

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – I

Śrīla Sūta Gosvāmī's reply begins
with obeisances (1-5)

|| 1.2.1 ||

vyāsa uvāca

iti sampraśna-samhr̥ṣṭo
viprāṇām raumaharṣaṇih
pratipūjya vacas teṣām
pravaktum upacakrame

Śrī Vyāsadeva said: The son of Romaharṣaṇa (Sūta or Ugraśravas) (raumaharṣaṇih), delighted at the questions of the sages (iti viprāṇām sampraśna-samhr̥ṣṭah), respecting their words (pratipūjya vacas teṣām), began to speak (pravaktum upacakrame).

In the second chapter there is a description of three items: the process (abhidheya), bhakti; the goal (prayojanam), prema; and the object of worship, the Supreme Lord Bhagavān Kṛṣṇa.

The son of Romaharṣaṇa was Ugraśravas (also called Sūta).

|| 1.2.2 ||

sūta uvāca

yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayam munim ānato 'smi

Sūta said: I offer my respects to the sage Śukadeva (taṁ munim ānato asmi), who has entered the mind of all beings (sarva-bhūta-hṛdayam), and to whom (yam) Vyāsa, his father (dvaipāyanah), cried out with pain of separation (viraha-kātara ājuhāva) “O son (putra iti)!” when Śukadeva, ~~without even~~ undergoing saṁskāras (apeta-kṛtyam), left home (pravrajantam) and could not be brought back (anupetam). Even the trees (taravo), being attached to Śukadeva (tan-mayatayā), called out (abhineduh) “O son (putra iti)!”

Here Sūta begins to reflect.

I will speak the answer to the questions, the essence of all the scriptures, the very substance.

They have asked for the essence which will please their intellects (**yenātmā suprasīdati** SB 1.1.11).

If their intellects are not satisfied with this, what will happen?

Therefore among all the essences, I should seek out that which is pleasing to the intellect as decided by the most righteous persons.

Even though some righteous persons will say that the intellect is pleased with Sāṅkhya, some will say the intellect is pleased with Mīmāṃsa, or with the Upanisads, or the Vedānta-sūtras which discern the conclusion of the Upanisads, all that cannot be admitted.

Among the sages, the chief is Kṛṣṇa-dvaipāyana-vyāsa, who knows all the philosophies, who wrote the Vedānta-sūtras, and whose vision is based on clarity of mind.

I should speak that scripture, which remained steady, without objections from anyone, since it gave pleasure to all the sages, after withstanding the tests of all the great luminaries, the greatest philosophers present in the assembly gathered around King Parīkṣit.

I should speak that scripture which is pure like the
jāmbūnada river.

I should speak the Bhāgavatam.

Therefore I should surrender to Śrī-śukadeva, the speaker of
the Bhāgavatam.

He thus begins reciting this verse.

Śukadeva had departed, leaving everything (**pravrajantam**).

Though he was nearby, Vyāsa could not catch him
(**anupetam**).

He had not received his sacred thread (**apeta-kṛtyam**) Vyāsa
called out the protracted words, “O son!”

But not only his father had great affection for him.

Padma Purāṇa says:

yena haris tena tarpitāni jaganty api |
rajyanti jantavas tatra jangamāḥ sthāvarā api ||

He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jangamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**).

[Note: This verse is quoted in BRS 1.1.28 to illustrate the first two types of subhadā: he has affection for the world and the world has affection for him.]

Thus even the trees lamented.

Being completely attached to Śukadeva (tan-mayatayā) the trees, since they were facing him, called out in the form of echoes “O son!”

When a person is attached to something he is said to be tan-maya.

Thus strī-maya means a person who is attached to women.

This affection for a person who resides in the mind of all living beings, like the attraction for the all-attractive deity of the Lord, is not a material illusion.

Thus it is not a fault if Vyāsa seemed to lose his sense of discrimination.

Or there is another meaning.

The trees, as another form of Śukadeva (tan-mayatayā), called out in echo, “O son!” to answer Vyāsa.

If I am your son, then you are also my son.

Illusion is the cause of thinking “I am the father, you are the son. Who is the son of whom? Who is the father of whom?”

Enlightening Vyāsa about this truth, they hint “Why are you bewildered?”

For establishing attachment to Śukadeva, it is then described that he had entered into the minds of all living entities (**sarva-bhūta-hṛdayam munim**) by the power of his yoga.

That being so, let him also enter my heart and speak the
Bhāgavatam through my mouth!

He who can enter into the dull trees and pacify his father by answering back can also enter my heart and please the intellects of all the hearers by the Bhāgavatam.

Implied here is the rule that at the time of lecturing, other speakers of Bhāgavatam should also meditate in this way.

|| 1.2.3 ||

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atitīrṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum munīnām

I surrender to the son of Vyāsa (taṁ vyāsa-sūnum upayāmi), the incomparable guru of all the sages (gurum munīnām), who mercifully spoke (karuṇayā āha) the Purāṇa full of hidden meanings (purāṇa-guhyam), the essence of all the scriptures, the essence of hearing (akhila-śruti-sāram ekam), for all the people of this world, even in the future (saṁsāriṇām); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (yaḥ svānubhāvam), and which is the revealer of ātma (adhyātma-dīpam) for those desiring to cross dense ignorance with ease (atitīrṣatām tamo andham).

He says that the reason for Śukadeva inspiring Sūta is his mercy.

He should not only deliver Parīksit, but he should also deliver all the persons born in this world in the future.

insight
→ Līlā sphoṭī

At that moment, Sūta remembered all the future generations. And for those who desire to cross (**atititīrṣatām**) the dense (**andham**) ignorance (**tamaḥ**) with great ease (**ati**), the Bhāgavatam causes revelation (**dīpam**) of the jīva (**adhyātma**) — he who controls (**adhi**) the elements of the body such as mahattattva.

This refers to the secondary result of the Bhāgavatam—
destruction of ignorance—for the desirers of liberation.

For the pure devotees, Bhāgavatam contains the essence of all
the śrutis, of all the Upaniṣads, and taking another meaning of
śruti, Bhāgavatam is the essence for those who relish with the
ear (śruti) by hearing.

This is indicated by 1.1.3, where Bhāgavatam is said to be the
ripened fruit of the tree of the Vedas.

For Śukadeva as well (**sva**), Bhāgavatam revealed the power of abundant rasa (**anubhāvam**). Thus it is said:

sva-sukha-nibhr̥ta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī (**tam vyāsa-sūnum nato 'smi**), who destroys of all sin (**yah akhila-vṛjina-ghnaṁ**), and who, though fixed in his own bliss (**sva-sukha-nibhr̥ta-cetāh**) with no distractions (**tad-vyudasta anya-bhāvah apy**), became attracted (**ākṛṣṭa-sārah**) to the pastimes of Kṛṣṇa (**ajita-rucira-līlā**) and mercifully spread (**kṛpayā vyatanuta**) the Bhāgavatam (**purāṇaṁ**) which describes Kṛṣṇa (**tadīyam**) and reveals the rasa of his pastimes (**tattva-dīpaṁ**). (SB 12.12.69)

It is also said harer guṇākṣipta-matir: his mind also became attracted to the qualities of the Lord by studying Bhāgavatam.

(SB 1.7.11)

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
grhīta-cetā rājarse ākhyānam yad adhītavān

O King (rājarse)! Though I was fixed in brahman (pariniṣṭhitah api) and beyond the guṇas (nairguṇya), my mind became attracted (grhīta-cetā) to the pastimes of the Lord (uttama-śloka-līlayā). I thus learned about his pastimes (ākhyānam yad adhītavān). (SB 2.1.9)

Or svānubhāvam can mean “that which produced Śukadeva’s
power.”

This explanation indicates that Bhāgavatam made Śukadeva
superior to all other sages.

Ekam means incomparable, without a second.

Śukadeva became the guru of all the sages such as Nārada and Vyāsa who were seated in the assembly of Parīksit and taught them Bhāgavatam as if it had not been heard before.

The Bhāgavatam must be taught to them as well.

The Tattva-sandarbhā has pointed this out.

|| 1.2.4 ||

nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet

After offering respectful obeisances (namaskṛtya) unto the presiding deities Nara-nārāyaṇa Rṣi (nārāyaṇam naram caiva), unto the subject of the work Kṛṣṇa (narottamam), unto the śakti of the work Sarasvatī (devīm sarasvatīm), and unto the sage entrusted with the work Śrīla Vyāsadeva (vyāsam tatah), one should utter "Jaya (jayam udīrayet)."

Having offered respects to guru, Sūta offers respects to devatā,
presiding deity, etc.

Nara-nārāyaṇa are designated as the presiding deities of this
work since they have authority over the place.

[Note: Vyāsa first wrote the work in Badarikāśrama, where
Nara-nārāyaṇa preside.]

The devatā or subject of the Bhāgavatam is Kṛṣṇa
(narottamam).

Sarasvatī is the śakti.

[Note: This is not the material deity. In the spiritual world
exist counterparts to the devatās of the material world who
assist the Lord in his pastimes there. For instance divyā
Sarasvatī gives Kṛṣṇa mantra to Brahmā in Brahma-saṁhitā.]

The word ca indicates the ṛṣi (sage) of the work, Vyāsa.

- ① Sage → Vyāsa
- ② meter → gāyatrī
- ③ Form → Kṛṣṇa
- ④ bīja → om
- ⑤ śakti → Sarasvatī
- ⑥ Devatā → N.N
- ⑦ Purpose

[Note: Before reciting a mantra or a scripture, it is customary to utter the name of the sage who revealed the mantra (in this case Vyāsa), the meter (gāyatrī), the form of the Lord who is the subject of the mantra (Kṛṣṇa), the bīja of the work or mantra (om), the śakti of the work or mantra (Sarasvatī), the adhiṣṭhātr-devatā (Nara-nārāyaṇa) and the purpose of uttering the mantra.]

Some editions have the word **vyāsam** instead of **caiva**.

That makes the meaning clear.

The bīja is om̐ and the meter is predominantly gāyatrī since the first verse of Bhāgavatam begins with om̐ and reference to gāyatrī.

Having offered respects to these persons, one should utter
“Jaya.”

This is a verb form, calling out to Kṛṣṇa with raised hands.
(Jaya Śrī-kṛṣṇa! Victory to Kṛṣṇa!)

By using the potential case, Sūta teaches other sages of the
Purāṇas to do the same.

Jaya also refers to this scripture because one can conquer
samsāra by studying it.

So the meaning would be “One should then speak the
Bhāgavatam (**jayam**).

In this verse, since the verb form **namaskṛtya** indicates that
another action immediately follows, the word **tataḥ** with the
meaning of “next, then” would be superfluous.

Therefore **tataḥ** describes the subject of the sentence.

Tataḥ is a past participle of tan (to spread words, to speak).

Thus **tato jayam udīrayet** means “the speaker should utter jaya.”

This is the opinion of some.

|| 1.2.5 ||

munayaḥ sādhu prṣṭo 'ham
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

O sages (munayaḥ)! You have asked good questions (bhavadbhir sādhu prṣṭah aham) about what is beneficial for the world (loka-maṅgalam), because you have asked questions all about Kṛṣṇa (yat kṛtaḥ kṛṣṇa-sampraśno), by which the intellect is immediately satisfied (yenātmā suprasīdati).

It has been said previously (1.2.1) that Sūta respects the words of the sages.

This verse describes that respect.

O sages (**munayah**)! The questions are very good because I have been asked about what is auspicious for the world.

Why is that good?

You have asked questions about Kṛṣṇa, all sorts of questions about Kṛṣṇa
(**sampraśnaḥ**).

And why is that good?

By such questions about Kṛṣṇa the intellect becomes satisfied.

It is my experience that by such question about Kṛṣṇa alone immediately the
intellect becomes satisfied.

Section – II

The standard of first class,
transcendental religion (6-7)

(Answer to Question-2)

///

|| 1.2.6 ||

Means → dharmā
↓ actions
↓ Prescribes etc.

sa vai pumsām paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihatā

yayātmā suprasīdati

① ahaituky

Self-Causative
ahaituky

② apratihata

not obstructed by material dṛṣṭi
- śūnyam
Shānti-keśavī
ahaituky

Prema

hetu → cause
ahaituky → causeless
self-causative.

P-D.S

→ ahaituky

Mixed D.S →

The supreme dharma (sa vai paro dharmah) for all human beings (sādhana bhakti) (pumsām) is that by which prema-bhakti to the Lord arises (yato bhaktir adhokṣaje), which is not caused by anything other than itself (ahaituky), cannot be obstructed (apratihatā), and which satisfies the mind completely (yayā ātmā suprasīdati).

This verse answers the second question of the sages: what is the final essence of all the scriptures. → Practice

That essence is highest dharma for anyone who is a human being (pumsām), meaning hearing and chanting about the Lord.

It is said:

etāvān eva loke 'smin puṁsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

Pure bhakti to the Supreme Lord (bhagavati bhakti-yogah), beginning with the chanting of the holy name of the Lord (tad-nāma-grahaṇa ādibhiḥ), is the real dharma (etāvān dharmah smṛtaḥ), the supreme object (paraḥ) for the human living in this world (asmin loke puṁsām). (SB 6.3.22)

By this statement, the word para along with dharma in the present verse can indicate only bhakti-yoga.

Etavān eva indicates exclusion of other processes as para-
dharma.

The essence of scripture is bhakti-yoga by which prema-bhakti
(yataḥ bhaktiḥ) appears.

It arises without cause (ahaitukī).

Mixed bhakti is excluded in this definition (since it has cause).

“But you are really evading the truth here (saying that prema is not caused by sādhana-bhakti).”

No. Dharma consisting of hearing and chanting about the Lord is called sādhana-bhakti, and in the mature state it is called prema.

Both are called bhakti, for it is said **bhaktyā sañjātayā bhaktyā bibhraty utpulkām tanum**: the devotee possesses a body with ecstatic symptoms by prema developed through sādhana-bhakti.
(SB 11.3.31)

In the verse being discussed, the former bhakti (paro dharmo)
is the cause of the later type of bhakti (yato bhaktir
adhokṣaje), just as an unripe mango is the cause of a ripe
mango.

paro dharmo → sādhanā bhakti
yato (bhaktir) adhokṣaje → premā

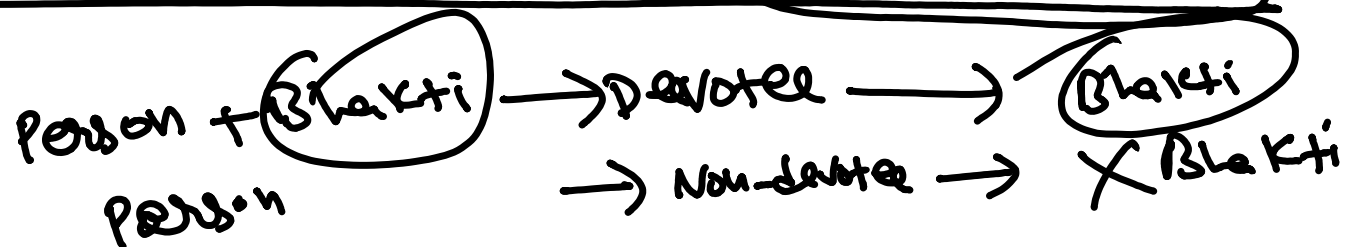
Considering one the cause of the other because of the
difference in taste is simply a conception for understanding
the different strengths of bhakti, though sādhana-bhakti and
prema are not actually different things.

The various states of infancy, youth and adulthood in one person are actually not conditions of cause and results of that cause (since the person remains).

