

**I) TEXTS 165-169: THE EXCLUSIVITY OF DEVOTION**

**III) TEXTS 177-178:**  
BHAKTI BORN OF  
NATURAL  
ATTRACTION IS  
TRUE  
METHODOLOGY

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III**

**II) TEXTS 170-176:**  
ASSESSMENT OF  
DEVOTION THRU  
THE ELIGIBILITY  
OF ITS  
PERFORMERS

**LESSON 13, TEXTS 165-178:**  
UNALLOYED DEVOTION CULMINATE IN  
NATURAL ATTRACTION

# LESSON 13, TEXTS 165-178: UNALLOYED DEVOTION CULMINATES IN NATURAL ATTRACTION

## SYNOPSIS

- I. **THE EXCLUSIVITY OF DEVOTION [TEXTS 165-169]:** Pure bhakti spells complete absence of all other desires. Such a bhakti, which is constituted of nine limbs [navadhā-bhakti], is the methodology.
- II. **ASSESSMENT OF DEVOTION THRU THE ELIGIBILITY OF ITS PERFORMERS [TEXTS 170-176]:** Three methods to shift awareness, source of eligibility, faith is the sole requirement for pure bhakti, and 3 manifestations of the Absolute realized thru awareness and devotion.
- III. **BHAKTI BORN OF NATURAL ATTRACTION IS THE TRUE METHODOLOGY [TEXTS 177-178]:** Devotion born of natural attraction transcends sin and mundane piety. Bhakti is the natural methodology for the Jīva, who is a part of Paramātmā.

# I] THE EXCLUSIVITY OF DEVOTION

## [TEXTS 165-169]

Text 165: Direct bhakti is the only abhidheya, or the methodology to attain Bhagavān realization

Text 166: The Lord and the devotee are desireless

Text 167: Worship is for the benefit of the worshiper

Text 168: Bhakti with material desires is mere show

Text 169: The 9-fold devotional service is the methodology

## Text 165: Direct bhakti is the only abhidheya, or the methodology to realize Bhagavān—Five reasons

- 1) In offering the results of one's prescribed duties to the Lord, it is the bhakti that is the goal to be attained
- 2) W/out bhakti all other processes [jñāna, karma, etc.] are futile.
- 3) Bhakti is independently powerful.
- 4) One can attain the supreme destination even by slight contact with bhakti or even by a resemblance (ābhāsa) of bhakti.
- 5) Bhakti is the eternal duty of varṇāśrama dharma.
  - Because bhakti is exclusive in nature (i.e., being independent of any other processes) ⇒ also called ananya- or unalloyed bhakti

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥  
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौत्रेय यजन्त्यविधिपूर्वकम् ॥

- “For devotees who are exclusively devoted to Me, who are absorbed in thinking of Me, who worship Me perpetually, and who are thus ever-united with Me, I provide all necessities and preserve what they have. Even the devotees of other demigods who worship them with faith actually worship Me alone, O Son of Kunti, but they do so improperly.” [Bg 9.22-23]
- “This human form of life is desired even by us, because in it one can attain knowledge of the Absolute among with the path of religion. Alas! Those who in spite of obtaining this human form do not worship the Lord, are bewildered by the Lord’s all-pervading Māyā.” [3.15.24]

- **Unalloyed devotion entails freedom from extraneous desire**
  - When bhakti is performed exclusively with a desire for bhakti, it is known as अकिञ्चना, “or unadulterated devotion”.
  - Lord Rṣabhadeva: “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]
  - “”An intelligent person who is free from all desires should worship the Supreme Person with fervent bhakti-yoga.” [2.3.10]
  - “The exclusive devotees who are fully surrendered to the Lord do not desire anything from Him.” [8.3.20]
  - “Although Prahlāda, who was the best of the auras, was enticed in this way by boons that fuel the lust of common human beings, he did not request anything from the Lord because he was an exclusive devotee.” [7.9.55]

## **Texts 166-167: The Lord and the devotee are desireless—worship is for the benefit of the worshiper**

- “A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master. O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.” [7.10.5-6]
- “The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord’s mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one’s face is decorated, the reflection of one’s face in a mirror is also seen to be decorated.” [7.9.11]



- From which type of person does the Lord accept worship? ⇒ “From one who is inexperienced.” Neophytes?
- Alternate explanation: A devotee knows absolutely nothing other than the Lord because of being fully absorbed in the Lord.
- In both cases, the Lord’s mercy is the cause of His accepting worship because the devotee is thus benefited.
- Prahlāda in anticipation of a possible question: Just because the Lord does not require anyone’s worship, is it that people do not worship Him?: Whatever worship a devotee performs for the Lord is really for his or her own benefit.

