

# Sri Sri Radha Gopinath Temple Bhagavatam Class

2.2.3

**The Lord in the Heart**

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

# Verse, Translation and Purport

## || 2.2.3 ||

ataḥ kavir nāmasu yāvad arthaḥ  
syād apramatto vyavasāya-buddhiḥ  
siddhe 'nyathārthe na yateta tatra  
pariśramam tatra samīkṣamāṇaḥ

For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.

# Srila Prabhupada's Purport

Bhāgavata-dharma, or the cult of Śrīmad-Bhāgavatam, is perfectly distinct from the way of fruitive activities, which are considered by the devotees to be merely a waste of time.

The whole universe, or for that matter all material existence, is moving on as jagat, simply for planning business to make one's position very comfortable or secure, although everyone sees that this existence is neither comfortable nor secure and can never become comfortable or secure at any stage of development.

Those who are captivated by the illusory advancement of material civilization (following the way of phantasmagoria) are certainly madmen.

The whole material creation is a jugglery of names only; in fact, it is nothing but a bewildering creation of matter like earth, water and fire.

The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest perfection of material science, namely atomic energy and electronics, are all simply bewildering names of material elements with their concomitant reactions of the three modes.

Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves.

The great kings, leaders and soldiers fight with one another in order to perpetuate their names in history.

They are forgotten in due course of time, and they make a place for another era in history.

But the devotee realizes how much history and historical persons are useless products of flickering time.

The fruitive worker aspires after a big fortune in the matter of wealth, woman and worldly adoration, but those who are fixed in perfect reality are not at all interested in such false things. For them it is all a waste of time.



Since every second of human life is important, an enlightened man should be very careful to utilize time very cautiously.

One second of human life wasted in the vain research of planning for happiness in the material world can never be replaced, even if one spends millions of coins of gold.

Therefore, the transcendentalist desiring freedom from the clutches of māyā, or the illusory activities of life, is warned herewith not to be captivated by the external features of fruitive actors.

Human life is never meant for sense gratification, but for self-realization. Śrīmad-Bhāgavatam instructs us solely on this subject from the very beginning to the end.

Human life is simply meant for self-realization.

The civilization which aims at this utmost perfection never indulges in creating unwanted things, and such a perfect civilization prepares men only to accept the bare necessities of life or to follow the principle of the best use of a bad bargain.

Our material bodies and our lives in that connection are bad bargains because the living entity is actually spirit, and spiritual advancement of the living entity is absolutely necessary.

Human life is intended for the realization of this important factor, and one should act accordingly, accepting only the bare necessities of life and depending more on God's gifts without diversion of human energy for any other purpose, such as being mad for material enjoyment.

The materialistic advancement of civilization is called "the civilization of the demons," which ultimately ends in wars and scarcity.

The transcendentalist is specifically warned herewith to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination.

For a transcendentalist, it is a suicidal policy to be intimately in touch with the sense gratifiers of the world, because such a policy will frustrate the ultimate gain of life.

Śukadeva Gosvāmī met Mahārāja Parīkṣit when the latter felt a necessity for such a meeting.

It is the duty of a transcendentalist to help persons who desire real salvation and to support the cause of salvation.

One might note that Śukadeva Gosvāmī never met Mahārāja Parīkṣit while he was ruling as a great king.

For a transcendentalist, the mode of activities is explained in the next śloka.

