

Bhakti Sangha Bhagavatam Class

6.14.57-61

Verse, Translation and Purport

॥ 6.14.57 ॥

uttiṣṭha tāta ta ime śiśavo vayasyās
tvām āhvayanti nṛpa-nandana samvihartum
suptaś ciraṁ hy aśanayā ca bhavān parīto
bhuñkṣva stanam piba śuco hara naḥ svakānām

My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

॥ 6.14.58 ॥

nāham tanūja dadṛṣe hata-maṅgalā te
mugdha-smitam mudita-vikṣaṇam ānanābjam
kim vā gato 'sy apunar-anvayam anya-lokam
nīto 'ghṛṇena na śṛṇomi kalā giras te

My dear son, I am certainly most unfortunate, for I can no longer see your mild smiling. You have closed your eyes forever. I therefore conclude that you have been taken from this planet to another, from which you will not return. My dear son, I can no longer hear your pleasing voice.

|| 6.14.59 ||

śrī-śuka uvāca

vilapantyā mṛtaṁ putram

iti citra-vilāpanaiḥ

citraketur bhr̥ṣaṁ tapto

mukta-kaṇṭho ruroda ha

Śrī Śukadeva Gosvāmī continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

|| 6.14.60 ||

tayor vilapatoḥ sarve
dampatyos tad-anuvratāḥ
ruruduḥ sma narā nāryaḥ
sarvam āsīd acetanam

As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

॥ 6.14.61 ॥

evaṁ kaśmālam āpannam
naṣṭa-samjñam anāyakam
jñātvāṅgirā nāma ṛṣir
ājagāma sanāradaḥ

When the great sage Aṅgirā understood that the King was almost dead in an ocean of lamentation, he went there with Nārada Ṛṣi.

Discussion

Recap of the Story till now

Theme-1: Pariksit's inquiry
about Vrtrāsura's exaltedness as
a devotee (1-7)

|| 6.14.1 ||

śrī-parīkṣid uvāca
rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanah
nārāyaṇe bhagavati
katham āsīd dr̥dhā matiḥ

King Parīkṣit said: O brāhmaṇa (brahman)! Since he was sinful (pāpmanah), with a nature of rajas and tamas (rajas-tamaḥ-svabhāvasya), how could Vṛtrāsura (katham vṛtrasya) have firm attachment to Nārāyaṇa (nārāyaṇe bhagavati dr̥dhā matiḥ āsīd)?

|| 6.14.2 ||

devānām śuddha-sattvānām
ṛṣīnām cāmalātmanām
bhaktir mukunda-carāṇe
na prāyeṇopajāyate

Bhakti to the Lord's lotus feet (**bhaktir mukunda-carāṇe**) rarely develops (**na prāyeṇa upajāyate**) even in the devatās with minds in sattva-guṇa (**devānām śuddha-sattvānām**) and in pure sages (**ca ṛṣīnām amalātmanām**).

|| 6.14.3 ||

rajobhiḥ sama-saṅkhyātāḥ
pārthivair iha jantavaḥ
teṣāṃ ye kecanehante
śreyo vai manujādayaḥ

In this material world (**iha pārthivaih**) there are as many living entities as atoms (**rajobhiḥ sama-saṅkhyātāḥ jantavaḥ**). Among these living entities (**teṣāṃ**), a few are human beings or devatās (**kecana manuja ādayaḥ**), and among them (**teṣāṃ**), a few practice dharma (**kecana śreyo ihante**).

|| 6.14.4 ||

prāyo mumukṣavas teṣām
kecanaiva dvijottama
mumukṣūṇām sahasreṣu
kaścin mucyeta sidhyati

O best of the brāhmaṇas (**dvijottama**)! Out of those follow dharma (**teṣām**), only a few desire liberation (**kecana eva prāyo mumukṣavaḥ**). Among many thousands who desire liberation (**mumukṣūṇām sahasreṣu**), one person becomes a jivamukta (**kaścin mucyeta**) and out of many such persons, only one attains the spiritual world (**sidhyati**).

|| 6.14.5 ||

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

O great sage (**mahā-mune**)! Greater than those who are jīvanmukta and greater than those who attain liberation (**muktānām api siddhānām**) is the devotee of Lord Nārāyaṇa (**nārāyaṇa-parāyaṇaḥ**). Such a devotee, who is in śānta or other rasas (**praśāntātmā**), is very rare (**su-durlabhaḥ**), even among ten million people (**koṭiṣv api**).

