
VAISHNAVA
TRAINING &
EDUICATION

Course Material

STUDENT WORKSHEETS BOOK

for *the Bhakti Śāstri Course*

*The International Society for Krishna Consciousness
Founder-Acarya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

The VTE Bhakti Sastri Course Materials

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These materials include:

The Teachers’ Handbook

The Students’ Handbook

Student Worksheets Book

Syllabus One (Module One)

Syllabus Two (Module Two)

Syllabus Three (Module Three)

Syllabus Four (Module Four)

Book of Quotes One (Module One)

Book of Quotes Two (Module Two)

Book of Quotes Three (Module Three)

Instruction Manual (CD version only)

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This book (Student Worksheets Book) – not available separately
(First edition)

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Introduction – How to Use your Student Worksheets

Welcome to your *Student Worksheets Book*, which you'll use in conjunction with your *Students' Handbook*. Students enrolled on official VTE Courses should ensure that they have hardcopy of both – if not, then please immediately consult your course facilitator.

The purposes of these worksheets are principally two:

- (1) to promote active reading of the Bhakti Sastri texts (usually prior to the corresponding Lessons)
- (2) to serve as useful notes for:
 - (a) revision for the written examinations (Papers 1)
 - (b) consultation when completing coursework assignments (Papers 1 & 2).

Most of the worksheets (particularly for Modules One to Three) correspond to our first 'Course Aim', relating to memorisation. Take note that students may sometimes be examined on information not included in these worksheets (when completed).

Students should also remember to learn by heart, in both Sanskrit and English, the *Key Memory Verses*, listed in the Student's Handbook. (*For more details please refer to your copy, pages 74-76.*)

Do keep in mind that this course goes far beyond memorisation, or even understanding – to which these worksheets largely relate. Students therefore will usually want to keep further notes. We recommend the following:

- A list of analogies and metaphor
- A personal journal or diary.
- A portfolio of verses and arguments useful in preaching, and divided into different sections, e.g. impersonalism, demigod-worship, modern-science, etc.)

These tend to relate to specific Aims (i.e. respectively, 'Understanding', 'Personal Application' and 'Preaching Application'). You may wish to keep further sections of notes as they relate to other Aims, e.g. "Academic and Moral Integrity". (*For more information on the course Aims, please refer to page 17 of your Students' Handbook*)

If you have difficulty completing any worksheet, then answers are contained in Section Five of the corresponding Syllabus. If you don't have direct access to these "completed worksheets", then please ask for guidance from your course tutor. Self-study students, or any devotee with the full set of materials, may directly consult them. Please note that for the First Edition the Worksheets in Module Four may be somewhat incomplete.

We further recommend that these worksheets be used largely in conjunction with the Homework Questions (to be found in Section Six of each Syllabus and on pages 77-93 of the Student Handbook)). Both are designed to promote active reading and meaningful self-study.

Finally, if you are reading hard-copy, then please do look after your personal book. It is intended to last the entire course. Take precaution not to lose it and do write your name on the front cover.

Many thanks – and enjoy completing these exercises!

Bhagavad-gita

Chapter 1

A. Dhrtarastra's doubts

1. Didn't want
2. Fear of the battle. Why?
 - a) holy place called
 - b) Pandavas were

B. Duryodhana's diplomacy

1. Incites in relation to his disciple
2. Praises grandfather, but then asks everyone to support him Why?
 - a) Bhishma and Drona have affection for the Pandavas and might be
 - b) He wanted everyone to feel

C. Signs of victory for the Pandavas

1. Kuruksetra is a
 2. is driving Arjuna's chariot
 3. Wherever Kṛṣṇa is present, the also present
 4. Arjuna's which could conquer all sides
 5. blowing. Why?
 - a) conchshell is a symbol of
 - b) Kṛṣṇa's and Arjuna's were
- Result:* Dhrtarastara's sons' hearts
- Why not Pandavas' hearts? in Kṛṣṇa.
6. on Arjuna's flag. Why?
 - a) He helped gain victory

D. Relationship between Kṛṣṇa and Arjuna

1. Arjuna is ordering Kṛṣṇa and Kṛṣṇa is acting as Arjuna's Why? Kṛṣṇa is called, which means He never fails in His for His
 2. Arjuna is conqueror of sleep and ignorance. Why? He is Kṛṣṇa's
 3. Kṛṣṇa is Hrsikesa,
- Result:* a) he will directly control Arjuna's
- b) he understands Arjuna's mind – his to fight

E. Arjuna experiences various symptoms in his body and mind

Why? Out of of loss of life of his friends and relatives.

Result: Arjuna argues why he should not

1. Compassion. Why?
 - a) because he is a devotee, he is naturally
 - b) out of fear of loss of life due to concept of life

2. Enjoyment. Why?
 - a) he cannot alone, without his relatives
Arjuna calls Kṛṣṇa Govinda, which means
 -
Why? He wants Govinda to his senses
3. Fear of sinful reactions. Why?
 - a) killing superiors, destroying a
 - b) Arjuna is a devotee
 - c) such sinners go to
 - d) royal are not worth it

He calls Kṛṣṇa, which means husband of the goddess of fortune. Why? Kṛṣṇa should not induce Arjuna to fight, which would cause his
4. Destruction of family. Why?
 - a) If elders killed, no one will check actions
 - b) become polluted
 - c) produce unwanted
 - d) practices cease
 - e) is destroyed
 - i) no projects
 - ii) no activities
5. Indecision. Why?

Arjuna is about whether or not to

Chapter 2

A. Relationship between Kṛṣṇa and Arjuna

Changes from to guru/disciple.

1. Kṛṣṇa chastises Arjuna for his misplaced by calling him
 - a)
 - b)-Aryan

Analogy: saving the dress of a drowning man.
Analogy: three phases of Absolute Truth compared to the sun.
2. Arjuna is and has lost his composure. Why?
 - a) due to weakness
3. Arjuna accepts Kṛṣṇa as

B. Jnana — the soul is eternal, whereas the body is temporary

1. Kṛṣṇa and the living entities are eternally
Defeats: Kṛṣṇa's individuality is material. How?
 - a) Kṛṣṇa affirms His in the past, present and future
 - b) if Kṛṣṇa is deluded, BG is not

Defeats: After liberation the soul merges into Brahman. How?
The soul is eternally (*ref:* 15.7).
2. The Mayavadi explanation of the Bhagavad-gita is misleading
Analogy: Bee licking the outside of the honey jar.
3. The soul is, or *sat*, whereas the body is, or *asat*.
One who realises this is called or

- a) he is by the change of body
 b) he coming and going of happiness and distress
 c) he is eligible for
 d) *Analogy*: change of body compared to change of dress.
Example: the body changes from youth to old age, but the soul does not
4. Characteristics of the soul
 a) symptom of the soul is
 b) size of the soul is ____ /
 c) unborn
 d) indestructible
 e) unchangeable
 f) cannot be burned, dried, wet, or
Defeats: The soul merges into Brahman after liberation. How?
 The soul cannot be cut. Therefore, it cannot be separated from Brahman, nor into Brahman. The soul is unchangeable. Therefore it cannot merge. It is eternally individual.
 g) immovable
 h) all-pervading
Defeats: There is no life on other planets. How?
 If the soul is present everywhere and cannot be, then he can be present on the sun planet.
 i) invisible
 h) inconceivable
Analogy: two birds in the same tree compared to soul and Supersoul.
Analogy: sparks of fire compared to soul.
5. Having knowledge that the soul is eternal does not encourage of the body.
 Why not?
 a) killing is condemned by Vedic scriptures
 b) has its utility, and one may use it only if Kṛṣṇa directly orders it according to religious principles
Analogy: judge awarding capital punishment.
Analogy: surgeon using violence to cure a patient.
6. Conclusion: The soul is and cannot be, and the body is temporary and cannot be saved. Therefore, Arjuna should not lament, but do his duty and fight.

C. If Arjuna accepts the atheistic philosophy that life develops from chemicals, there is no need to lament.

Why not? No one laments the loss of some chemicals.

D. Karma-kanda – Arjuna should do his duty as a ksatriya and fight

Even if Arjuna identifies with his body, because he has a *ksatriya's* body, he should fight
 Kṛṣṇa defeats two of Arjuna's arguments

- 1) Enjoyment
 How? By fighting, Arjuna will either enjoy the earth or die and go to heaven.
- 2) Fear of reactions
 How? By neglecting his duty, Arjuna will get sinful reactions (and infamy)
Example: fighting for a *ksatriya* compared to a *brahmana* doing fire sacrifice

E. Buddhi-yoga – devotional service to Kṛṣṇa

- 1) Characteristics of devotional service
 - a) once performed, is never
 - b) protects one from greatest
 - c) one has resolute
- 2) Obstacles to determination
 - a) attachment to material
 - b) attachment to
- 3) Relationship to Vedas
 - a) transcendental
 - b) *sankirtana yajna* fulfills the of the Vedas
Analogy: wells and reservoir compared to Vedas and Kṛṣṇa. Ref.15.15.
- 4) Result of performing devotional service
 - a) freedom from sinful
 - b) to Vedic rituals
 - c) from birth and death
 - d) *samadhi* – realisation of one's with Kṛṣṇa
 - e) going

Ref: 9.27–28.

