

Bhakti Sandarbha

by

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Part-3

Third to Seventh
Canto Proofs

Anuccheda – 43

**Theme: The Conclusion of
Maitreya-Vidura Samvad is
Bhakti**

This is the conclusion in the discussion between Vidura and Maitreya. The question is this:

|| 3.5.4 ||

**tat sādhu-varyādiśa vartma śam naḥ
samrādhito bhagavān yena puṁsām
hṛdi sthito yacchati bhakti-pūte
jñānam sa-tattvādhigamaṁ purāṇam**

O best of devotees (**sādhu-varya**) ! Please speak (**naḥ ādiśa**) about the auspicious path (**śam vartma**) by which the Supreme Lord (**yena bhagavān**), worshipped by men (**samrādhito puṁsām**), situated in the heart (**hṛdi sthitah**) purified by bhakti (**bhakti-pūte**), gives the original knowledge (**yacchati jñānam purāṇam**) from which one can understand Brahman, Paramātmā and Bhagavān (**sa-tattva adhigamaṁ**).

Anuccheda - 43

Śam vartma means the path which is the form of happiness.

Bhakti-pūte hr̥di means “in the heart pure with prema.”

Sa-tattva means “with manifestations of Brahman, Paramātmā and Bhagavān.”

Vidura speaks to Maitreya.

Anuccheda – 44

Theme: Those who serve the Lord and realize great bliss attain liberation as a secondary result

The answer is given in the praises uttered by the devatās:

|| 3.5.46 ||

pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktiyā viśadāśayā ye
vairāgya-sāram pratilabhya bodham
yathāñjasānvīyur akunṭha-dhiṣṇyam

O Lord (**deva**)! Those materialists (**ye**) who attain (**pratilabhya**) strength and realization of the Lord's sweetness (**vairāgya-sāram bodham**) by pure bhakti (**viśada-āśayā bhaktiyā**), increased (**pravṛddha**) through drinking the nectar of your pastimes (**te kathā-sudhāyāḥ pānena**), quickly attain (**añjasa anvīyuh**) Vaikuṅṭha (**akunṭha-dhiṣṇyam**).

|| 3.5.47 ||

tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtiṁ baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te

Others, desiring only liberation (**tathā apare dhīrāḥ**), conquer strong material energy (**jitvā prakṛtiṁ baliṣṭhām**) by mental concentration (**ātma samādhi yoga-balena**) and merge with the Lord (**tvām eva puruṣaṁ viśanti**). They become distressed in order to do this (**teṣāṁ śramaḥ syāt**), whereas by bhakti there is no pain (**na tu sevayā te**).

Akuṅṭha-dhiṣṇyam means Vaikuṅṭha.

The commentary says, “Viśadāśayāḥ means persons who have rejected cheating processes and who are dedicated to the highest goal.”

Others are those who desire only liberation.

Though this is also a goal (puruṣārtha), these persons have to make great endeavor.

Anuccheda - 44

Those who are dedicated to the highest goal do not endeavor in their service.

Those who serve the Lord and realize great bliss attain liberation as a secondary result.

The devatās speak to Paramātmā.

Anuccheda – 45

Theme: Bhakti, represented by speaking about the Lord, is supremely beneficial

Maitreya says:

|| 3.8.1 ||

maitreya uvāca

**sat-sevaniyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita-kīrti-mālām
pade pade nūtanayasy abhīkṣṇam**

Maitreya said: Oh (**bata**)! The dynasty of the Purus (**pūru-vaṁśah**) has become worthy of worship by the devotees (**sat-sevaniyah**), since you, protector of planets (**yad loka-pālah**), who have made Bhagavān the object of your worship (**bhagavat-pradhānaḥ**), have appeared in it (**iha babhūvitha**). You make the garland of the Lord's glories newer (**ajita-kīrti-mālām nūtanayasy**) at every moment (**abhīkṣṇam**), in every word, in every verse and every chapter (**pade pade**).

Anuccheda - 45

This indicates that bhakti, represented by speaking about the Lord, is supremely beneficial.

Maitreya speaks the verse.

Anuccheda – 46-47

**Theme: Pure bhakti alone
creates the highest benefit for
men in this world**

Kapila says:

3.25.19

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yoginām brahma-siddhaye

There is no auspicious path (**na sadṛśo asti śivaḥ panthā**) for attaining perfection of relationship with the Lord for practitioners (**yoginām brahma-siddhaye**) except a type of *bhakti* which is most suitable for realizing the Supreme Lord (**bhagavaty yujyamānayā bhaktyā**), the soul of all beings (**akhila ātmani**).