|| 6.14.6 ||

vṛtras tu sa katham pāpaḥ
sarva-lokopatāpanaḥ
ittham dṛḍha-matiḥ kṛṣṇa
āsīt saṅgrāma ulbaṇe

How did sinful Vṛtrāsura (**katham vṛtras tu pāpaḥ**), who caused so much suffering to others (**sarva-loka upatāpanaḥ**), become so fixed in Kṛṣṇa (**kṛṣṇa ittham dṛḍha-matiḥ āsīt**) during the raging battle (**saṅgrāma ulbaṇe**)?

How did most rare bhakti beyond the three guṇas, exist in a demon like Vṛtrāsura, blinded by the three guṇas?

|| 6.14.7 ||

atra naḥ saṁśayo bhūyāñ
chrotuṁ kautūhalaṁ prabho
yaḥ pauruṣeṇa samare
sahasrākṣam atoṣayat

O master (**prabho**)! This is my doubt (**atra naḥ saṁśayah**). I am curious to hear (**śrotuṁ kautūhalaṁ bhūyāt**) about Vṛtrāsura whose heroism (**yaḥ pauruṣeṇa**) pleased Indra in battle (**samare sahasrākṣam atoṣayat**).

**Theme-2: Citraketu's distress due to
lack of son (8-13)**

|| 6.14.8-9 ||

Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question, Śukadeva Gosvāmī, the most powerful sage, thanking him, spoke these words.

Śukadeva Gosvāmī said: O King! Please listen with attention what I heard from the mouths of Vyāsadeva, Nārada and Devala.

|| 6.14.10-11 ||

In the province of Śūrasena there was a king named Citraketu, ruling the entire earth. During his reign, the earth produced all the necessities for life.

Citraketu had ten million wives, but though desiring to produce children, he did not receive a child from any of them.

He had ten million wives (10,000 x 1000).

He married them in order to have offspring (sāntānikah),
not just for enjoyment.

|| 6.14.12-13 ||

Citraketu, though endowed with beauty, magnanimity, youth, high family, education, power and wealth, being the husband of barren wives, was full of anxiety.

His wealth, his queens with attractive eyes, and his control of all lands were not sources of happiness for him.

**Theme-3: Aṅgira ṛṣi's arrival & his
questions to Citraketu (14-21)**

|| 6.14.14-16 ||

Once upon a time, the powerful sage named Aṅgirā, traveling all over the universe, came to the palace of King Citraketu uninvited.

After properly respecting the sage who was treated as a guest and seated comfortably by standing up and offering articles of worship, Citraketu sat down with attention.

The great sage, after worshipping the King seated on the ground and bowing in humility, addressed him and spoke as follows.

|| 6.14.17-18 ||

Āṅgirā said: Do you have good health, good fortune and ministers? The happiness of the king depends on the happiness of the ministers and the happiness of the ministers depends on the happiness of the king.

When a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

|| 6.14.19-21 ||

Are your wives, citizens, counselors, servants, merchants, the inhabitants of your palace, ministers, provincial governors, land owners and sons under your control?

If the King's mind is fully controlled, everyone is under his control. All the worlds and their controllers offer tribute to him.

Your mind is not pleased due to yourself or others. I see that your face is pale with worry, because of not achieving your desires.

Theme-4: Citraketu explains the
cause of his anxiety (22-26)

|| 6.14.22-24 ||

Questioned by the knowledgeable sage in this way, King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

King Citraketu said: What is not known in all embodied beings externally and internally by yogīs who have destroyed all sins by austerity, knowledge and samādhi?

Inspired by your order, let me explain the worry in my mind to you who know everything but are asking me.

|| 6.14.25-26 ||

Just as a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great devatās, because I have no son.

Therefore, please save me and my forefathers, who are descending to the darkness of hell. Kindly do something so that I may have a son to deliver us from hellish conditions.

Theme-5: Birth of Citraketu's son & king's joy (27-37)

|| 6.14.27-29 ||

Śukadeva Gosvāmī said: In response to the request of Mahārāja Citraketu, the merciful sage, who was born of Lord Brahmā's mind, performed a Tvaṣṭr sacrifice for the devatā Tvāṣṭā, after cooking a rice offering.