F. Symptoms of Transcendence

1. Gives up all material, How?
Takes pleasure in the self – has a higher taste
Analogy: Satisfied hunger.
Example: Yamunacarya.
2. in happiness and distress. How?
Accepts everything as Kṛṣṇa's
3. Unaffected by good and, How?
Is always daring and active for Kṛṣṇa's service whether successful or not
4. Detached – free from, fear and anger.
Analogy: tortoise and devotee.
Analogy: serpents compared to senses.
5. One who is not Kṛṣṇa conscious may easily fall down. How?
 - a) by contemplating the, one develops attachment, then lust, anger, delusion, bewildered, lost, then fall down
 - b) by artificial of senses, while mind dwells on sense objects
analogy: diseased patient restricted from food
 - c) he cannot life
result: a slight of the mind makes him fall down
analogy: boat swept away by wind compared to senses taking away intelligence
Example: Visvamitra
Ref: 3.6–8, 5.3, 5.6
 - d) cannot have peace. Why?
he has no relationship with Kṛṣṇa
6. Devotees control the senses by following the
Result:
 - a) freedom from attachment and

- b) attainment of of Kṛṣṇa
- c) enjoys life because everything to Kṛṣṇa and accepts everything as Kṛṣṇa's *prasadam*
- d) attains peace. How?
is desireless – desires everything for Kṛṣṇa's satisfaction
analogy: rivers entering ocean compared to devotee detached from desires entering the mind
- e) attains Brahman. How?
devotional service is non-different from being in the spiritual world
examples: Ambarisa, Haridas Thakura
analogy: night for materialist is day for a devotee

Chapter 3

A. Karma-yoga	vs	Renunciation of work
1. Direct		1.
2.		2. Mental speculation
3. Religion without philosophy is or sentimental		3. without religion is
4. Purifies one		4. Sannyasa without is disturbance or cheating
5. Natural because soul is by nature active		5.
6. Work necessary to		6. Without cannot maintain life

B. Sacrifice

1. Purpose of creation to help the conditioned souls learn how to
2. Purpose of sacrifice is to

Result:

- a) live happily with all necessities in the
- b) become of sinful reactions
- c) liberation
- d) go

Necessity for sacrifice:

- a) Vedas come from
- b) give prescribed
- c) give
- d) give
- e) give
- f) all living beings are

Analogy: Prasadam compared to vaccine. If don't perform sacrifice:

- a) get sinful

b) is a

Best sacrifice:

a) *yajna*

C. A self-realised soul works

Why? To

How?

1. With detachment.
2. As duty.
3. For Kṛṣṇa.

D. Kṛṣṇa also works

Why? To set the standard

If He didn't work:

1. Would be the cause of
2. Would destroy the

E. The ignorant also work

How? With

Devotees should not their minds by advising them to renounce work, but should them in work with devotion to Kṛṣṇa.

Why do devotees preach and sometimes agitate others' minds?

Devotees are more than Kṛṣṇa, therefore try to enlighten men.

F. The enemy lust

1. Born of
2. Changes into
3. Forces us to act
4. Burns like
5. Occupies three strategic places
 - a)
 - b) – centre of sense activities; reservoir of ideas of sense gratification
 - c) – covers and causes identification with false ego, mind and senses

How to fight?

- a) the senses. How?
by doing devotional service according to *sastra* under guru's direction
- b) must be engaged in Kṛṣṇa consciousness, then
 - i) intelligence is
 - ii) intelligence engages the in Kṛṣṇa consciousness
 - iii) mind engages the which become like serpents with broken fangs

If no Kṛṣṇa consciousness, then

- a) senses drag
- b) mind drags
- c) intelligence drags into sense gratification

Analogy: Milk compared to love of God.

Analogy: Lust compared to fire covered by smoke, mirror covered by dust, embryo covered by womb.

Analogy: Lust compared to fire.

Analogy: Sex life compared to shackles.

Chapter 4

A. Transcendental Knowledge

1. How received
 - a) descends from Kṛṣṇa in
2. Who is qualified to receive
 - a)
 - b) friend

Ref: 4.34, 4.39 9.1, 18.67-68 ISO Introduction
3. Knowledge of Kṛṣṇa
Difference between

<i>Kṛṣṇa</i>	and	<i>Living entity</i>
a)	and remembers	a) eternal but
b)	by own will	b) forced to appear by
c) body is		c) body is
d) body doesn't	or	d)
deteriorate		changes and deteriorates

Analogy: Kṛṣṇa's appearance compared to rising and setting of sun
4. When Kṛṣṇa appears
 - a) decline in
 - c) rise in
5. Why Kṛṣṇa appears
 - a)
 - b) deliver devotees (from anxiety to see the Lord)
 - c) principles of religion
6. Result of understanding knowledge of Kṛṣṇa
 - a) be absorbed in
 - b) become
 - c) freed from, fear and
 - d) attain for Kṛṣṇa
 - e) go back to
7. Kṛṣṇa fulfills everyone's desires
 - a) go to Goloka
 - b) *mayavadis* go to birth and death
 - c) *brahmavadis* go to
 - d) *yogis* get
 - e) *karmis* get material
8. Why worship demigods?
 - a) get results

analogy: boons of demigods like bubbles in cosmic ocean

B. Different types of work

1. *Karma*

- a) work with attachment done according to
- b) Kṛṣṇa creates varnasrama according to and
- c) Kṛṣṇa is not responsible for our in varnasrama
- d) Kṛṣṇa works but is

Analogy: rains not responsible for different types of vegetation.

Result: Get good reaction.

2. *Vikarma*

- a) work with against sastric injunctions

Result: Get bad reaction

3. *Akarma*

- a) work for Kṛṣṇa
- b) inaction in action
- c) self-satisfied and
- d) mind, intelligence perfectly
- e) works only for
- f) non-envious

Result: Get no reaction

Analogy: Fire of knowledge burns up reactions to work.

Analogy: Milk changed to yogurt can cure disease caused by milk.

4. Renunciation of work

- a) action in inaction

Result: Get reaction.

C. Different types of sacrifice

Why? Due to different natures

1. Demigods

2. Brahman

3. Hearing

- a) *brahmacaries*

4. Objects of senses

- a) *grhasthas*

5. Astanga yoga

6. Charity

7. Austerity

8. Study of Vedas

Purpose:

- a) control
- b) gain

D. Transcendental knowledge

1. How to achieve

- a) submissive to guru – no absurd inquiries
- b) relevant – no blind following
- d)
- e) goal: to him

e) must be faithful

f) control senses

How? By regulation and by intelligence (instructions of guru, sadhu, sastra)

Ref: 9.1, NOD

Who is disqualified?

a) ignorant

b) faithless

c) doubting

Ref: 9.3

2. Qualification of guru

a) has seen the

b) gives

Ref: NOD

3. What is knowledge

a) all living entities are of Kṛṣṇa

b) any sense of identity apart from Kṛṣṇa is

Acintya-bhedabheda: *Ref* 9.4–10

4. Fruit of knowledge

a) from sinful reactions

b) self-realisation

Analogy: Knowledge compared to boat

Analogy: Knowledge compared to fire

Chapter 5

A. Arjuna's confusion: To renounce work or to work in devotion?

Kṛṣṇa answers:

Renunciation

Work in Devotion

1. Does not

1. purifies

2. Insufficient for

2. Must in status of soul

3. Risk of

3. Success

4. Incomplete

4. Complete renunciation is to everything for Kṛṣṇa

5. the root, Viṣṇu

5. Water the

6. Become from matter

6. Become attached to

7. Dry brings no happiness

7. Brings happiness

8. Senses restricted

8. Senses engaged

9. Takes many

9. Quickly the Supreme

Analogy: Watering the root of the tree.

Ref: 3.1–8

B. Performing work in devotion

1. How to do it

a) no desire for

- b) mind and senses
2. Realisation
- a) material activities are interaction of senses with
- b) is inactive materially
- c) sees all souls as Kṛṣṇa's; therefore he is of everyone
3. Results
- a) never entangled
- b) no reactions
- c) attains because no anxiety for results
- Analogy:* lotus leaf untouched by water.

C. Relationship between soul, Supersoul and modes

1. The soul
- a) the Lord doesn't interfere
2. The Supersoul
- a) those desires that the soul deserves
3. Modes carry out actions to those desires.
- Analogy:* City of nine gates.
- Analogy:* This knowledge compared to rising sun.

D. Comparing the soul and Supersoul

<i>Soul</i>	<i>Supersoul</i>
1. Eternal	1. Eternal
2. Blissful, but when covered by maya	2. Blissful, above the
3. of his body	3. Cognisant of
4., atomic	4., omniscient
5. Has minute to desire but is dependent upon Supersoul to fulfill desires	5. Complete

Defeats: After liberation the soul becomes God. How?

If a living entity is God, then how can he become bewildered by maya?

Analogy: Soul is in material ocean being tossed by waves of modes

Ref: 13.20–23.

E. Symptoms of transcendence

1. Equal of all living entities.
2. No or lamenting.
3. Detached from material pleasure because
4. Tolerates urges of senses, desire and
5. Works for of everyone.
6. Fixed meditation on

Analogy: Meditation, etc. of tortoise, fish and bird compared to devotee meditating on Kṛṣṇa

Ref: 14, 22–26, 18.54.

Chapter 6

A. Two levels of yoga practice

1. *Yogaruruksu* – stage
 - a) work, cultivating detachment
 - b) also practising,etc.
2. *Yogarudha* – stage
 - a) when *pratyahara* is perfect
 - b) stop (*dhyana*)

B. Mind control

1. The uncontrolled mind as
 - a) follows of lust, anger, illusion, etc.
 - b) pursues sense gratification
 - c) us, entangles us
2. The controlled mind as friend
 - a) follows dictation of
 - b) sense gratification
 - c) us

C. Yoga practice

1. Sacred place
2. Alone
3. Celibacy
4. Fearless
5. Senses
6. Determined
7. Withdraw the mind from and
8. Focus the mind on

Analogy: lamp in a windless place.