On the other hand, when pots, cloth and cooked rice arise, the original names and forms of mud, thread and raw rice disappear.

One cannot compare these examples to bhakti and prema.

One also not say that the famous cause of bhakti is association of devotees, for association of devotees is part of bhakti.



It is the second stage, as understood from the statement ādau śraddhā tataḥ sādhu-saṅgo 'tha bjajana-kriyā. (BRS 1.3.11)

And later it will be said:

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt

O brāhmaṇas (viprāḥ)! Attraction for topics concerning Kṛṣṇa (vāsudeva-kathā-ruciḥ) will arise (syāt) by service to the great devotees (mahat-sevayā), followed by faith (śraddadhānasya), by surrender to the feet of the pure guru (puṇya-tīrtha-niṣevanāt), and by the desire to hear (śuśrūṣoḥ). SB 1.2.16

mahat-seva
↓
vāsudeva katha ruci → onset of faith.

Bhakti → Bhaṅga → śraddhā → sadha-seva → bhakti

Such things as charity, vows, austerity, sacrifices, and selfless performance of duties are to some degree causes of bhakti in sattva-guṇa, practiced as an aṅga of jñāna.

But they are not causes of pure bhakti, because it is said:

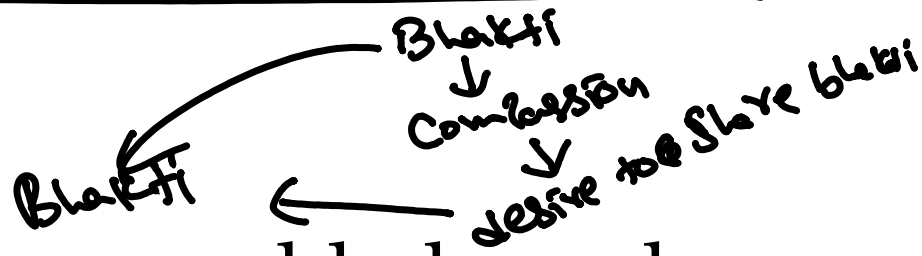
yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |
vyākhyā-svādhyāya-sannyāsaḥ prāpnuyād yatnavān api ||

But I cannot be attained (yaṁ na prāpnuyād) by intense efforts (yatnavān) of yoga, Sāṅkhya (yogena sāṅkhyena), charity, vows, austerity, sacrifices (dāna-vrata-tapo-'dhvaraiḥ), explaining the Vedas, study of the Vedas, or sannyasa (vyākhyā-svādhyāya-sannyāsaḥ). (SB 11.12.9)

Nor can it even be said that the mercy of the Lord is the cause of pure bhakti, for it is non-final cause, making one search out a further cause.

One cannot say that the Lord's mercy is absolute, without further cause, for then it would mean the Lord is unjust and prejudiced in choosing to give mercy without reason to certain individuals and not to others.

However if one says that the cause of bhakti is the mercy of the devotee, it is not so incorrect.



- ① Why is the devotee partial?
- ② How would that make bhakti abhakti?

Though the uttama-bhaktas do not make distinctions and are thus not prejudiced, one does see the madhyama-bhakta making distinctions between the Lord, the devotee, the innocent and the demon.

Thus because the Lord is dependent on the devotee, the Lord's mercy follows after the mercy of the devotee.

That is the correct conclusion.

But then how is bhakti said to be without cause (ahaitukum) in this verse?

Because the Lord's mercy is included in the mercy of the devotee, and because that mercy is included in association with devotees, and because devotee association is an aṅga of bhakti, bhakti is said to be without cause (since an aṅga of bhakti causes bhakti).

Moreover the cause of devotee's mercy is but the bhakti present in the heart of the devotee, because without that bhakti in his heart there is no possibility of his mercy arising.

In all ways therefore, bhakti is the cause of bhakti.

Therefore bhakti is said to be without cause.

From the point of view of bhakti, the devotee, bhakti, the Lord, and his mercy are not separate items.

Even though bhakti appears by bhakti (thus being self-manifesting), it does not negate the fact that bhakti's self-manifesting nature comes from the Lord.

This bhakti cannot be prevented by anything (**apratihatā**).

This is mentioned in the following verse:

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye
mano-gatir avicchinṇā yathā gaṅgāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam
ahaituky avyavahitā yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih avicchinṇā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**). (SB 3.29.11-12)

Śrī Rūpa Gosvāmī has also said **sarvathā dhvaṁsa-rahitaṁ**
saty api dhvaṁsa-kāraṇe: bhakti is without destruction,
though it is the cause of destruction of obstacles. (Ujjvala-
nīla-maṇi 14.63)

Apratihātā can also mean that this prema-bhakti is not
contaminated by jñāna or karma.

By that bhakti (**yayā**) the mind (**ātmā**) becomes completely
satisfied (**suprasīdati**).

desires

→ anyābhilāṣitā vāñchā.
↓ cherished goals.

Because of the impossibility of the mind being satisfied with
the presence of material desires, it is evident that this bhakti
being discussed is without any material desires.

|| 1.2.7 ||

Why does the
mind become satisfied
by such a practice?
↓
What (or) why
does the
soul factor of
mind take?

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam

Bhakti (bhakti-yogaḥ) dedicated to Lord Kṛṣṇa (vāsudeve bhagavati), endowed with special moods (prayojitaḥ), quickly produces (janayaty āśu) detachment from material goals (vairāgyam) and knowledge of the Lord (ca yad jñānam) devoid of the desire for liberation (ahaitukam).

What form does that satisfaction of the mind take?

This satisfaction of the mind is filled with knowledge and experience of the form, qualities and sweetness of the Lord, which cause complete disgust with all inferior objects.

That is explained in this verse.

This bhakti is endowed (yojitaḥ) in an excellent manner (pra
for prakarṣeṇa), with dāsya, sakhya and other loving
emotions.

2nd meaning

Another meaning of bhakti-yogaḥ prayojitaḥ is “bhakti-yoga
has been made the only goal (prayojana).”

Separate endeavor for attaining knowledge and detachment
are not necessary in the practice of bhakti, for bhakti itself
produces them.

Very quickly (āśu) at the time of performing bhakti, they are attained, for it is said:

Dev faith & ability to experience
as possible & Detach.

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

Detachment → Devotional faith → Direct experience of the SFG

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 (āśnataḥ). (SB 11.2.42)

There is an objection that if one possesses knowledge, one attains liberation.

Jñāna → Mukti

In answer to this, the verse says that this knowledge is ahaitukam, without motivation for liberation.

Ahaitukam comes from hetu, meaning cause or purpose, just as one can say “He lives for eating.”

This means “He lives with the goal of eating.”

Thus in this verse jnānam ahaitukam means “knowledge
without the goal of liberation.”

Therefore by practicing bhakti in which knowledge also
manifests without the goal of liberation, the liberation of
merging does not take place.

Knowledge in this case means knowledge and experience of the Lord's form, qualities and sweetness.

Thus it is said in the Fourth Canto:

vāsudeve bhagavati bhakti-yogaḥ samāhitah |
sadhrīcīnena vairāgyaṁ jñānaṁ ca janayiṣyati ||

The stage of prema-bhakti (bhakti-yogaḥ) completely dedicated to Vāsudeva, (vāsudeve bhagavati samāhitah) produces (janayiṣyati) complete jñāna and vairāgya (sadhrīcīnena jñānaṁ ca vairāgyaṁ). (SB 4.29.37)

One should practice bhakti with only that goal in mind
(**sadhrīcīnena**), devoid of desire for liberation or other goals.

The next verse shows that this type of bhakti is the cause of
another type of bhakti.

so 'cirād eva rājarse syād acyuta-kathāśrayaḥ |
śṛṇvataḥ śraddadhānasya nityadā syād adhīyataḥ ||

O saintly King (rāja rṣe)! One who hears (śṛṇvataḥ) and studies (adhīyataḥ) regularly (nityadā) with faith (śraddadhānasya) very soon attains (sah acirād eva syād) bhakti-yoga in the form of shelter of topics of the Lord (acyuta-kathāśrayaḥ) to attain prema (implied).
(SB 4.29.38)

Thus it is established in this verse that bhakti alone functions as both the cause and the goal (and not knowledge or detachment).

Section – III

Occupational duties and Kṛṣṇa

Consciousness (8-11)

|| 1.2.8 ||

dharmah svanuṣṭhitah puṁsām
viṣvaksena-kathāsu yah
notpādayed yadi ratim
śrama eva hi kevalam

Why VA dharmah
is not considered
to be Puro-dharmah?

If
REGUSE.

Vaṛṇāśrama-dharma (svanuṣṭhitah dharmah) of the human being (puṁsām), which does not produce (yah yadi na utpādayed) attraction (ratim) for topics of the Lord (viṣvaksena-kathāsu), is only wasted effort (śrama eva hi kevalam).

Why is dharma in the form of varṇāśrama not considered to be paro dharma?

This verse answers.

That dharma undertaken by men—brāhmaṇas, kṣatriyas, vaiśyas and śūdras which does not produce attraction for talks about the Supreme Lord is completely useless.

The śruti says **karmaṇā pitṛ-loke**: by performance of
varṇāśrama duties one goes to Pitṛ-loka in the material world.
(Bṛhad Āraṇyaka Upaniṣad 1.5)

Performance of varṇāśrama duties does not produce attraction
for the Lord.

This is clear from Nārada's statements in the Fourth Canto:

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,
ūpanayanam) 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 (pumso 'pi vibudha āyuṣā)? (SB 4.31.10)

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**)? (SB 4.31.12)

Because it does not produce attraction for topics about the Lord it is merely useless endeavor.

Because of the temporary nature of the results of performing varṇāśrama duties such as attainment of Pitr-loka, one should give up those duties (sva-dharma) and perform the paro dharma mentioned in the previous verse consisting of hearing and chanting about the Lord.

However it is also said:

asmīḥ loke vartamānaḥ sva-dharma-stho 'naghaḥ śuciḥ |
jñānam viśuddham āpnoti mad-bhaktim ca yadrcchayā ||

One who is situated in his prescribed duty (sva-dharma-sthaḥ), free from sinful activities and cleansed of material contamination (anaghaḥ śuciḥ), in this very life (asmīḥ loke vartamānaḥ) obtains transcendental knowledge (jñānam viśuddham āpnoti) or, by fortune, bhakti to me (mad-bhaktim vā yadrcchayā). (SB 11.20.11)

The Lord himself says that karma is the cause of bhakti.

That is true.

It can be explained in that statement that karma gives rise to jñāna, but does not directly produce bhakti.

That is understood from the use of the word yadrcchayā (by itself) in the verse.

Pure bhakti is independent (yadrcchayā), indifferent to other processes.

If by good fortune it happens to appear in a person, then he attains attraction for the Lord's topics.

The meaning of **yadrcchayā** is “by itself.”

By explaining the verse in another way, the self-manifesting nature of bhakti would be lost.

Therefore such meanings are rejected.

Thus even niskāma-karma is not the cause of bhakti.

That is said in the present verse.

Paro dharma is understood from verse 1.2.6 (sa vai puṁsām
paro dharmah).

All dharmas other than that, undertaken as one's duties (**svanuṣṭhitah**), even if they are niskāma, and which do not produce affection (**ratim**) for topics about the Lord, are only useless labor.

The word **yadi** here indicates disgust generated from the wasted labor.

Medinī says **yadi** indicates disgust or doubt.

Or yadi can be used to express doubt where no doubt exists as in the example yadi vedāḥ pramānam: if the Vedas are proof.

Or in the sentence dhatte padam tvam avitā yadi vighna-mūrdhni: You, the protector, place your foot on the head of obstacles, yadi expresses certainty.

This is how Śrīdhara Svāmī explains yadi.

Another meaning is as follows.

It is said that from this varṇāśrama sometimes attraction for
topics of the Lord does arise.

That is true.

Because one cannot attain the results of dharma without such affection for the Lord's topics, that affection is present but that is an appearance only, not genuine.

If activities of varṇāśrama-dharma, whether kāmya (for fulfilling personal desires) or nitya (daily obligations), do not produce affection for the Lord's topics, they are a waste of labor (for no material results will come).

For farmers, agriculture must generate affection for the king; otherwise they cannot attain its results.

Intelligent people, seeing that there will be no results without attraction for those topics, perform dharma that produces affection for the topics of the Lord.

If the foolish perform the duties without producing affection for topics of the Lord, they labor for nothing.

Just as it is wasted labor if one cannot attain the results of farming because of lack of loyalty to the king, it is wasted labor if one cannot get the results of Svarga and knowledge because of lack of devotion to the Lord.

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara
na ca arpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īśvare na ca arpitam)? (SB 1.5.12)

2^o elevat. → na śobhate
No १४५१५२ → īśvare na ca arpitam

Just as affection for the king arises only because of attachment to agriculture, so attraction to topics of the Lord arises only because of attachment to varṇāśrama-dharma and its material results.

Therefore that attachment to the topics of the Lord is not genuine.

Prahlāda has expressed a pure relationship:

aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva

I am your servant (aham tvat-bhaktah), not desiring benefits (tu akāmah), and you are my master (tvam ca svāmi), without dependence on service (anapāśrayaḥ). Our relationship (avayoh) should not be anything else (na anyathā) --such as that of a material king and servant (rāja-sevakayoh iva). (SB 7.10.6)

(अर्थ) Material results
Goal is not a suitable
dedicated to higher

॥ 1.2.9 ॥

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya
kāmo lābhāya hi smṛtaḥ

Material results (arthah) are not suitable as the goal (na hy arthāya upakalpate) for the person dedicated to higher spiritual goals (āpavargyasya dharmasya). Attainment of material assets (arthasya lābhāya) is not the desire (na hi kāmah smṛtaḥ) of the person who is dedicated to the higher path (dharmā ekāntasya).

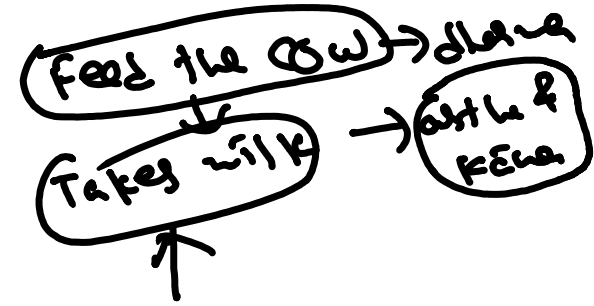
There are four types of persons in this world: karmīs, jñānīs, yogīs and bhaktas.

It is said

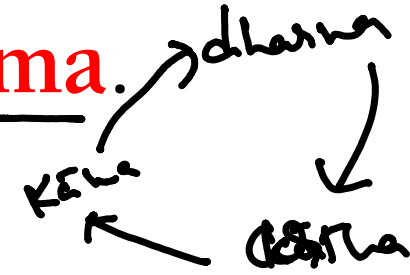
dharmād arthaś ca kāmaś ca
sa kim artham na sevyate

From performance of dharma (dharmād) comes artha and kāma (arthaś ca kāmaś ca). Can dharma not be used (kim sah na sevyate) for any purpose (artham)? (Mahābhārata 18.5.49)

Thus, the result of performance of dharma is **artha**, acquisition of material results.



The result of material acquisition is desire, **kāma**.

