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LESSON 3, TEXTS 41-57: BRAHMĀ ⇒ NĀRADA; MAITREYA ⇒ VIDURA...

BRAHMĀ ⇒ NĀRADA [TEXTS 41-42]

- “My son, this doubt of yours is quite appropriate and an act of kindness upon me, because my dear one, this has inspired me to illuminate the activities of the Lord.” [2.5.9]
- **Nārāyaṇa is the ultimate destination & bhakti is the ultimate methodology to attain this supreme goal of human life**
- **Conclusion: Bhakti is the methodology**
- “The goal of the Vedas is Nārāyaṇa. The demigods are born from the limbs of Nārāyaṇa. The heavenly planets are meant to achieve Nārāyaṇa. Sacrifices are for the sake of Nārāyaṇa. Yoga is a means to achieve Nārāyaṇa. Knowledge is meant to attain Nārāyaṇa. Nārāyaṇa is the ultimate destination.” [2.5.15-16]

- Matsyadeva to King Satyavrata: “My glory is called Parabrahma. By My mercy you will realize in your heart when I will explain it, being questioned by you.” [8.24.38]
- **MAITREYA ⇒ VIDURA [Texts 43-45]**
 - **Bhakti is the path of joy [Text 43]**
 - Vidura’s query: “O best of saints, please instruct me about the path of peace. The Lord, being wholly worshiped by this path, becomes situated in the heart purified by bhakti and bestows eternal knowledge and realization about Himself.” [3.5.4]
 - **Bhakti is the easy path of transcendence (Text 44)**
 - In his response, Maitreya recites the prayers of the gods: “O Lord, those whose hearts have been purified by consummate bhakti, drinking the nectar of Your stories, acquire knowledge permeated with renunciation and easily attain Vaikuṇṭha. But others, the jñānīs, after conquering the powerful material nature on the strength of their yoga trance on the Self, enter in You only. They undergo a great deal of hardship, but not those who serve You.” [3.5.46-47]

■ Devotees bring virtue to their environment [Text 45]

- “O Vidura, indeed the Puru dynasty is worshipable by saintly people because you, the chief among devotees, Yamarāja, have taken birth in it. You are continuously making the glories of Lord Kṛṣṇa, newer and newer.” [3.8.1] ⇒ Only bhakti, indicated by kṛṣṇa-kathā, is the supreme welfare.

■ KAPILA ⇒ DEVAHŪTI [Texts 46-47]

■ Bhakti is the best path for the yogīs [Text 46]

न युज्यमानया भक्तया भगवति अखिलात्मनि।
सद्रशोऽस्ति शिवः पन्था योगिना ब्रह्मसिद्धये॥

- “For yogīs striving for perfection in Brahman realization, there is no path as auspicious as bhakti performed for the Supreme Lord, the Soul of everyone.” [3.25.19] ब्रह्मसिद्धि ⇒ “manifestation of the Absolute”

- **Bhakti confers equanimity of mind [Text 47]**

एतावानेव लोकोऽस्मिन् पुंसां निःश्रेयसोदयः।
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम्॥

- “When the mind is offered to Me thru ardent bhakti-yoga, it becomes stable. In this world this indeed is the supreme welfare for human beings.” [3.25.44]
- तीव्रेण, as an adjective of bhakti, means “by firm determination,” implying that it cannot be underrated by yoga, karma and other such practices, and it is therefore pure. Only by hearing about the Lord, the mind becomes stable when offered to the Lord.

- **THE 4 KUMĀRĀS ⇒ KING PRTHU [Texts 48-49]**

- **Bhakti cuts the knot of karma [Text 48]**

- “O King, saintly people cut the knot of karma by devotion to the petal-like toes of the Lord’s lotus feet. However, the sannyāsīs, who are devoid of bhakti, although controlling all their senses, are not able to cut the knot of karma so easily. Therefore, you should take shelter of Lord Vāsudeva...”

