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**B) DEVOTION INTENDED FOR ŚRĪ KRSNA—THE COMPLETE WHOLE:
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Previously concluded: One should abandon endeavors for karma, jñāna, and vairagya, and engage only in bhakti to the Lord.

I) Demigod worship is NOT recommended for those aspiring for ultimate welfare [Texts 18-20] ⇒ Sūta speaks 7 verses [1.2.23-29]

- Brahmā & Śiva promotes rajas & tamas, respectively; Viṣṇu alone promotes sattva [Text 18]
- Worship of demigods is for those with material desire [Text 19]
- Such worship conducted under rajas and tamas [Text 20]
 - While Viṣṇu, the husband of the Goddess of Fortune, may even grant material desires, but at the same time, He purifies such desires from the heart of His devotees.

II) Devotion is meant for the entity who embodies complete synthesis [Texts 21-32]

- **All scriptures conclude in the worship of Lord Kṛṣṇa [Text 21]**
 - “The Vedas establish Lord Kṛṣṇa. Sacrifices are for the sake of Kṛṣṇa. The goal of yoga is Kṛṣṇa. The purpose of all prescribed action is to attain Kṛṣṇa...Penance is to achieve Kṛṣṇa. The goal of religious duties is Kṛṣṇa and the ultimate destination is Kṛṣṇa.” [1.2.28-29]
- **Kṛṣṇa is the complete synthesis [Text 22]**
 - “Only He, the Supreme Person, who is free from the modes all all-pervading, created the world in the beginning thru His Māyā, which consists of the 3 modes and whose nature is of cause and effect.” [1.2.30]
- **Awareness w/out bhakti lacks beauty [Text 23]**
 - Nārada to Vyāsa: “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, which is always inauspicious when not offered to the Lord, even if performed w/out material motive.” [1.5.12]

- Even niskarma-yoga w/out bhakti is stripped of beauty
 - “By prescribing reprehensible activities in the name of religion for people who are naturally inclined to those, you have acted wrongly.” [1.5.15]
- Bhakti is all-auspicious, even if not completed
 - “If one renounces his prescribed duty and engage 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]
- Devotion unto Ultimate Reality is existential methodology [Text 24]
 - Śuka to Parīkṣit: “O King, there are thousands of topics to be heard, spoken and discussed by human beings who are ignorant about Ultimate Reality and are attached to their household affairs (ग्रहेषु ग्रहमेधिनाम).” [2.1.2]

- **Devotion is meant for the master and the Soul of all [Text 25]**
 - “Therefore, O descendent of Bharata, a person desiring freedom from fear should hear about, glorify and remember the Supreme Lord Hari, who is the master and Supreme Soul of everyone.” [2.1.5]
 - Liberation is nothing other than attainment of the Lord accompanied by cessation of all miseries.
- **Devotion is meant for the witness of all phenomena [Text 26]**
 - “Just as a person while dreaming imagines himself in different forms and experiences various objects thru the senses of those dream bodies, similarly the Lord experiences everything thru the mental states of all living beings. One should not become engrossed in anything else because it leads to self-degradation.” [2.1.39]
 - The yogī, who has attained perfection by meditation on the Universal Form (UF), even thru all the knowledge acquiring senses within the UF, should worship only Nārāyaṇa, the abode of truth and bliss and the indwelling Soul of the UF. He should not become proceeding from meditation on it, because that attachment leads only to material bondage, **आत्मप-पातः**.

- **Meditation on the cosmos is advised until devotion manifests [Text 27]**
 - “As long as loving devotion has not manifested towards the Lord of the universe, who is the witness and who makes even the exalted seem insignificant parāvare like Brahmā], one should complete one’s duties and then meditate with great attention upon the cosmos as embodying the Lord’s form.” [2.2.14]
- **Jñāna, the path of immediate liberation; Yoga, the path of gradual liberation; and bhakti, the path of true liberation [Text 28]**
 - “O King, when a yogī desires to leave the world, he should not be concerned about an auspicious time or place. Being seated in a stable and comfortable posture and having regulated his vital air, he should withdraw his life air with the mind.” [2.2.15]
 - “If the yogī desires to achieve the abode of Brahmā, or the pleasure resorts of the perfected beings who fly in the sky, or to attain the 8 mystic perfections, or to visit any place within the cosmos composed of the 3 modes, then at the time of quitting the body, he should go to those places equipped with the very same mind and senses.” [2.2.22]