Analogy: Determined sparrow helped by Garuda.

D. Realisation of the yogi

1. Boundless
2. Can't be shaken
3. Sees of all beings
4. Sees in all beings and all beings in Him
5. Understands Supersoul is

Result:

6. Engages in devotional service

E. Astanga-yoga rejected by Arjuna

Why?

1. too difficult to control
 - a) restless, unsteady, flickering
 - b) agitated, turbulent

- c) obstinate
- d) very strong

Analogy: Mind control more difficult than controlling wind.

Analogy: Soul passenger in car of body.

Kṛṣṇa's answer: mind control is possible. How?

1. By practice
 - a) nine processes of *bhakti*, especially
2. Detachment
 - a) comes from

Analogy: Lighting fire while pouring water on it

F. Fallen yogi

1. After short practice
 - a) enjoys on planets
 - b) then takes birth in or pious family
2. After long practice
 - a) birth in family of
 - b) automatically attracted to principles
 - c) revives previous level of spiritual consciousness

G. Comparison between

Karma, Jnana, Astanga, etc.

and

Bhakti-yoga

- | | |
|---|---|
| 1. Are different steps on yoga ladder | 1. Goal of yoga or top step |
| 2. Practitioners have material desires | 2. Become free from material desires |
| 3. May fail to achieve success | 3. Guaranteed success |
| 4. Practitioners stick to one point and fail to make progress | 4. Make progress because the means and end are the same |

H. Topmost yogi is bhakti-yogi

1. Great in Kṛṣṇa.
2. Takes shelter in Him.
3. Always of Him.
4. Renders loving service.

Chapter 7

A. Hearing from Kṛṣṇa how to know Him in full

How?

1. By practising -
2. With mind to Him
3. In full of Him

Rarity of this knowledge.

Ref: NOD.

B. Knowledge of the Absolute

1. Nature, the Lord, and the living entity
 - a) _____ nature is separated energy of Kṛṣṇa
 - b) living entity is _____ energy of Kṛṣṇa and is _____ with _____ nature
 - c) Kṛṣṇa is the source of everything _____ and _____

Ref: 5.13–16. To be expanded in chapter 13. *Ref* 15.7.

Defeats: 1. Life comes from chemicals. How?

Kṛṣṇa is the source of the _____ energy.

Defeats: 2. Brahman is superior to Kṛṣṇa. How?

No _____ is superior to Kṛṣṇa.

Analogy: Creation maintained by Kṛṣṇa as pearls are strung on thread.

C. Surrender to Kṛṣṇa

Result: Brings freedom from the modes.

Analogy: Ropes and modes of nature.

D. Duskrinas are _____ persons who do not _____ to Kṛṣṇa

1. _____ – hard-working _____
2. _____ – _____ of mankind
Why? They neglect understanding of God
3. _____ - _____ – those whose _____ is stolen by illusion

Example: Scholars who misinterpret BG

Example: Intelligent scientists, philosophers, etc.

4. _____ – atheistic demons

Ref: ISO 3, 9. To be expanded in 9.11–12, chapter 16.

E. _____ are pious persons who surrender to Kṛṣṇa

1. _____ – distressed
2. *Arthathi* – _____ - _____
3. _____ – inquisitive
4. _____ – wise who desire _____ of the Absolute Truth

Best of all is _____. Why?

He is free of _____ desires and engaged in _____

Kṛṣṇa calls other three _____ souls. Why?

They have come to Him for _____ of desires

Ref: SB 2.3.10, NOD

Devotional service is rare. *Ref:* NOD

F. Demigod worshippers are less intelligent

Why?

1. Fruits are _____ and _____
2. Lack _____ of Kṛṣṇa
What?
 - a) Kṛṣṇa is the _____ of everything
 - b) Kṛṣṇa makes _____ steady
 - c) Kṛṣṇa bestows _____

3. Go to of demigods

Defeats: All paths lead to the same destination

Analogy: Demigods are parts of Kṛṣṇa's body. Demigod worshippers do not know to which part of the body food must be supplied.

Ref: 3.11–12, 4.11–12, ISO 12. To be expanded in 9.20–21, 23.

G. Impersonalists have no intelligence

Why?

1. think Kṛṣṇa has a body and all His activities are
2. They lack knowledge that
 - a) Kṛṣṇa is and supreme
 - b) Kṛṣṇa knows, and
 - c) Kṛṣṇa is unborn and

Result: Kṛṣṇa Himself from them.

Defeats: Kṛṣṇa's body and activities are material. How?

Kṛṣṇa knows past, present and future. He does not forget anything.

Therefore: Kṛṣṇa does not change His body. He is eternally a person.

Ref: ISO 12. To be expanded in 9.11–12, 15; 14.27.

Analogy: Sun covered by cloud like Kṛṣṇa covered by maya.

H. Conditioned souls are bewildered

How? By dualities of *iccha*, and *dvesa*,

Result: They are by the illusory energy and cannot Kṛṣṇa.

I. The living entities can get liberation

How? By devotional service.

Qualifications of devotee performing devotional service:

1. activities.
2. Freedom from dualities of
3. Freedom from reactions.

Devotees are Brahman. Why?

1. In devotional service, they are acting as
2. They understand as *adhibhuta*, *adhidaiva* and *adhiyajna*

Result: They can know Kṛṣṇa at and to Him.

Ref: 2.44, 2.51 NOI 3, ISO 14.

Chapter 8

A. Arjuna's questions and Kṛṣṇa's

1. *Brahman* – the
2. *Adhyatma* – the living entity's
3. – Action which causes a body.
4. *Adhibhuta* – the - material nature.
5. *Adhidaiva* – the, which includes the
- 6 & 7. *Adhiyajna* – the, situated

Ref: 5.29, 7.29–30.

B. Smaranam – _____ Kṛṣṇa

One's _____ during life determine one's state of _____ at death which determines one's _____ life.

One who _____ of Kṛṣṇa at death will attain His _____.

How to think of Kṛṣṇa at death? (Answer to Arjuna's 8th question)

By _____ during one's life

What?

1. Constantly _____

2. Performing _____ devotional service

Ways to _____ of Kṛṣṇa:

As omniscient, _____, controller, _____, maintainer, a _____, inconceivable, effulgent.

Example: King Kulasekhara.

Analogy: Caterpillar changing into butterfly.

Ref: NOD.

C. Yogis can also attain _____

How? By practising _____ - _____ - _____, chanting _____, and _____ of Kṛṣṇa at death

D. Pure devotional service

_____ - _____ means fixing the _____ on Kṛṣṇa without deviation

Result: Kṛṣṇa is _____ to attain

Why?

1. No material _____ in devotional service

2. Kṛṣṇa gives devotees _____ how to attain Him

Ref: To be expanded in 8.22, 9.13, 9.22. 11.54–55, 12.6–7, 18.65–66.

E. Material world

Is what?

1. _____

2. _____

Why? Everyone must suffer

1. Birth, _____, old age, _____

2. Constant _____ and annihilation

a) at _____

b) end of Brahma's _____

c) end of Brahma's _____

Ref: 9.33.

F. Spiritual world

Is what?

1. _____

2. Infallible

3. Full of unlimited
4. Fulfills all
5. All-.....

How to go there? devotional service –-*bhakti*.

Ref: 8.14.

G. Ways of leaving the body

1. In light, etc.

Who?

- a)
- b)

Result: Attain

2. In darkness, etc.

Who?

- a) -

Result: Attain planets, then return to

3. time

Who?

- a)

Result: Attain

Why?

- a) takes care
- b) service gives of all other practices

Therefore: Devotees don't about proper to leave the body, but leave everything in Kṛṣṇa's

Ref: 6.46–47.

Chapter 9

A. Hearing confidential knowledge about Kṛṣṇa

Who can hear?

1. - person.
2. One who has

Faith in what? Simply by performing service to Kṛṣṇa all is achieved.

How to get faith?

1. By performing the of devotional service.
2. By with advanced devotees.

Ref: 4.3, 4.34, 4.39, 7.1.

B. Qualities of confidential knowledge -- devotional service

1. *vidya* – king of

Why?

- a) of Vedas

2. of religion

Why?

- a) gives direct of the self by
how? By performing in association of
advanced devotees
Example: Narada

3. Joyful

Why?

- a) are engaged
b) easy
Example: eating prasadam
c) no qualification necessary

4. Everlasting

How?

- a) nothing
b) continues after

Defeats: Devotional service useful only up to the point of liberation. How?

- a) devotional service is
b) actual devotional service begins after when one is on the
Brahman platform

Defeats: After liberation, the soul remains in a void. How?

He performs devotional service.

Ref: 2.41, 5.6, 14.27, NOD.

C.-**bhedabheda tattva**

1. Kṛṣṇa's inconceivable relationship with the material creation

- a) He's the source and
b) He's completely
c) He's somewhere else
d) yet He everything
e) and is in Him

Therefore: *yogam aisvaram* – inconceivable power

2. Kṛṣṇa's inconceivable relationship with the living entities

- a) they are completely on Him
b) yet they act
c) and He's detached

Analogy: Wind blowing in sky compared to living entities and Kṛṣṇa.

Analogy: Kṛṣṇa is detached like a high court judge.

3. Inconceivable conclusion

- a) everything works under His
b) everything works
c) He has to do with material creation

Example: Viṣṇu creates by His glance, then everything is done automatically

Defeats: 1. Since God is all-pervading, He has lost His personal existence.

Defeats: 2. Since God has expanded in everything, then everything I worship is God. How?