- “...Those who desire to cross the ocean of birth and death, which is infested with the crocodiles of the mind and 5 senses, yet who are w/out a boat in the form of the shelter of the Lord, undergo great tribulation by undertaking difficult means, such as yoga. But by adopting the worshipable feet of Lord Hari as your boat, you may easily cross over this insurmountable ocean of misery.” [4.22.39-40]
- **King Pṛthu practiced jñāna only as a component of bhakti [Text 49]**
 - Maitreya to Vidura: “The best of human beings, King Pṛthu, worshiped the Supreme Person by the same supreme spiritual yoga that the honorable Sanat Kumāra had instructed to him. By constantly practicing with faith, the devoted saintly king attained unalloyed devotion to the all-pervading Supreme Lord.” [4.23.9-10]

■ RUDRA & NĀRADA ⇒ PRACETĀS [Texts 50-52]

■ Dedication of mind and speech to Lord Hari [Text 50]

इदम जपत भद्रं वो विशुद्धा नृपनन्दनाः।
स्वधर्मनुतिष्ठन्तो भगवति अर्पिताशयाः॥
तमेवात्मानमात्मस्थं सर्वभूतेष्वस्थितम्।
पूज्यध्वं गृणन्तश्च ध्यायन्तश्चासकृद्भरिम्॥

- Rudra-gīta: “O princes, becoming pure by offering your hearts to the Supreme Person, you should chant this prayer and carry out your prescribed duties. Auspiciousness will attend you. You should worship only Lord Hari, continuously praising Him and meditating on Him, who is situated within your heart and in all beings.” [4.24.69-70]

■ All faculties meant for the Soul of all beings [Text 51]

- Nārada: “O Kings, the birth, activities, life, mind and speech of human beings are worthwhile only when utilized to serve the Soul of the universe, the Supreme Lord Hari. What is the use of the 3 births: śaukra, seminal; sāvitra, initiation into the chanting of the sāvitra mantra and being invested with the sacred thread; and yājñika, initiation into the performance of Vedic sacrifice? What is the use of the activities prescribed in the Vedas? ...”

- “... Of what value is a life span as long as that of the demigods? What is the point of aural reception of the Vedas, austerity, eloquence, control of the mind, acute intelligence, power, sensual dexterity, yoga, sāṅkhya, mendicancy, study of the Vedas, and other auspicious processes, if by these one does not attain Lord Hari, who bestows realization of the self? In reality, the self, ātmā, is the limit of all auspicious goals, and it is Hari who is the ātmā of all living beings. He is the bestower of self-realization and the object of love.” [4.31.9-13]
- **Devotion is meant for the root of all existence [Text 52]**
 - Nārada continues: “Just as by pouring water on the root of a tree, its trunk, branches and twigs becomes nourished, and just as by supplying food to the life air, the senses gain strength, similarly by worshiping Lord Kṛṣṇa everyone is worshiped.” [4.31-14]

■ RṢABHADEVA ⇒ HIS SONS; JAḌA BHARATA ⇒ KING RAHŪGAṆA [Texts 53-54]

■ Devotees have no goal other than bhakti [Text 53]

- Rṣabhadeva: “Those who consider love for Me, the Lord, as the only goal of life...” [5.5.3] and, “I, who am superior even to Brahmā and unlimited, have the ability to award heaven or liberation, but My unalloyed devotees do not desire anything from Me.” [5.5.25]
- Jaḍa Bharata: “O Rahūgaṇa, you are also wandering on this path. Therefore, now give up punishing people, become a friend to all living beings, and being detached from sense objects, cross this path by taking up the sword of knowledge, sharpened by service to Lord Hari.” [5.13.20]

■ Sādhū-saṅga is the fruit of human life [Text 54]

- King Rahūgaṇa, in turn, acknowledges that it was by a moment’s association of Lord Rṣabhadeva that his illusion based on ill logic had been completely uprooted. [5.13.21-22]

■ SAṆKARṢAṆA ⇒ KING CITRAKETU; AND PRAHLĀDA ⇒ HIS SCHOOLMATES [Texts 55-57]

■ Jñāna recommended only as an instrument to bhakti [Text 55]

- Saṅkarṣaṇa: “By the power of one’s discrimination, one should become free from the thirst for sense objects that are either directly experienced or heard about. Then, being fully satisfied by knowledge and realization, a person should become My devotee.”