Aṅgirā gave the remnants of the food offered in the sacrifice to the most charming among Citraketu's millions of queens, named Kṛtadyuti, who he had married first.

Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and lamentation." The sage then left.

The sage thought, “Why should I tell him now how his son will be cause of joy and sorrow? The King will know this at the birth and death of the child. But it is necessary to say unwelcome words now, when in the future the King reproaches me.”

Without telling the truth clearly, he left.

The King thought, “Because my son will have many good qualities he will give joy. Because I will not be able to control him, since he will have more power than me, he will bring grief. Let that be. I will tolerate that grief.”

Thus the King became happy.

|| 6.14.30-32 ||

Kṛtadyuti became pregnant after eating remnants of food from the sacrifice.

After receiving semen from Citraketu, Kṛtadyuti gradually developed in her pregnancy.

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.

|| 6.14.33-35 ||

When a poor man obtains money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.

The mother developed extreme affection for her son out of illusion. The other wives developed a feverish desire to have sons.

|| 6.14.36-37 ||

Joyful Citraketu engaged brāhmaṇas in offering benedictions to the child and performing the birth ceremony.

The King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as six hundred million cows to the brāhmaṇas

As a cloud indiscriminately pours water on the earth, the generous King Citraketu, to increase the reputation and longevity of his son, distributed most valuable items to other citizens like rainfall.

Theme-6: Sonless queens'
envy & child's death (38-51)

|| 6.14.38-40 ||

As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti who bore the son increased, and gradually he lost affection for the other wives.

The other queens lamented and condemned themselves with hatred because of the distress of being sonless and because of the King's neglect.

A wife who has no sons is considered by her husband to be fit for sending off to the forest and is criticized like a maidservant by her co-wives who have children. Certainly such a woman is condemned as sinful.

|| 6.14.41-43 ||

Why should maids who serve the master lament, since they gain respect of the master? But we are most unfortunate because we are simply maids of the maidservant.

Being neglected by their husband and envious of Kṛtadyuti's wealth in possessing a son, Kṛtadyuti's co-wives developed strong hatred.

Losing discretion because of hatred and being intolerant of the King, those cruel women gave poison to the young child

|| 6.14.44-46 ||

Unaware of the sinful act of her co-wives, Queen Kṛtadyuti walked about in the house, looking at her son, thinking that he was sleeping.

Thinking that her child had been sleeping for a long time, the intelligent Queen ordered the nurse, "My dear friend, please bring my son here."

When the maidservant approached the child, who was lying down, she saw that the child had his eyes turned upward and was without life, senses or mental functions. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

|| 6.14.47-48 ||

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came to her son and saw that the young boy had suddenly died.

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

|| 6.14.49 ||

Hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously.

|| 6.14.50-51 ||

When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire.

He kept slipping and falling on the ground.

Surrounded by his ministers and brāhmaṇas, the King approached and fell at the child's feet, his hair and dress scattered. The King, breathing heavily, with tearful eyes and choked voice, could not speak.

Theme-7: The Queen's lamentation (52-58)

|| 6.14.52-53 ||

When the Queen saw her husband merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brāhmaṇas.

The garland of flowers decorating the Queen's head fell off, and her hair became scattered. Falling tears smeared the collyrium on her eyes and moistened her breasts, which were covered with kuṅkuma powder. She lamented the loss of her son like a wailing kurarī bird.

|| 6.14.54 ||

aho vidhātas tvam atīva bāliśo
yas tv ātma-srsty-apratirūpam ihase
pare nu jīvaty aparasya yā mṛtir
viparyayaś cet tvam asi dhruvaḥ paraḥ

O Creator (aho vidhāta)! You are certainly inexperienced in creation (tvam atīva bāliśah), for during the lifetime of a father you have caused the death of his son (pare nu jīvaty aparasya yā mṛtir), thus acting in opposition to your laws of creation (ātma-srsty-apratirūpam ihase). If you are determined to contradict these laws (tvam viparyayaś cet), you are certainly our enemy (dhruvaḥ paraḥ asi).

The cause of lamentation is the Lord.

The cause of him doing this is his foolishness.

She gives the Lord some advice for his own benefit, so that he will not do as he has done again.