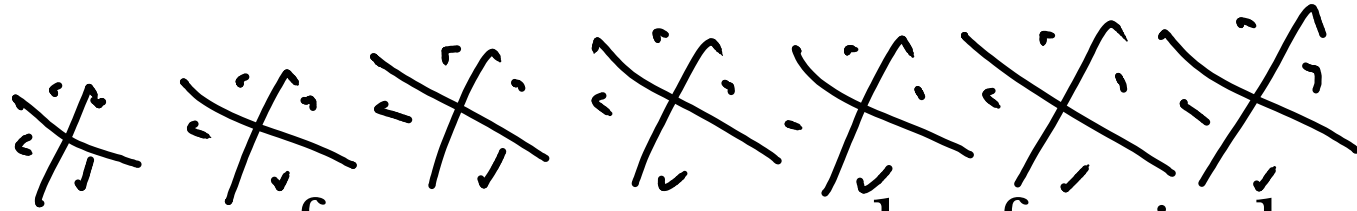


The result of **kāma** is pleasure of the senses.

When the senses are pleased, for further gain of pleasure, one executes the sequence starting with dharma again.

This is true for the karmīs, but does not apply to the jñānīs,
yogīs and devotees.

That is explained in this verse.



Dharma in this verse refers to control of mind and senses
(śama, dama etc.) for the jñānī, to yama and niyama etc. for
the yogīs and to hearing, chanting and other devotional
processes for the devotee.

Though the material results appear by executing all these processes, they are not suitable as the goal (arthāya na kalpate), for after examining the nature of material gain, one becomes detached from it.

That is indicated in text by the word āpavargyasya.

Apavargya means “having the goal of apavarga”.

The vowel is lengthened without a change in meaning, as in such words as svarga.

Thus from apavarga comes apavargya and then āpavargya.

It should be understood that by these processes **apavarga** is the concomitant result of practice.

That **apavarga** is liberation for the jñānī and yogī, and prema-bhakti for the devotee.

|| 5.19.19 ||

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena
svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana
ānupūrvyeṇa sarvā hy eva sarveṣāṃ vidhīyante yathā-varṇa-vidhānam
apavargaś cāpi bhavati.

In Bhārata-varṣa (asminn eva varṣe), many destinations—heavenly, human and
hellish (bahvya divya-mānuṣa-nāraka-gatayo) — are prescribed for all people
(sarveṣāṃ vidhīyante), because people take birth (puruṣaih labdha-janmabhiḥ)
according to actions in sattva, rajas and tamas (śukla-lohita-kṛṣṇa-varṇena
svārabdhena karmaṇā). All these destinations (sarvā hy eva) are prescribed for
the self (ātmana vidhīyante) according to the quality of their actions
(ānupūrvyeṇa), as indicated in the Vedas (yathā-varṇa-vidhānam). Liberation
is then achieved (apavargaś cāpi bhavati).

|| 5.19.20 ||

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani
vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-
randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

That liberation ^{यद्वाक्ये} (yah), whose essential nature is unmotivated bhakti-yoga (ananya-nimitta-bhakti-yoga-lakṣaṇah) to the Lord full of qualities (bhagavati), who attracts the minds of all beings (sarva-bhūta ātmany), who is not the object of merging (anātmye), who is not described by material words (anirukte), who remains beyond destruction of the universe (anilayane), who is the most excellent ātmā (paramātmani), who is the son of Vasudeva (vāsudeve), takes place by destruction of the knot of ignorance (avidyā-granthi-randhana-dvāreṇa) which causes various material goals (nānā-gati-nimitta), when there is association with devotees of the Lord (yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ).

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ
jñānena vaiyāsaki-śabditeṇa bheje
khagendra-dhvaja-pāda-mūlam

Parīkṣit, the great devotee (~~saḥ vai mahā-bhāgavataḥ~~
parīkṣid), with pure intelligence (adabhra-buddhiḥ), attained
liberation (yena apavargākhyam bheje), in the form of the
feet of the Lord having a flag marked with Garuḍa
(khagendra-dhvaja-pāda-mūlam), through knowledge spoken
by Śukadeva (vaiyāsaki-śabditeṇa jñānena). (SB 1.18.16)

As well, in Skanda Purāṇa it is said:

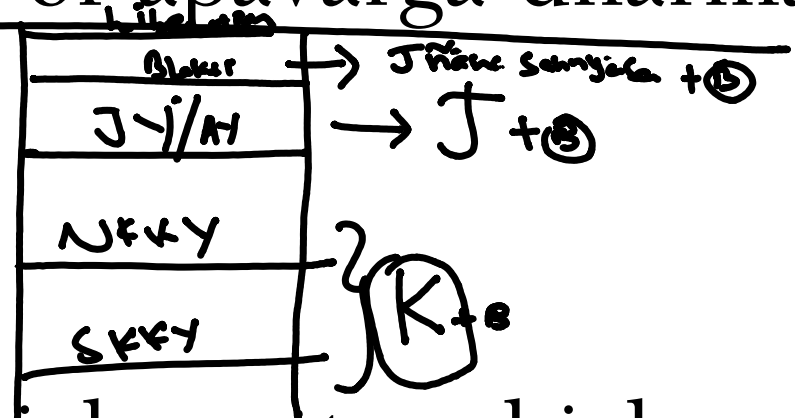
bhakti (or) prāṇi

niścalā tvayi bhaktir yā saiva muktir janārdana |
muktā eva hi bhaktās te tava viṣṇo yato hare ||

O Janārdana (janārdana)! O Lord (hare)! O Viṣṇu (viṣṇoh)! That bhakti (yā bhaktih) which is fixed on you (niścalā tvayi) is called liberation (sa eva muktiḥ), because (yato) your devotees (tava bhaktāḥ te) are certainly liberated (muktā eva hi).

Therefore the desire of the avid practitioner should not be for
attaining material results (arthasya kamo labhāya na).

This is because, for the avid practitioner of apavarga-dharma, the practice itself has its own results.



In certain actions the jñānīs use material assets which are favorable for śama and dama and the yogīs uses material assets which are favorable for yama and niyama.

The devotee uses material assets for service to the Lord and his devotees. This is clear.

Kāma is not the goal

|| 1.2.10 ||

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

→ अपवर्गो कामस्य → one who desires
अवर्गो

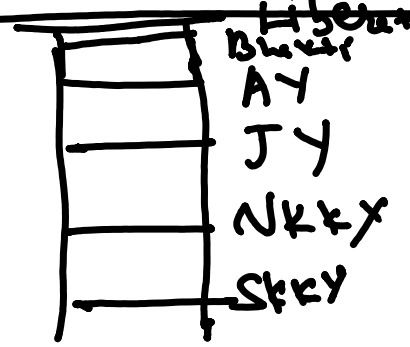
For one who desires apavarga (kāmasya), sense pleasure attained from enjoying sense objects (indriya-prītir) is not the goal (na lābhah) as long as one lives (jīveta yāvatā). The goal of life is inquiry into the highest truth (jīvasya tattva-jijñāsā). What is accomplished by prescribed duties (yaś ca iha karmabhiḥ) is not the goal (na arthah).

The pleasure of the senses (indriya-pritiḥ) arising from
enjoying senses objects is not the goal (lābhaḥ).

Rather, as long as one lives (yāvatā jiveta) one should work
for the fulfillment of life (apavarga).

The pleasure of the senses from enjoyment for the jñānīs or
the yogīs consisting of the secondary results that appear along
with the desired results is designated as “results of action.”

Since jñāna and yoga are transformations of niṣkāma-karma, they perceive whatever happiness and distress they experience as results of karma.



For the devotees, the pleasure of the senses from sense objects which accompany bhakti however are not called fruits of action (karma) since bhakti is not a transformation of karma.

The devotees, however, perceive happiness to be the result of bhakti only.

They regard suffering as the mercy of the Lord:

yasyāham anugrṇāmi hariṣye tad-dhanam śanaiḥ |
tato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam ||

If I especially favor someone (yasya aham anugrṇāmi), I gradually deprive (śanaiḥ hariṣye) him of his wealth (tad-dhanam). Then (tatah) the relatives and friends of such a poverty-stricken man (asya adhanam svajanā) abandon him (tyajanty). In this way he suffers one distress after another (duḥkha-duḥkhitam). (SB 10.88.8)

Taking this statement of the Lord into consideration,
according to the particular case, the devotee's suffering should
be regarded as direct action of the Lord or a result of
devotional offenses.

The goal of life (**jīvasya**) is ~~inquiry into the highest truth~~
(**tattva-jijñāsa**).

What is accomplished (**iha**) by performance of karmas, such as
attaining Svarga, is not the goal.

|| 1.2.11 ||

What is that
tattva?

↓
Tattva Jñāna

vadanti tat tattva-vidas
tattvaṃ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

The knowers of truth (tattva-vidas) call (vadanti) this truth (yad tattvaṃ) advayam-jñānam (jñānam advayam), the supreme conscious being (tat), who is called (śabdyate) brahman by the jñānīs (brahmeti), Paramātmā by the yogīs (paramātmēti) and Bhagavān by the devotees (bhagavān iti).

What is that highest truth (**tattvam**)?

This verse explains. It is **advaya-jñānam**.

And what is jñānam? It is called brahman.

What the jñānīs call brahman is jñānam.

According to them it is without form, without distinction of
knower and known, a condition of consciousness alone.

This jñānam is called Paramātmā by the yogīs.

This jñānam is advaitam because of oneness between him and his śaktis--jīva and prakṛti, because as cause he pervades the effect, this universe, the prison-like abode, and because Paramātmā is non-different from his form and abodes through particularization of his consciousness aspect.

According to the yogīs, the form of Paramātmā is still pure jñāna because his form is also the same knowledge.

Even though he is pure jñāna, Paramātmā is also the shelter of particularization of jñāna, because he performs functions such as acting as the witness.

Paramātmā is just like the sun or a lamp.

Though the sun is the very form of light, it is also the possessor of luminosity.

Thus there is no contradiction.

Paramātmā is understood to have a form as shown in the following
verse:

kecit sva-dehāntar-hṛdayāvakāṣe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

Some *yogīs* meditate upon (kecit dhāraṇayā smaranti) the Paramātmā measuring one *pradeśa* (prādeśa-mātram puruṣam), who is residing in the heart within the body (sva-deha antar-hṛdaya avakāṣe vasantam), and who holds the lotus, wheel, conch and club (kañja-rathāṅga-śaṅkha-gadā) in his four hands (catur-bhujam). (SB 2.2.8)

This jñānam is called Bhagavān by the devotees.

Bhagavān is Advayam

a) Everything is His śakti

b) Unique (nityo nityānā cetarā cetarānā)

(∴ there is nothing that exists without Him)

He is called advayam because material energy is the śakti (and śakti and śaktimān are one); because he is completely different from the jīvas in illusion (advayam meaning unique); because the jīvas are distinct amśas or parts of the whole (identity of part and whole); and because no one is in the same position as the Lord (advayam meaning having no equal).

c) ~~advaites~~ are His amśas.

d) atomistic.

According to the devotees, though Bhagavān is pure jñāna, as the yogīs and jñānīs agree, he has a form possessing the six qualities described by the word bhaga, which is non-material, because the form is pure consciousness.

Thus it is said in the Viṣṇu Purāṇa:

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyah |
jñāna-vairāgyayoś caiva ṣaṅṅām bhaga itīṅanā ||

Bhaga of six parts (ṣaṅṅām bhaga iti) is defined as (iṅanā):
complete control (aiśvaryasya samagrasya) complete
influence (yaśasaḥ), complete excellent qualities of body,
mind and words (vīryasya), complete beauty or wealth
(śriyah), complete knowledge (jñāna), and complete
detachment from worldly affairs (vairāgyayoś caiva). (Viṣṇu
Purāṇa 6.74)

jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||

The word Bhagavān means (bhagavac-chabda-vācyāni) to be endowed with unlimited (aśeṣataḥ) knowledge, sense power, bodily strength (jñāna-śakti-bala), power of control, influence and beauty (aiśvarya-vīrya-tejāmsy) without inferior guṇas (vinā heyair guṇādibhiḥ). (Viṣṇu Purāṇa 6.5.79)

Though he is situated within and without in various forms of pure consciousness with two or four hands, and though there is eternally a difference between himself and the jīva as served and servant, he is still **advaya** or one.

That the difference between **jīva** and the **Lord** is **eternal** is stated in the Skanda Purāṇa:

na cyavante hi mad-bhaktā mahatyām pralayād api

My devotees (**mad-bhaktā**) are not destroyed (**na cyavante hi**) even at the time of pralaya (**mahatyām pralayād api**).

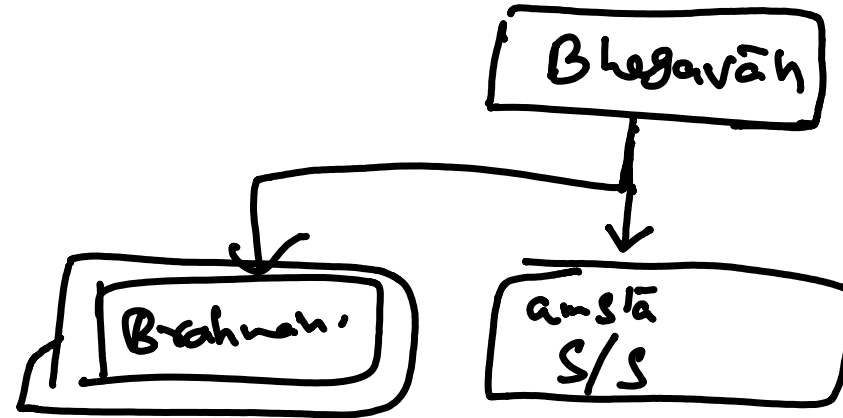
The word **advayam** negates any conception of difference,
since one must consider non-difference between the Lord and
his śaktis, spiritual actions, and abodes.

The jñānī who selects the general form of the Lord is qualified
for brahman.

The yogī who accepts the Lord as the soul within all beings,
who possesses qualities, and who is different from the jīva, is
qualified for realizing Paramātmā.

The devotee who accepts the Lord — who possesses an inconceivable and infinite form of knowledge and bliss, with infinite qualities and pastimes — is qualified for realizing Bhagavān.

Actually he alone exists.



This is shown in the following verses:

aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitram paramānandaṁ pūrṇaṁ brahma sanātanam

How greatly fortunate (aho bhāgyam aho bhāgyam) are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (nanda-gopa-vrajaukasām)! There is no limit to their good fortune, because the Absolute Truth (pūrṇaṁ brahma sanātanam), the source of transcendental bliss, the eternal Supreme Brahman (paramānandaṁ), has become their friend (yad-mitram). (SB 10.14.32)

kr̥ṣṇāya vāsudevāya haraye paramātmāne
praṇata-kleśa-nāśāya govindāya namo namah

Again and again we offer our obeisances (namo namah) unto Lord Kṛṣṇa (kr̥ṣṇāya), Hari (haraye), the son of Vasudeva (vāsudevāya). That Supreme Paramātmā (paramātmāne), Govinda (govindāya), vanquishes the suffering (kleśa-nāśāya) of all who surrender to Him (praṇata) (SB 10.73.16)

maḍīyaṃ maḥimānaṃ ca paraṃ brahmeti śabditaṃ
vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hr̥di

By my mercy (me anugṛhītaṃ), you will realize (vetsyasy) my power (maḍīyaṃ maḥimānaṃ) known as the impersonal Brahman (paraṃ brahmeti śabditaṃ), which will be disclosed in your heart (hr̥di vivṛtaṃ) through questions and answers (sampraśnair). (SB 8.24.38)

brahmaṇo hi pratiṣṭhāham

I am the basis of brahman. BG 14.27

viṣṭabhyāham idam kr̥ṣnam ekāṁśena sthito jagat

I pervade (viṣṭabhya aham) this universe (idam kr̥ṣnam jagat) by my one portion, Paramātmā (eka aṁśena sthitah). (BG 10.42)

This is also shown by the attainment of prema for the worshippers of Bhagavān.