# Discussion

## Recap of the story till now

1. Question by PM
2. Answer by SG – Bhakti (Srotavyadini, tasmad Bharata, etan nirvidyamanaanam, Khatvanga example)
3. Other Popular opinion – Mukti through Yoga – Explain
4. Yama to pratyahara and 2 types of yogis explain
5. Explain Dharanasraya of a Virat meditating yogi

|| 2.2.1 ||

śrī-śuka uvāca

evam purā dhāraṇayātma-yonir  
naṣṭām smṛtiṁ pratyavarudhya tuṣṭāt  
tathā sasarjēdam amogha-drṣṭir  
yathāpyayāt prāg vyavasāya-buddhiḥ

Popular example  
of success through  
V.R. meditation.  
↓  
Brahmā

Through this type  
of meditation of  
described in  
previous chapter

Śukadeva said: Previously Brahmā (evam purā dhāraṇayā ātma-yonir), with fixed intelligence (vyavasāya-buddhiḥ) and pure vision (amogha-drṣṭir), after regaining his memory of creation (naṣṭām smṛtiṁ pratyavarudhya) by satisfying the Lord (tuṣṭāt), created this universe (tathā sasarja idam) as it was previous to the destruction (yathā prāg āpyayāt).



**Sukadeva Goswami rejects  
Karma kanda and glorifies the  
path of Liberation**

Why consider liberation?  
↓  
Will there be objects?  
↓  
Will there be sweet pleasures.

|| 2.2.2 ||

śābdasya hi brahmaṇa eṣa panthā  
yan nāmabhir dhyāyati dhīr apārthaih  
paribhramams tatra na vindate 'rthān  
māyāmaye vāsanayā śayānah

This is the path of the Vedas (śābdasya hi brahmaṇa eṣa panthā) in which the intelligence concentrates on various names (yaḥ nāmabhir dhyāyati dhīh) which are useless (apa arthaih). A sleeping person (śayānah), desiring illusory happiness (māyāmaye vāsanayā), does not enjoy objects (na vindate arthān) as he wanders around in his dream (paribhramams tatra).

|| 2.2.3 ||

ataḥ kavir nāmasu yāvad arthah  
syād apramatto vyavasāya-buddhiḥ  
siddhe 'nyathārthe na yateta tatra  
parīśramam tatra samīkṣamāṇah

wise / foolish  
↓  
Faith

Therefore (ataḥ), being fixed in determination (vyavasāya-buddhiḥ), attentive to his goal (apramatto syād), the wise man (kavir) will take only what he needs from this world of names to support the body (nāmasu yāvad arthah). He should not attempt (na yateta) to support himself (siddhe) by other means (anyathā arthe) since it requires unnecessary labor (parīśramam tatra samīkṣamāṇah).

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair  
bāhau svasiddhe hy upabarhanaiḥ kim  
saty añjalau kim purudhāanna-pātryā  
dig-vaikalāḍau sati kim dukūlaiḥ

If there is the earth (satyām kṣitau), why do you need a bed (kim kaśipoḥ prayāsair)? If you have arms (bāhau sva-siddhe), why do you need a pillow (hy upabarhanaiḥ kim)? If you have your palms of your hands (saty añjalau), why do you need many dishes (kim purudhā anna-pātryā)? If you have the directions and tree bark (dig-vaikalāḍau sati), why do you need clothing (kim dukūlaiḥ)?

|| 2.2.5 ||

cīrāṇi kim pathi na santi diśanti bhikṣām  
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan  
ruddhā guhāḥ kim ajito 'vati nopasannān  
kasmād bhajanti kavayo dhana-durmadāndhān

Are there not torn clothes on the road (cīrāṇi kim pathi na santi)?  
Are not the trees (na eva aṅghripāḥ), sustainers of others (para-  
bhṛtaḥ), giving alms (diśanti bhikṣām)? Have the rivers gone dry  
(saritaḥ apy aśuṣyan)? Have the caves all closed (ruddhā guhāḥ  
kim)? Does not Viṣṇu protect his devotees (ajito avati na  
upasannān)? Why should the wise worship (kasmād bhajanti  
kavayo) the blind men infatuated with money (dhana-durmada  
andhān)?

**Devotee's attitude towards  
material science and material  
Knowledge**

# Srila Prabhupada's Purport

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*mithyā* → *are empty*  
→ *No substantial value.*

Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves.

# Discussion from Jaiva Dharma 9<sup>th</sup> Chapter

**Digambara**, “Supposing material knowledge had not advanced to what it is today, how would you subsist and perform your bhajana?”