The Lord is inexperienced, childish, because he has made his own creation improperly (apratirūpam).

“How is it improper?” While the elder lives, the child dies.

There is a problem in the creation if the elders cannot create and the children die.

If you think that now you will do everything in an opposite way during creation, then you are certainly our enemy (parah).

Doing what is wrong for you to do, you also show that you are inimical to us by making us suffer.

|| 6.14.55 ||

If you say there is no rule that the son should not die while the father lives, then let birth and death happen by karma, but still, you have created bonds of affection for increasing your creation, and then you have cut those bonds and caused undue suffering.

“What is my offense, since I only give birth and death according to a jīva’s karma?”

There is no law that while the son lives, the father dies, or that after the father dies, the son should die, since it depends on karma.”

Then let birth and death happen by karma, but then what action do you perform?

“How can all this be accomplished by insentient karma, without my control?”

True, it is accomplished by you.

But you have created bonds of affection for increasing your creation,
and you cut those bonds.

Seeing such misery arising from affection, who will have affection
for their children?

And without affection of children, how will they survive?

You are certainly a fool because of this fault in your creation.

|| 6.14.56 ||

My dear son! You should not give up my company since I am
helpless and miserable. Just look at your lamenting father. By
you, we could easily cross over dark, hellish existence, which
cannot be crossed without a son. Do not go far off with
merciless Yamarāja!

The mother thought, “Why am I gossiping with the foolish Lord? Why do I not think of the benefit of my son?”

O son! By you ^{we} could cross the hell which is dark and difficult to cross over.

“But Yamarāja is taking me to his city. What can I do?”

Do not go with merciless Yamarāja.

|| 6.14.57-58 ||

My dear son! Please get up. Your playmates are calling you to play.
You have slept long enough. Since you must be very hungry, please
eat. Suck my breast and dissipate our lamentation.

My dear son! I am certainly most unfortunate, for I can no longer
see your mild smiling, your joyful eyes and lotus face. Have you
gone to the world from which you cannot return? Have you been
taken by cruel Yamarāja? Because of this, I can no longer hear your
pleasing voice.

Theme-8: Nārada & Aṅgirā arrive (59-61)

|| 6.14.59-61 ||

Śukadeva Gosvāmī said: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu, greatly aggrieved, began crying loudly.

While the King and Queen lamented, all their male and female followers joined them in crying. All the citizens of the kingdom became unconscious.

When the great sage Aṅgirā understood that the kingdom was without a leader because the King was almost dead and that the citizens had lost consciousness because of the calamity, he went there with Nārada.

Theme-1: Pariksit's inquiry
about Vrtrāsura's exaltedness as
a devotee (1-7)

|| 6.14.1 ||

śrī-parīkṣid uvāca
rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanah
nārāyaṇe bhagavati
katham āsīd dr̥dhā matiḥ