Later it is said:

3.25.44

etāvān eva loke 'smin
pumsām niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitam sthiram

The mind offered to me (**mano mayy arpitam**) with *pure bhakti* (**tīvreṇa bhakti-yogena**) with steadiness (**sthiram**) alone (**etāvān eva**) creates the highest benefit for men (**pumsām niḥśreyasa udayaḥ**) in this world (**asmin loke**).

Anuccheda – 46-47

The mind becomes steady when offered to the Lord by bhakti—through hearing and other processes.

There is nothing greater than this (etāvāt). Kapila speaks.

Anuccheda – 48

**Theme: Pure bhakti alone
destroys the Karma Granthi.
No other Path is capable of
accomplishing it**

After teaching jñāna, the Kumāras teach bhakti:

|| 4.22.39 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam

Worship Vāsudeva (**tam vāsudevam bhaja**), the shelter (**araṇam**).
By devotion to his lotus toes (**yat-pāda-paṅkaja-palāśa-bhaktyā**)
possessing ever-increasing beauty (**vilāsa**), the devotees (**santah**)
untie (**udgrathayanti**) the knot of false ego filled with impressions
of karma (**karma āśayam grathitam**), which the foolish sannyāsīs
(**tadvat rikta-matayo yatayah**) who try to stop the senses flowing
like a river (**sroto-gaṇāh**) cannot untie (**na ruddha**).

॥ 4.22.40 ॥

kṛcchro mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti
tat tvam harer bhagavato bhajanīyam aṅghrim
kṛtvodupam vyaśanam uttara dustarāṇam

There is great suffering (**mahān kṛcchrah**) for people lacking a boat (**aplaveśām**) to cross the ocean of saṁsāra (**iha bhava arṇavam**) filled with the crocodiles of the six senses (**ṣaḍ-varga-nakram**), since they desire to cross but cannot (**titīṣanti**), using a difficult process (**asukhena**). Therefore, cross (**tat tvam uttara**) the ocean of saṁsāra, difficult to cross (**vyaśanam dustara arṇam**), by making a boat out of the lotus feet of the Lord (**harer bhagavato aṅghrim udupam kṛtvā**), worthy of worship (**bhajanīyam**).

Anuccheda – 48

The commentary says, “Jñāna was taught in verse 37.

Bhakti is taught in two verses since jñāna is difficult.

But it is said brahmavid āpnoti param: the person who knows Brahman attains the supreme. (Taittirīya Upaniṣad 2.1.1.)

Anuccheda – 48

Why do the sannyāsīs having jñāna not untie the knot of karma?’ The next verse answers.

There is great difficulty (kṛcchraḥ mahān) for persons who do not have the Lord as a cause of crossing (aplava iśa).

They desire to cross the ocean of material existence which is filled with the crocodiles of the six senses by a process of suffering (asukhena).

Anuccheda – 48

Therefore cross the ocean difficult to cross by using the Lord's feet as a boat.”

Though both paths aim for the same goal, bhakti is the abhidheya since the path of jñāna is difficult.

Those practicing jñāna only desire to cross the ocean.

This means they do not actually cross the ocean.

Anuccheda – 49

**Theme: Prthu practiced Jnana
only so that the Kumara's
teachings would not become
useless**

Pr̥thu practiced the jñāna taught by Sanat-kumāra only with a desire that Sanat-kumāra's teachings of jñāna would not be useless. He practiced jñāna with a taste for bhakti.

|| 4.23.9 ||

sanat-kumāro bhagavān
yad āhādhyātmikaṁ param
yogaṁ tenaiva puruṣam
abhajat puruṣarṣabhaḥ

The best of men (**puruṣa rṣabhaḥ**) worshipped the Supreme Lord (**puruṣam abhajat**) by the highest process (**tena eva param**) called adhyātma-yoga (bhakti-yoga) (**adhyātmikaṁ yogaṁ**) which Sanatkumāra had taught (**yad āha sanat-kumāro bhagavān**).

|| 4.23.10 ||

**bhagavad-dharminah sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy
ananya-viṣayābhavat**

Constantly endeavouring with faith (**śraddhayā yatataḥ sadā**), dedicated to the Lord (**bhagavad-dharminah**), Pṛthu (**sādhoḥ**) performed bhakti (**bhaktir abhavat**) to the Supreme Lord (**bhagavati brahmaṇy**) alone (**ananya-viṣayā**).

Anuccheda – 49

Pr̥thu used jñāna as a medium for his bhakti.

Maitreya speaks the verse.