Because the worshippers of brahman and Paramātmā do not attain prema, it can be seen that Bhagavān is the root of the other forms, though Bhagavān is both brahman and Paramātmā.

The yogī worshipping Paramātmā is superior to the jñānīs who worship the brahman.

But the worshipper of Bhagavān is superior to the yogīs.

This hierarchy is seen in the Gītā:

tapasvibhyo 'dhiko yogi jñānibhyo 'pi mato 'dhikah |
karmibhyaś cādhiko yogi tasmād yogī bhavārjuna ||

yoginām api sarveṣāṃ mad-gatenāntar-ātmanā |
śraddhāvān bhajate yo mām sa me yuktatamo matah ||

According to Me (**matah**), the yogī is better than the tapasvī (**tapasvibhyo adhikah yogī**), better than the jñānī (**jñānibhyo api adhikah**), and better than the karma yogī (**karmibhyaś cādhiko yogī**). Therefore, be a yogī, Arjuna (**tasmād yogī bhavārjuna**).

But I consider (**me matah**) he who worships Me with faith (**yah śraddhāvān mām bhajate**), with mind attached to Me (**mad-gatena antar-ātmanā**), to be greater than all types of yogīs (**yoginām api sarveṣāṃ yukta tamah**). (BG 6.46-47)

Rāmānujācārya explains that the possessive case (of the yogīs--yoginām) actually means the ablative case (than the yogīs).

Section – IV

Importance of hearing SB as a process
to achieve perfection (12 -22)

What is the
process of realizing
the truth?

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānam
bhaktyā śruta-grhītayā

The seriously inquisitive student or sage (tac śraddadhānā munayo), well equipped with knowledge and detachment (jñāna-vairāgya-yuktayā), realizes (paśyanty ātmani) that Absolute Truth (cātmānam) by rendering ~~devotional service~~ (bhaktyā) after hearing from guru (śruta-grhītayā).

This verse describes the practice to realize that tattva.

The sages (munayah) — the jñānīs cultivating contemplation, the yogīs and the devotees — see that jñāna of three forms by bhakti.

Jñāna yogo
↑

८५ → ② + ५
८५ → ③ + ५
८५ → ③

Brahman → Jñāni
S/S → yosi
Bhagavan → Bhagavān

Those who conceive of jñāna as brahman realize (paśyanti) the jīva (ātmānam) as the Lord (ātmani).

Qualitative excess

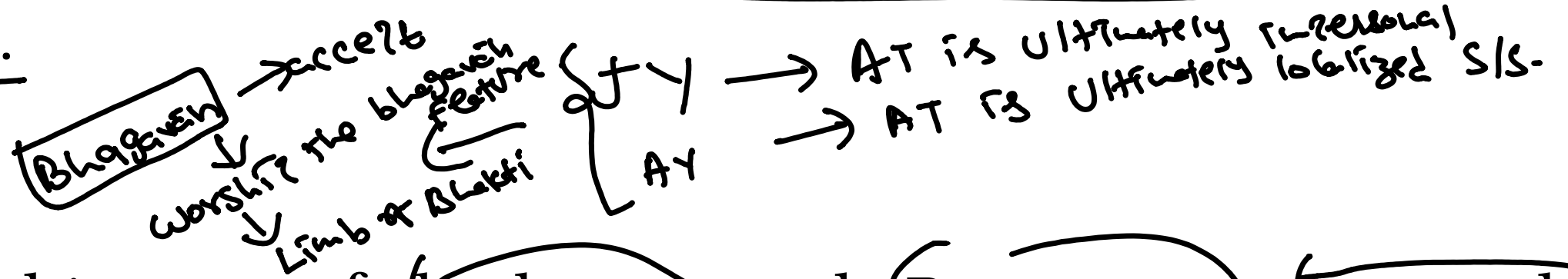
(tat tvam asi: You, jīva, are that, the Lord.)

Those who conceive of the Lord as Paramātmā see through meditation the lord in the heart (ātmānam) in their heart (ātmani).

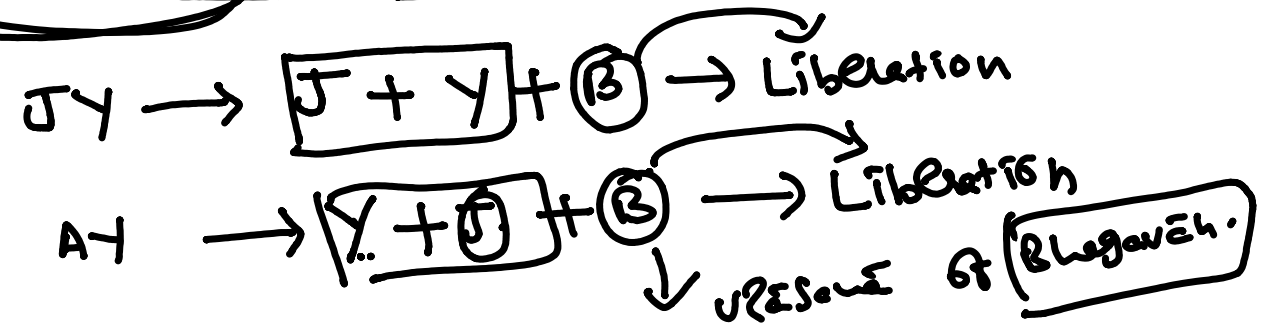
Those who conceive of Bhagavān see Bhagavān (ātmānam) in the mind (ātmani) and also directly in front of them (ca), and taste the sweetness of the Lord with their very eyes.

The sages realize their form of the Lord by bhakti, which is first heard from the guru (śruta) and then practiced (grhītayā).

The word bhaktyā is used with its conventional meaning, indicating hearing and chanting about the Supreme Lord, Bhagavān.



The worshippers of brahman and Paramātmā must also perform bhakti directed to Bhagavān in order to perfect their own sādhanas.



Jñāna and vairāgya mentioned in this verse are the two sādhanas for the jñānīs and yogīs only.

For the devotee these two arise only from bhakti and indicate the loving nature of bhakti (because he loves the Lord he strives to know the Lord and shows distaste for everything else), since separate cultivation of jñāna and vairāgya are forbidden in pure bhakti:

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah |
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha ||

Jñāna kaluṣāni avāṛṣṭaḥ. → Anyabhiḥ ita śreyo

Therefore (tasmād), for a devotee engaged in bhakti (mad-bhakti-yuktasya yoginah), with mind fixed on me (mad-ātmanah), the cultivation of knowledge and renunciation (jñānam ca vairāgyam) is generally not beneficial for bhakti (na prāyaḥ śreyo bhaved iha). SB

11.20.31

Or by mentioning jñāna, vairāgya and bhakti, the verse can express the idea that the devotees can realize through bhakti all the three aspects of the Lord: brahman, Paramātmā and Bhagavān.

Some who have that particular faith (tac śraddhadhānāḥ) develop the desire to realize all the three forms.

Y
J
B
śradhē
śradhē
śradhē

Then, by bhakti, they can see all the three forms.

Thus the goals of the sādhanas of jñāna and yoga for realizing brahman and Paramātmā will be accomplished only by bhakti.

|| 1.2.13 ||

Generally
↓
Perfection of VA dhya
↓
Purification of heart
↓
Liberation.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam

→ Pleasure of hari

O best of the brāhmaṇas (dvija-śreṣṭhā)! The complete
perfection (ataḥ samsiddhiḥ) of dharma (su anuṣṭhitasya
dharmasya), according to divisions of varṇāśrama
(varṇāśrama-vibhāgaśaḥ) by men (pumbhir), is pleasing the
Lord (hari-toṣaṇam).

Verse 1.2.8 has already stated that varṇāśrama duties
(**dharmah svānuṣṭhitah**) are wasted endeavor.

And even jñāna and yoga, devoid of bhakti, are wasted
endeavor.

śreyaḥ-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord (vibho), devotional service unto You (te bhaktim) is the best path for self-realization (śreyaḥ-sṛtim). If someone gives up that path (ye udasya) and engages in the cultivation of speculative knowledge (kevala-bodha-labdhave), he will simply undergo a troublesome process (asau kliśyanti) and will not achieve his desired result (implied). As a person who beats an empty husk of wheat cannot get grain (yathā sthūla-tuṣāvaghātinām), one who simply speculates (teṣām) cannot achieve self-realization (nānyad śiṣyate). His only gain is trouble (kleśala eva). (SB 10.14.4)

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara na
cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īśvare na ca arpitam)? (SB 1.5.12)

Perfection
of Yoga is actually
brought out by
the element of
Bhakti in the
practice of Yoga

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

A → Y + (K) + (B)

O almighty Lord (bhūman), in the past (pūrā) many yogīs (bahavo 'pi yoginas) in this world (iha) achieved (labdhayā) the platform of devotional service by offering all their endeavors unto You (tvad-arpita ihā) and faithfully carrying out their prescribed duties (nija-karma). Through such devotional service (bhaktiyā eva), perfected by the processes of hearing and chanting about You (kathopanītayā), they came to understand You (vibudhya), O infallible one (acyuta), and could easily surrender to You and achieve (añjah prapedire) Your supreme abode (te gatiṁ parām). (SB 10.14.5)

From this chapter it has already been understood that only by
pure bhakti, unmixed with karma, jñāna or yoga, the mind
becomes satisfied.

A doubt arises.

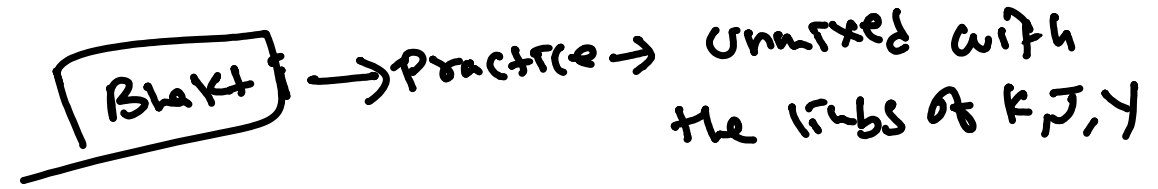
Is there not some worry in giving up jñāna and yoga?

And in not doing nitya-karmas, is there not the calamity of great sin in omission of action, and ending up in hell?

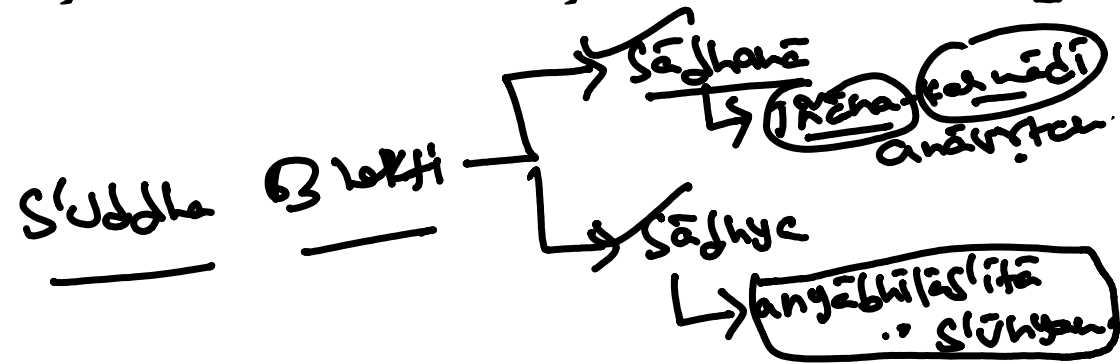
This verse answers.

Though jñāna and yoga have some attraction, they depend on getting their results by performance of bhakti.

But bhakti gives its results without the assistance of jñāna or yoga at all.



Therefore if one pleases the Lord by bhakti only, that is the perfection of dharma.



The person who does not get for the most part perfection even though performing all the rules and regulations of karma attains perfection directly through bhakti, even though he does not perform the karmas.

This is understood from the Lord's own words:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |
yogena dāna-dharmena śreyobhir itarair api ||
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā |
svargāpavargam 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 dharmena) and all other means of perfecting life (śreyobhir itarair api) is easily achieved by My devotee (sarvaṁ mad-bhaktah labhate 'ñjasā) 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) (svargāpavargam mad-dhāma), he easily achieves such benedictions (sarvaṁ anjasā labhate). (SB 11.20.32.-33)

Thus the idea that the devotee incurs sin by not performing karmas is discarded.

X

If dharma is perfected by bhakti, will the performer of dharma still obtain the results of dharma?

Yes. If one performs dharma with material desires, one will attain those desires, but if one performs dharma without material desires, one will not attain material results.

Gopāla-tāpanī śruti says:

bhaktir asya bhajanam
tad ihāmutropādhi-nairāsyenaivāmuṣmin manah-kalpanam
etad eva ca naiṣkarmyam

Bhakti is worship of the Lord (**bhaktir asya bhajanam**),
concentrating the mind on Him (**amuṣmin manah-kalpanam**),
renouncing (**nairāsyena**) all material desires for enjoyment
(**upādhi**) in this world and the next (**iha amutra**). It destroys
all karmas (**etad eva ca naiṣkarmyam**).

(Gopāla-tāpanī Upaniṣad 1.15)

According to the following verse, since all dharmas are perfected by bhakti, the necessity of the devotees performing dharma is rejected.



yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (yathā tr̥pyanti tat-skandha-bhujopāśākhāḥ) 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 iḥyā) all are worship is accomplished (sarva arhaṇam). (SB 4.31.14)

The Lord himself says:

Qualification
for Bhakti

Scope of VA duties

Qualification for Jñāna

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

(SB 11.20.9)

ājñāyaivam guṇān doṣān mayādiṣṭān api svakān
dharmān santyaajya yaḥ sarvān mām bhajeta sa tu sattamaḥ

He perfectly understands (ājñāya) that the ordinary religious duties prescribed by Me in various Vedic scriptures (mayā diṣṭān) 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 santyaajya yaḥ sarvān) and worships Me alone (mām bhajet). He is thus considered the best among all living entities (sa ca sattamaḥ). SB 11.11.32

And in the Gītā the Lord says:

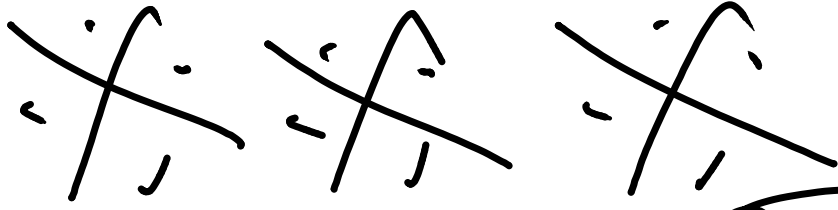
sarva-dharmān parityajya mām ekaṁ śaraṇam vraja

Give up all dharma (sarva-dharmān parityajya) and just
surrender to me (mām ekaṁ śaraṇam vraja). (BG 18.66)

Based on these verses, the meaning of the verse yathā taror
mūla-niśecanena is as follows.

Just as worship of the Lord takes the place of worshiping all devatās, and satisfaction of the Lord is the perfection of performance of varṇāśrama duties, when the Lord is satisfied with his worship, the goal of performing one's duties including worship of devatās is automatically achieved.

In the example, by watering the root of the tree the watering of the branches and leaves takes place automatically.



When the pure devotees of Bengal or other places perform a few karmas out of obligation because of pressure from family traditions, this is actually not performance of karmas, and does not give karmic results, because they do not have faith in the worship of devatās.