Kṛṣṇa is everywhere, and everything is in Him, but He is aloof.

Defeats: 3. God is within every being, therefore everyone is God. How?

Kṛṣṇa is Paramatma, therefore we offer respects to every being whose bodies are the Lord's temple. (Sri Jiva Goswami on SB)

Defeats: 4. Since God is everywhere, why restrict ourselves to temple worship? How? If God is everywhere, then why not also in the temple?

Ref: 7.4–13, 8.22, ISO Invocation.

D. Mudhas who don't worship Kṛṣṇa

1. Think Kṛṣṇa an man.
2. Deride
3. Attracted by and demonic views.
4. Take shelter of energy – *prakrtim mohinim sritah*.

Result:

1. For *karmis*, no results.
2. For *jnanis*, no or liberation.
3. For *yogis*, no or liberation.

Ref: 7.15, ISO 12–13.

E. Mahatmas -- who perform-bhakti

1. Know Kṛṣṇa as Supreme Lord,, inexhaustible.
2. Take shelter of energy, *daivi prakrti*.
3. Engage in

How?

- a) always His glories
- b) endeavouring with
- c) offering
- d) perpetually Kṛṣṇa

Ref: 9.34, 18.65–66, NOD.

F. Indirect worshippers

1. Worships as one with the Lord
2. Worships form
3. Worships some form, such as demigods
 - a) performs worship – *avidhi purvakam*

Result: Repeated birth and death.

Analogy: Ferris wheel compared to going up and coming down from heavenly planets.

Analogy: Pouring water on leaves of tree compared to demigod worship.

Analogy: Giving food to the stomach.

Analogy: Bribing government officers compared to demigod worship.

Analogy: Climbing the stairs rather than taking the elevator to the top – demigod worship compared to devotional service.

Defeats: *Yata mata tata* path – all paths lead to the same goal. How?

One will achieve a certain destination in the next life according to one's worship in this life.

Ref: 7.20-23, ISO 12–13.

G. Pure devotional service -- ananya-bhakti

How?

1. Offer what Kṛṣṇa
2. With
3. Always think of Kṛṣṇa.
4. Become His devotee.
5. Worship Him.
6. Offer obeisances to Him.

Result: Relationship between Kṛṣṇa and His devotees

1. Kṛṣṇa what devotees have.
2. what they lack.
3. Favours His

Analogy: Diamond and gold to Lord and living entity.

Analogy: Lord is like desire tree.

4. Forgives accidental, considers the devotee saintly.
Why?
 - a) devotee is engaged in devotional service
 - b) he quickly becomes

Analogy: Accidental falldown of devotees like spots on the moon.

5. Kṛṣṇa has Arjuna promise His devotee will never
6. Devotee goes to Kṛṣṇa.

Defeats: If God eats, that proves He has a material body. How?

Kṛṣṇa has senses and they are interchangeable.

Example: He impregnates material nature by His glance.

Example: He eats by hearing the devotees' words of love.

Ref: 8.14, 8.22, 11.54–55, 18.65–66.

Chapter 10

A. Kṛṣṇa's position

1. _____ of everything
2. No one can _____ Him
Why?
Created cannot know the _____
How to know Him?
If He _____ Himself
3. As unborn
4. As _____
5. As Supreme Lord of all worlds
Result: One becomes: a) undeluded
b) free from _____
c) *ananya bhakta*

B. Four essential verses of BG (8–11)

1. Verse 8: establishes Kṛṣṇa as the original Supreme Personality of Godhead
a) source of all _____ and material worlds
Result of knowing this:
b) a devotee surrenders and worships Kṛṣṇa with _____
2. Verse 9: Establishes how such a devotee relates to Kṛṣṇa
a) _____ always dwell in Him
b) life fully _____ to Him
c) derives great satisfaction and bliss _____ about Him with other devotees
Analogy: Bhakti-lata bija
Analogy: Without Kṛṣṇa, devotee like fish out of water
Analogy: Hearing SB like young boy and girl associating
3. Verses 10–11: How Kṛṣṇa relates to a devotee who constantly serves Him with love
a) Kṛṣṇa gives him _____, *buddhi-yoga*, how to come to Him
b) gives special _____
c) destroys _____ in heart with transcendental knowledge

C. Arjuna's response

1. Accepts everything Kṛṣṇa says as _____
2. Requests Kṛṣṇa to describe _____
Why?
a) so he can _____ of Him
b) to _____ others
c) to _____ such descriptions

D. Summary of Kṛṣṇa's opulences

1. Generating _____ of all existence
2. Nothing can _____ without Him
3. No end to His manifestations
4. Everything opulent, beautiful, glorious springs from a _____ of His splendour
5. His single fragment _____ and supports entire universe

Kṛṣṇa's Definitions Used in Chapter 10

1. Intelligence	The power to analyse things in their proper perspective.
2. Knowledge	Knowing the distinction between matter and spirit.
3. Freedom from doubt and delusion	Can be achieved when one acts without hesitation based on understanding transcendental philosophy.
4. Tolerance and forgiveness	Excuse the minor offences of others; should be practised to bear insult and dishonour from others.
5. Truthfulness	Facts presented as they are, for the benefit of others; not distort truth for some personal interest.
6. Control of the senses	Senses should not be used for unnecessary personal enjoyment.
7. Control of the mind	Restrain the mind from unnecessary thoughts.
8. Happiness and distress	Always considered in relation to what is favourable or unfavourable to your Kṛṣṇa consciousness.
9. Fear/fearlessness	Due to worrying about the future; absorption in illusory energy.
10. Non-violence	Not do anything which will put others into misery, confusion, or distress. Not checking anyone's progressive life.
11. Equanimity	Freedom from attachment or aversion.
12. Satisfaction	Not be eager to gather more and more material things by unnecessary activity. One should be satisfied with what is obtained by the grace of the Lord.
13. <i>Tapas</i> (austerity and penance)	Voluntarily accepting hardship or suffering for a higher purpose.
14. Charity	Give 50% of income to Kṛṣṇa consciousness.
15. Fame	A man is famous when he is known as a great devotee.

Chapter 11

A. Arjuna requests to see universal form

Why?

1. To convince others of Kṛṣṇa's
 - a) not just theoretical or philosophical, but
2. To set criteria for future

B. Aspects of universal form

1. Immeasurable
 - a) unlimited
2. Effulgent
Analogy: Compared to thousands of suns
3. Everything in universe in
 - a) all demigods
 - b) all moving and non-moving beings
4. Can see past, present and future
 - a) Arjuna could see future
5. *Kala-rupa:* time
 - a) of all worlds and people
Analogy: rivers flowing to ocean
Analogy: moths entering fire

C. Kṛṣṇa's instructions to Arjuna

1. Become My in the battle
2. your enemies and enjoy the kingdom

Why?

- a) Kṛṣṇa has already Arjuna's enemies
- b) Kṛṣṇa desires the battle
- c) Kṛṣṇa wants Arjuna to get the

D. Arjuna's prayers

1. Glorification in mood of
2. Forgiveness for
3. Afraid and simultaneously.
4. Requests to see four-armed form.

E. Kṛṣṇa's supreme position

1. Both universal form and four-armed form Kṛṣṇa
 - a) therefore, Kṛṣṇa is origin of all and the original of God
Defeats: Narayana or impersonal Brahman are supreme.
2. Two-handed form most difficult to see
 - a) even desire to see it
3. Can be seen only by
 - a) not by Vedic study, austerities, charity, worship

F. Ananya-bhakti

1. Free from
2. Free from mental speculation or other processes of self-realisation.
3. Actively working for Kṛṣṇa
4. Making Kṛṣṇa the of life
 - a) no heavenly planets
 - b) no merging into *brahmajyoti*
5. Disassociating with those against Kṛṣṇa and *bhakti-yoga*
 - a) atheists
 - b)
 - c) impersonalists
6. Friendly to every living entity
 - a) at great personal risk, intensely desires to Kṛṣṇa consciousness to others

G. Purport of 11th chapter

1. Kṛṣṇa's form is essential and
2. Kṛṣṇa's form only understood by His -

Chapter 12

A. Comparison between Impersonalist and Personalist Realisation

<i>Brahman</i>	<i>Bhagavan</i>
1.	1., with form, qualities, etc.
2. Inconceivable	2. Possesses potencies
3. All-pervading	3. All-pervading by and as Supersoul
4. Unchanging, and immovable	4. Same as impersonal
5. Risk of not Absolute Truth at the end	5. Success is guaranteed as nothing is
6. May realise the eternal and aspects of his original nature <ol style="list-style-type: none">a) partial realisation	6. Realises eternity, knowledge and <ol style="list-style-type: none">a) includes Brahman and Paramatma realisations
7. Is possessed by Kṛṣṇa	7. Possessor of in full

B. Comparison between impersonalist and personalist process

<i>Impersonalism</i>	<i>Bhakti</i>
1. Meditate on <ol style="list-style-type: none">a) difficult for embodied	1. Meditate on of Deity <ol style="list-style-type: none">a) easy
2. Is beyond the <ol style="list-style-type: none">a) restricts the	2. Senses can perceive the Deity and sound of mantra <ol style="list-style-type: none">a) the senses

- | | |
|--|---|
| <p>3. Must understand Brahman through Upanisads, etc.,
a) must learn the language</p> <p>4. Troublesome</p> <p>5. Depends on own</p> <p>6. Long practice makes it
to take up <i>bhakti</i></p> | <p>3. Understands Kṛṣṇa through</p> <p>a) just chant Hare Kṛṣṇa</p> <p>4. Miseries mitigated by relationship with Kṛṣṇa</p> <p>5. delivers devotee from maya</p> |
|--|---|

Analogy: Deity worship to mailbox.

