, it is said:

**yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ**

One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods.

By this statement it is understood that other qualities which please the Lord also automatically appear by the constant performance of bhakti to Me.

Please hear about these. Five verses describe these qualities.

Nishtha, steadiness, is of two types:

1. Concerning bhakti directly (**sakshat-bhaktir-vartani**)
2. Concerning elements favorable to bhakti (**bhakti-anukula vastur-vartini**)

Sakshat-bhakti has unlimited forms, still, there are three basic divisions: bodily, vocal and mental (kayiki, vachiki, manasi).

Elements favorable to bhakti refer to humility, giving respect to others, friendliness, and mercifulness.

However, sometimes steadiness in such qualities may be seen in a self-controlled devotee who has no steadiness in bhakti.

While elsewhere, steadiness in these qualities may not be perceived in an arrogant devotee who has attained steadiness in bhakti.

In spite of this, by the presence or absence of steadiness in bhakti itself (sakshat bhakti), rather than in the qualities of bhakti, learned wise men understand the actual presence or absence of nishtha, steadiness.

Inexperienced perception cannot substantiate the truth.