The Lord says:

aśraddhayā hutam dattam tapas taptam kṛtam ca yat |
asad ity ucyate pārtha na ca tat pretya no iha ||

O son of Pṛthā (pārtha), whatever is offered in the fire (hutam), whatever is given in charity (dattam), whatever else is undertaken (kṛtam ca yat), but which is done without faith (aśraddhayā), is called asat (asad ity ucyate) since it bears no result now or in the next life (na ca tat pretya no iha). (BG 17.28)

|| 1.2.14 ||

→ tasmād (ekena manasā)
bhagavān sātvatām patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

ñāna

Karmādi anāvṛtch.

Therefore (tasmād), with mind dedicated only to (bhakti), devoid of (karma) and (ñāna) (ekena manasā), one should constantly (nityadā) hear about (śrotavyaḥ), glorify (kīrtitavyaś ca) and meditate upon (dhyeyaḥ pūjyaś ca) the Supreme Lord (bhagavān) — the master of the devotees (sātvatām patiḥ).

Because of this, one should worship the Supreme Lord with the mind devoid of the desire to perform karma and jñāna (ekena manasā).

|| 1.2.15 ||

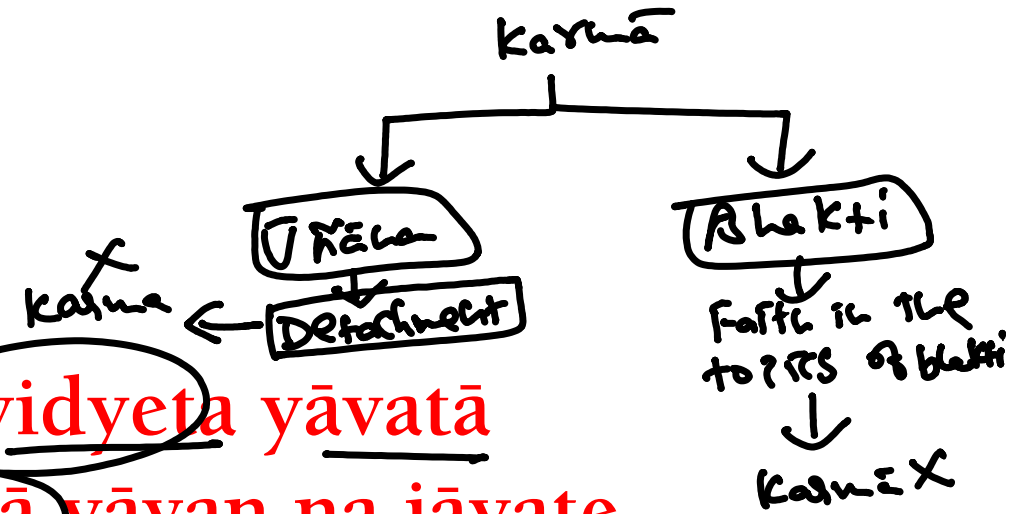
yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

Who will not develop (kaḥ kovidāḥ na kuryāt) attraction for topics of the Lord (tasya kathā-ratim), remembrance of whom, like a sword (yad-anudhyā asinā yuktāḥ), will cut (chindanti) the knots of karma (karma-granthi-nibandhanam)?

The qualification for bhakti is faith in topics of the Lord.

This is illustrated in the following verses:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate



As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**). (SB 11.20.9)

śraddhālur mat-kathāḥ śṛṇvan su-bhadrā loka-pāvanīḥ
gāyann anusmaran karma janma cābhinayan muhuh

Weg



Prema Prayoga

mad-arthe dharma-kāmārthān ācaran mad-apāśrayah

labhate niścalām bhaktim mayy uddhava sanātane

Pre-requisite → Bhakti → Śraddhā

- PD Sādhanā
- Bhakti Sāstres as manual for life
- Association & Darśan
- Peren-pare

A person with natural faith (śraddhālur) should constantly hear topics about me (mat-kathāḥ śṛṇvan), should sing and remember (gāyann anusmaran) my topics which purify the world (su-bhadrā loka-pāvanīḥ), and enact (abhinayan) my exploits and birth (janma karma). He should perform dharma, kāma and artha as service to me (mad-arthe dharma-kāma-arthān ācaran). Having taken shelter of me (mad-apāśrayah), he will attain permanent bhakti (labhate niścalām bhaktim) to me, whose form is permanent (mayy sanātane). (SB 11.11.23-24)

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ śraddhānur dr̥ḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan

Dharma Śāstra → Bhakti Śāstra

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all prescribed activities (varnāśrama) (nirviṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakān kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhānur dr̥ḍha-niścayaḥ). Even though he is sometimes engaged in sense enjoyment (juṣamāṇaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan). (SB 11.20.27-28)

How does that faith arise? → ✂

This verse answers.

Remembrance of the Lord is a sword.

Equipped with that sword (**asinā**), persons cut the bondage
caused by the knot of false ego which ties one up with karma.

Or another meaning is as follows.

People tie up small amounts of money in knots of their clothing for the purpose of daily eating by dividing up their savings and spending a little each day.

This knot of money for enjoyment is compared to the karmas allotted in this life for enjoyment.

Thus the sword of remembering the Lord cuts this knot of prārabdha-karma.

Who will not have attraction for topics concerning the Lord, whose remembrance cuts the knots of karma?



Attraction for those topics arises suddenly (in all people, before having faith)!

The verse indicates that a person who is more qualified, who has faith, will be even more attracted.

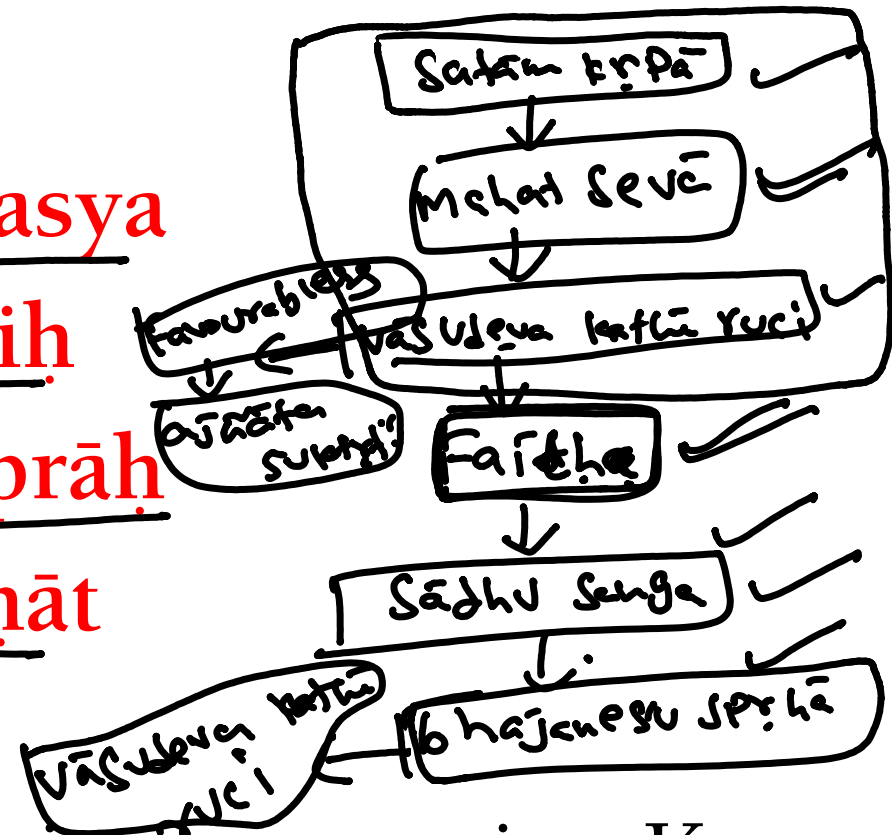
Bhakti Progresses

(16-21)

|| 1.2.16 ||

śuśrūṣoh śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
punya-tīrtha-niṣevanāt

How one gets
vāsudeva-kathā-ruci?



O brāhmaṇas (viprāḥ)! Attraction for topics concerning Kṛṣṇa (vāsudeva-kathā-ruciḥ) will arise (syāt) by service to the great devotees (mahat-sevayā), followed by faith (śraddadhānasya), by surrender to the feet of the pure guru (punya-tīrtha-niṣevanāt), and by the desire to hear (śuśrūṣoh).

↑ vesuḍeva katha rucih → ①

Hear how attraction for topics of the Lord arises!

↑
→ melut sevā ②

It arises by service to the great devotees, caused by the good fortune of mercy of those great devotees. → sateṁ vṛpe ①

↑ vṛddhā → ④

By that one develops faith (śraddadhānasya).

By faith one takes shelter of the feet of pure guru (punya-
tīrtha-niṣevanāt).

↓
⑤ सच्चु सेवा

According to Amara-koṣa, tīrtha means water worshipped by
sages, guru, path and cause.

→ ⑥ भाष्येषु स्पष्टे

Being eager to hear those topics (śuśrūṣoḥ), he develops taste
for those topics.

|| 1.2.17 ||

⑦ Abhaya kriya
↓
⑧ ananta hiti

śṛṅvatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadraṇi
vidhunoti suhṛt satām

Kṛṣṇa (kṛṣṇaḥ), who purifies by the processes of hearing and chanting (punya-śravaṇa-kīrtanaḥ), who is the benefactor of the devotees (suhṛt satām) who hear about him (śṛṅvatām), enters the hearts of the devotees (hr̥dy antaḥ sthah) and destroys their sins (abhadraṇi vidhunoti).

Then from hearing with taste, one begins to hear and chant.

Then Kṛṣṇa, being situated within, destroys the sins
(abhadraṇi) in the heart.

[Note: This is the stage of anartha-nivṛtti.]

Kṛṣṇa being situated within refers to the process of smaraṇam,
remembering.

|| 1.2.18 ||

9 Nishtha

Prayiki avastha Nishthi

weakening of faith → anarthas
contamination of faith → ideologies
↳ karma, jñāna, yoga

anarthas

- 4 → 1 Sukratho
- 2 Dus kratho
- 3 bh kratho
- 4 avaroho

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

As the impediments to bhakti become generally destroyed (naṣṭa-prāyeṣv abhadreṣu) by constant service to the devotees and Bhāgavatam (nityam bhāgavata-sevayā), the stage of niṣṭhitā bhakti (naiṣṭhikī bhaktih) to Bhagavān, who is praised by the greatest sages (bhagavaty uttama-śloke), becomes established (bhavati)

Bhāgavata-sevayā means by service to the devotees of Bhagavān and service to (such as hearing) the Śrīmad-bhāgavatam.

By serving the devotees and Bhāgavatam, the major portion of nāmāparādhas (abhadreṣu) becomes weak.

[Note: In Mādhurya-kadambinī Viśvanāth analyzes the abhadra or anarthas into four types: arising from sin, arising from piety, arising from aparādha and arising from performance of bhakti. The effects of aparādha take longer to destroy and continue in the stage of bhāva.]

This weakening of aparādhās continues till the stage of rati (bhāva).

Naiṣṭhikī refers to niṣṭhā, where the mind can easily concentrate on the Lord.

When the anarthas are for the most part destroyed, the devotee attains the stage of niṣṭhā.

|| 1.2.19 ||

युचि & आसक्ति

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

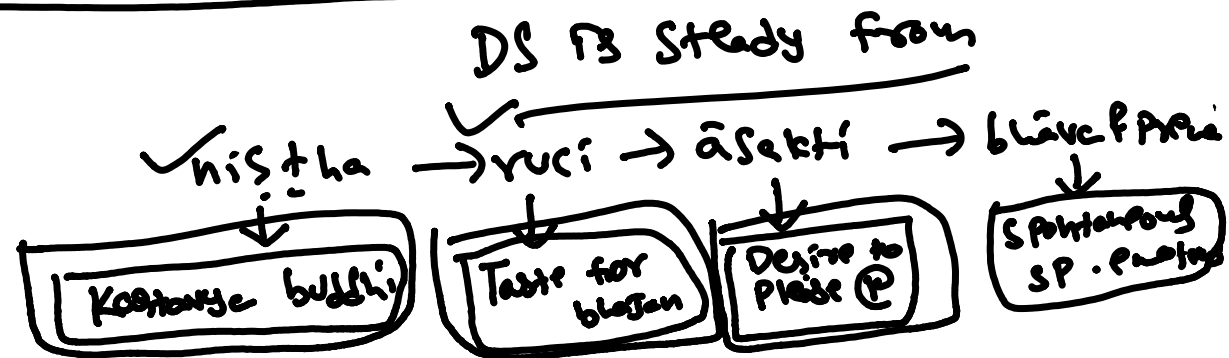
The mind (cetaḥ) becomes unaffected (anāviddham) by lust, greed, anger, hatred and illusion (kāma-lobhādayaś ca ye etaiḥ) which arise from rajas and tamas (rajas-tamo-bhāvāḥ). Then (tadā) the mind becomes fixed in the form of the Lord at the stage of āsakti (sthitam sattve) and becomes satisfied (prasīdati).

↓
आसक्ति

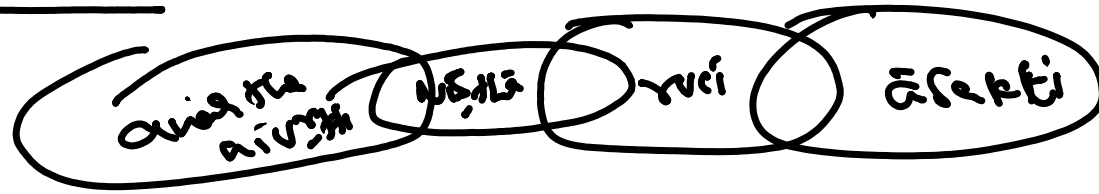
The mind is not transformed (anāviddham) by the agitations of lust, greed and other qualities such as anger, illusion, and hatred, which arise from (bhāvāḥ) rajas and tamas.

ruci → attraction to bhajan
↳ predominant force

This means that by lack of taste for material objects, the state of ruci — the appearance of relishing of hearing, chanting and other processes — arises.



In the previous state, the mind was pierced by the sharp arrows of lust and greed etc.



How could the mind be satisfied in that state?

How could the mind attain real taste for chanting in that state?

A person afflicted with pain cannot relish food.

After this, the mind becomes fixed (sthitam) in the śuddha-
sattva deity of the Lord (sattve).

This is the stage of āsakti.

|| 1.2.20 ||

Bhava &
prema


hases madhurye anubhava

evam prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate

↑ Hīṣṇī

↑ bhāva

Then the mind becomes joyful and satisfied on attaining rati (evam prasanna-manasah). Finally prema develops (bhagavad-bhakti-yogataḥ), accompanied by the appearance of complete detachment (mukta-saṅgasya jāyate). The devotee then experiences the Lord's form, qualities, pastimes, powers and sweetness (bhagavat-tattva-vijñānam).

By this method, with the development of āśakti, with worship of Kṛṣṇa at every moment, rati then appears (prāsanna-manasaḥ) 

Without rati, there could never be constant detachment from objects of material enjoyment, and without constant detachment, there could never be satisfaction of the mind.

↓
Complete Satisfaction of
the mind

Then prema to Bhagavān appears (bhagavad-bhakti-yogataḥ).

From that arises realization (vijñānam) of the Lord's form,
qualities, pastimes, powers and sweetness. → Goal → hves medhurye
anubhoke.

The desired result of bhakti has thus been explained.

Accompanying results were previously mentioned with janayaty
āśu variāgyam jñānam ca yad ahaitukam.

