

Lesson 13: Understanding that devotional service is *abhidheya*
& attainment of *krsna-prema* is *prayojana* (Text 44-49)

- 44) The means for the *Jīvas'* release from bandage is pure devotional service unto Śrī Kṛṣṇa
- 45) These conclusions also lead us to understand that love of Kṛṣṇa is the ultimate goal of human life
- 46) The three levels of *bhakti*: *sādhana-*, *bhāva-*, and *prema-bhakti*
- 47) *Bhakti* completely frees one from all material miseries
- 48) The superiority of the bliss of *prema-bhakti*
- 49) The concluding definition of the essence of SB, which attracts even those who are self-satisfied within themselves, the *ātmārāmas*

The means for the *Jīvas*' release from bandage is pure devotional service unto Śrī Kṛṣṇa (44)

Following refutation of Māyāvādī theories of radical non-dualism, Jīva Gosvāmī continues his analysis of Śrīla Vyāsadeva's super-cognitive *samādhi*

The Original Personality of Godhead (OPG) is the foundation of Māyā
(*māyām ca tad-apāśrayām... SB 1.7.4*)

Unlike the *Jīvas*, *Īśvara* never comes under Māyā's spell ⇒
∴ *Īśvara* ≠ *Jīva* & *Jīva* ≠ *Īśvara*

Means for the *Jīvas*'s release from Māyā's bondage is the unconditional pure devotional service unto the Original Personality of Godhead (*bhakti-yogam adhokṣaje... SB 1.7.6*)

- In text 44, the word “*eva*” in “*tad bhajanasya eva*” means “only” ⇒ No process other than *bhakti-yoga* is potent enough to permanently mitigate the *Jīvas*’ material miseries
 - The other paths (*jñāna-yoga*, *aṣṭāṅga-yoga*, etc. may at best elevate to *sattva-guṇa* by purification of his heart of the lower *rajas* and *tamas*, but cannot raise him to transcendence w/out pure ds
 - “The sole purpose of all the injunctions in the scriptures is to conquer the 6 enemies in the form of lust, anger, greed, delusion, pride, and envy, or to control the 5 senses along with the mind. Yet, even after accomplishing this, one does not engage in the yoga of devotion, then all his endeavors are merely labor and this fruitless.” (Nārada Muni to Yudhiṣṭhira, SB 7.15.28)
- By using the word “*bhede* (difference),” *Jīva* emphasizes that unless the *Jīva* clearly understands that he is both distinct from and subordinate to the Lord, he won’t be motivated to rendering ds. This faith and conviction is essential for advancement in spiritual life.

These conclusions also lead us to understand that love of Kṛṣṇa is the ultimate goal of human life (45)

- The Vedas teach that there are 4 *puruṣārthas*, or traditional aims with liberation from material existence as the final goal of human life
 - 1) *Dharma*, or religious practice solely for the sake of material gain
 - 2) *Artha*, or economic gain
 - 3) *Kāma*, or wholesome fulfillment of sensual desires
 - 4) *Mokṣa*, or liberation from the repeated cycles of birth & death
- However, Caitanya Mahāprabhu revealed to Sanātana Gosvāmī a 5th or *pañcama puruṣārtha*, which is well beyond liberation ⇒ The love of God, the ultimate aim of human life, or *prayojana-tattva* ⇒ Based on SB as the ultimate Vedic authority.

- The significance of Jīva Gosvāmī's description of the goal of life \Rightarrow It is the love of Kṛṣṇa and not Kṛṣṇa Himself
 - Kṛṣṇa is the ultimate object of love, while love of Kṛṣṇa is itself the goal
 - As the *Jīva* is drawn towards *kṛṣṇa-prema*, so Kṛṣṇa Himself is drawn to that love expressed by the pure *Jīva* endowed with Kṛṣṇa's *svarūpa-śakti*, the energy of devotion.
 - This devotion is both the means (*sādhana-bhakti*) and the goal (*prema-bhakti*). It draws the *Jīva* \Rightarrow Kṛṣṇa and Kṛṣṇa \Rightarrow the *Jīva*