■ Bhakti is the significance of human life [Text 55]

कौमारे आचरेत् प्राज्ञो धर्मान् भागवतानिह।
दुर्लभं मानुषं जन्म तदपि ध्रुवमर्थदम्॥
यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम्।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत्॥

- Prahlāda: “In this human life an intelligent person should practice bhāgavata-dharma, or devotion to the complete whole, Lord Kṛṣṇa, beginning from childhood, because human life is extremely rare. Although it is impermanent, human life can deliver the highest goal. The only success of human life is to take shelter of Lord Viṣṇu because He is the Lord, the well-wisher, the object of love and the very Self of all living beings.” [7.6.1-2]”

- **All practices are meaningful when they assist devotion [Text 55]**
 - Prahlāda continues: “Scripture makes reference to the 3 goas of dharma, artha, and kāma, as well as to knowledge of the self, goal-oriented action, logic, the penal code and various means of sustenance. But I consider of the self to the Supreme Person, who is the well-wisher of everyone.” [7.6.26]
- **Bhakti is the best method of uprooting karma [Text 56]**
 - Prahlāda: “The Venerable Nārada Muni has declared that among thousands of processes for uprooting the seed of karma, that method by which one attains natural attachment for the omnipotent Lord is the best.” [7.7.29]
- **Bhakti continues for those who have transcended karma [Text 57]**
 - Prahlāda: “In this way, those who have subdued the 6 senses, engage in devotion unto the Lord, the supreme controller, by which they attain love for the Supreme Lord Vāsudeva.” [7.7.33]

LESSON 4, TEXTS 58-85: NĀRADA ⇒ KING YUDHIṢṬHIRA; THE NINE YOGENDRAS ⇒ KING NIMI; AND LORD KRSNA ⇒ UDDHAVA

■ NĀRADA ⇒ KING YUDHIṢṬHIRA [TEXT 58]

■ Lord Hari is the root of all dharma

- “O King, Lord Hari, who is the personification of the Vedas, is the root of dharma. He is also the smṛti, or the whole body of legal codes, for those who are acquainted with the truths of the Vedas. By this dharma, the self becomes pleased.” [7.11.7]

■ Dharma is not the cause of bhakti

- “For example, O King, by the grace of Your Lord, Śrī Kṛṣṇa, you have crossed over insurmountable difficulties, and by service to His lotus feet you have conquered the whole world and performed many elaborate sacrifices.” [7.15.68]

■ Bhakti is distinct from dharma

- “If one renounces his prescribed duty and engages in the service of the lotus feet of Lord Hari, but falls down before becoming perfect, what inauspiciousness can befall him? On the other hand, if a person not engaged in the service of the Lord executes his prescribed duty, what does he gain?” [1.5.17]
- Later on, however, bhakti is also described as (bhāgavata-) dharma, or prescribed (supreme) duty for all humanity. [7.11.11]
- In reality, bhakti has been described as distinct form dharma, or prescribed duty, and as para-vidyā, or transcendental knowledge. [5.9.2]

■ THE NINE YOGENDRAS ⇒ KING NIMI [Texts 59-65]

■ Bhakti is ultimate welfare [Text 59]

- “I have understood that in this world, worship of the lotus feet of the Lord is the position of complete fearlessness for those whose minds are always tormented due to misconceiving the body as the self. By this worship, fear is absolutely dispelled.” [11.2.33]

- Kavi Yogendra then speaks three verses to respond to Nimi's request for him to enumerate the principles of bhāgavata-dharma [11.2.31]
- “All those means that were spoken of by the Lord so that unenlightened humanity could easily attain realization of the Self, you should know to be bhāgavata-dharma.” [11.2.34]
- “A person who is not devoted to the Lord because of the influence of the Lord's deluding energy, Māyā, succumbs to forgetfulness, misapprehension, and fear arising out of absorption in that which is secondary to the Lord. Therefore, the intelligent should worship the Lord with exclusive devotion, considering their teacher as their worshipful deity and object of love.” [11.2.37]
- It is understood that even routine activities become bhāgavata-dharma if offered to the Lord.