Anuccheda – 50

Theme: Pure Bhakti is not interrupted by Karma

In Rūdra-gītā it is said:

|| 4.24.69 ||

idaṁ japata bhadram vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ

O princes (**nṛpa-nandanāḥ**)! Being pure (**viśuddhā**), offering your minds to the Lord (**bhagavaty arpita āśayāḥ**), perform your prescribed duties (**sva-dharmam anutiṣṭhanto**) and chant this prayer (**idaṁ japata**). It is auspicious for you (**bhadram vah**).

|| 4.24.70 ||

**tam evātmānam ātma-stham
sarva-bhūteṣv avasthitam
pūjayadhvam gṛṇantaś ca
dhyāyantaś cāsakṛd dharim**

Chanting his glories (**tam gṛṇantah**) and meditating on the Lord (**ātmānam dhyāyantah**), repeatedly worship the Supreme Lord (**asakṛd harim pūjayadhvam**) situated in the hearts of all beings (**sarva-bhūteṣv avasthitam**) and in yourself (**ātma-stham**).

Anuccheda – 50

Worship only (eva) the Lord, and do not be involved in performing your dharma.

That is the significance of the word eva.

The Lord is situated as the antaryāmī (ātmastham).

Glorify (gṛṇantaḥ) and meditate on the Paramātmā situated in other beings.

Anuccheda – 50

The mind and words should not deviate to other things.

One should worship repeatedly (asakṛt).

When one's worship is finished, one should begin another worship.

One should not interrupt the worship by performing karmas. Śiva speaks to the Pracetas.

Anuccheda – 51

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

Nārada makes this clear with positive and negative statements.

|| 4.31.9 ||

nārada uvāca

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

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

|| 4.31.10 ||

kiṁ janmabhis tribhir veva
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
pumso 'pi vibudhāyusā

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

|| 4.31.11 ||

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

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

|| 4.31.12 ||

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

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

|| 4.31.13 ||

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

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

Anuccheda – 51

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

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

Indriya-rādhasā means skill of the senses.

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

Anuccheda – 51

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

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

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

The Lord is the ātmā of all ātmās.

Anuccheda – 51

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

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

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

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

Anuccheda – 51

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

It is said:

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

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

Anuccheda – 51

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

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

Anuccheda – 51

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

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

That is the intention of Śrīdhara Svāmī through his commentary.

Anuccheda – 52

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

Moreover it is said:

|| 4.31.14 ||

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

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

Anuccheda – 52

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

By worship of devatās alone nothing is achieved.

An example is given.”

Nārada speaks to the Pracetas.

Anuccheda – 53

**Theme: One gets Bhakti by
Association of Vaisnavas**

Anuccheda – 53

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

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

5.13.20

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

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

5.13.21

rājovāca

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

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

5.13.22

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

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

Anuccheda – 53

The meaning is clear.

Jaḍa-bharata speaks to Rahūgaṇa.

Anuccheda – 54

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

Anuccheda – 54

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

This will be discussed later.

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

|| 7.6.1 ||

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

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

॥ 7.6.2 ॥

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

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

Anuccheda – 54

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

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

Having attained human birth, one should not delay.

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

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

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

Anuccheda – 54

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

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

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

Anuccheda – 55

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

The conclusion is stated:

॥ 7.6.26 ॥

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

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

Anuccheda – 55

Īkṣā means knowledge of ātmā.

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

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

Anuccheda – 55

Otherwise all these dharmas are useless.

Prahlāda speaks to the sons of demons.

Anuccheda – 56

Theme: Bhakti is the best method to destroy material impressions

Later it is said:

॥ 7.7.29 ॥

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

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

Anuccheda – 56

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

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

Anuccheda – 57

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

॥ 7.7.30-31 ॥

**guru-śuśrūṣayā bhaktyā sarva-labdharpaṇena ca
saṅgena sādhu-bhaktānām īśvarārādhanena ca**

**śraddhayā tat-kathāyām ca kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt tal-liṅgeksārhaṇādibhiḥ**

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

॥ 7.7.32 ॥

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

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

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

॥ 7.7.33 ॥

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

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

Anuccheda – 57

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

Prahlāda speaks to the boys.

Anuccheda – 58

**Theme: Bhakti is superior to
and independent of
Varnasrama**

In speaking of varṇāśrama, bhakti is said to be the dharma for all humans.

॥ 7.11.7 ॥

**dharmamūlaṁ hi bhagavān
sarva-vedamayō hariḥ
smṛtaṁ ca tad-vidāṁ rājan
yena cātmā prasīdati**

For those who know the Lord (**hariḥ tat-vidāṁ**), the Lord is the cause and proof of dharma (**bhagavān hi dharmamūlaṁ**) since he is essence of all the Vedas (**sarva-vedamayah**) and he is the smṛti scriptures as well (**smṛtaṁ**). By this dharma, the mind is pleased (**yena ātmā prasīdati**).