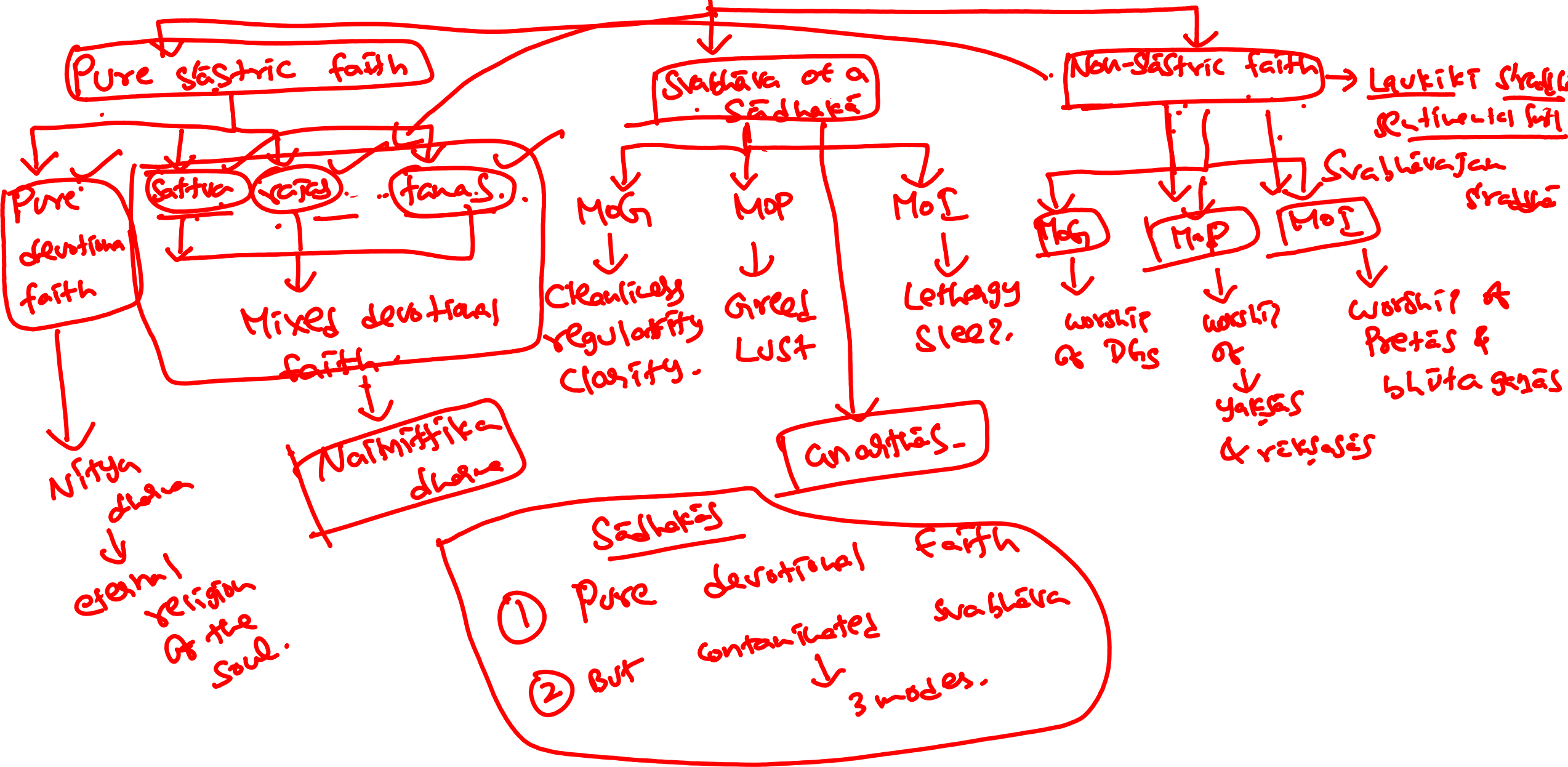
King Parīkṣit said: O brāhmaṇa (brahman)! Since he was sinful (pāpmanah), with a nature of rajas and tamas (rajas-tamaḥ-svabhāvasya), how could Vṛtrāsura (katham vṛtrasya) have firm attachment to Nārāyaṇa (nārāyaṇe bhagavati dr̥dhā matiḥ āsīd)?

Who becomes an Asura?

The Validity of Pariksit
Maharaj's Question

Understanding the Three Modes and their Influence on Bhakti and Worship

3 modes



Sādhakā

- ① Pure devotional faith
- ② But contaminated
- ↓
- 3 modes.

Recap of the Story (Contd...)

|| 6.14.2 ||

devānām śuddha-sattvānām
ṛṣīnām cāmalātmanām
bhaktir mukunda-carāṇe
na prāyeṇopajāyate

Bhakti to the Lord's lotus feet (bhaktir mukunda-carāṇe) rarely develops (na prāyeṇa upajāyate) even in the devatās with minds in sattva-guṇa (devānām śuddha-sattvānām) and in pure sages (ca ṛṣīnām amalātmanām).

Śuddha-sattvānām means in those with antahkaranaḥ having sattva-guṇa.

Jñāna develops on its own after purification of antahkarana.