Analogy: Kṛṣṇa delivers devotee from material ocean.

Ref: 3.3-8, 5.1–6.

C. Progressive stages of devotion

1. Mind fixed on
Result: Will live in relationship with Kṛṣṇa
2. Follow regulative principles of
Result: develop desire to attain Kṛṣṇa.
3. Work for
Result: will come to stage of devotional service.
4. Renunciation, cultivation of knowledge, meditation.
Result: Purification, peace, elevation.

D. Qualities that endear one to Kṛṣṇa

1. Attitude towards oneself – free from
 - a) (material designations)
 - b) to fruitive results
 - c) sense of
2. Dealings with other living entities
 - a) non-envious
 - b) friend to all – puts no-one into
 - c) free from association
 - d) silent – only speaks of
3. Reaction when things happen to him
 - a) self-controlled
 - b) neither rejoices or material gains or losses
satisfied with what comes
not on ordinary course of activities
doesn't care for any
 - c) equipoised and tolerant in difficulties
not by anything or anyone
 - d) expert – knows how to everything to Kṛṣṇa
 - e) pure – internally and externally
4. Dealings with the Lord
 - a) engaged in *bhakti* with
 - b) intelligence by fixing it on

How to attain?

By devotional service.

Ref: 4.19–24, 5.17–26.

Chapter 13

A. Ksetra and ksetrajna

1. Material body is the _____ of activities (consists of senses)
 - a) knowledge gathering – eyes, ears, nose, tongue, skin
 - b) working – voice, legs, hands, anus, genitals
2. One who knows the field is called knower of the field
 - a) individual soul
 - i) knows only _____
 - ii) knows imperfectly
 - b) Supersoul
 - i) proprietor, controller and _____ of all bodies
 - ii) knows everything _____

Analogy: king knows kingdom, citizen only knows his own land

Analogy: painter, painting and easel

B. Knowledge

1. Understanding the _____, the two knowers and their relationship
2. Based on guru (Kṛṣṇa), sadhu (Vyasadeva, Parasara), sastra (Vedanta-sutra)
3. Understanding the field and its interactions
 - a) 24 elements
 - i) 5 _____ elements
 - ii) 3 subtle elements
 - iii) 10 _____
 - iv) 5 sense _____
 - v) *pradhana* – unmanifested material energy
 - b) interaction of the field
 - i) desire, hatred
 - ii) happiness, distress
 - iii) life symptoms
 - iv) convictions
4. Process of obtaining knowledge
 - a) most important is to _____
 - b) accepting _____ is essential

C. Jneyam – object of knowledge

1. Individual soul
 - a) is _____
 - b) always subordinate to the Supreme Brahman
2. Supersoul
 - a) all-pervading
 - b) *nirguna*, source of senses
impersonalists misunderstand *nirguna* to mean without senses. Proper understanding is that He has transcendental senses, not material senses
 - c) maintains all but also _____ and _____
Ref: 9.4–10
 - d) above _____, master of modes
Ref: 7.13
 - e) exists inside and outside
 - f) appears _____ but is not
Analogy: sun is one although appears divided

- g) source of light
- h) situated in the heart

D. Prakrti, purusa, and their union

1. Material nature is
 - a) field is made of this
 - b) causes all changes (transformations)
 2. Living entity is, but imitation one
 - a) thinks he's the enjoyer – but actually is energy of the Lord
 - b) obtains field of activity due to illicit desires and past activities
 - c) can desire
 - i) Supersoul sanctions if he deserves
 - ii) material nature carries it out
 - d) is controlled by material nature
 - i) is put into a field by material nature
 - ii) field must work according to material laws
 - iii) activities and results (causes and effects) come with the field
Analogy: residential quarters compared to body
 - e) he causes his happiness and distress
 - i) his field is result of his previous desires and activities
 - ii) by illusion, identifies with activities and results
 - iii) becomes attached
 - iv) suffers and enjoys
 - v) gets repeated birth and death
- Ref: 5.13–16*

E. Supersoul is real purusa

1. Overseer. 2.
3. Proprietor. 4. Friend
 - a) gives instructions to give up attempts for material happiness, then surrender to Him

F. Vision of knowledge necessary to transcend material nature.

1. Everything is a combination of *ksetra* and
2. Neither of the *ksetrajnas* are destroyed.
3. is present everywhere and within every living entity.
4. Soul does nothing (except desire), nor does it mix with the
5. Soul illuminates the body with
6. One must understand the difference between
 - a) body (field of activity)
 - b) its owner
 - c) Supersoul
 - d) and understand process of knowledge
 - e) must be under guidance of spiritual master

Result: one is eligible to go back to Godhead.

Analogy: sky compared to soul.

Analogy: sun compared to soul.

Ref: 5.18, 18.20.

Twenty Items of Knowledge (*Bg 13.8–12*)

Humility	Not to be anxious to have satisfaction of being honoured.
Pridelessness	<i>See Humility.</i>
Non-violence	Not put others in distress; unless one elevates people to spiritual knowledge, one is practising violence; one should try his best to distribute real knowledge.
Tolerance	Be practiced to bear insult and dishonour from others.
Simplicity	So straightforward that you can disclose the real truth even to an enemy.
Accepting a spiritual master	This is essential.
Cleanliness	Bathing (external) and chanting (internal).
Steadiness	Determined to make progress in spiritual life.
Self control	Reject anything unfavourable to spiritual advancement.
Renunciation of sense objects	Not cater to unnecessary demands; gratified only to keep body fit for devotional service.
Absence of false ego	Reject 'I'm this body, mind, etc. I'm a servant of Kṛṣṇa.
Perception of evils of birth, death, disease, old age	Must regularly hear about these from the proper source.
Detachment	Be ready to sacrifice everything for Kṛṣṇa.
No entanglement with wife, children, etc,	Affection if natural; renounce if not favourable for spiritual advancement.
Even-mindedness	Not elated or distressed at material gain or loss; by performing unbreakable devotional service.
<i>Ananya-bhakti</i>	Engaging oneself in the nine processes of bhakti.
Aspiring to live in a solitary place and Detachment from the general masses	Not desiring to mix with materialistic men; live in association of devotees.
Accepting importance of self-realisation	Give up unnecessary sporting, cinema-going (<i>non-devotional</i>) social activities; avoid wasting time.
Philosophical search for the Absolute Truth	Rejection of useless research and philosophical topics.

Chapter 14

A. How the living entity is placed within the modes

1. The Lord puts him there by His potent glance
 - a) He's the father
 - b) material nature is mother

Analogy: Scorpion lays its eggs in rice
Ref: 9.17
2. Qualification for being placed within the modes
 - a) enjoying spirit: desire to control and enjoy material energy
 - b) comes from our misuse of our minute independence

Ref: 5.15

B. Workings of the three modes

Mode	Binding force	Characteristics and manifestations	Destination at death	Results of action
Goodness	Sense of: <ol style="list-style-type: none"> a) happiness b) satisfaction c) knowledge d) superiority 	<ol style="list-style-type: none"> 1. Illuminates the gates of the body with knowledge 2. Frees one from sinful reactions 	Attains the pure, higher planets of the great sages	<ol style="list-style-type: none"> 1. Pure 2. Knowledge (sees things as they are) 3. Elevation to higher planets
Passion	Attachment to fruitive activities	<ol style="list-style-type: none"> 1. Intense, unlimited desires and longings 2. Great attachment 3. Fruitive activities 	Attains earthly planets	<ol style="list-style-type: none"> 1. Misery 2. Greed 3. Earthly planets
Ignorance	<ol style="list-style-type: none"> 1. madness 2. indolence (laziness) 3. sleep 	<ol style="list-style-type: none"> 1. delusion/illusion 2. darkness 3. madness 4. inertia 	Birth in lower species	<ol style="list-style-type: none"> 1. Foolishness 2. Madness 3. Illusion 4. Life in hellish worlds

C. Obstacles presented by the modes

1. Goodness
 - a) no impetus to take up spiritual life
Why? Because you're too happy and satisfied to do what Kṛṣṇa says
 - b) hard to be humble
Why? Have sense of superiority
 - c) hard to learn
Why? I already know (have knowledge)
2. Passion
 - a) can't give up the fruits
Why? Want to fulfill unlimited desires.
 - b) thus become very attached
 - c) often willing to sin to fulfill desires
 - d) thus can't take up *bhakti* with determination

3. Ignorance
 - a) too deluded to recognise Kṛṣṇa's instructions
 - b) too lazy to perform austerities

Ref: 2.44.

D. Liberation by understanding the three modes

1. Knowledge (vision) of one who is transcendental
 - a) in all activities, only three modes are working
 - b) Supreme Lord is transcendental to modes
 - c) then he tastes nectar even in this body

Ref: 5.13–16
2. Symptoms of transcendence
 - a) no desire for or repulsion from
 - i) manifestations of the modes – illumination, attachment, delusion
 - ii) happiness or distress
 - iii) the desirable or the undesirable
 - b) equipoised and detached
3. Behaviour of one transcendental to the modes
 - a) steady in all circumstances
 - i) praise and blame; honour and dishonour
 - b) deals equally with everyone and everything
 - ii) earth, stone, gold; friend or enemy

Ref: 12.13–20, 6.8–9
4. How to transcend the modes
 - a) engage in unflinching devotional service to Kṛṣṇa, the source of the Brahman

Result: attains the Brahman platform

Analogy: gold mine and gold

Ref: 18.54–55 NOD

Chapter 15

A. The material world is a perverted reflection of the spiritual world

Analogy: Banyan tree

Because it is a reflection of the spiritual world, therefore the spiritual world is full of

Defeats: The spiritual world consists of the undifferentiated Brahman only.