■ Bhakti is a continuity [Text 60]

- “Whatever action one performs with the body, mind, speech, senses, intellect and heart, being impelled by one’s own nature, should be offered to the Supreme Lord Nārāyaṇa.” [11.2.36]
- The duality of the visible world has no real existence. It appears like a dream or a mental image thru the intelligence to a person who dwells upon it. Therefore, a wise person should control his or her mind, the seat of resolution and indecision pertaining to action. This will bring fearlessness. [11.2.38]

■ Bhakti is direct glorification of the Lord [Text 61]

- “Hearing of the most auspicious births and activities of Lord Hari, the wielder of the disc, and singing His names denoting His birth and activities, which are famous in this world, one should wander free from attachment and shame.” [11.2.39]

■ The Vedas teach in a concealed manner--परोक्षवाद [Text 62]

- “...Their real purpose is to make the ignorant free from bondage to karma. For this reason, fruitive activities are prescribed in the same manner that children are persuaded to take bitter medicine by offering them sweets.” [11.3.44]
- “An ignorant person who has no control over his senses and does not follow the Vedic injunctions, wanders in the cycle of birth and death because of engaging in forbidden irreligious acts.” [11.3.45]
- “One who executes only those actions prescribed by the Vedas, w/out attachment to the fruit, and who offers the results to the Supreme Lord, attains the perfection of being freed from the bondage to karma. The description of materialistic fruits that can be obtained is only to promote an interest in prescribed action.” [11.3.46]
- “A person who desires to quickly cut the knot of the heart that binds the soul should worship Lord Keśava according to the Vedic injunctions and Tantric rites.” [11.33.47]

- **Karma prescribed for those lacking knowledge & faith**
 - “As long as one has not awakened faith in hearing narrations about Me, or as long as one had not developed detachment, s/he should continue to engage in prescribed karma.” [11.20.9]
- **Naiṣkarmya: The gradual path of freedom from karma**
 - Proper execution of the prescribed duties **w/out attachment** in accordance with varṇāśrama-dharma led down by the Lord ⇒ offer them to the Lord ⇒ freedom from karmic bondage by His grace [11.3.46]
- **Bhakti: The immediate path of freedom from karma [11.3.47]**
 - A rapid, independent method ⇒ **naiṣkarmya-siddhi** ⇒ also the means to pierce the knot of the heart [हृदय-ग्रन्थिम] ⇒ false ego of bodily conception of life

- **Worship of the Supreme Lord is the sole requirement [Text 63]**
 - “One who thus worships the Lord, the Supreme Soul, as present within fire, the sun, water, and other elements, within his guest and also within his own heart, certainly attains salvation before long.” [11.3.55]
- **All varṇas are meant to worship the Lord [Text 64]**
 - King Nimi’s Q: “O best of those who know the self, what is the destination of those whose desires are not satiated, who have no control over their mind and senses, and who generally do not worship the Supreme Lord Hari?” [11.5.1]
 - Camsa Yogendra’s A: From the mouth, arms, thighs, and feet of the Lord, respectively, appeared the 4 varṇās, or castes, along with the 4 āśramas, or stages of life. The varṇās were distinctly divided into brāhmaṇa, kṣatriya, vaiśya and śudra, according to their corresponding modes of nature.” [11.5.2]

- “Out of those divisions, those who do not worship the Supreme Person, who is the direct source of all souls and the master of all, and who disregard Him, fall from their status and become degraded.” [11.5.3]
- **Devotees surpass all obstacles**
 - “When people serving You endeavor to ascend to Your abode by crossing the planets of the demigods, they place many obstacles in their path. But they do not present obstacles for others who offer oblations to them as their shares in sacrifice. But, being protected by You, the devotee crosses over, stepping on the heads of all obstacles.” [11.4.10]
- **Degradation ensues from non-devotion**
 - “... they fall from their status and become degraded.” [11.5.3]
- **The Lord is worshiped in all ages [Text 65]**
 - “In the ages of satya, treat, dvāpara, and kali, Lord Keśava appears in different forms, with different names and complexions, and is worshiped by different processes.” [11.5.20]

▪ LORD KRSNA ⇒ UDDHAVA [Texts 66-85]

▪ Devotees abandon attachment thru devotion [Text 66]

- But you, O Uddhava, forsaking all attachment for your own friends and relatives and absorbing your mind fully in Me, should wander about the earth, regarding all things with equanimity.” [11.7.6]

▪ Devotees are distinguished from jñānīs

- “We, Your servants, who are adorned with the garlands, sandalwood paste, garments and ornaments used by You, and who eat Your remnants, will surely conquer over Your Māyā.” [11.6.46]
- “The sages who go naked, who undergo arduous practice, who maintain perfect celibacy, and who are free from mental disturbance, renounced and pure, achieve Your effulgence, known as Brahman.” [11.6.47]
- “But we who are wandering on the path of karma in this world, O Supreme yogī, will cross over the insurmountable darkness of ignorance by discussing the activities You performed with Your devotees, and by remembering and repeating Your deeds and instructions, Your gait, smiles, glances, and jests, and the other behavior You demonstrated in Your human-like pastimes.” [11.6.48-49]