## Text 168: Bhakti contaminated with material desires is mere show

- Prahlāda: “My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.” [7.7.51-52]
- “O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.” [7.10.7]

**Text 169: Nine-fold devotional service [नवधा-भक्ति] is the methodology—this is the essence of all scriptures**

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।  
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनं ॥  
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।  
क्रियते भगवति अद्धा तन्मन्येऽधीतमुत्तमम् ॥

- “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) — these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.” [7.5.23-24]

- श्रवणं—Parīkṣit
- कीर्तनं—Śuka
- विष्णोः स्मरणं—Prahhlāda
- पादसेवनम्—Lakṣmidevī
- अर्चनं—Pṛthū
- वन्दनं—Akrūra
- दास्यं—Hanumāna
- सख्यम्—Arjuna
- आत्म-निवेदनं--Bali
- Not necessarily to perform all nine types—even by the execution of one of these nine according to one's own inclination and liking, the fruit is guaranteed w/out exception.
- Bhagavati ⇒ Bhakti directed unto the Lord
- Addhā ⇒ directly meaning bhakti should be done explicitly for the satisfaction of the Lord, not indirectly as in the case of offering one's prescribed duties (karma)
- Furthermore, one should perform bhakti solely for the pleasure of the Lord—not offered for the sake of dharma, artha, kāma, or mokṣa

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**7:00 min**

## II] ASSESSMENT OF DEVOTION THRU THE ELIGIBILITY OF ITS PERFORMERS [TEXTS 170-176]

### Text 170: Three methods to shift awareness

- Scriptures recommend those activities that allows focusing on the Absolute
  - 1. The process of jñāna discloses Brahman
  - 2. The process of bhakti reveals Bhagavān
  - 3. The offering of one's prescribed duties—karma—a gateway to the first two
- These two alone are  
the actual means
- Krsna to Uddhava: “I have taught these 3 yogas—jñāna, karma and bhakti—with the intention of granting the highest welfare to human beings. No other means is found anywhere.” [11.20.6]

## Text 171: Sources of eligibility

- “Among these three paths, jñāna-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma-yoga. If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither disgusted with nor very much attached to material life, should achieve perfection through the path of loving devotion to Me.” [11.20.7-8]
- “Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.” [2.7.46]

## **Text 172: Faith: The sole requirement for unalloyed devotion**

- “Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.” [11.20.27-28]
- “Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.” [11.20.32-33]



- “In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.” [3.25.25]
- “While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?” [6.2.49]
- Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love. [11.27.18]

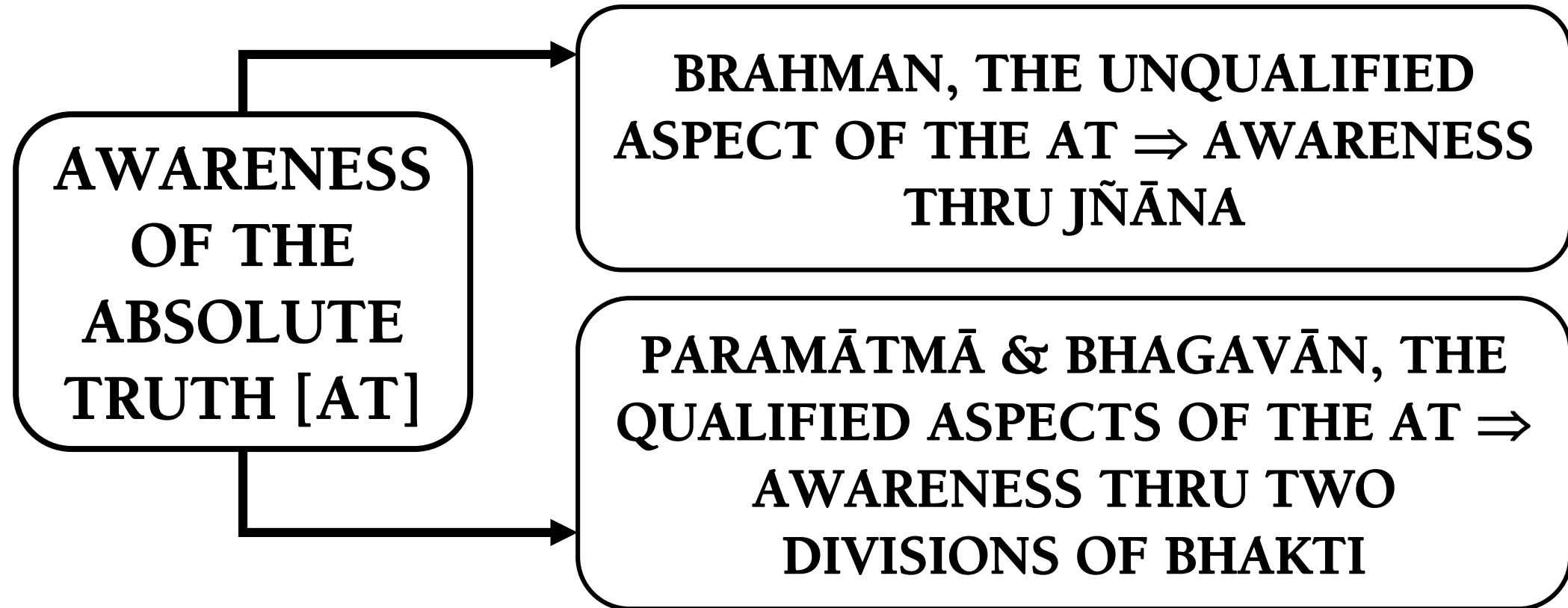
## Text 173: Jñāna and bhakti are independent of karma