This indicates that you Vaiṣṇavas must also work to improve your material knowledge.”

**Advaita dāsa**, “Persons endeavour in their chosen field according to their individual propensities.

However, Īśvara alone distributes the appropriate results of those actions to their performers.”

**Digambara**, “From where do the individual inclinations and propensities arise?”

**Advaita dāsa**, “<sup>Vāsanās</sup> Habits and preferences forged from previous actions will consolidate later into <sup>إعتاد</sup> one’s propensities.”

The depth of a person’s material knowledge is the barometer that measures the extent of his material engrossment.

In turn, this material knowledge and engrossment makes him an expert in expressing the mundane art forms, which are also an outcome of material culture.

Ultimately, however, whatever articles are suitable—as a result of this entire material endeavour by the materially engrossed—will be utilized gratefully by the Vaiṣṇavas as paraphernalia for the devotional service of the Lord.

→ No need to invent the wheel

However, the Vaiṣṇavas themselves need not invest any energy in the creation of these products.

Use the wheel.

“A carpenter makes furniture for a living. However, he can also make an altar to enthrone the Deity in home of a gr̥hastha-vaiṣṇava.

Following their instinct and propensity, the bees busily collect pollen and produce honey, which is then taken away to be offered to the Lord.

Not everyone in this world will endeavour for their own highest good—spiritual elevation.

The different activities are prompted by different propensities.

“Human propensities are numerous—they are high or low, and so on. Degraded persons perform many base activities resulting from mean propensities.

However, at the same time, they may perform activities prompted by co-existing noble propensities.

Thus, the wheel of human life turns, combining in itself innumerable divisions and departments.

All materialistic men, executing their works inspired by their mundane propensities, reach success by indirectly assisting the Vaiṣṇavas in their spiritual practice.

The materialists are, however, unaware of this fact.

Bewitched by Śrī Viṣṇu's illusory potency, Māyā, they perform multifarious mundane activities, which are later utilized by the Vaiṣṇavas in the devotional service of the Lord.

In this way the entire world is actually the unwitting servitor of the Vaiṣṇavas.”

**Devotee's approach towards  
Vairagya – Should Vairagya be  
Cultivated?**



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kavayo) the blind men infatuated with money (dhana-durmada  
andhān)?

jñāna-vairāgyayor bhakti-  
praveśāyopayogitā |  
īṣat prathamam eveti  
nāṅgatvam ucitaṁ tayoh ||

Jñāna and vairāgya (**jñāna-vairāgyayoh**) are suitable for entering bhakti (**bhakti-praveśāya upayogitā**), being somewhat useful in the beginning of bhakti (**īṣat prathamam eva**), but they are not considered aṅgas of bhakti (**na aṅgatvam ucitaṁ tayoh**).

Vairāgya in the verse means the type of renunciation that is useful only for brahma-jñāna.

That part of vairāgya, which is contrary to bhakti, should also be rejected.