- Śrīla Jīva Gosvāmī offers 4 reasons for this *prayojana-tattva* why the Original Personality of Godhead, Śrī Kṛṣṇa, is the most worthy recipient of our transcendental love
 - I. Lord Kṛṣṇa instructs everyone about their ultimate welfare
 - II. He mercifully relieves all material miseries of the conditioned souls by helping to liberate them from illusion ⇒ The prerequisite, however, is that they must unconditionally surrender unto Him
 - III. He is the Supreme Self of everyone like the sun relative to its rays
 - IV. The two-armed cowherd boy in Vṛndāvana, the all-attractive Kṛṣṇa (Svayaṁ Bhagavān) is inherently self-endowed with all the wonderful sweet qualities to their fullest extent
 - The same Kṛṣṇa, along with all His personal attributes and potencies self-manifested to Vyāsadeva in his super-cognitive *samādhi*

The three levels of *bhakti*: *sādhana-*, *bhāva-*, and *prema-bhakti* (46)

- In this *annuccheda*, Jīva explains what Vyāsadeva realized in his *samādhi* was that only *bhakti* is the means (*abhidheya-tattva*) to free the *Jīvas* from material misery (*anarthopasamam sakṣād bhakti-yogam adhokṣaje...1.7.6*) ⇒ Thus, he wrote SB to teach the pure *Jīvas* (*sātvatas*) *sādhana-bhakti*, or *ds* in practice.
- The *bhakti-yogam* mentioned in 1.7.6 is *sādhana-bhakti*, as opposed to *prema-bhakti* of Vyāsa's trance in 1.7.4 and 1.7.7
- *Sādhana-bhakti* can be taught by practicing one's engagement of his senses in accordance with scriptural rules and regulations under the guidance of a bona fide spiritual master ⇒ Thus, it is an immature stage

- *Prema-bhakti*, the highest love, on the other hand, is a mature stage and cannot be taught. This is because it can only be attained by the grace of Kṛṣṇa. And only *prema-bhakti* can abolish all material miseries.
- Nonetheless, it is by the means of *sādhana-bhakti* that attracts the Lord's mercy ∴ it can be said to directly mitigate all material miseries, while the material condition itself can be removed by *prema-bhakti*.
- Jīva cites SB 11.20.32-33 to confirm that Kṛṣṇa is sufficient in and of herself to both remove misery and grant boons
 - “That what is obtained by fruitive action, penance, the cultivation of knowledge and detachment, that what is achieved by mystical yoga, charity, religious observances, auspicious actions or other methods, My devotee easily achieves in My bhakti when he somehow or other desires heaven, final beatitude or My abode.”

- Therefore Sukadeva lists various demigods in Śrīmad Bhāgavatam that one may worship to fulfill material desires,, but then concludes
 - *akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ tīvreṇa bhakti-yogena yajeta puruṣaṁ param*
 - “A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” (2.3.10)
- Rūpa Gosvāmī describes in his *bhakti-rasāmṛta-sindhu* (SP’s English translation in NOD) differences between the three levels of *bhakti*: *sādhānā-*, *bhāva-*, and *prema-bhakti*

Bhakti completely frees one from material miseries (47)

- To clarify the final goal (*prayojana-tattva*), as described in 1.7.4-6 (*bhakti-yogena manasi...; yayā sammohito jīva...; and anarthopaśamaṁ sākṣād...*), and to affirm that that *puruṣaṁ pūrṇaṁ* mentioned in 1.7.4 is in fact Lord Kṛṣṇa, Sūta Gosvāmī speaks 1.7.7
 - “*yasyām vai śrūyamāṇāyām...* Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.”
 - Another of Vyāsa’s realization ⇒ “*bhaktir*” in 1.7.7 specifies *prema-bhakti*, and not *sādhana-bhakti*
 - Indeed, even the dormant seeds of lamentation, fear and illusion are destroyed by *prema-bhakti*. The root cause of their misery is the forgetfulness of Kṛṣṇa.
- When one chants Hare Kṛṣṇa *mahāmantra*, the vibration of the name Kṛṣṇa attracts the attention of Kṛṣṇa Himself that very moment

The superiority of the bliss of *prema-bhakti* (48)