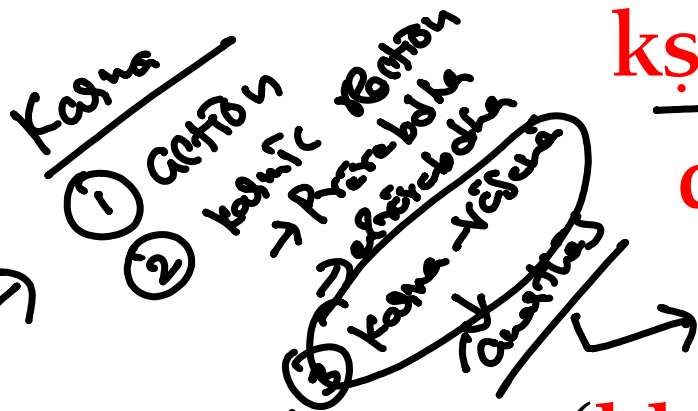
Here also they are mentioned with the phrase "appearance of
vairāgya" (mukta-saṅgasya).

|| 1.2.21 ||

bhidyate hr̥daya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi
dr̥ṣṭa evātmaniśvare

ātyantiki aharthe nirvṛtti

Ignorance is cut (bhidyate hr̥daya-granthih) and all doubts are destroyed (chidyante sarva-saṁśayāḥ). On seeing the Lord in the mind and with the eyes (dr̥ṣṭa eva ātmani īsvare), all karmas are destroyed (kṣīyante ca asya karmāṇi).



The knot in the heart, ignorance, is cut.

This is a reflexive verb form (karma-kartari) which indicates that destruction of ignorance is not the main result sought in bhakti.

All doubts, such as thinking that the attainment is impossible, are destroyed.

Having seen the Lord, who is the soul (ātmani), all karmas are destroyed.

Or the Lord, being in the mind (ātmani), and then being seen directly, all karmas are destroyed.

Thus both the sphurti of the Lord in the mind and direct appearance to the eyes are indicated.

satām krpā mahat-sevā śraddhā guru-padāśrayaḥ |
bhajaneṣu sprhā bhaktir anarthāpagamas tataḥ |
nisthā rucir athāsaktī ratiḥ premātha darśanam |
harer mādhuryānubhava ity arthāḥ syuś caturdaśe

The fourteen steps are as follows (ity caturdaśe arthāḥ syuh): mercy of devotees (satām krpā), service to devotees (māhat-sevā), faith (śraddhā), surrender to guru (guru-padāśrayaḥ), desire for worship (or hearing) (bhajaneṣu sprhā), bhakti (bhaktih), clearance of anarthas (anartha apagamaḥ tataḥ), nisthā, ruci, āsakti (nisthā rucih atha āsaktī), rati, prema, seeing the Lord (ratiḥ premā atha darśanam), and experiencing the Lord's sweetness (harer mādhurya anubhava).

↓ (14)

[Note: This is Viśvanātha's verse.]

|| 1.2.22 ||

CONCLUSION

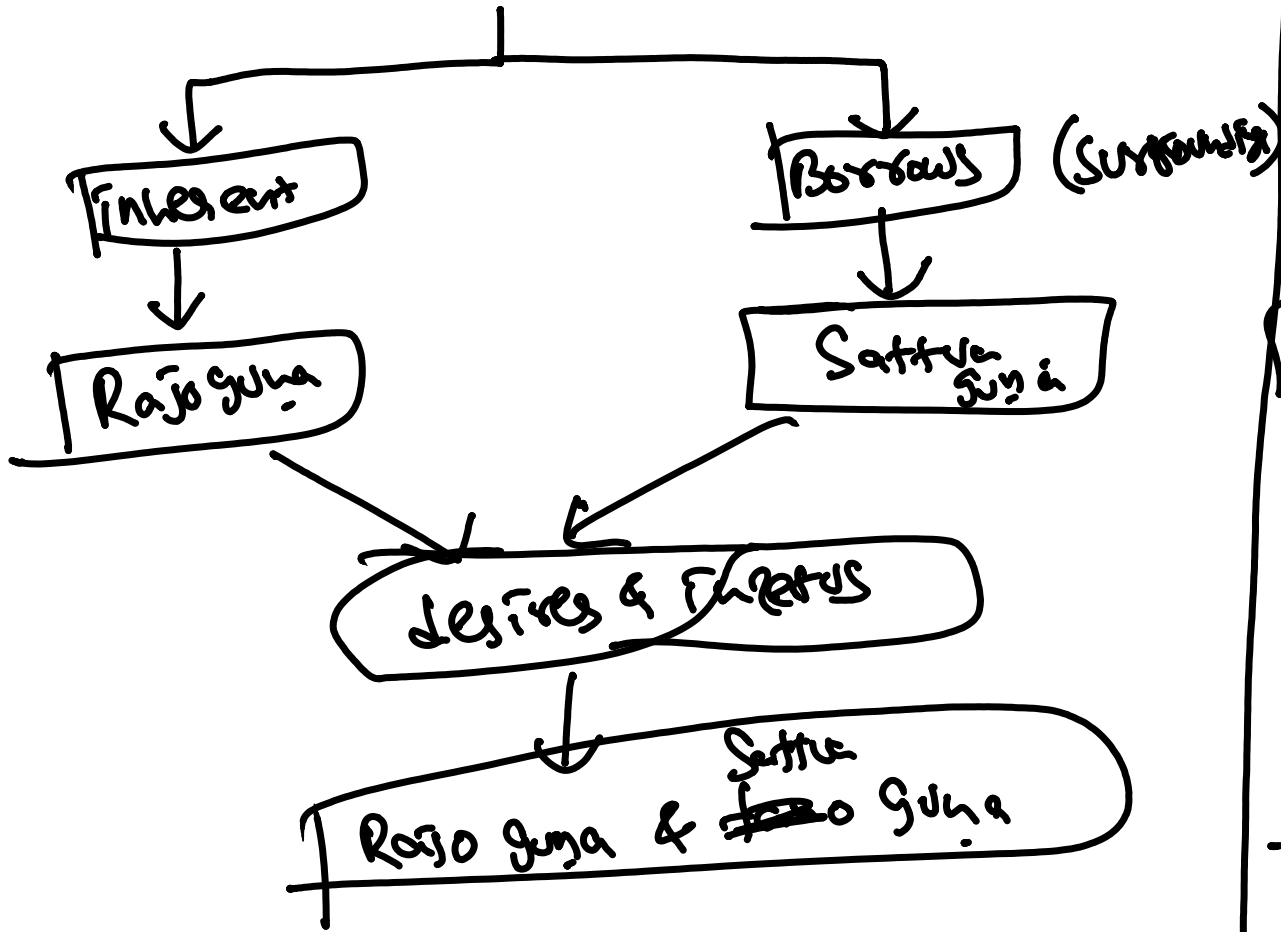
āto vai kavayo nityam
bhaktim paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm

Thus (atah) the wise (kavayah) constantly perform bhakti (nityam kurvanty bhaktim) - which gives joy to the mind (ātma-prasādanīm) - to Lord Kṛṣṇa (vāsudeve bhagavati) with great joy (paramayā mudā).

By saying "with great joy" it is indicated that even at the stage of sādhana-bhakti there are no difficulties.

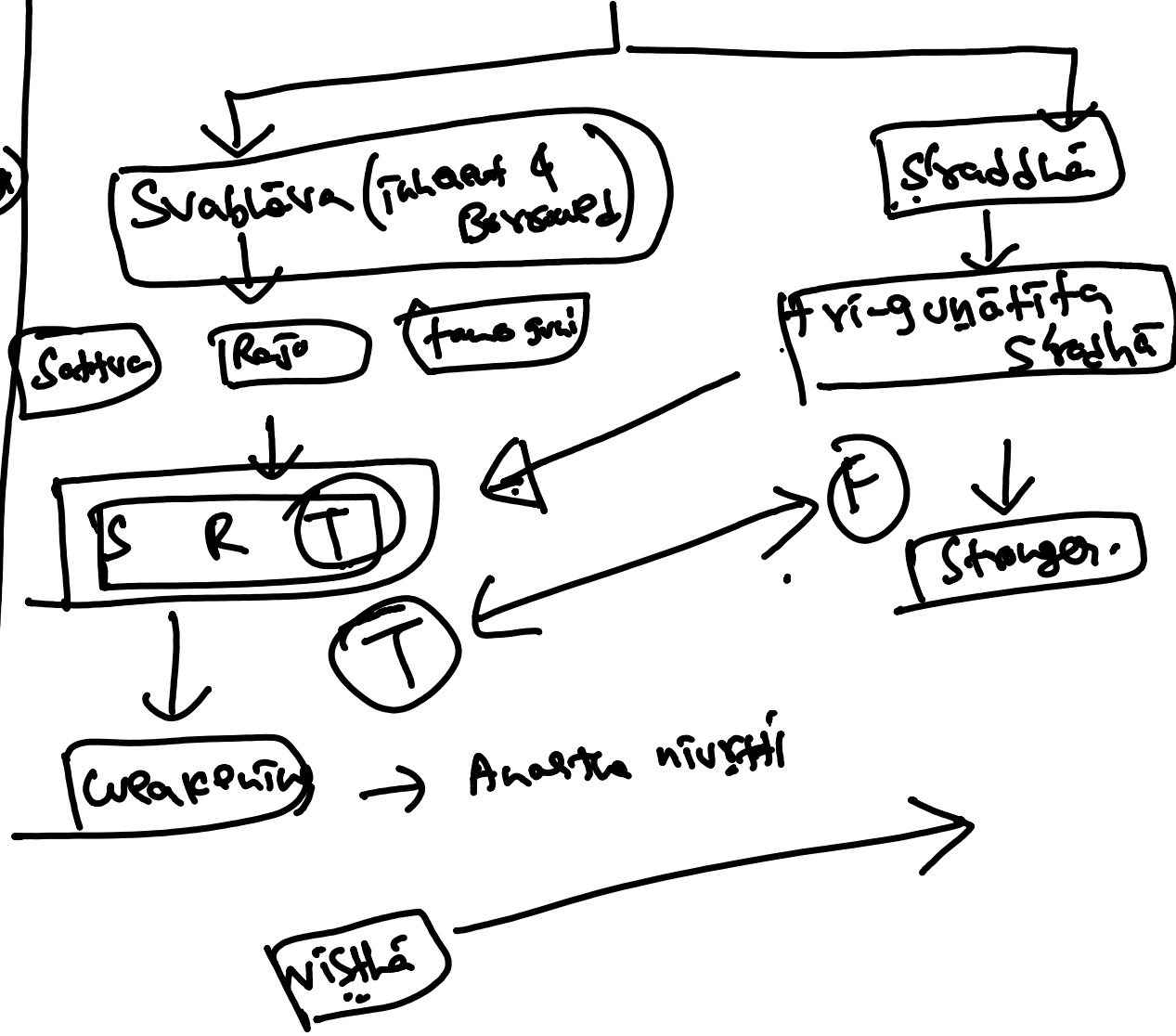
Materialistic Reason

Modes



Devotee / Sakshis

Modes



Section – V

**Kṛṣṇa in relation to His various
Expansions (23-29)**

/

|| 1.2.23 ||

sattvaṃ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsyā dhatte
sthity-ādaye hari-viriñci-hareti saṃjñāh
śreyāṃsi tatra khalu sattva-tanor nṛṇāṃ syuḥ

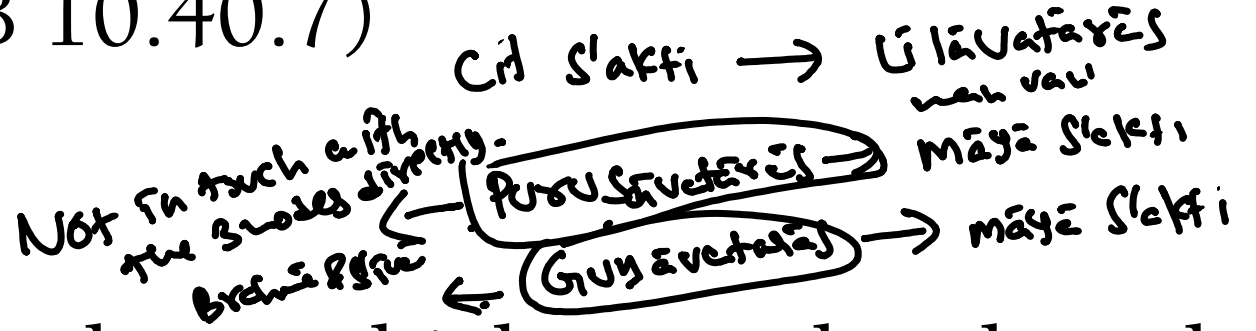
The one supreme puruṣa (paraḥ puruṣa ekaḥ), accepting (dhatte) the guṇas of prakṛti known as sattva, rajas and tamas (sattvaṃ rajas tama iti prakṛter guṇāh), for creation, maintenance and destruction (sthity-ādaye), is called (Viṣṇu) (Brahmā) and (Śiva) (hari-viriñci-hareti saṃjñāh). The best results for the devotees will come (nṛṇāṃ śreyāṃsi syuḥ) from Viṣṇu with śuddha-sattva body (tatra khalu sattva-tanor).

It has just been explained that one should perform bhakti alone rather than karma or jñāna.

Similarly one should worship Bhagavān alone, giving up worship of the devatās.

That Lord, though one, appears in many forms as avatāra for pastimes.

Thus the Tenth Canto says bahu-mūrty-eka-mūrtikam: he is one form and many forms. (SB 10.40.7)



The avatāras are of two types: those which are related to the cit-śakti and those related to the māyā-śakti.

Those which are related to the cit-śakti, such as Matsya and Kūrma are to be worshipped.

Those which are related to the māyā-śakti, through sattva, rajas and tamas, are Viṣṇu, Brahmā and Śiva.

Among them, Viṣṇu is to be worshipped.

That is stated in this verse.

Even though there is only one puruṣa or ādi-puruṣa in this universe, for creation, maintenance and destruction (sthity-ādaye) of the universe (asya), the Lord, joined with sattva, rajas and tamas, accepts the names Viṣṇu, Brahmā and Śiva.

The sandhi in hareti is poetic license.

The Lord is described as parama (beyond) because though he is linked with the guṇas, by his inconceivable energy he is situated separately from them, untouched by them.

Among those forms, Viṣṇu will bestow the desired results to the devotees (śreyāṁsi).

Body made of Sattva?

Viṣṇu is addressed as (sattva-tanoḥ).

By seeing verse 25 in this chapter this can only mean that Viṣṇu possesses a body of viśuddha-sattva, not material sattva.