1. Reflected on desire
2. Roots
 - a) real root grows upward – _____, total material substance
 - b) secondary roots grow downward – _____
 - i) attachment and aversion
 - ii) bound by fruitive actions of human society
3. Branches – upper and lower planets
4. Leaves – _____
5. Twigs – _____
6. Tips of branches – _____
7. Fruits – *dharma, artha, kama* and *moksa*

8. Nourishment –
 9. Living entity's involvement – hops from one branch to another trying to taste the fruit
 - a) up is down and down is up
 - b) can't see how far the tree extends or where it ends
 - c) although living entities are eternal fragmental parts of Kṛṣṇa, they are struggling with the senses
- Defeats: After liberation the living entities will merge into Brahman. How?
The living entities are eternally fragmental parts of Kṛṣṇa.
Ref: 2.12.

B. Detachment: the only way out of the tree

1. Find one in knowledge
 - a) hear properly from him
 - b) about the relationship between Lord and living entity

Ref: 4.34
2. Surrender to the Lord
 - a) through the spiritual master
 - b) no that one is lord of material world
 - c) not illusioned
 - d) giving up false
 - e) free from

Ref: 13. 8–12.
3. Attains eternal abode

C. Importance of the mind

1. Mind and consciousness
 - a) consciousness is originally
 - b) adulterated by the
 - c) mind, by association and attachment to the modes, is agent for adulteration
2. Mind and transmigration
 - a) mind becomes attached to a particular
 - b) based on that conception, the carries soul to next destination at death
 - c) according to that conception, senses group around the in the next birth
3. Transcendentalists can understand this, others cannot.
Analogy: Air carrying aromas.
Analogy: Consciousness becomes impure like water.
Ref: 8.6.

D. Kṛṣṇa, the maintainer

1. For our gross body, provides sun, moon, fire, digestion, taste.
2. For our subtle body, gives, knowledge, forgetfulness.
3. For our spiritual body
 - a) as Vyasadeva, compiled the Vedas
 - b) is goal of knowledge

Analogy: Lord holding planets in His hand like dust.

E. Summary of Vedanta-sutra

1. Two classes of living entities
 - a) fallible – all living entities in the
 - i) struggling with mind and senses
 - b) – residents of spiritual world
 - ii) desires are one with Kṛṣṇa's desires
2. Paramatma
 - a) of the three worlds
3. Purusottama – Supreme Personality of Godhead, Kṛṣṇa
 - a) beyond fallible and infallible
 - b) source of and Paramatma
 - c) the greatest
 - d) one in knowledge of Him
 - i) knows
 - ii) engages in devotional service
 - iii) attains perfection

Ref: 7.7, 9.2, 14.27

Chapter 16

A. Divine qualities

1. by nature.
2. This is the advantage of being properly born, like Arjuna.
3. They must be cultivated.

Symptom: To lead a regulated life according to scriptures.

B. Demoniatic nature

1. Don't know what is to be done and not to be done
 - a) mode of
 - b) act
2. Don't follow sastra.
3. Unclean.
4. Improper
- a) improper dealings with others – anger, harshness
5. Untruthful
 - a) concoct philosophies for their own purposes
6. Self-centred

C. Divine and Demoniatic qualities and the modes

1. Divine
 - a) mode of
 - b) lead to transcendental platform
2. Demoniatic
 - a) modes of passion and ignorance
 - b) lead to
3. How qualities develop
 - a) by with particular modes

D. Demoniac philosophy

1. World is _____ with no God in control
 - a) creation is by _____
2. No cause other than _____
 - b) living beings are a combination of _____ produced from sex life
3. Attitude
 - a) absorbed in conceit, pride, false prestige, and anger
 - b) illusioned, no intelligence
 - c) the goal of life is _____
4. Activities
 - a) *ugra-karma*: painful, horrible, _____ acts
 - b) secure money by _____ for sense gratification

E. Demoniac mentality

1. I am the controller and _____
 - a) indicates false ego which connects spirit to matter
2. I'm perfect and powerful
 - a) everything is being done by my potency
 - b) everything is increasing
3. My enemies are defeated and I'm happy.

F. Demoniac preachings

1. Perform religious rituals in _____ only
 - a) without accepting any _____
2. *Avidhi-purvakam* – disregard regulations of scripture
 - a) take sannyasa dress without following _____
 - b) preach that whatever _____ one can create is one's own path – there is no standard path
3. Disbelieve in God
 - a) some take the dress of preachers and become known as _____
 - b) others _____ their own gods
 - c) some preach: God is _____
 - d) others say: you are all _____

G. Results of demoniac work

1. Demons are perplexed by immeasurable _____.
2. Bound up by _____.
3. Mad after _____.
4. Deluded by _____ and false prestige.
5. Bewildered by false ego, strength, pride, lust, anger.
6. Envious of the Lord and _____.
7. Fall down into hellish life
 - a) three gates to hell: _____, _____, _____

H. Following sastra: dividing line between divine and demoniac natures

1. Sastra is without
 - a) *varnasrama* meant to control and give up lust, anger, greed
 - b) elevates one out of passion and ignorance to goodness
 - c) opens the door to the Lord
2. Those who disregard sastra
 - a) act whimsically
 - i) manufacture their own rules, morals, etc.
 - ii) deride scriptures, sages, proper understanding of Lord
 - b) given trouble by
 - c) condemned by Kṛṣṇa
 - i) can never attain
3. Following sastra is not enough: you must know the goal
 - a) must come to the stage of understanding the Lord
 - i) otherwise, is spoiled
 - b) if have some understanding, but don't serve the Lord
 - i) all are spoiled
 - c) one endeavouring for Kṛṣṇa consciousness automatically follows
Why? Because he knows the purpose is to know Kṛṣṇa
 - d) one must have a spiritual master to be guided properly

The Divine Qualities (Bg. 16.1)

Quality	Varna or Asrama Emphasis (if any)	Comment
1. Fearlessness	Sannyasa	Complete dependence on Supreme Lord's mercy Convinced Paramatma will give him all protection
2. Purification of one's existence	All	Strictly following rules and regulations (especially sannyasis)
3. Cultivation of knowledge	Sannyasa	Must cultivate and give transcendental knowledge, especially to householders
4. Charity	Grhastha	Fifty percent ideal; given in the mode of goodness (or beyond)
5. Self-control	All (especially grhasthas)	Especially: <i>dharmaviruddho bhutesu kamo 'smi</i>
6. Sacrifice	All (especially grhasthas)	Requires material resources, therefore especially grhasthas Best for this time: <i>sankirtana-yajna</i>
7. Vedic study	Brahmacaris	Student life; celibacy and engage mind in study of Vedic literature
8. Austerity	All (especially vanaprastha)	Human life (and therefore Vedic culture) is meant for liberation
9. Simplicity	All	Simple and straightforward (truthful)
10. Non-violence	All	Non-violence (not checking progressive life of any living entity)
11. Truthfulness	All	Not distort the truth for some personal interest, especially Vedic instruction; must hear from authority
12. Freedom from anger	All	Even if there is provocation, one should be tolerant (anger pollutes the whole body)
13. Renunciation	All	Using things properly, i.e. in Kṛṣṇa's service
14. Tranquility	All	Unaffected by disturbing emotions; peaceful; equipoised
15. Aversion to faultfinding	All	To call a thief a thief is okay <u>but</u> no unnecessary faultfinding or correction

The Divine Qualities (Bg. 16.1)

continued

16. Compassion for all living entities	All	Give spiritual knowledge (prasadam, books, Sri Nama)
17. Freedom of covetousness	All	Covetousness: greedy (charity and renunciation)
18. Gentleness	All	Friendly to all living entities
19. Modesty	All	Do not perform abominable actions
20. Steady determination	All	Not agitated or frustrated in his efforts regardless of failure
21. Vigour	Ksatriyas	Able to give protection to those who need it
22. Forgiveness	All (here especially ksatriyas)	Forgive minor offences
23. Fortitude	All (here especially ksatriyas)	Mental and emotional strength when facing difficult situations
24. Cleanliness	All (here especially vaisyas)	Internal (mind and heart); external (body and in dealings with others [no black market or underhanded dealing])
25. Freedom from envy	All	Not resentful of another
26. Freedom from the passion for honour	All (here especially sudras)	Must respect others

Chapter 17

A. Faith in the modes

1. Different “religions” due to different
 - a) different according to different modes
 - b) faiths can change
2. Real religion is one – loving to God.