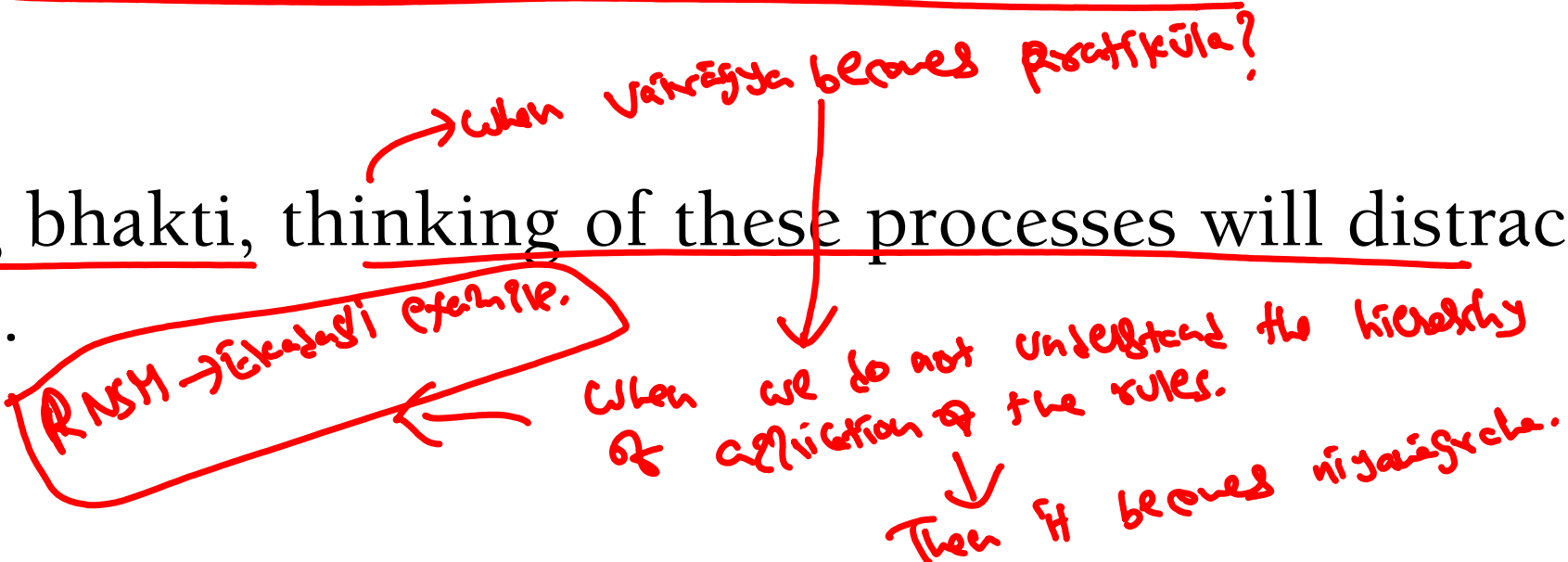
That is the meaning of īśat in relation to vairāgya.

Jñāna and vairāgya are somewhat useful only in the beginning of bhakti.

That means that they are suitable only at the stage of giving up attachment to other objects.

When attachments have been given up and a person begins practicing bhakti, jñāna and vairāgya become insignificant.

Also, after beginning bhakti, thinking of these processes will distract a person from bhakti.



Thus, they are useful only in the very beginning of bhakti.

yad ubhe citta-kāṭhinya-  
hetū prāyaḥ satām mate |  
sukumāra-svabhāveyam  
bhaktis tad-dhetur īritā ||

Because jñāna and vairāgya (**yad ubhe**) generally (**prāyaḥ**) make the heart harsh (**citta-kāṭhinya-hetū**), [the authoritative devotees have concluded (**satām mate**) that bhakti alone (**bhaktih**), whose nature is very tender (**sukumāra-svabhāveyam**), is the cause of entering into bhakti (**tad-dhetur īritā**).] → bhaktiye sañjāteye bhaktiye

This verse speaks of another fault in being attached to jñāna and vairāgya.

They cause hardness in the heart.

In jñāna, one must deliberate on the truth by defeating a variety of other philosophies, and in vairāgya, one must renounce enjoyment by repeated toleration of suffering.

The very nature of these practices is harsh or unpleasant, and thus the heart becomes similarly harsh. (This is the opposite of sweetness and softness of the heart).

PURVA-PAKṢA

“But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”

The answer is given.

Bhakti is said to be the cause of entering bhakti, and previous acts of bhakti alone are the cause of entering into higher stages of bhakti.



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

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge (impersonal) and renunciation (**jñānam ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**). **SB 11.20.31**

The goals of jñāna, vairāgya and  
other processes are achieved by  
bhakti alone

## kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati

However (**kintu**), the goals of jñāna, vairāgya and other processes (**jñāna-virakty-ādi-sādhyam**) are achieved by bhakti alone (**bhaktyaiva sidhyati**).