Otherwise there would be a contradiction to other statements in śruti and smṛti :

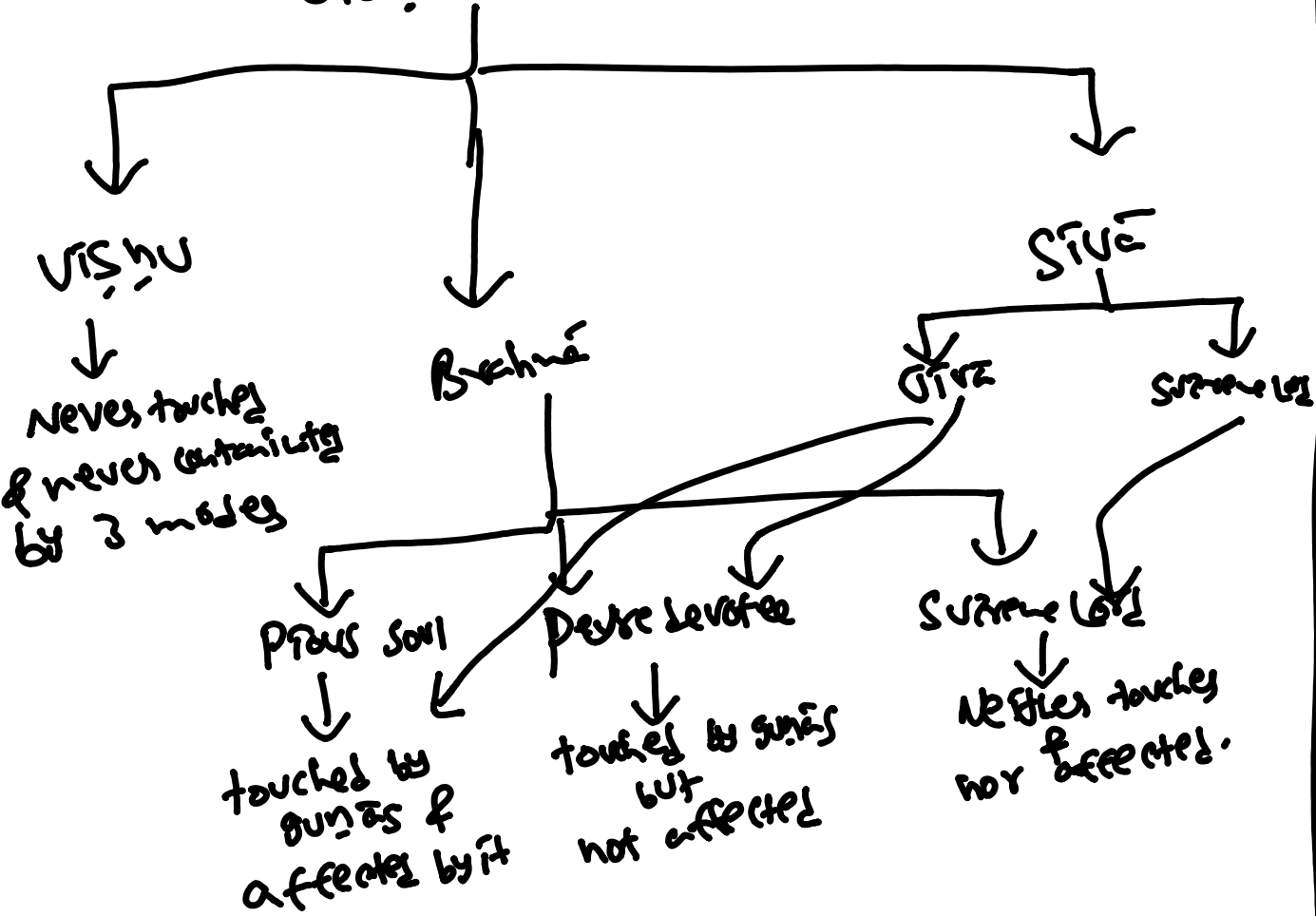
sākṣī cetā kevalo nirguṇaś ca

Viṣṇu is the one conscious witness (kevalah sākṣī cetā), beyond the guṇas (nirguṇaś ca). (Śvetāśvatara Upaniṣad 6.11)

sattvādayo na santiśe yatra ca prākṛtā gunā

In Viṣṇu (yatra) there are no (na santi) material guṇas (sattvādayo prākṛtā gunā). (Viṣṇu Purāna 1.9.44)

GUMASTARĪG



harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ

Viṣṇu is devoid of the guṇas (harir hi nirguṇaḥ); he is the person beyond matter (sākṣāt puruṣaḥ prakṛteḥ paraḥ). (SB 10.88.5)

Though Viṣṇu is involved with the material sattva-guṇa, he is not at all contaminated by it.

~~Prakṛteḥ~~ →

	Jīva	Sṛṣṭi-lobh
Brahmā	touched B	
śiṅgā		

Viṣṇu would not take up a material body of sattva, since sattva has the qualities of revelation or knowledge and indifference to enjoyment.

Sattva should not eclipse the spiritual manifestation of
eternity, knowledge and bliss.

Rajas is agitating and causes addition (creation); and tamas is
obscuring and causes subtraction (destruction).

Thus rajas and tamas will disturb and cover bliss.

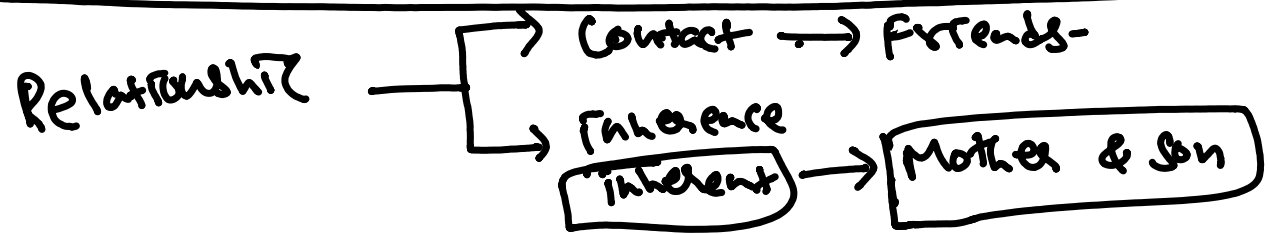
Thus Brahma and Śiva accept bodies of rajas and tamas because those guṇas eclipse bliss.

They have bodies composed of guṇas, whereas Viṣṇu does not.

This is the logical explanation.

Viṣṇu is without guṇas since by being the manifest form of sattva, he accepts proximity to sattva.

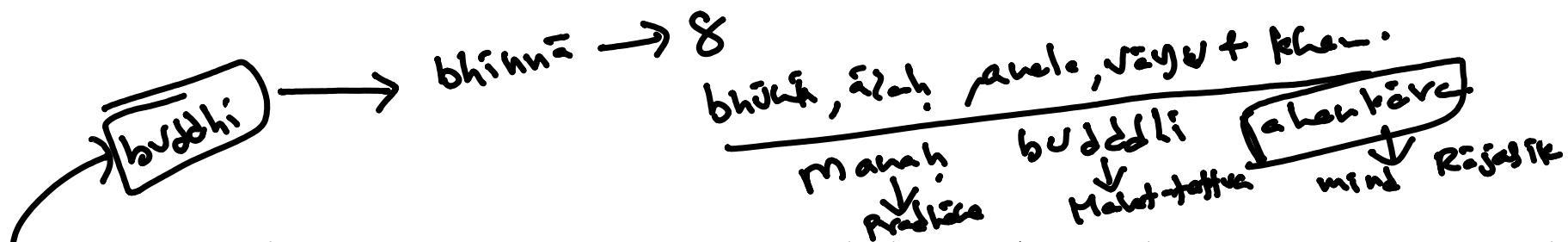
Thus he carries the function of protecting the universe but does this with no contamination of the qualities of material sattva.



One cannot say that his existence beyond the guṇas is negated by his participation in the world, because he does not possess material sattva by relationship of contact or inherence.

He is situated in sattva only by being next to it.

It should be understood however that his protection of the devotees does not arise from sattva but from śuddha-sattva of his svarūpa.



Brahmā is a jīva, since he is Hiranyagarbha (with a material body made of mahat-tattva).

The distinction between the supreme brahman and Brahmā is based on the context of descriptions of Brahmā, just as the identity of brahman is confirmed the context.

netaro 'nupapatter: the supreme brahman is not a jīva by the context of the discussion in Upaniṣads.

Only because of the powers conferred by the supreme Lord on Brahmā situated in rajas, he is considered an avatāra.

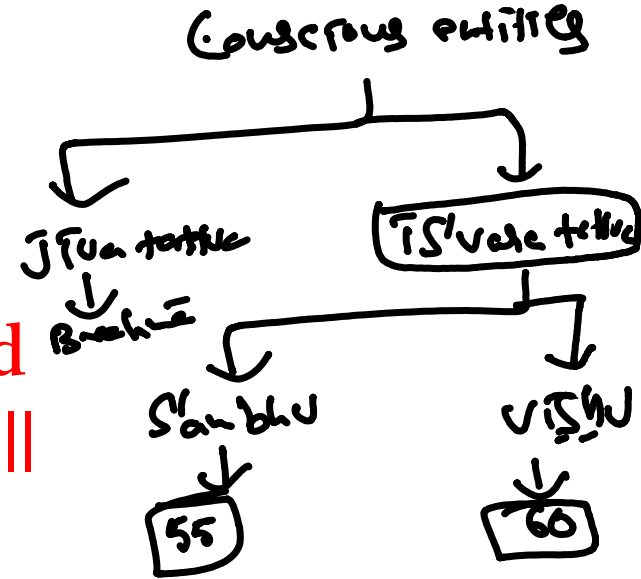
bhāsvān yathāśma-śakaleṣu nijeṣu tejah
svīyam kiyat prakaṭayaty api tadvad atra |
brahmā ya esa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi ||

I worship the supreme lord Govinda (govindam ādi puruṣam tam aham bhajāmi) who becomes Brahmā, the creator of the universe (by bestowing his powers to that jīva) (brahmā ya esa jagad aṇḍa vidhāna kartā), just as the sun displays (yathā bhāsvān prakāṭayaty) a small portion of its powers of heat and light (svīyam kiyat tejah) in all the sun stones which represent it (aśma sakaleṣu nijeṣu).
(Brahma-saṁhitā 5.49)

Sūrya lekhā

Because Siva is not a jīva, he is considered to be the Supreme Lord associated with the guṇas. Thus it is said:

ksīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ |
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam aham bhajāmi ||

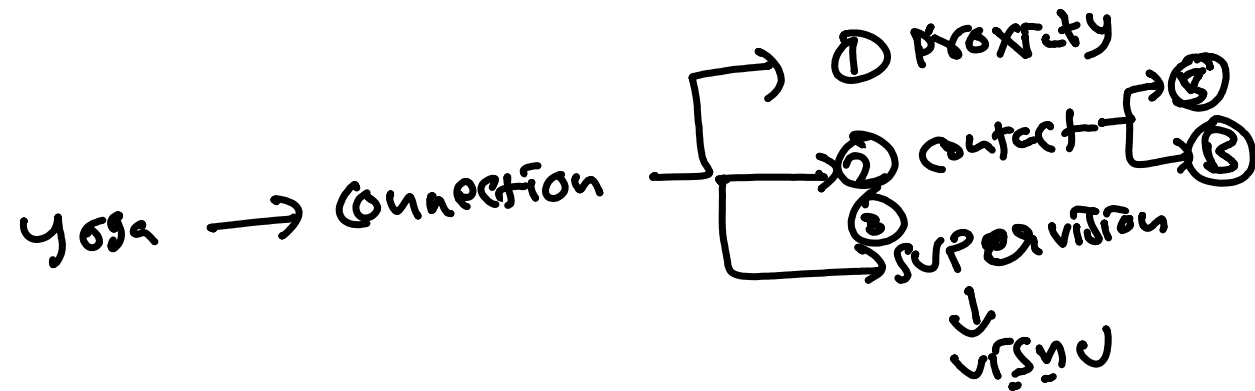


Just as milk (ksīram yathā) is transformed into curd (dadhi sañjāyate) by the action of acids (vikāra viśeṣa yogāt), but yet the effect curd is neither same as, nor different from, its cause, viz., milk (na hi tataḥ pṛthag asti hetoḥ), so I adore the primeval Lord Govinda (govindam ādi puruṣam tam aham bhajāmi) of whom the state of Śambhu is a transformation (yaḥ śambhutām api tathā samupaiti) for the performance of the work of destruction (kāryād). (Brahma-saṁhitā 5.45)

Some say that, of Brahmā and Śiva, Śiva is īśvara or the supreme lord.

Others say that he is connected with the guṇas.

They explain as follows.



It should be understood that yoga means connection by proximity, by contact and by supervision.

The puruṣa, connected with the guṇas only as the supervisor,
is devoid of guṇas, being situated in his svarūpa.



Brahmā and Śiva however are connected to rajas and tamas by
contact, and therefore called sa-guna, endowed with the
guṇas.

[Note: Rūpa Gosvāmī explains in Laghu-bhāgavatamṛta that
Śiva appears to be covered by tamas, but actually is not.]

Being related to sattva-guṇa only by proximity, the puruṣa in the form of Kṣīrodakaśāyī-viṣṇu is devoid of guṇas, being situated in his svarūpa. Thus it is said:

yogo niyāmakatayā guṇaiḥ sambandha ucyate |
ataḥ sa tair na yujyate tatra svāmśaḥ parasya yaḥ ||

The relationship of the puruṣa with the guṇas (guṇaiḥ yogah) is that of being their controller (niyāmakatayā sambandha ucyate). Among the three (tatra), he who is the svāmśa of svayaṁ-rūpa Kṛṣṇa (parasya svāmśaḥ yaḥ), is not bound by the guṇas (sah tair na yujyate). (Laghu-bhāgavatāmṛta 1.2.18)

Wood → Tamas
Smoke → Rajas
Fire → Sattva

|| 1.2.24 ||

pārthivād dāruṇo dhūmah
tasmād agnis trayīmayah
tamasas tu rajas tasmāt
sattvaṃ yad brahma-darśanam

Smoke is superior to dull wood (pārthivād dāruṇo dhūmah), and fire,
sacred to the Vedas, is superior to smoke (tasmād agnis trayīmayah).
Similarly rajas is superior to tamas (tamasas tu rajas tasmāt), and
sattva is superior to rajas, since it is favorable for realizing the Lord
(sattvaṃ yad brahma-darśanam).

Tāmas, rajas and sāttva have the respective qualities of obscuring, agitating and revealing knowledge.

Of these sattva is the best because it is not unfavorable for śuddha-sattva.

This is shown through an example.

Superior to wood — which is devoid of the quality of action
and unable to reveal its nature (being unconscious) — is
smoke.

Smoke has an active nature.

Superior to smoke however is fire, which has the qualities of
action and revelation.

It is called trayīmayah (related to the Vedas) because it is used in rituals mentioned in the Vedas.

Rajas, which is agitating, is superior to tamas which is inert.

Sattva, being devoid of inertia and agitation, is superior since it gives a vision of brahman.

sattvāt sañjāyate jñānam rajaso lobha eva ca
pramāda-mohau tamaso bhavato 'jñānam eva ca

Knowledge arises from sattva (**sattvāt sañjāyate jñānam**).
Greed arises from rajas (**rajaso lobha eva ca**). Inattention,
confusion and ignorance (**pramāda-mohau ajñānam eva ca**)
arise from tamas (**tamaso bhavatah**). BG 14.17

It is not obstructive to śuddha-sattva and does not cover it.

It does not interfere with seeing brahman.

It is thus an assistant in spiritual life.

Without bhakti however, seeing the Lord (or even impersonal brahman) is impossible.

This is confirmed later in the Bhāgavatam.

It is said of the Lord's form ānando brahmaṇo rūpam: the supreme lord has a form of bliss.

The guṇas of māyā - tamas, rajas and sattva - cannot act independently of him.

Māyā paraity abhimukhe ca vilajjamānā: māyā flees from the Lord, being ashamed. (SB 2.7.47)

Thus it is by the will of the lord, by his touch alone, that ānanda becomes qualified by agitation in the form of Brahmā.

↓
rasas

Being qualified by revelation, ānanda becomes Viṣṇu and being qualified with obscuration, ānanda becomes Śiva.

sattva



Tamas

Since there is no damage when ānanda is combined with revelation (sattva), Viṣṇu is worthy of worship.

Because one can realize fire through wood but not through smoke, tamas should be considered superior to rajas.

In deep sleep (**tamas**) one has realization of oneness with ātmā.

Thus some persons argue that between Brahmā and Śiva, Śiva is better.

These three are equal in that they are all avatāras of the Lord.

They are unequal in that Viṣṇu is not covered by the gunas,
whereas Brahmā and Śiva are.