This is not so with bhakti, since without association of devotees bhakti does not appear.

|| 6.14.3 ||

rajobhiḥ sama-saṅkhyātāḥ
pārthivair iha jantavaḥ
tesām ye kecanehante
śreyo vai manujādayaḥ

In this material world (iha pārthivaiḥ) there are as many living entities as atoms (rajobhiḥ sama-saṅkhyātāḥ jantavaḥ). Among these living entities (tesām), a few are human beings or devatās (kecana manuja ādayaḥ), and among them (tesām), a few practice dharma (kecana śreyo ihante).

|| 6.14.4 ||

prāyo mumukṣavas teṣām
kecanaiva dvijottama
mumukṣūṇām sahasreṣu
kaścin mucyeta sidhyati

O best of the brāhmaṇas (**dvijottama**)! Out of those follow dharma (**teṣām**), only a few desire liberation (**kecana eva prāyo mumukṣavaḥ**). Among many thousands who desire liberation (**mumukṣūṇām sahasreṣu**), one person becomes a jivamukta (**kaścin mucyeta**) and out of many such persons, only one attains the spiritual world (**sidhyati**).

|| 6.14.5 ||

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

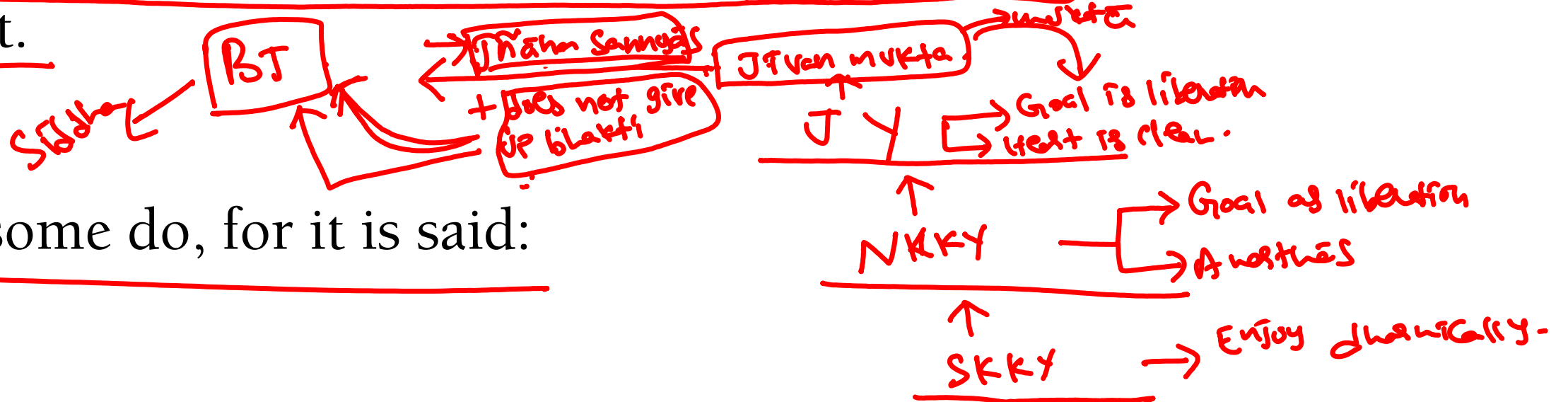
Fully liberated in BJ
(सु)दुर्लभता
→ Jīvan-mukta → (ब्रह्म) भक्ति

O great sage (mahā-mune)! Greater than those who are jīvanmukta and greater than those who attain liberation (muktānām api siddhānām) is the devotee of Lord Nārāyaṇa (nārāyaṇa-parāyaṇaḥ). Such a devotee, who is in śānta or other rasas (praśāntātmā), is very rare (su-durlabhaḥ), even among ten million people (koṭiṣv api).

It has been said that among the liberated one may attain perfection.

Many perform sādhana for liberation but do not attain liberation.

But those who become liberated (jivanmukta) do not all become perfect.



Only some do, for it is said:

jīvanmuktā api punaḥ
bandhanaḥ yānti karmabhiḥ
yady acīntya-mahā-śaktau
(bhagavaty aparādhinaḥ)