The goal of jñāna is liberation. The goal of vairāgya is jñāna.

These are indeed achieved by bhakti alone.

yat karmabhir yat tapasā  
jñāna-vairāgyataś ca yat |  
yogena dāna dharmeṇa  
śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena  
mad-bhakto labhate 'njasā |  
svargāpavargaṁ 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 dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'njasā**) 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) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). [SB 11.20.32-33](#)

**Taste for Bhakti Destroys all  
Material Attachments**

Pūrvā Pakṣa

Previously vairāgya was condemned at the beginning of bhakti because it causes the heart to become hard.

However, if vairāgya is forbidden, the person practicing bhakti will be filled with material desires, and having such desires is against the scriptures; for it is said in Visnu Purana:

viṣayāviṣṭa-cittasya  
kṛṣṇāveśaḥ sudūrataḥ |  
vāruṇī-dig-gataṁ vastu  
vrajan naindrīm kim āpnuyāt ||

The person absorbed in material enjoyment (**viṣayāviṣṭa-cittasya**) is far from being absorbed in Kṛṣṇa (**kṛṣṇāveśaḥ sudūrataḥ**). How can a person going east (**kim vāruṇī-dig-gataṁ**) catch (**āpnuyāt**) an object (**vastu**) moving to the west (**naindrīm vrajan**)?

To answer this dilemma, the author supplies the following verse.

Answer

rucim udvahatas tatra  
janasya bhajane hareḥ |  
viṣayeṣu gariṣṭho 'pi  
rāgaḥ prāyo vilīyate ||

→ API cet saḥajāya  
Kṣīpān bhavati

→ taste

If a person (tatra janasya) has a taste for ~~worshipping the Lord~~ (hareḥ bhajane rucim udvahatah), even if he has strong material attractions (viṣayeṣu gariṣṭho api), those attractions will be for the most part destroyed (prāyo vilīyate) during <sup>(rēgaḥ)</sup> sādhana without resorting to vairāgya (~~rāgaḥ~~). (BRS)  
rūkes.



## The Five Stages in Nullification of the Anarthas

|    | Type of Anartha       | Ekadesa Vartini | Bahudesa Vartini | Prayiki | Purna  | Atyantiki          |
|----|-----------------------|-----------------|------------------|---------|--------|--------------------|
| 1. | Duskrtottha Anarthas  | Bhajana Kriya   |                  |         | Nistha | Asakti             |
| 2. | Sukrtottha Anarthas   | Bhajana Kriya   |                  |         | Nistha | Asakti             |
| 3. | Bhaktyottha Anarthas  | Bhajana Kriya   |                  |         | Nistha | Ruchi              |
| 4. | Aparadhottha Anarthas | Bhajana Kriya   | Nistha           | Bhava   | Prema  | Personal Associate |

Having a taste for bhakti will destroy the attachment to material objects.

↓  
bhakti padesahubhavo viraktis

Thus, the hardness of heart caused by practice of vairāgya will not take place, and still detachment will manifest.

At the stage of ruci or taste for bhakti, material attraction will be destroyed for the most part (prāyah).

The meaning is that it will be completely destroyed with the maturation of bhakti.

It is not mentioned, but understood from this statement that the taste for bhakti not only produces vairāgya but also jñāna.

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

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), one immediately acquires (**janayaty āśu**) causeless knowledge (**jñānam ca yad ahaitukam**) and detachment from the world (**vairāgyam**).  
(**SB 1.2.7**)

Vairāgya that is suitable for bhakti

BVT's Check list

- ① Do u need it (or) service needs it?
- ② Will u persistently use it in K's service?
- ③ nourishment after engagement

anāsaktasya viṣayān  
yathārham upayuñjataḥ |  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate ||

explain in detail

The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayuñjataḥ**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**).  
(**BRS**)

With this verse, the author shows the type of vairāgya which is suitable for entering bhakti, and which was previously mentioned.