- **Awareness cannot be perfected w/out devotion [Text 67]**
 - “If a person has thoroughly studied the Vedas, the sound revelation of the Lord, but does not have perfect realization of the Transcendental Reality, the result of his effort is merely labor, like that a person who maintains a cow whose milk has dried-up.” [11.11.18]
- **Vedic utterances devoid of krsna-kathā are of no value [Texts 68-69]**
 - “O dearest Uddhava, a person who maintains a cow that does not yield any milk, an unchaste wife, a body that is a slave to others, unworthy progeny, wealth not sanctified by offering to a worthy recipient and speech bereft of My pastimes, suffers misery after misery.” [11.11.19]”
 - “My dear Uddhava, a sober person should not cultivate barren speech that does not concern itself with MY purifying activities in relation to creation, maintenance and annihilation of the cosmos, or which does not relate My appearance in innumerable pastime forms, which are enjoyed by the people of the world.” [11.11.20]

■ Awareness is effective when it leads to devotion [Text 70]

- “In this way thru proper inquiry, one should cast aside the illusion of identifying the body, mind, and ego with the soul, and by fixing the mind devoid of passion on Me, the omnipresent Lord, one should become peaceful.” [11.11.21]

■ Where jñāna fails, bhakti succeeds [Text 71]

- “If, however, you are unable to fix your mind unswervingly on Brahman, perform all your prescribed duties properly for My sake w/out any motive.” [11.11.22]

■ Pure devotion free from jñāna [Text 72]

- “O Uddhava, a faithful person who hears, sings, and continuously remembers narrations about Me, which are highly auspicious and which purify the world, who regularly enacts dramas depicting My advent and exploits , and who having taken shelter of Me, carries out his responsibilities in the fields of dharma, artha, and kāma for My sake, attains unswerving devotion unto Me, the Eternal.” [11.11.23-24]

■ Faith develops thru association and taste [Texts 73-74]

- “Endowed with devotion to Me, acquired thru association with devotees, he takes to worshiping Me. Such a devotee easily attains realization of My intrinsic nature, which is revealed by My devotees.” [11.11.25]

■ Ascertaining the true path of ultimate welfare [Text 75]

- Uddhava’s Q: “O Lord Krsna, exponents of the Vedas describe many processes for attaining ultimate welfare. Are these all optionally supreme or is one of them supreme? You have described bhakti-yoga as independent of all other paths. By following the path of bhakti the mind becomes fixed on You, casting off all other attachments.” [11.14.1-2]

■ Why different interpretations of the Veda exist? [Text 76-77]

- “In due course of time this speech of Mine, known as the Veda, was lost during the period of annihilation. It contains duties by following which one’s mind becomes fixed on Me. I spoke this to Brahmā at the beginning of creation.” [11.14.3] This is because of people’s different natures. To make this clear, Krsna speaks 7 verses beginning with this one.

- “O best of men, with their intelligence deluded by My external potency, people speak of many different paths of ultimate welfare, according to their own karma and taste.” [11.14.9]
- **Subsidiary processes do not yield ultimate welfare [Text 78-79]**
 - “Neither practice of yoga, nor sāṅkhya, nor prescribed duties, nor the study of the Vedas, nor penances, nor renunciation can captivate Me as does emphatic devotion unto Me.” [11.14.20]
 - “Religiosity endowed with truth and compassion, or even knowledge accompanied by penance, certainly does not completely purge the mind, if devoid of My devotion.” [11.14.22]
- **Bhakti alone brings ultimate welfare [Text 80]**
 - “The more the mind is purified by hearing and reciting My pious pastimes, the more it can perceive the subtle reality, just as the eyes can see minute objects when treated with therapeutic ointment.” [11.14.26]

■ Renunciation automatically follows devotion [Text 81]

- Kṛṣṇa disregarded jñāna and karma, and established bhakti alone as the abhidheya in five verses.
- “All the desires in the heart of a thoughtful sage who constantly worships Me thru the methods of bhakti-yoga already described are destroyed, because I become situated in his heart. [11.20.29]

■ Freedom from bondage thru devotion [Text 82]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षियन्ते चास्य कर्माणि मयि द्रष्टेऽखिलात्मनि॥

- “When one realizes Me, the Soul of everyone, the knot in the heart is pierced, all doubts are dispelled and one’s karma is destroyed.” [11.20.30]
- The result of jñāna, namely freedom from bondage, is attained thru realization of Him.