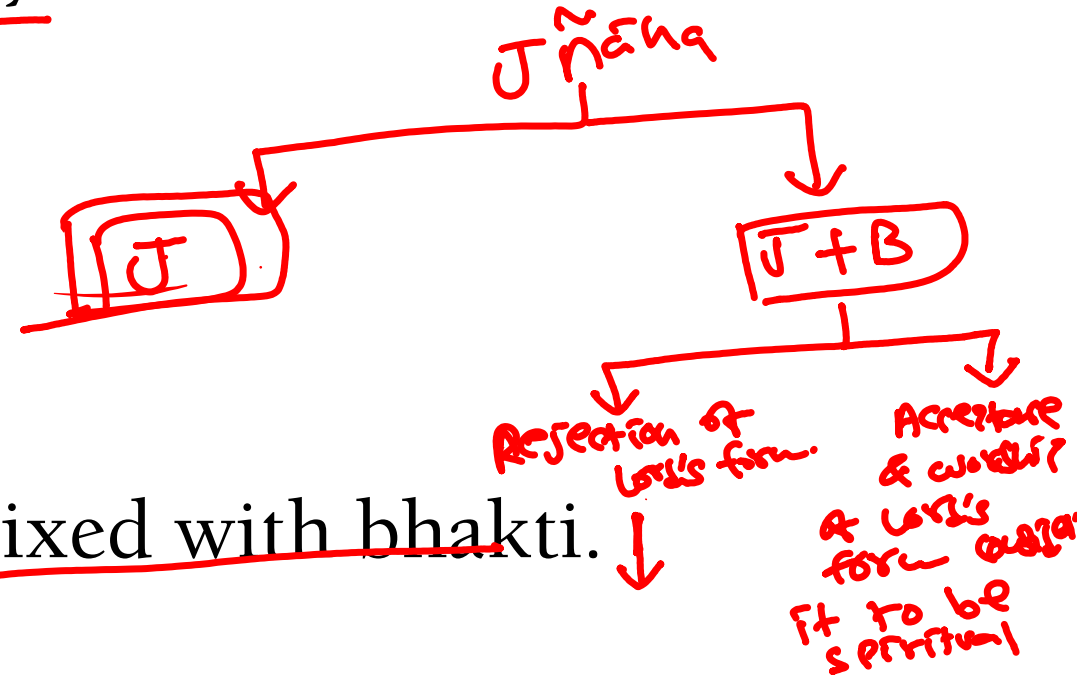
The jīvanmuktas again become bound by karma if they commit offense to the
Lord, possessor of inconceivably great energies.

Those who attain perfection and get liberation attain sāyujya, merging in the
Brahman.

The devotee of Nārāyaṇa is rarer than those liberated persons.

Compared to the jīvanmuktas and the liberated person the devotee of Nārāyaṇa is rare because of his superiority.

Or one can consider this in another way.



There are two types of jñāna: pure and mixed with bhakti.

By pure jñāna those who desire liberation cannot achieve it. It is like beating empty husks for grain:

śreyah-srtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śisyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble SB 10.14.4

Jñāna mixed with bhakti has two types: with bhakti in which one does not respect the Lord's form, considering his form material, and with bhakti in which one respects the Lord's form, not considering it material.

By the first type of jñāna mixed with bhakti one will not attain liberation, but one will think one is liberated.

Such bhakti destroys ignorance completely but only partly produces knowledge (vidyā), and then disappears. (The practitioner thinks bhakti must be discarded for attaining liberation.)

But without bhakti a person cannot attain complete knowledge of Brahman.
Thus he cannot merge into Brahman.

This is stated in the Gītā and also in Bhāgavatam with the following verses:

S ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya krcchrena param padam tataḥ
patanty adho 'nādr̥ṣṭa-yuṣmad-aṅghrayaḥ

→ Jivan mukta

Persons who are falsely under the impression of being liberated, without
devotional service to the Lord, may reach up to the point of liberation, but
because of their impure consciousness, such so-called liberated persons again
fall down into material existence. SB 10.2.32

avajānanti mām mudhā mānuṣīm tanum āśritā
param bhāvam ajānanto mama bhūta-maheśvaram

The fools deride Me (avajānanti mām mudhā), the Lord of all beings (bhūta-maheśvaram), in this eternal human form (mānuṣīm tanum āśritam), not knowing it is My original spiritual form, pure brahman, higher than all else (mama param bhāvam ajānanto). BG 9.11

moghāśā mogha-karmāṇo mogha-jñāna-vicetasah
rākṣasīm āsurīṅ caiva prakṛtiṁ mohinīm śritāḥ

Among those who cannot distinguish this truth (vicetasah), those who are devotees do not gain sālōkya (moghāśā), those who are karmīs do not attain their material fruits (mogha-karmāṇo), and those who are jñānīs do not attain liberation (mogha-jñānā). They assume the nature (mohinīm prakṛtiṁ śritāḥ) of Rākṣasas and asuras (rākṣasīm āsurīm caiva). BG 9.12

The meaning of the Gītā verses is as follows.