B. Activities in the modes

	Goodness	Passion	Ignorance
Worship	Demigods	Demons	Ghosts
Food	1. Increases duration of life 2. Purifies 3. Gives: <ol style="list-style-type: none"> a) health b) c) satisfaction d) strength 4. Juicy 5. 6. Wholesome 7. Pleasing to the	1. Too 2. Too sour 3. 4. Hot 5. Pungent 6. 7. Burning 8. Causes <ol style="list-style-type: none"> a) b) distress c) misery 	1. Cooked more than before eating 2. 3. Putrid 4. Decomposed 5. Consists of and untouchable things
Sacrifices	1. Performed 2. According to 3. Not desiring	1. Desiring material 2. For sake of	1. Disregard 2. No distribution 3. No Vedic hymns 4. No to priests 5. Without
Austerities	1. Performed with transcendental 2. Not expecting material 3. For sake of	1. Perform out of pride 2. To gain <ol style="list-style-type: none"> a) respect b) honour c) worship 3. Neither stable nor permanent	1. Perform 2. With self-torture 3. To or injure others
Charity	1. Given 2. No expectation of return 3. At proper 4. At proper 5. To a worthy	1. With expectation of return 2. With desire for fruits 3. In a mood	1. At impure 2. Impure time 3. To persons 4. No proper 5. No proper respect

C. Austerity in Goodness

1. Of body
 - a) worship of Supreme Lord, brahmanas, _____, superiors
 - b) cleanliness – internal and _____
 - c) _____
 - d) celibacy
 - e) *ahimsa*
2. Of speech
 - a) speaking _____
 - b) words that are _____
 - c) beneficial words
 - d) not _____ to others – exception is a teacher with students
 - e) not talk _____ – must back up your words with sastra
 - f) regularly reciting Vedic literature
3. Of the mind
 - a) satisfaction – comes only by taking mind from thoughts of _____
 - b) simplicity – no frivolous behaviour and always thinking of doing _____ for others
 - c) gravity – thinking in terms of Kṛṣṇa consciousness
 - d) self-control – _____ mind from sense enjoyment
 - e) purification of one's existence – being _____ in dealings

D. Om tat sat

1. Superior to the process of gradual elevation is directly taking to devotional service indicated by *om tat sat*
 - a) *om* is a _____ of the Lord
 - b) *tat* indicates that everything should be done in pursuance of liberation
 - c) *sat* indicates _____ existence
2. Therefore everything should be done as devotional service to Kṛṣṇa.
3. Activities done without a transcendental objective, without faith in the Supreme are _____ in this life and the next.

Ref: 16.23, 9.12.

Chapter 18

A. Sannyasa (giving up one's work) vs tyaga (giving up the fruits of work)

1. *Sannyasa* and *tyaga* are the same but *tyaga* is better
 - a) it is _____ for the embodied being to give up all activities
Ref: 3.1–9, 5.1–6, 6.1, 12.1–7
2. _____, _____, _____ should never be given up
 - a) purify even great souls
 - b) should perform prescribed duties without _____ to result
 - c) thus one gets no _____

B. Analysis of action

1. Five factors of action
 - a) _____ (body)
 - b) performer (doer, soul)
 - c) senses
 - d) _____
 - e) Supersoul
2. Motivation (impetus) for action
 - a) knowledge
 - b) _____ of knowledge
 - c) knower
3. Constituents
 - a) senses
 - b) work
 - c) doer

Ref: 5.13–16, 13.1–23.

C. The modes control all activities

	Goodness	Passion	Ignorance
Knowledge	1. See undivided _____ in all beings 2. Although situated false in many forms	1. Sees different _____ in each body	1. Attached to his _____ as all in all 2. No knowledge of truth 3. Very meagre knowledge
Action	1. Regulated 2. No attachment 3. Neither _____ or hating it 4. No desire for fruits	1. Great endeavour 2. Done to _____ senses 3. Out of false _____	1. Performed in _____ 2. Scriptural injunction _____ 3. No concern for future _____ 4. Or for violence, _____ to others
The Worker	1. No association with _____ 2. Without ego. 3. Great determination; enthusiasm 4. _____ in success or failure	1. Attached to _____ 2. Desires to enjoy fruits 3. Greedy, envious, impure	1. Works against _____ 2. Materialistic, obstinate, _____ 3. Expert in _____ 4. _____, morose, procrastinating
Understanding	1. Knows what's to be _____ and not to be done 2. What's to be feared and not to be feared 3. What's _____ and not binding	1. Can't tell _____ from _____ 2. Or what's to be done, not done first	1. _____ is irreligion, etc. 2. In darkness from 3. Always striving in _____ direction

	Goodness	Passion	Ignorance
Determination	1. _____ 2. Sustained with steadfastness 3. Controls _____, life, senses	1. Holds fast to _____ in religion, economic development, sense gratification	1. Can't go beyond dreaming, _____, moroseness
Happiness	1. _____ in beginning, _____ at end 2. Awakens to _____ - _____	1. From _____ of senses and objects 2. _____ at first, _____ at end	1. Blind to _____ - _____ 2. _____ from beginning to end 3. From sleep, laziness, illusion

Ref. 14.5–18.

D. Karma-yoga

1. Engage in work according to the _____ acquired.
2. _____ the Lord through that occupational duty
 - a) thinking the Lord has engaged me in this
 - b) and using the _____ to worship Him
3. Perform your duty, although imperfectly performed, rather than another's duty _____.
4. Gain detachment.

Ref: 4.13, 3.9, 3.35.

E. Confidential knowledge: knowledge of Brahman

1. *Brahma-bhuta* platform
 - a) joyful
 - b) no _____, _____
 - c) sees _____ all beings
 - d) attains _____

Ref: 7.19, 5.18.

F. More confidential knowledge: knowledge of Paramatma

1. Supreme Lord in everyone's heart
 - a) body is a _____
 - b) _____ seated in machine
 - c) Paramatma _____ wanderings
2. Surrender to Him
 - a) thus attain _____ in this life
 - b) attain eternal abode next life

Ref: 5.15–16, 10.10–11, 13.14–18, 13.23, 15.15.

G. Most confidential knowledge: Devotional service to Bhagavan, Kṛṣṇa

1. The process
 - a) always
 - b) become
 - c) worship Me
 - d) offer homage to Me
2. The essence of all religion:
3. He will one from all sinful reactions.
Ref: 8.14, 9.13–14, 9.22, 9.29, 9.34, 10.8–9, 11.54–55.

H. What to do with the knowledge given in Bhagavad-gita

1. it
 - a) then is guaranteed
 - b) will go to Kṛṣṇa
2. Study it
 - a) this is worship with one's
3. Hear it with and without envy.
Ref: 9.1.

I. Arjuna and Sanjaya's realisations

1. Arjuna has understood Kṛṣṇa
 - a) illusion dispelled
 - b) regained
 - c) free from
 - d) will act according to
2. Sanjaya, recipient of Vyasa's mercy
 - a) thus he could see and hear Gita
- b) his realisation: wherever Kṛṣṇa and Arjuna are:
 - i) will be opulence,, extraordinary power and morality

Nectar of Devotion

Preface

1. History

The Kṛṣṇa consciousness movement is based on the authority of Śrīla Rupa Goswami. Therefore, we are known as

2. Purpose of the Nectar of Devotion

- a) to educate and elevate one to the position of
- b) to explain the concept of *bhakti-rasa*, which means

Material sense enjoyment has two defects:

- 1) – *capala sukha*
- 2) – which leads to *bhoga-tyaga*, a cycle of enjoyment then renunciation
- c) to elevate one from the material condition of life to the spiritual status by giving practical hints how to live in the material world perfectly engaged in devotional service.
- d) to teach us how to stimulate and be situated in the position to enjoy our real blissful life in five different transcendental mellows
- e) to teach the science of loving every one of the living entities perfectly
- f) to nurture the devotional life of those engaged in the Kṛṣṇa consciousness movement

Introduction

I. Maṅgalācaranam – invoking auspiciousness

- a) defines the objective of the book: Vṛndāvana Kṛṣṇa, the reservoir of all
- b) offers obeisances to sources of inspiration:
- c) offers benedictions – that the nectar of devotional service will and inundate everyone in auspiciousness

2. Analogies

- a) sharks in the ocean
- b) volcanos in the middle of the ocean

3. Attitude of the preacher

He should see himself as, a mere instrument in the hands of previous ācāryas

4. Contents of the Bhakti-rasāmṛta-sindhu

An ocean is divided into four sides: eastern, southern, western, northern. Each ocean has subdivisions, called “waves”. The first division, “Eastern,” has four waves:

The 1st wave, *samānya-bhakti*, is a general description of devotional service

The 2nd wave, *sadhana-bhakti*, is devotional service in

The 3rd wave, *bhava-bhakti*, is devotional service in

The 4th wave, *prema bhakti*, is devotional service in

5. Definition of pure devotional service

When first class devotional service develops, one must be devoid of _____, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa _____, as Kṛṣṇa desires. Pure devotional service is an active engagement. One can perform action with his _____, _____, _____. And each action may be either positive or negative. Positive actions are pleasing to Kṛṣṇa and negative actions are those actions to be avoided.

Chapter 1

The Six Characteristics of devotional service

1. Relief from Distress

- Sinful action causes _____
- Aprarabdha*, _____ cause *prarabdha* _____ and *kutam* _____
- From the proclivity for sinful activity comes _____ – _____
- From the sinful desire comes _____ – _____
- The ultimate cause of sinful action is _____

2. Kṛṣṇa Consciousness Is All Auspicious

- Leads to performance of _____ for humanity at large. *Evidence*: Padma Purana
- _____ and pleases all living entities. *Evidence*: Lord Caitanya's dancing with the animals in the forest of Jharikhanda
- Endows one with _____. *Evidence*: SB 5.18.12

3. Happiness in Kṛṣṇa consciousness

Of the three kinds of happiness, happiness derived from pure devotional service is the highest because it is _____. *Karmis'* and *Mayavadis'* happiness is _____.