■ Jñāna and vairagya are not generally beneficial [Text 83]

- “Therefore, for the yogi who is endowed with bhakti or Me and whose mind is fixed on Me, knowledge and renunciation are not generally beneficial in this world.” [11.20.31]
- Bhakti does not depend on any other process, whereas the other processes depend on bhakti.

■ All fruits available thru devotion [Text 84]

- “Whatever may be attained by execution of prescribed duties, penances, cultivation of jñāna, renunciation, practice of yoga, offering of charity in accordance with scripture, or any other means of ultimate welfare, is easily attained by My devotee, thru engagement in bhakti-yoga to Me. If at any time My devotee should desire heaven, liberation or My abode, he can also attain these.” [11.20.32-33.]

■ The unique result of bhakti [Text 85]

- “By using this unreal and mortal body, one can attain Me, the real and immortal, in this very life. This, indeed, is the intelligence of the intelligent and wisdom of the wise.” [11.29.22]

LESSON 5, TEXTS 86-94: ŚUKA ⇒ KING PARĪKṢIT; AND SŪTA ⇒ ŚAUNAKA ṚṢI;

■ ŚUKA ⇒ KING PARĪKṢIT [TEXT 86]

■ HEARING IS PRIMARY METHODOLOGY

- “For a person tormented by the forest fire of multifarious miseries and desiring to cross the insurmountable ocean of the material world, there is no vessel other than constantly hearing the nectar-like narrations of the pastimes of the Supreme Person, Śrī Kṛṣṇa.” [12.4.40]
- “O Venerable Master, I fear neither Takṣaka nor any other form of death since I have attained the fearless and all-blissful state of Brahman realization revealed by you. Grant me your blessing, O sage, that while controlling my speech and fixing my mind, free from all desires, on Lord Kṛṣṇa, I may give up my life air.” [12.6.5-6]

- “To those who drink the nectar of the Lord’s pastimes, whose discussions are focused on the glorious Lord, and who always remember His lotus feet, there is no delusion even at the time of death.” [1.19.4]

■ SŪTA ⇒ ŚAUNAKA RṢI [Texts 87-92]

■ Knowledge w/out devotion is a limitation [Text 87]

- “Even knowledge that is pure and free from bondage to action is w/out beauty, if devoid of devotion to Lord Acyuta. What then can be said of action, karma, which is always inauspicious when not offered to the Lord, even if performed w/out material motive?” [12.12.52]

■ Conventional religion yields only material wealth [Text 88]

- “The immense labor expended in discharging prescribed duties pertaining to one’s varṇāśrama-dharma, and in undergoing penance, study of the Vedas, and other similar practices, culminate only in wealth accompanied by fame. But by hearing and repeating the glories of Lord Hari one attains unbroken remembrance of the lotus feet of the Lord, who is the support of the Goddess of fortune.” [12.12.53]

■ Bhakti awards transcendence [Text 89]

- “Continuous remembrance of the lotus feet of Lord Kṛṣṇa destroys all inauspiciousness, extends tranquility, purifies the heart, awards bhakti of the Supreme Lord, and bestows knowledge accompanied by realization and detachment.” [12.12.54]

■ Devotion is the highest fortune [Text 90]

- “O chief among the twice born, Lord Nārāyaṇa is the Soul of everyone, the supreme worshipable deity, the controller and w/out any superior. You are indeed highly fortunate because , having installed permanently in your hearts, you may worship Him constantly.” [12.12.55]

■ Devotion arouses eagerness [Text 91]

- “By your questions, you have awakened my remembrance of the true nature of the Supreme Soul, which I had heard earlier from the lips of the great seer, Śrī Śuka, in the assembly of eminent sages who also listened to it, while King Parīkṣit sat with a vow to fast until death.” [12.12.56]

