



The relationship between secondary and primary rules

**Those who develop indifference to the objects of the material world
become qualified for jnana yoga and sannyasa.**

Those who still have material desires are qualified for karma yoga.

Qualification for bhakti

- **Developed faith in the supreme position of the Lord**
- **Developed detachment from material life to a high degree**

Social activities are prescribed both in karma kanda and bhakti. In karma kanda many elements that are contrary to the principles of bhakti,

- Fulfilling sense desires by worshipping many devatas,
- Giving material respect,
- Violence to animals,
- Respect to persons based on birth.

prominent characteristics of bhakti.

- Service to one Lord alone,
- Attraction for only spiritual objects
- Service to Vaisnavas and brahmanas based on quality rather than caste
- Compassion and non-violence to all creatures

Relation of varnasrama, with vaidhi bhakti

- VA is to maintain the body, develop the mind, perform good works for society and learn spiritual topics (developing pure bhakti)
- If not followed human life becomes degraded.
- When the fruits of the Karma are offered to SL it can destroy the Karma and Knowledge of Bhakti is awakened
- No need to read the Dharma sastras, just do what acharyas taught.

Taking proper care of body, mind, society and spirit (BVT is defining VA)

1. How can the seed of devotion, faith, awaken in the heart if a person dies prematurely, develops mental problems and never learns anything about spirit?
2. Their physical and mental actions will be like those of madmen.
3. They will be engaged in the worst sins
4. VA must be followed as an assistant to bhakti
5. With the cultivation of bhakti, its consumption of time will decrease
6. VA's rules will transform into Secondary rules
7. Practice the five types of devotional activities to the utmost
8. The person should gradually reject those VA duties that are against devotional principles.

Those elements of VA which are favorable to Bhakti must be performed.

These are for the person who is transiting form VA to Bhakti, They should follow those rules which are favourable to bhakti

Acting in this way, no conflict between the duties of VA and Bhakti.

Atheistic moral dharma merges with theistic moral life by developing faith on sathara - NKKY to BY by sukruti

All the rules becomes subordinate to the rule of "worship of the Lord."

When faith becomes strong the whole life of the person becomes transformed.

The lives of a varnasrama follower and a devotee are completely different.

- **Devotion is the natural propensity of the soul**

All human beings have a right to devotion but

- **Who are outside Varnarsrama the opportunity is less**
- **Because their birth,**
- **association,**
- **actions**
- **nature are all without proper regulation,**
- **they are extremely attached to the material modes, and**
- **live like animals.**
- **Just to fill their stomach, they become selfish, violent towards others**
- **devoid of compassion.**
- **Their hearts are hard**
- **They are on the Lowest step**

They endured many hardships in taking up the path of devotion, that their life spans were considerably shortened.

Human being's life takes the form of ascending steps.

Outside the varnasrama are on the lowest step.

Atheistic moralists are on the second step.

Theistic moralists are on the third step.

Vaidha bhaktas are on the fourth step,

Raganuga bhaktas are on the fifth step.

Go step by step and respect the other level

When the consciousness of those situated in VA matures into devotional sentiment they take up the life of a devotee, Karma is not an integral part (anga) of bhakti.

When karma matures fully, it takes the form of devotional action, and this is called bhakti, not karma. The moment that real faith in the Lord arises, a person transcends karma.

The sandhya rites are obligatory activities arising out of the rules of moral dharma.

They are not activities of bhakti arising from faith.

When faith in the Lord arises, all the activities, being centered on the Lord are given respect according to their contribution to the goal,

Karma, jnana and vairagya are also not integral parts of bhakti, because

they make the heart hard,

May help slightly when a person first starts bhakti.

Devotees should particularly perform that anga for which they have a stronger taste, but they should be careful that this does not lead to distaste

for other angas.

Whatever activity encourages their remembrance becomes a rule of engagement (vidhi)

whatever activity makes them forget the Lord is forbidden (nisedha).

The vaidha bhaktas are practitioners.

3 types:

1. those with faith (faith);
2. those with steadiness (nistha);
3. those with taste (ruci).