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C) BHAKTI IS  
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E) BHAKTI IS  
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## F) **LESSON 9, TEXTS 114-120: SB DISCLOSES BHAKTI'S ESSENTIAL NATURE AS COMPLETE METHODOLOGY**

### ■ **Bhakti established thru six scriptural criteria [Text 114]**

#### 1) **An analysis of the beginning and concluding statements of a specific scriptural text**

- **जन्मादि अस्य यतः...सत्यम परम धीमहि**, “We meditate on the Absolute Truth (AT), from which the creation has come about.” [1.1.1]
- What is meant by **परम सत्यम**, or the AT? What does the process of meditation on the AT involve?
- AT = Bhagavān, the Supreme Person ⇒ the process of meditation on Him is nothing other than bhakti, of which dhyāna, or meditation is one aspect
- In response to Arjuna’s question [Bg 12.1], Kṛṣṇa reinforces that those who meditate on the personal feature of the AT as Bhagavān are the best.
- **मत्तः परतम नान्यत् किञ्चित्**, “There is no truth superior to Me” [Bg 7.7]
- **ब्रह्मनो हि प्रतिष्ठामहम्**, “I am the basis of Brahman” [Bg 14.27]

- Because of His omniscience and omnipotence, only the Lord is the source of creation, maintenance and dissolution of the universe.
- Conclusion from the beginning SB verse 1.1.1: It is the meditation on the Supreme Person alone [and thus bhakti] that is being established.
- कस्मै येन विभासितो ऽयम अतुलो ज्ञानप्रदीपः... सत्यम परम धीमहि, “We meditate on the AT, who in days of yore revealed this unparalleled lamp of knowledge to Brahmā.” [the concluding verse 12.13.19]
- Conclusion from the concluding verse: The AT = Bhagavān because He is the one who spoke this literature to Brahmā. The same point was made in the opening verse (1.1.1): तेने ब्रह्म हृदा य आदिकवये, “The Lord revealed the Vedas in the heart of Brahmā.”
- **Thus, both the opening and concluding verses of SB are in agreement that the AT is indeed Bhagavān, the Supreme Person, and bhakti, indicated by meditation on Him, is the methodology to attain Him.**

## 2) Repetition of the principle topic throughout the text

- Since JīvaG had already cited numerous scriptural verses, here he considers unnecessary to do that again.

## 3) & 4) Bhakti is shown to be the abhidheya and the result to be obtained by following that process

- The description of the trance of Vyāsa because of its unparalleled power depicted there and because of the fruit described as its byproduct.
- अनर्थोपसमम साक्षाद् भक्ति-योगम अधोक्षजे, “Bhakti-yoga to the Supreme Lord, who is beyond sense perception, directly uproots the miseries of material existence.” [1.7.6]

## 5) To examine what subject has been glorified throughout the text

- As in the 2<sup>nd</sup> criteria, there are numerous SB verses where bhakti has been glorified as the process to be followed to attain the ultimate goal of the human form of life.

## 6) To establish scriptural conclusion thru logical argument

- By this criteria too, there is numerous scriptural statements that verify bhakti as the methodology as in this verse:
- “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]

## ▪ Bhakti is one of the ten primary subjects of SB [Text 115]

### ▪ Bhakti is one of the 10 primary subjects of SB

- “Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.” [1.1.2]

- “Śrī Śukadeva Gosvāmī said: In SB, there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.” [2.10.1]
- **Bhakti is the import of the 4 seed verses of SB—catuh-śloki [2.9.]**

एतावदेव जीज्ञास्यं तत्त्वजीज्ञासुनात्मनः  
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा

- “A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”
- Prior to speaking catuh-śloki, the Lord declared He would expound only 4 topics—jñāna, the knowledge of the Absolute; vijñāna, realization of the same; rahasya, the confidential mystery of pure love of the Lord (prema-bhakti); and tad-aṅga (sādhana-bhakti), the practice of devotion as a component part of that love. [2.9.31]

## ■ Universal pervasion of bhakti

- i. Bhakti is established in all scriptures
- ii. All living beings are eligible to perform bhakti
- iii. Bhakti is performed throughout the universe by various devotees
- iv. Bhakti can be performed by all the senses and the mind
- v. Bhakti can be performed with all objects
- vi. Bhakti can be rendered thru all kinds of activities
- vii. Bhakti is executed thru all types of prescribed duties
- viii. Bhakti is the process to obtain all varieties of results

## ■ Eternality of bhakti

- i. Bhakti is established at the beginning of creation
- ii. Bhakti is present during the 4 types of annihilation
- iii. Bhakti is present in all the yugas
- iv. Bhakti is performed in all stages of life

- **Only bhakti meets the criteria of true methodology**

- Karma-, sāṅkhya-, jñāna-, mystic-yoga, etc., all have obligatory qualifications to take to those respective paths, but anyone under any circumstances can directly take to the path of bhakti
- Brahmā instructed Nārada: “With a view in mind as to how humanity will develop bhakti to the Supreme Lord Hari, the Soul and fountainhead of everyone, you should describe SB.” [2.7.52]

- **SB was manifested to reveal bhakti [Text 116]**

- Nārada also instructed Vyāsa in the same way to facilitate the manifestation of SB



- “O greatly fortunate Vyāsa, your vision is infallible. Your fame is pure. You are truthful and of firm vows. Therefore, to liberate all living beings from material bondage, you should reflect in trance on the activities of the Lord, who performs wonderful feats.” [1.5.13]
- **Texts 117-120**
  - “O Vyāsa, your knowledge is vast. Please describe exclusively the pastimes of the Lord, by which the scholars thirst for knowledge is quenched. Those who are repeatedly crushed by the miseries of material existence can be freed from torment only by aural reception of these topics, not by any other means.” [1.5.40]
  - Kṛṣṇa: “Devotion to Me is the greatest gain.” [11.19.40]
  - Vyāsa pondered within himself: “Or is it that I have not sufficiently delineated the principles of bhāgavata-dharma? These principles alone are dear to the swan-like devotees and also to the Lord Kṛṣṇa.” [1.4.31]