- **Bhakti is discussed by all teachers in SB [Text 92]**

- “O greatly fortunate one, please narrate these incidents if they relate to Lord Kṛṣṇa or His devotees, who lick the honey from His lotus feet.” [1.16.6]

- **BHAKTI IS THE METHODOLOGY AS DISCUSSED FURTHER IN SB [Texts 92-94]**

- **Bhakti is the supreme duty of humanity [Text 92]**

- Yama speaks to his servants: “Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.” [6.3.22]

- **Bhakti is the path of fearlessness [Text 93]**

- Śuka said: “In this world the path of bhakti is most appropriate, most auspicious and free from all fear. Well-behaved, saintly devotees of Lord Nārāyaṇa walk on this path.” [6.1.17]

■ Bhakti is the fruit of hearing scripture [Text 94]

- Vidura speaks: “To repeatedly hear the good qualities of those who the lotus feet of Lord Mukunda in their hearts is the prime fruit of the extensive labor undertaken by human beings in the study of scriptures. This has been rightly esteemed by the wise.” [3.13.4]
- “After churning all the scriptures and deliberating on them again and again, it has been properly concluded that one should always meditate on Lord Nārāyaṇa.” [Padma Purāṇa]
- “Thus, Lord Viṣṇu, the source of knowledge and penance, is praised as having no source. May the worshipable Lord Janārdana, for whom the knowers of the Vedas undergo penance, be pleased with me.”

TEACHER ⇒ STUDENT	BHAKTI IS THE TOPIC OF DISCUSSION
BRAHMĀ ⇒ NĀRADA	Nārāyaṇa is the ultimate destination & bhakti is the ultimate methodology to attain this supreme goal of human life
MAITREYA ⇒ VIDURA	Bhakti is the easy path of joy & transcendence
KAPILA ⇒ DEVAHŪTI	Bhakti is the best path for the yogīs—confers equanimity of the mind
THE 4 KUMĀRĀS ⇒ KING PRTHU	Bhakti cuts the knot of karma—jñāna only as a component of bhakti
RUDRA & NĀRADA ⇒ PRACETĀS	Dedication of mind and speech to Lord Hari—All faculties meant for the Soul of all beings
ṚṢABHADEVA ⇒ HIS SONS	Devotees have no goal other than bhakti
JADA BHARATA ⇒ KING RAHŪGUṆA	Sādhū-saṅga is the fruit of human life
SAṆKARṢAṆA ⇒ CITRAKETU	Jñāna recommended only as an instrument to bhakti

TEACHER ⇒ STUDENT

**BHAKTI IS THE TOPIC OF
DISCUSSION**

**PRAHLĀDA ⇒ HIS
SCHOOLMATES**

Bhakti is the significance of human life—must begin from childhood—Bhakti is the best method of uprooting karma—Bhakti continues for those who have transcended karma

NĀRADA ⇒ YUDHIṢṬHIRA

Lord Hari is the root of all dharma, which is NOT the cause of bhakti—Rather, bhakti is distinct from dharma

**THE NINE YOGENDRAS ⇒
KING NIMI**

Bhakti is ultimate welfare, continuity, and direct glorification of the Lord--The Vedas teach in a concealed manner—Karma prescribed for those lacking knowledge & faith—Worship of the Supreme Lord is the sole requirement—Devotees surpass all obstacles

TEACHER ⇒ STUDENT

BHAKTI IS THE TOPIC OF DISCUSSION

LORD KRSNA ⇒ UDDHAVA

Devotees abandon attachment thru devotion—Vedic utterances devoid of krsna-kathā are of no value—Where jñāna fails, bhakti succeeds--Faith develops thru association and taste--Why different interpretations of the Veda exist?—Subsidiary processes do not yield ultimate welfare--Bhakti alone brings ultimate welfare--Renunciation automatically follows devotion--Freedom from bondage thru devotion--Jñāna and vairagya are not generally beneficial--The unique result of bhakti

ŚUKA ⇒ KING PARĪKṢIT

HEARING IS PRIMARY METHODOLOGY

SŪTA ⇒ ŚAUNAKA ṚṢI

Knowledge w/out devotion is a limitation--Conventional religion yields only material wealth--Bhakti awards transcendence--Devotion is the highest fortune, and it arouses eagerness--Bhakti is discussed by all teachers in SB