The vairāgya of the person employing (upayauñjataḥ) material objects only to the extent that they are favorable for his devotional development (yathārham), while being detached from material enjoyment, is suitable (yuktam) for bhakti.

In this, there should be persistence (nirbandhaḥ) in relating the objects to Kṛṣṇa.

Phalgu vairāgya

prāpañcikatayā buddhyā  
~~hari-sambandhi-vastunah~~ |  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate ||

Rejection (**parityāgah**) of things related to the Lord (**hari-sambandhi-vastunah**) by persons desiring liberation (**mumukṣubhiḥ**), who think that these things are simply material objects (**prāpañcikatayā buddhyā**), is called useless vairāgya (**phalgu vairāgyam kathyate**). (BRS)

One should also understand what type of vairāgya is unsuitable or useless (phalgu) for bhakti.

The author thus speaks of vairāgya of those opposed to the Lord, which ends in offense.

Hari-sambhandhi-vastu (useful in the service of the Lord) refers to things such as the Lord's food remnants.



Rejection of objects related to the Lord is of two types: not asking for those objects related to the Lord, and rejecting them when offered.

One should understand that the second type of rejection becomes an offense. This is stated in the Viṣṇu-yāmala:

**prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā**

The Vaiṣṇava should never refuse the prasāda of Viṣṇu. **Quoted in Hari-bhakti-vilāsa 2.178**

**But, is Yukta Vairagya the bare  
minimum expected of all devotee  
sadhakas???**

# Levels of Devotional Service

1. Succumbing
2. Dovetailing
3. Yukta Vairagya
4. Spontaneous D.S

# 1. Succumbing

## 4. Vishaya sangara

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name.

But many times, his attempts at renunciation often end in enjoying what he is trying to renounce.

Such a person is described in the Bhagavatam

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

tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ  
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all prescribed activities (varṇāśrama) (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakaṁ 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 dṛḍha-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 udarkāṁś**), and he sincerely repents such activities (**ca garhayan**).  
(SB 11.20.27-28)

## Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all prescribed duties
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

## Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

## 2. Dovetailing

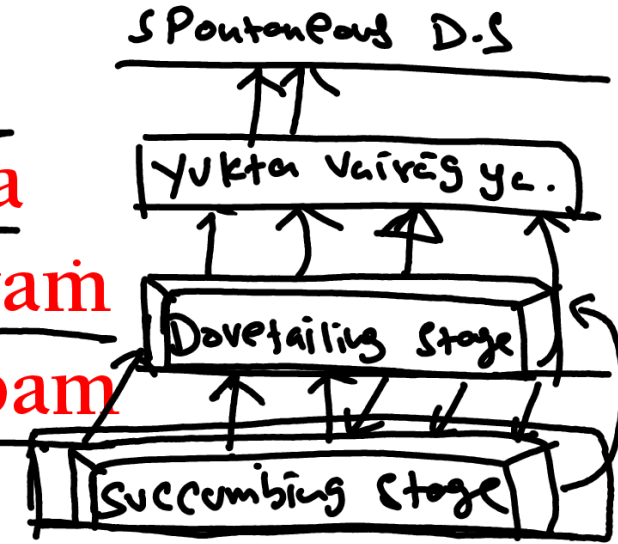
- Likeable DS to Kill boredom



2.3.152

Whatever he-b  
Gives satisfaction &  
Complete Joy for s  
Sādhanā → is the most  
Excellent & effective method  
for him

prītir yato yasya sukham ca yena  
samyag bhavet tad rasikasya tasya  
tat sādhanam śreṣṭha-tamaṁ su-sevyaṁ  
sadbhir mataṁ praty uta sādhya-rūpam



Whatever the devotional method (yasya) by which (yena) a man with true spiritual taste (tad rasikasya) feels (bhavet) satisfaction (prītir) and complete joy (samyag sukham), that is the method (tat sādhanam) saintly authorities deem (sadbhir mataṁ) most excellent (śreṣṭha-tamaṁ) and effective for him (tasya su-sevyaṁ). It is not only the best of methods but the very aim of his endeavor (praty uta sādhya-rūpam).