- Virtue of undertaking direct bhakti: “For people wandering in this material world, there is no path more auspicious than that by which one can acquire bhakti-yoga for the Supreme Lord Vāsudeva.” [2.2.33]
- **Devotion is the essence of all the Vedas; only the complete whole can synthesize all the Vedas [Text 29]**
 - “After thoroughly studying and deliberating upon the Vedas 3X with awareness, the venerable Brahmā thoughtfully concluded that the best duty is that which evokes love for Kṛṣṇa, the Soul of all.” [2.2.34]
 - “What do the Vedas prescribe, what do they illuminate, and what do they forbid after reiterating the rules and propounded previously? Besides Me there is nobody who knows the meaning behind the Vedas.” [11.21.42]
 - “Lord Kṛṣṇa, the author of the Vedas, extracted the essence of the Vedas, just as bees extract honey.” [11.29.49]

- **Devotion awakens love for Śrī Kṛṣṇa [Text 30]**
 - What is the function by which attraction for Kṛṣṇa comes about?
 - Parīkṣit’s query: “”what should human beings hear about, what should they chant, and what is the to be performed by them? What should they remember, whom should they worship, and what is to be avoided by them? O Master, please inform me all this.” [1.19.38]
 - Śuka’s conclusion: “Therefore, O King, everyone should hear about, glorify, and remember Lord Hari with the totality of their being, at all times and in all places.” [2.2.36]
 - “Those who drink the nectar of the pastimes of the Lord, who is the soul of the virtuous, by pastimes of the Lord, who is the soul of the virtuous, by filling up the cups of their ears, purify their hearts from the contamination of sense indulgence and attain the association of the Lord’s lotus feet.” [2.2.37]

- **Bhakti is the methodology even for those with material desire [Text 31]**
 - “An intelligent person whether desireless, full of desire, or desiring liberation should worship the Supreme Person with fervent devotion.” [2.3.10]
 - Lord to Kardama Muni: “O Progenitor, worship of Me never goes in vain.” [3.21.24]
- **Bhakti is the supreme fruit of the worship of other gods [Text 32]**
 - “Indeed, the ultimate welfare for those engaged in the worship of various gods is the attainment of unswerving devotion to the Supreme Lord, made possible by the association of devotees.” [2.3.11]

III) Life w/out devotion is meaningless [Texts 33-40]

- **Devotion transcends the debilitating effects of time [Text 33]**
 - Śaunaka Ṛṣi also affirmed bhakti's position as the abhidheya by the method of vyatireka, or negative concomitance: “By its rising and setting, the sun diminishes the life span of everyone, except for those who spend even a moment by talking about Lord Kṛṣṇa.” [2.3.17]
 - The import is that everything is successful only by such engagement.
- **Human life devoid of significance when stripped of devotion [Texts 34-35]**
 - “Being glorified by people who are like dogs, hogs, camels and asses, a person in whose ears the name of Lord Kṛṣṇa, the elder brother of Gada, has not penetrated, is verily an animal.” [2.3.19]
 - Significance of this statement: If he is among them, he is simply the biggest animal.

- **Bodily limbs lose their splendor w/out devotion [Texts 36-40]**
 - “Alas, the ears of a person which are not accustomed to hear about the heroic deeds of Kṛṣṇa are but two holes. And, O Sūta, the tongue which does not sing the glories of the Lord is unchaste, like the tongue of a frog.” [2.3.20]
 - “The head which does not bow down to Lord Mukunda is simply a burden, even if decorated with a turban and crown. And those hands, which do not render service to Lord Hari are like the hands of a corpse, even if ornamented with dazzling golden bracelets.” [2.3.21]
 - “The eyes of human beings which do not behold the Deity of Lord Viṣṇu are like the marks on the tail of a peacock. And the feet of human beings which do not walk to the holy places of Lord Hari are like tree trunks.” [2.3.22]
 - “A mortal being who has never contacted the dust from the feet of a devotee is a living corpse. And a human being who has never smelled the fragrance of tulasī from the feet of Lord Viṣṇu is a breathing corpse.” [2.3.23]
 - “Certainly that heart is steel-framed which, in spite of one’s chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.” [2.3.24]