- Rūpa Gosvāmī in his *bhakti-rasāmṛta-sindhu* ⇒
 - Even if the happiness in Brahman realization is multiplied by trillions of times, it would not equal even a single drop of the ocean of the bliss derived from ds
- Jīva Gosvāmī resolves a controversy about the chronology of *Śrīmad Bhāgavatam* and *Mahābhārata* in this text
 - SB itself says that it was composed after *Mahābhārata*
 - Vyāsa first edited the original one Yajur Veda into 4 Vedas. He then abridged the remaining one billion verses of the *purāṇas* into 18 *purāṇas* in 400,000 verses
 - The original composition of SB was in an abbreviated form. Later he compiled *Mahābhārata* out of compassion for those who cannot study the Vedas. The later edition of SB was composed following Nārada's instructions, and before the the *brāhmaṇa* boy had cursed Parīkṣit, an event that occurred after the disappearance of Kṛṣṇa (1.3.43)

The concluding definition of the essence of SB, which attracts even those who are self-satisfied within themselves, the *ātmārāmas* (49)

- Text 49 is in essence a revisit of text 29, which explains the essence of SB. Jīva concludes text 49 by confirming the outcome of the analyses of both Śuka's heart and Vyāsa's trance realizations. Below are the salient points from texts 29-49
 1. The SPG is eternally self-endowed with variegated potencies in 3 categories—intrinsic, extrinsic, and intermediary.
 2. The primary and original form of God (Svayaṁ Bhagavān) is Śrī Kṛṣṇa, but Kṛṣṇa also manifests innumerable other expansions

3. Neither Kṛṣṇa's Paramātmā (the Supersoul) manifestation nor undifferentiated Brahman are independent of Him.
4. The finite *Jīvas* are distinct from Bhagavān inasmuch as they are integrated conscious parts of Him; they can never be one with Him in an absolute sense.
5. Māyā is the extrinsic potency of God, deluding those *Jīvas* who chose to turn themselves away from the Lord.
6. However, she is a devotee of Kṛṣṇa and remains always subservient to Him.
7. Māyā cannot influence Bhagavān and His intrinsic potencies.
8. The *Jīvas* can become free from the bondage of Māyā only by surrendering to Kṛṣṇa and engaging in His devotional service (ds).

9. Hearing the SB is ds unto the Lord and can thus end the *Jīvas'* miseries.
10. The bliss inherent within pure devotion to the Lord is superior to the happiness derived from Brahman realization that even highly self-realized sages (the *ātmārāmās*) become attracted to Kṛṣṇa's transcendental attributes and sweet pastimes.
11. The ultimate purpose of human life is to attain love of God, the mature fruit of ds in practice (*sādhana-bhakti*).
12. Devotion is supremely independent, just like Śrī Kṛṣṇa, and so it does not require the support of any other method of self-realization.
 - With his two verses (1.7.10-11), Sūta Gosvāmī confirms all the one and same realizations of Śukadeva Gosvāmī & Śrīla Vyāsadeva.

- Vyāsa was devastated when Śuka left right for forest after his birth, upon receiving Kṛṣṇa's personal assurance that His Māyā potency will not affect him, turned instantly into a 16 year-old youth and already renounced from all material sense enjoyment.
- The only reason he wanted Śuka back because Vyāsa had hoped to teach him SB, not that he was attached to him as His son.
- To entice him to return home, Vyāsa had some of his disciples recite verses from SB whenever they went to forest to collect firewood, and deliberately let Śuka overheard them. At once, his heart was captivated, and he followed the students back to Vyāsa's *āśrama*.
- Presently, there is no clear scriptural reference indicating which verses captivated Śuka, but Vaiṣṇava consensus narrowed down to following three:



1. “O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead Srī Kṛṣṇa.” (1.9.20)
 2. “Alas, how shall I take shelter of one more me”ciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (3.2.23)
 3. “Wearing a peacock-feather ornament upon His head, blue karnikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.” (10.21.5)
- These verses describe Kṛṣṇa’s intimate love for His devotees, His mercy even toward His enemies, and His incomparable charm and beauty.