How should we regard the meditation in which a Vaisnava does not experience the sensory functions of saṅkīrtana, touching the Lord, and so on, but merely contemplates the Lord's form?

That style of devotional service should also be accepted as perfect for the devotee who derives pleasure from it.

When a devotee feels eager attraction to any of the nine kinds of service, that devotional method becomes the means for him to quickly fulfill all his desires.

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Moreover, his practice will gradually evolve into prema, the final goal of devotional life.

# Common Misconceptions

1. If I am doing what I like it is Karma Yoga - Explain

→ Car driving example.

2. If you do what you do not like, you will progress fast – Progress comes from absorption – Either due to:

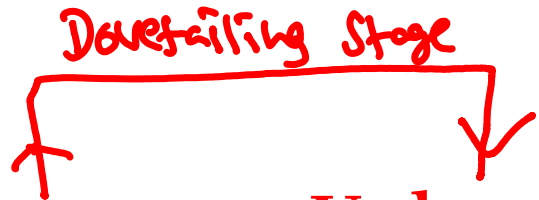
↳ appropriate mood of authority & follower.

a) Liking the activity

b) Liking the person whom we are trying to please

c) Not Guilt

↓ explain.



• Succumbing stage to Yukta Vairagya directly is a big jump.

# 3. Yukta Vairagya

**anāsaktasya viṣayān  
yathārham upayuñjataḥ |  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate ||**

The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayuñjataḥ**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**).  
(**BRS**)

# 4. Spontaneous Devotional Service

॥ 1.8.42 ॥

tvayi me 'nanya-*viṣayā*  
matir madhu-pate 'sakṛt |  
ratim udvahatād addhā  
gaṅgevaugham udanvati ॥

Let my mind (**me matih**), with attention fixed on no other object (**ananya-*viṣayā***), repeatedly carry (**asakṛt udvahatād**) its affection to you (**ratim tvayi**), chief of the Madhu dynasty (**madhu-pate**), just as the Gaṅgā (**gaṅgā iva**) carries a full stream of water (**udanvati addhā**) to the ocean (**ogham**).

- Progress is gradual.
- Provision is always given in Sastras for gradual progress.
- You cannot skip stages.



# Gradual Progress described from Bhagavad Gita

Spontaneous D-S  
↓  
Believe & Pre-ise

|| 12.8 ||

Smaraṇātīkā  
&  
mananātīkā

mayy eva mana ādhatsva  
mayi buddhim niveśaya  
nivasisyasi mayy eva  
ata ūrdhvaṁ na saṁśayaḥ

Concentrate your mind only on Me (**mayy eva mana ādhatsva**). Fix your intelligence on Me (**mayi buddhim niveśaya**). You will attain residence with Me (**nivasisyasi mayy eva**) after leaving the body (**ata ūrdhvaṁ**), without doubt (**na saṁśayaḥ**).

Concentrate your mind on Me only, remember only Me (mayy eva mana ādhatsva), that form of Śyāmasundara, with yellow cloth and forest garland—and not the impersonal Brahman.

And also, fix your intelligence, which has the power of discrimination, upon Me.

This means to continually reflect on the statements of scripture using intelligence, which will result in meditation.

Such contemplation is called manana.

③ abhyāsa tīra bhakti  
↓  
Higher levels of śānti  
(mistake above)

|| 12.9 ||

atha cittam samādhātum  
na śaknoṣi mayi sthiram  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya

Otherwise (**atha**), if you are not able (**na śaknoṣi**) to concentrate your mind (**cittam samādhātum**) on Me steadily (**mayi sthiram**), then seek to attain Me (**tato mām icchāptum**) by the method of withdrawing the mind from sense objects and fixing it on Me (**abhyāsa-yogena**), O conqueror of wealth (**dhanañjaya**).