Anuccheda – 58

The Lord is the proof (mūlam) of dharma since he is all the Vedas.

He is all smṛtis.

He is the proof for those who know the Lord composed of the Vedas: by śruti and smṛti it is known that dharmas without the Lord are useless and dharma of the Lord is necessary.

Anuccheda – 58

Manu says:

**vedo 'khilo dharmamūlaṃ smṛti-śīle ca tad-vidāṃ |
ācāraś caiva sādḥūnām ātmanas tuṣṭir eva ca ||**

All the Vedas, smṛti and conduct are the root of dharma for those who know. The conduct of the well-behaved is satisfaction of the self. (Manu 2.6)

Anuccheda – 58

However, Prahlāda's statement is superior to Manu's statement (satisfaction of the Lord is superior to satisfaction of the self).

This is correct since it has been said:

Anuccheda – 58

**dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam**

In the Bhāgavatam alone, created by the Lord himself, is presented the real, permanent object which can be understood by those persons without selfish intentions, and which bestows auspiciousness and release from the material world of miseries. In the Bhāgavatam alone is presented the process for attaining that highest object, devoid of all material goals and liberation. (SB 1.1.2)

Anuccheda – 58

By this dharma, the mind is pleased.

It is also said *yenātmā suprasīdati*: by bhakti the ātmā is very pleased. (SB 1.2.6)

The affix *su* does not merely indicate “very happy” but indicates the excellence of direct bhakti with hearing and other processes (compared to *varṇāśrama*).

Nārada was first born as a Gandharva.

Anuccheda – 58

His best action was to sing about the Lord.

In his second birth as a son of a śūdra woman he heard about the Lord by devotee association.

Thus Nārada did not respect other causes such as svadharma (varṇāśrama) for finally attaining the position of an associate of the Lord.

॥ 7.10.48 ॥

*yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam*

You Pāṇḍavas (*yūyam*) are most fortunate in this world (*nṛ-loke bata bhūri-bhāgā*). Sages who purify the planets (*lokaṁ punānā munayah*) come and visit your houses (*abhiyanti*) because the Supreme Brahman (*sākṣāt paraṁ brahma*) personally resides in your houses (*yeṣāṁ gṛhān āvasati*) in a human form (*gūḍhaṁ manuṣya-liṅgam*).

Anuccheda – 58

The commentary says, “Having spoken generally, Nārada shows that the devotee’s bhakti is the cause for attaining all puruṣārthas, using the Pāṇḍavas as an example.”

Thus in the above verse, bhakti alone is the conclusion. SB 1.5.17 (tyaktvā sva-dharamam) states that bhakti surpasses dharma.

Though in SB 7.11.10 Nārada lists the elements of bhakti among the acts of dharmas which are necessary for all beings and are the highest goal, bhakti is understood to surpass dharma and to be the highest knowledge when Jaḍa-bharata’s offensive brothers are described in the Fifth Canto.

|| 5.9.8 ||

**pitary uparate bhrātara enam atat-prabhāva-vidas
trayyām vidyāyām eva paryavasita-matayo na para-
vidyāyām jaḍa-matir iti bhrātur anuśāsana-nirbandhān
nyavr̥tsanta.**

After the death of their father (**pitary uparate**), the nine brothers (**bhrātara**), not understanding the position of Bharata (**enam atat-prabhāva-vidah**), and being knowledgeable of the three Vedas (**trayyām vidyāyām eva paryavasita-matayah**) but not knowing the highest truth (**na para-vidyāyām**), gave up trying to teach Bharata (**bhrātur anuśāsana-nirbandhān nyavr̥tsanta**), thinking that he was dull-witted (**jaḍa-matir iti**).

Anuccheda – 58

In Narasimha Purāṇa it is said:

**sanakādayo nivṛttākhye tena dharme niyojitāḥ |
pravṛttākhye marīcādyām muktvaikam nāradaṁ munim
||**

The Kumāras were engaged in dharma for liberation by Brahmā (tena). Marīci and others were engaged in karma. Only Nārada was free of these two engagements.

Anuccheda – 58

Thus the actions of bhakti are included in the list of actions of dharma using indirect methods to encourage materialists to take to bhakti directly later.

This reasoning should be understood in other statements which list bhakti among other processes.

Thus bhakti alone is the conclusion.

Nārada speaks to Yudhiṣṭhira.