Fools disrespect me for having a human form.

Seeing all humans with a material body, they think that my body also
is made of matter.

In this way they disrespect me.

What is my human body?

It is the best existence (param bhāvam), viśuddha-sattva.

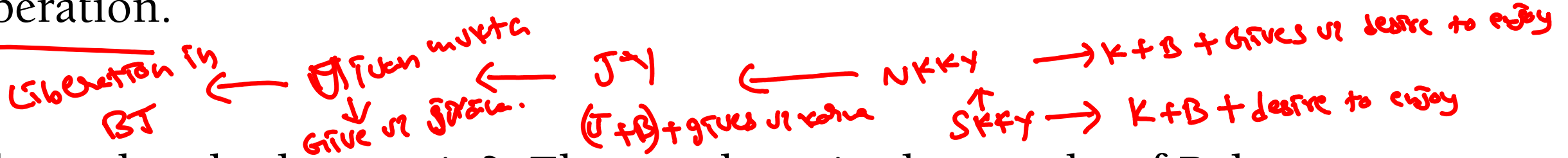
It is the supreme cause (maheśvaram) of all jīvas from Brahmā to the grass.

This human body which I have accepted is the cause of all objects made of prakṛti.

If they are my devotees but think in this way, then all their desires to attain me are useless.

If they are karmīs, then all their karmas become useless, and they do not attain Svarga.

If they are jñānīs, then the jñāna becomes useless and they do not achieve liberation.



Then what do they attain? They are born in the wombs of Rākṣasas.

By the second type of jñāna mixed with bhakti, with belief in the form of the Lord, after the destruction of vidyā (since vidyā is also a cause of bondage), by bhakti devoid of any mixture of jñāna, which does not disappear, a person realized tat-padartha (Brahman) and attains merging in Brahman.

It is said:

GIVES UP
Jñāna
↓
Pāram bhaktiṁ labhate
↓
B

उत्तम
सुखा
↓
Pāram bhaktiṁ labhate

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

Having attained the state of Brahman (brahma-bhūtaḥ), being a pure soul (prasannātmā), he does not lament in loss of what he had nor does he desire what he does not have (na śocati na kāṅkṣati), and looks upon all beings as equal (samaḥ sarveṣu bhūteṣu). He then manifests prema-bhakti (mad-bhaktiṁ labhate parām).

BG 18.54

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad anantaram

Only by bhakti can a person know Me as Brahman (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ). Then, ~~knowing Me as Brahman~~ by that bhakti (tato mām tattvato jñātvā), he merges with Me (viśate tad-anantaram). BG 18.55

However, among those who gain perfection, at the beginning of realizing Brahman some person may attain pure bhakti by the mercy of some pure bhakta.

Then, by gaining the sweetness of bhakti, he will find merging tasteless and surrender to the Lord.

Since such bhakti is rarely attained, the word “thousand” is not used, but rather the word “ten million.”

|| 6.14.6 ||

vr̥tras tu sa katham̐ pāpaḥ
sarva-lokopatāpanaḥ
ittham̐ dr̥ḍha-matiḥ kṛṣṇa
āsīt saṅgrāma ulbaṇe

How did sinful Vṛtrāsura (katham̐ vr̥tras tu pāpaḥ), who caused so much suffering to others (sarva-loka upatāpanaḥ), become so fixed in Kṛṣṇa (kṛṣṇa ittham̐ dr̥ḍha-matiḥ āsīt) during the raging battle (saṅgrāma ulbaṇe)?

How did most rare bhakti beyond the three guṇas, exist in a demon like Vṛtrāsura, blinded by the three guṇas?

Materialist → Jada maya
Sādhu-kāś → Mano maya
perfected devotee → Cīn maya

|| 6.14.7 ||

atra nah saṁśayo bhūyāñ
śrotuṁ kautūhalaṁ prabho
yaḥ pauruṣeṇa samare
sahasrākṣam atoṣayat

O master (prabho)! This is my doubt (atra nah saṁśayah). I am curious to hear (śrotuṁ kautūhalaṁ bhūyāt) about Vrtrāsura whose heroism (yaḥ pauruṣeṇa) pleased Indra in battle (samare sahasrākṣam atoṣayat).