- How can pure jñāna & bhakti be performed when they have to be combined with karma?
- Kṛṣṇa refutes the idea that jñāna and bhakti are still under the jurisdiction of karma: “As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.” [11.20.9]
- **How one can know whether someone has developed faith or not?** Resolve to act favorably and other attributes.
- “For devotees who are exclusively devoted to Me, who are absorbed in thinking of Me, who worship Me consummately, and who are thus ever-united with Me, I provide all necessities and preserve what they have.” [9.22]

## ■ **Texts 174-175: Karma can become a means to shift awareness**

- “My dear Uddhava, a person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell. One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.” [11.20.10-11]
- But if one meets a devotee simply carries out these duties directly for the pleasure of the Lord.
- “It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.” [11.20.26]

■ **Text 176: Three manifestations of the Absolute realized thru awareness and devotion**



- **The Brahman feature of the AT: The imperishable is the Supreme Brahman [aksara] ⇒ awareness thru' cultivation of jñāna**
  - “I will tell you in brief about that supreme goal, which the scholars of the Vedas call aksara, which is entered into by the mendicants who are free of all passions, and which is desired by the celibates who study the Vedas to attain it.” [Bg 8.11]
- **The two features of Paramātmā: 1) Virāt-puruṣa [adhidaivam], or cosmic form of the Lord in the shape of the universe, adhidaiva; and 2) within the body of Kṛṣṇa Himself is adhiyajña, or the Lord who inspires all activities. This refers to the Supersoul feature within the individual bodies of the Jīvas**
  - “O best of the embodied beings, the perishable body is the substratum for the living beings, the cosmic form of the Lord in the shape of the universe is the presiding Lord of the demigods, and within this body, I Myself preside over all activities [as the indwelling witness and sanctioner of all activities]” [Bg 8.4]

- “O Arjuna, he who is fixed in yoga practice, whose mind never strays to any other object and who is thus constantly engaged in meditation on the supreme, effulgent puruṣa attains to that very feature of the Lord.” [Bg 8.8]
- **Bhakti directed towards Paramātmā in the form of the Supersoul within every Jīva’s heart:** “One should meditate on that Person who is omniscient, the most ancient, the ruler of all, who is more subtle than the subtlest, the sustainer of all, whose form is inconceivable, who is self-effulgent like the sun and beyond all darkness. One who, at the time of death, firmly fixes his life air between the eyebrows by the strength of yoga, who is established in bhakti and who thus meditates on this Supreme Person with undeviating attention, attains the same Supreme, transcendent Person.” [Bg 8.9-10]

## ■ **Devotion to Bhagavān Kṛṣṇa:**

- “O Arjuna, for that yogi whose mind is fixed on Me w/out recourse to any other object, who constantly thinks of Me in every possible circumstance, and who is ever-united with Me, I am easily attained.”  
[Bg 8.14]

## ■ **Bhakti includes and surpasses jñāna:**

- “O Lord, those who give up the auspicious path of bhakti and struggle for impersonal realization achieve only misery.” [10.14.5]
- Bhakti on the other hand does not depend on jñāna: “Therefore, for the yogi who is endowed with bhakti for Me and whose mind is fixed on Me, knowledge and renunciation are not generally beneficial in this world.” [11.20.31]

## ■ **Unalloyed devotion is absolute methodology**

### III] BHAKTI BORN OF NATURAL ATTRACTION IS THE TRUE METHODOLOGY [TEXTS 177-178]

#### Text 177: Devotion born of natural attraction transcends sin and piety

- Bhakti is the embodiment of supreme bliss ∴ to engage in bhakti out of natural attraction is a virtue.
- However, some are unable to experience its sweetness due to their own shortcomings. Such persons may engage in devotion only weighing the consequences of right and wrong based solely on scriptural injunctions.
- “What need is there for further elaboration? To estimate the virtues and faults of others is itself a defect, whereas to be free from this tendency is real virtue.” [11.19.45]



## Text 178: Bhakti is the natural methodology for the Jīvas

- Only unalloyed bhakti by its very nature appropriate for the Jīva. This is bhakti is the natural shelter for the living beings, who are parts and parcels of Him.
- **The living being is a part of Paramātmā:** “The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.” [10.87.20]

- It is, however, understood that the living entity is a part only of that aspect of the Lord who shelters the intermediate, or marginal potency. It is not part of the Lord's intrinsic potency, which consists of His svarūpa-śakti.
- Although the living entity is eternally under the Lord's shelter, he experiences material misery because of his attention is directed towards the world of material phenomena and away from the Lord.
- The material miseries get mitigated on its own when one turns one's attention towards the Lord.