This is how the contrary statements of difference and non-
difference of the Purāṇas can be harmonized.

The śruti says ~~asaṅgo hy ayam puruṣaḥ~~: the ātmā is not contaminated by the guṇas. (Bṛhad Āraṇyaka Upaniṣad 4.3.15)

Though both Paramātmā and jīvātmā are by their constitution devoid of the guṇas, because Paramātmā is the supreme lord, an ocean of cit, because he is independent in his actions, he remains ātmārāma, self enjoying, not subject to birth in the world, without diminution of his knowledge of himself, even though, by his will, he contacts the guṇas and thus is in possession the effects of the guṇas such as anger.

However the jīva, because he is only a particle of cit, having very little ability of knowledge and because he is controlled by the Lord and not independent, and has very little power, he loses his knowledge of his real nature and takes birth in this world by contacting the gunas where the gunas act upon him.

|| 1.2.25 ||

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddham kṣemāya
kalpante ye 'nu tān iha

Therefore (atha) the ancient sages (agre munayah) worshipped (bhejire) Supreme Lord, beyond the material senses (bhagavantam adhokṣajam), composed of viśuddha-sattva (sattvaṁ viśuddham). Those who follow the sages (ye anu tān) attain liberation (kṣemāya kalpante) in this world (iha).

Thus (ataḥ), the sages in ancient times worshipped the Supreme Lord, who is viśuddha-sattva.

Svarūpa - śakti
(Set fit & āhāra)

Viśuddha-sattva means having a body composed of the 'cit-śakti arising from his svarūpa (not material sattva), because the śruti says **vidyāvidyābhyām bhinnam**: the Lord is neither material knowledge (sattva) nor ignorance. (Gopāla-tāpanī Upaniṣad 2.20)

Furthermore the smṛti says chāyātapau yatra na gṛdhra-
pakṣau: in the Lord there is no ignorance or knowledge
which causes prejudice towards the jīva. (SB 8.5.27)

Satya-jñānānanta-ānanda-mātraika-rasa-mūrtayah: the viṣṇu-
mūrtis all had eternal, unlimited forms, full of knowledge and
bliss and existing beyond the influence of time. (SB 10.13.54)

Because the body of Viṣṇu is beyond māyā, one cannot say that viśuddha-sattva means the vidyā arising from māyā-śakti.

The persons who follow after (**anu**) these sages are qualified for liberation (**kṣemāya**) in this world (**iha**).

|| 1.2.26 ||

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

Those who are serious about liberation (mumukṣavo) are certainly non-envious, and they respect all (anasūyavaḥ). Yet they reject the horrible and ghastly forms of the demigods (ghora-rūpān bhūta-patīn atha hitvā) and worship only (bhajanti hy) the all-blissful forms of Lord Viṣṇu and His plenary portions (nārāyaṇa-kalāḥ śāntā).

Bhūta-patīn as well as meaning forms of Śiva, also indicates
Pitṛs, Brahmā and others.

Anasūyavaḥ means they do not criticize those devatās.

|| 1.2.27 ||

BG
17.27

Sattva → Dhs

Rajas → Kṛśas & kṛśas

Tamas → Pretas & bhūta-gaṇaiḥ

rajas-tamaḥ-prakṛtayah

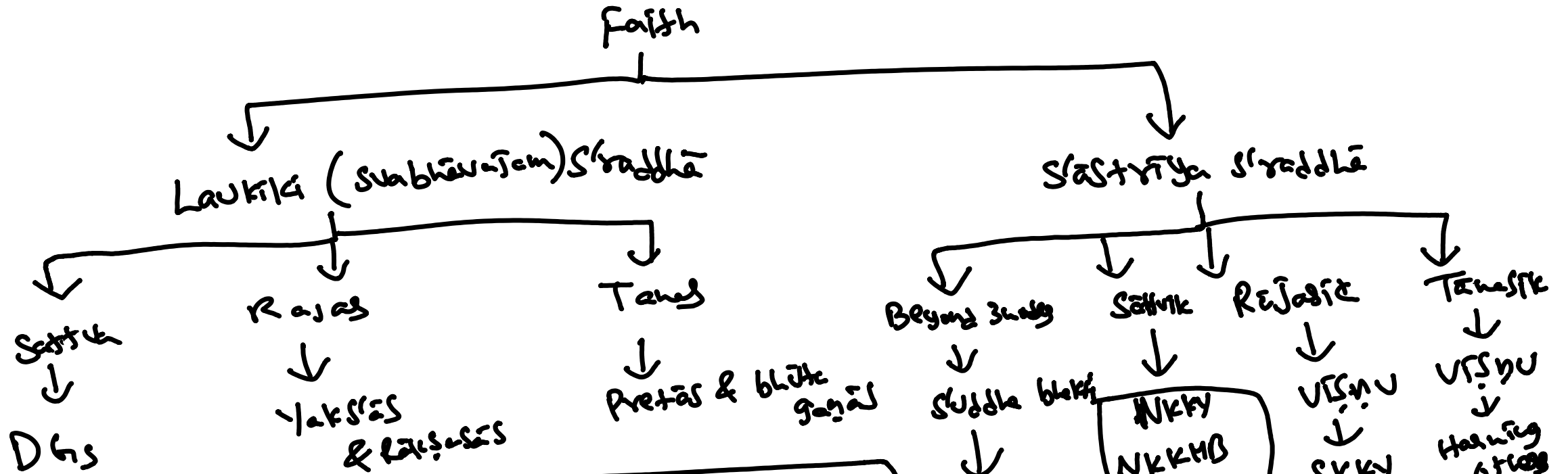
sama-śilā bhajanti vai

pitṛ-bhūta-prajeśādīn

śriyaiśvarya-prajepsavaḥ

SB
Sattva → Bhakti
Rajas → Bhakti
Tamas → Bhakti
} → Viṣṇu

Desirers of progeny and power along with wealth (śriya-aiśvarya-prajā-ipsavaḥ), having natures of rajas and tamas (rajas-tamaḥ-prakṛtayah), corresponding to the natures their deities (sama-śilā), worship (bhajanti) the Pitṛs, Śiva, Brahmā and others (pitṛ-bhūta-prajeśādīn).



① Do not approach Śāstrīya → worship whomever they want & however they want.

② approach the Śāstrīya for how to worship? → Sambhāvanam.

③ approach the Śāstrīya for whom to worship? → Śāstrīya Śraddhā

④ a) whom to worship? b) how to worship? c) why to worship? → P.D.S

Prakṛtayaḥ means (having the nature of).

These natures are similar to those of the Pitṛs, Śiva and other devatās.

Śriyā, in the instrumental case, means “along with wealth.”

|| 1.2.28-29 ||

vāsudeva-parā vedā vāsudeva-parā makhāḥ
vāsudeva-parā yogavāsudeva-parāḥ kriyāḥ

vāsudeva-param jñānam vāsudeva-param tapaḥ
vāsudeva-paro dharmo vāsudeva-parā gatiḥ

Vāsudeva is the purport of the Vedas (vāsudeva-parā vedā). Vāsudeva is the object of all sacrifices (vāsudeva-parā makhāḥ). Yoga, varṇāśrama, knowledge and austerities are all dependent on Vāsudeva (vāsudeva-param tapaḥ). Bhakti is dependent on Vāsudeva (vāsudeva-param jñānam vāsudeva-paro dharmah). Prema and liberation are dependent on Vāsudeva (vāsudeva-parā gatiḥ).

“But Pitṛs and devatās are said to worshippable by the Vedas. What is wrong with them?”

The Vedas have as their purport Vāsudeva.

kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ

By the influence of time (kālena), the Vedic knowledge (iyam veda-saṁjñitā vāṇī) was lost (naṣṭā) at the time of annihilation (pralaye). Therefore, when the subsequent creation took place (ādau), I spoke to Brahmā the Vedic knowledge (mayā brahmaṇe proktā) in which bhakti is the essence (yasyāṁ mad-ātmakaḥ dharmah). (SB 11.14.3)

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet
ity asyā hr̥dayam loke nānyo mad veda kaścana

What do the Vedas instruct as action (**kim vidhatte**)? What is the final meaning of the Vedas (**kim ācaṣṭe**)? 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 hr̥dayam**). (SB 11.21.42)

mām vidhatte 'bhidhatte mām vikalpyāpohyate tv aham
etāvān sarva-vedārthaḥ śabda āsthāya mām bhidām
māyā-mātram anūdyānte pratiṣidhya prasīdati

The Vedas indicate bhakti as the action, and indicate me as the meaning (mām vidhatte). I am the meaning of all the Vedas (abhidhatte mām). I, as karma and jñāna (aham), am proposed and rejected as alternatives (vikalpya apohyate). The Vedas (etāvān sarva-vedārthaḥ śabda), taking shelter of me (mām āsthāya), proposing karma and jñāna and then rejecting them (anūdyā pratiṣidhya) as māyā (māyā-mātram), become happy by giving the devotees bliss (ante prasīdati). (SB 11.21.43)

Thus these people, not knowing the purport of the Vedas,
worship the Pitrs and others.

“But it is clearly seen that the Vedas are concerned with
sacrifice and yoga.”

That is true.

svaṁ lokam na vidus te vai yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedaṁ sakarmakam atad-vidaḥ

Foolish people (atad-vidaḥ) do not know the Lord's planet (svaṁ lokam na viduh) where the Lord resides (yatra devo janārdanaḥ). Not knowing the Vedas (dhūmra-dhiyah), they speak of the Vedas (vedaṁ āhuh) in terms of prescribed karmas alone (sakarmakam vai). (SB 4.29.48)

Thus according to the words of Nārada, sacrifice and yoga are not meaning of the Vedas.

The Lord himself says dharmo yasyām mad-ātmakah: I
Myself am the religious principles enunciated in the Vedas.
(SB 11.14.3)

Devahūti says

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

How astonishing (**aho bata**)! The outcaste (**śva-pacah**) on the tip of whose tongue (**yaj-jihvā agre**) your name appears (**vartate nāma tubhyam**) becomes the guru (**atah garīyān**)! ~~All those who chant your name~~ (**te nāma gṛṇanti ye**), becoming most respectable (**āryā**), have completed all austerities (**tapas tepuh**), all sacrifices, all bathing (**juhuvuḥ sasnuh**) and all study of the Vedas (**brahmānūcur**). (SB 3.33.7)

Nārada, in saying **yathā taror mūla-niṣecanena** (SB 4.31.14),
has indicated that Vāsudeva is the conclusion of the Vedas.

Thus it is clear that the meaning of all the Vedas is simply
devotion to Bhagavān alone.

Or, all sacrifices are dedicated to Vāsudeva can mean that the
sacrifices worship Indra and others as the limbs of Vāsudeva.

This is well known in the story of Bharata.

[Note: Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva. (SB 5 7.6)]

Yoga is dedicated to meditation of the Lord.

This is well known from the story of Kapila.

All karmas are dependent on the Lord since they cannot bestow results without including worship of the Lord.

Jñāna and tapas are also dependent on the Lord for results.

Since karma-yoga has already been mentioned by the words
vāsudeva-parā kriyah, vāsudeva-paro dharmah means
parama-dharma, the actions of bhakti such as hearing and
chanting.

These are all dedicated to Vāsudeva.

Paro dharmā and the goal (gati), prema and liberation, are
dependent on Vāsudeva alone for results.

Section – VI

**Krishna manifests material world by
expanding in Purushavataras (30-34)**

|| 1.2.30 ||

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

The powerful Lord (sah vibhuḥ bhagavān) alone (eva),
devoid of material guṇas (aguṇah), previously created this
universe (idaṁ agre sasarja) by his material energy (ātma-
māyayā) composed of material guṇas (guṇamaya) and
endowed with cause and effect (sad-asad-rūpayā).

The creator of all those who are recommended for worship
such as Pitrs, Śiva and Brahmā is Vāsudeva alone.

Thus he is worthy of worship.

The Lord is without guṇas, but he creates the universe using
matter composed of guṇas and material cause and effect (sad-
asad-rūpayā).

|| 1.2.31 ||

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitah

The Lord entered (antaḥ-praviṣṭa) into the jīvas covered by the guṇas (guṇeṣu), manifested by material māyā (tayā vilasiteṣu). He appears to be in contact with the guṇas (guṇavān iva ābhāti), but he is strengthened by his spiritual potency (vijñānena vijṛmbhitah).

The Lord is the inner soul of all that he created.

This is explained in three verses.

The Lord entered the jīvas covered with guṇas (guṇeṣu),
made to manifest (vilasiteṣu) by māyā (tayā).

The Lord appears to be associating with the guṇas (**guṇavān**).

But this is not actually so, because he excels in power by
his cit-śakti (**vijñānena**).

↓
svarūpa-śakti

|| 1.2.32 ||

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

Just as one fire (yathā ekaḥ vahnir), situated in pieces of wood (dāruṣu avahitah) as its natural place of manifestation (sva-yoniṣu), blazes forth as many fires (nānā iva bhāti), the one Supreme Lord (tathā pumān), the soul of the universe, Paramātmā (viśvātmā), situated in all living beings (bhūteṣu), manifests as many (nānā iva bhāti).

Just as fire is always situated (avahitah) in pieces of wood, so the soul of the universe, antaryāmī Viṣṇu, is situated in all living entities (bhūteṣu).

If fire is made to appear in pieces of wood by friction, it burns up those pieces of wood.

Similarly by practices of hearing and chanting Paramātmā is made to appear and removes the covering of māyā on the jīva.

This is indicated by the example.

|| 1.2.33 ||

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhunkte bhūteṣu tad-guṇān

The Lord as Paramātmā (**asau**), having entered (**nirviṣṭah**) all the bodies (**guṇamayair bhāvair**) with material sense objects, senses and mind (**bhūta-sūkṣma indriya ātmabhiḥ**), which have been created by the Lord (**sva-nirmiteṣu**), makes the jīvas enjoy (**bhūteṣu bhunkte**) the sense objects colored by the guṇas (**tad-guṇān**).

That soul of the universe, Paramātmā, with conditions made of the guṇas in the form of sense objects (bhūta-sukṣma), senses and mind (ātmā), having entered into the bodies of living entities such as devatās and animals created by himself, enjoys those sense objects which correspond to the guṇas (tad-guṇān).

The Lord does not enjoy happiness of material sense objects. Thus the sentence means that, without the Paramātmā, the jīvas cannot act as enjoyers.

Or it means that the Paramātmā enjoys through the jīva,
because the jīva is the taṭastha-śakti of the Lord.

Or the verb enjoys may be taken in a causal sense.

Thus it means that the Paramātmā lets the jīvas enjoy the
sense objects.

|| 1.2.34 ||

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanah
līlavatārānurato
deva-tiryāṅ-narādiṣu

The Lord (eṣah), creator of the universe (loka-bhāvanah), absorbing himself in the forms of various līlavatāras (līlavatāra anuratah) as devatās, animals and humans (deva-tiryāṅ-narādiṣu), protects the worlds (lokān bhāvayaty) through his role as the controller of sattva-guṇa (sattvena).

It has been described that the Lord appears as many forms
when he enters all the living beings.

However the lord is without limitation or material
contamination in all his forms.

He appears in many forms with his svarūpa in his eternal
pastimes.

Bhāvayati means “he protects.”

Or it means “he bestows them with prema (bhāva).”

This verse describes the normal goal of all avatāras.

[Note: Śrīdhara Śvāmī says this verse answers the question
about the purpose of the avatāras.]

Loka-bhāvanah here means “creator of the universe” instead of “protector of the worlds,” to avoid redundant meaning, since bhāvayati lokan already means “he protects the worlds.”