The Lord then speaks of a method to attain the state of remembrance mentioned above, if one is unable to remember the Lord with no preparation.

→ यतो यतो निश्चलति

Repeatedly withdrawing the mind when it goes here and there, and fixing the mind on Me is called abhyāsa. By this method of abhyāsa (abhyāsa-yogena), endeavor to attain Me.

In common words, this means, “Stop the movement of mind, which like a river cannot be controlled, and which gravitates to vulgar sense objects such as taste, and establish the mind’s movement in My beautiful form and taste.

4. Karma-rūpaḥ

Lower levels of Sādhakī bhakti  
↓  
craṭṭa nivṛtī stage

→ mechanical D-S

|| 12.10 ||

abhyāse 'py asamartho 'si  
mat-karma-paramo bhava  
mad-artham api karmāṇi  
kurvan siddhim avāpsyasi

Suśreṇa/nakṛtīke / Spontaneous D-S  
↑  
[abhyāse yū?] →  
↑  
[mechanical D-S] →  
↑  
[Spontaneous SG]

If you are unable to practice in this manner (**abhyāse apy asamarthah asi**), then perform transcendental services for Me (**mat-karma-paramo bhava**). Performing activities for My pleasure (**mad-artham api karmāṇi kurvan**), you will attain perfection (**siddhim avāpsyasi**).

અવિદ્યે પિત્તોલેષ્ટા શાસ્ત્રણા ના શ્લોકાનુ

“As the tongue contaminated by jaundice does not like sugar candy,  
so the mind contaminated by ignorance does not accept Your form,  
even though it is sweet.”

Therefore, it is not possible for me to combat this very strong,  
uncontrollable mind.”

“If you should think in this way, then I answer with these words.”

“Become engaged in My supreme activities, in activities meant for the highest benefit (mat-karma-paramah).”

Doing services (karmāṇi kurvan) such as hearing and singing about Me, bowing to Me, worshiping Me, sweeping and washing My temple, picking flowers, [Note: These are external activities of bhakti.] even without remembrance of Me as previously described, you will attain perfection (siddhim), characterized by being one of My associates in prema.”



⑤ NKKY

|| 12.11 ||

athaitad apy aśakto 'si  
kartuṁ mad-yogam āśritah  
sarva-karma-phala-tyāgam  
tataḥ kuru yatātmavān

If you cannot do this (**atha etad kartuṁ apy aśakto asi**), take shelter of dedicating all prescribed actions to Me (**mad-yogam āśritah**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**tataḥ kuru sarva-karma-phala-tyāgam**).

In the first six chapters, the Lord spoke of niṣkāma-karma-yoga  
offered to the Lord, a method to attain liberation.

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In the second six chapters, the Lord spoke of bhakti-yoga, the method  
of gaining the Lord Himself.

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Bhakti-yoga has two types: being fixed in bhakti through internal  
senses, and being fixed in bhakti through external senses.

The first type of bhakti, using internal senses, has three sub categories: smaraṇa ātmika and manana ātmika (mentioned in verse 8, using mind and intellect), and for those who desire remembrance, but cannot do continual remembrance, practice of the above, called abhyāsa-rūpa (verse 9).

These three are difficult for a person with poor intelligence, and easy to perform for one with good intellect and no offenses.

The second type, relying on external senses, is composed of hearing and chanting (verse 10).

It is easy to perform for everyone.

Those who are qualified for performing both methods (internal and external) are most outstanding.

This was stated in the second six chapters.

Those who cannot do this, who do not have faith in fixing the senses on the Lord, those who are qualified for niṣkāma-karma offered to the Lord as mentioned in the first six chapters of the Gītā , are in an inferior position to the devotees (verse 11).

# Conclusion:

*Sve sve adhikare ya nistha – Understand  
your adhikar and engage accordingly –*

*Avoid Niyamagraha*