4. The Rarity of Pure Devotional Service

- Devotional service can only be attained through _____
Evidence: Cc M 19.151
Evidence: SB (Prahlada Maharaja)
- Kṛṣṇa does not easily award pure devotional service because _____
_____. *Evidence*: SB 5.6.18

5. The Happiness of Becoming One with the Supreme

Cannot be compared with the happiness derived from _____
Evidence: Śrīla Rupa Goswami – BRS
Hari-bhakti-sudhodaya – Prahlada Maharaja
Bhavartha-dipika – Sridhara Swami

6. Attracting Kṛṣṇa

- Kṛṣṇa attracts everyone, but _____ attracts Him. Therefore, _____ is greater than Kṛṣṇa
- _____ is the symbol of devotional service in the highest degree. She is Madan mohan mohini, the attractor of the attractor of Cupid
- Devotion is under Her control. Therefore we must take shelter of Her
Evidence: SB.11.14.20, Kṛṣṇa to Uddhava
SB.7.10.48-49, Narada to Yudhisthira

Chapter 2

1. Three Categories of Devotional Service

- a) *Sadhana bhakti* – Devotional service in practice is the process of _____ by following regulative principles. This leads to *ragunuga-sadhana* – spontaneous practice
- b) *Bhava bhakti* – Devotional service in _____ occurs when one begins to achieve self-realised affection for the Supreme
- c) *Prema bhakti* – Devotional service in pure love of God awakens when that affection for the Lord deepens to the greatest extent

2. Qualification for practising devotional service: _____

- a) _____ comes from previous execution of devotional service or _____
- b) Taste is the key to advancement. One's qualification is greater or lesser depending on the strength of one's taste
- c) Advancement is based on taste for _____ = _____, not on intellectual or other material qualifications. Trying to understand bhakti by logic is ineffectual

3. *Sadhana-bhakti* (Devotional Service in Practice)

- a) Definition: utilising our _____ in service to Kṛṣṇa. Practice is not the cause of bhakti. Rather, it "will cause that dormant capacity to be invoked." (*Evidence*: SB.7.1.32)
Analogies: Child learning to walk
Doctor bringing patient to normal condition
- b) Two Divisions in *Sadhana-bhakti*
 - i) *Vaidhi sadhana bhakti* (regulative) (*Evidence*: SB.2.1.5)
 - ii) *Raganuga sadhana bhakti* (spontaneous)
Example: Rising for morning services out of obedience to an order or out of attachment (Read purport p. 21-22).
- c) Chief regulative principle applicable to all *varnas* and *ashramas* at all times: Always remember Kṛṣṇa and never forget Him (Padma Purana). Neglect of this fundamental principle will lead to fall down (*Evidence*: SB.11.5.2–3)
Observance of this principle will bring peace and happiness in this life and the next. (*Evidence*: SB.11.27.49)

Chapter 3

1. Eligibility of the Candidate for Accepting Devotional Service

- a) Eligibility requires "_____ " or "unflinching attraction to Kṛṣṇa"
- b) *Definition*: of Faith – understanding that the ultimate goal of life is _____ and that Kṛṣṇa is the only object of worship and love

2. There are three classes of devotees eligible for pure devotional service according to faith and scriptural knowledge

- a) *Uttama adhikāri*
 - i) He is expert in the study of relevant scriptures
 - ii) He is also expert in putting forward _____ in terms of those scriptures
 - iii) He can present conclusions with discretion

- iv) He can consider the ways of devotional service in a way
 - v) He understands the goal is to attain the loving service of Kṛṣṇa
 - vi) He knows Kṛṣṇa is the only object of worship and love
 - vii) He strictly follows rules and regulations under the training of a bona fide spiritual master and obeys him in accord with revealed scriptures
 - viii) He never deviates from
 - ix) He has firm faith in scriptures by understanding with all reason and arguments
 - x) He has a mature
- b) *Madhyama adhikari*
 - i) He is not very expert in arguing on the strength of
 - ii) He has in the procedure of devotional service unto Kṛṣṇa.
 - c) *Kanistha adhikari*
 - i) His faith is
 - ii) His faith can be changed by
 - iii) He does not recognise the

3. Further classification of kanistha adhikaris into four categories:

- a) those in distress
Example: Gajendra
- b) those in need of money
Example: Dhruva Mahārāja
- c)
Example: Sages at Naimiṣāranya
- d) the wise
Example: Four Kumāras
- e) Characteristics of *kanistha adhikaris*
 - i) All pious personalities
 - ii) Not qualified *adhikāris* for pure devotional service because they are approaching Kṛṣṇa for, except the wise man
 - iii) Tendency is to leave (or diminish) devotional service once desire is fulfilled unless one gets the association of a pure devotee

4. Wisdom and eligibility

- a) “A person freed from the bodily concept of life is an eligible candidate for pure devotional service” A wise person has no material desire in approaching Kṛṣṇa. His prime motivation is – the required qualification for performing devotional service. By his wisdom (and scriptural study), he understands he is, and that Kṛṣṇa is the Supreme Spirit. Read purport p.32
- b) Piety as a precursor to faith – without becoming pious, one cannot take to devotional service
 - i) The piety referred to here is not *punya*, “pious” activities (such as planting trees, digging wells, etc.) but *jnata/ ajnata sukṛti* – devotional service. Persons without pious credit become,, etc.

5. Liberation and eligibility

- a) Liberation, in the sense of wanting to become one with the Supreme Lord, means freedom from the but it is just an advanced variation of the material concept
“One must know that he is finite and the Lord is infinite” in order to take up devotional service

- b) One who has the desire for *mukti*, liberation, and *bhukti*, sense gratification is described as being haunted by He cannot relish the of devotional service
- c) Devotees do not care for *bhukti* or *mukti*
Evidence:
 Sri Bilvamangala Thakura
 SB.3.25.36 Kapila to Devahuti
 SB.3.4.15 Uddhava to Kṛṣṇa
 SB.3.25.34 Kapila to Devahuti
 SB.4.9.10 Dhruva Maharaja

Chapter 4

1. Devotees reject material opulences

Evidence:

- i) SB. 5.14.44, Sukadeva Goswami about Bharata Maharaja: Devotees do not care for material opulences
- ii) SB.6.11.25, Vritrasura: Devotees do not care for promotion to the topmost planet or
- iii) SB.6.17.28, Lord Śiva to Sati: Devotees do not care whether they are
- iv) SB.6.18.74, Indra to mother Diti: Devotees know what real self-interest means
- v) SB.7.6.25, Prahlada M. to his schoolmates: Devotees can fulfill all their innermost desires by pleasing Kṛṣṇa because devotional service includes
- vi) SB.7.8.42, Indra: by doing one's duty to the Supreme Enjoyer, one automatically enjoys
- vii) SB.8.3.20, Gajendra: only those who have no experience of the derived from pure devotional service pray for material benefits.
- viii) SB.10.16.37, Nagapatnis: One who achieves the doesn't care a fig for all other perfectional stages
- ix) SB.10.87.21, Srutis: Spiritual knowledge is most difficult to understand, but devotees understand it as simply in disciplic and performing devotional service. And they completely neglect material comforts

2. Devotees reject liberation

- a) A devotee never accepts *sayujya mukti* but may accept , for they are not against devotional principles
- b) The Five Types of Liberation
- 1) *Sayujya* – with the Supreme Lord
 - 2) *Salokya* – to live on the same planet as the Supreme Lord
 - 3) *Sarupya* – to attain the as the Supreme Lord
 - 4) *Sarsti* – to have the as the Supreme Lord
 - 5) *Samipyā* – to have of the Supreme Lord

Evidence:

- i) SB.4.20.24, Prthu Maharaja: Devotees want millions of to relish hearing and chanting the glories of the Lord. If that is not available after liberation, then they don't want liberation. Liberation is for those who have no information about the transcendental form of the Supreme Lord
- ii) SB.9.4.67, Vaikunthanath to Durvasa Muni: My pure devotees do not even care for the five kinds of liberation. What to speak of other things!

- iii) SB.11.20.34, Lord Kṛṣṇa to Uddhava: Even when offered to them, devotees don't care to accept the What to speak of anything else!
- iv) SB.11.14.14, Lord Kṛṣṇa to Uddhava: Devotees do not desire even the post of or any post of lordship; the eight *siddhis*; or even liberation itself
- v) SB.12.10.6, Lord Śiva to Devi: Having attained unflinching faith and devotion to the Supreme Lord, Markandeya Rsi doesn't aspire for anything else
- vi) Padma Purana, Damodarastakam: I do not want liberation. I only want to see
- Vii) Hayasirsa-Pancaratra: Prayer to simply be an eternal servant at the Lord's lotus feet
- viii) Prahlada M. cites the example of Hanuman who relishes his servant-master relationship with Lord Ramacandra above anything else, including liberation
- ix) Narada-Pancaratra: Prayer for loving service and rejection of *sabkya*, *sarupya*, etc.

4. The topmost devotees

are those attracted to the pastimes of the Lord of Gokula, Vrindavan

- a) Devotees of a particular form of the Lord never wish to redirect their devotion to (another form) of the Lord

Evidence:

- i) SB.6.14.5, Pariksit M wonders at Vrtrasura's devotion – a rarity even for great tapasvis
- ii) SB.1.8.20, Queen Kunti: the glories of Kṛṣṇa cannot be understood by anyone except devotees
- iii) SB.1.7.10, the “Atmarama” verse

Chapter 5

1. The transcendental nature of devotional service

- a) Beyond all considerations
- b) Not limited to any particular country, class, society or circumstance
- c) Open for all without any distinction because it is the occupation of all living entities

Śrila Bhaktisidhanta's contribution to the above principles:

- i) smashed the Nityananda vamsas
- ii) established that devotional service is not restricted to a particular
- iii) established that anyone who is engaged in devotional service is already a high-class *brahmana*
- iv) established the foundation on which ISKCON is built

Evidence:

- i) Padma Purana, sage Vasistha to king Dilipa – everyone has to execute devotional service.
- ii) Skanda Purana, Kasi Khanda – Vaisnavas from *sudra* families surpass ordinary *brahmanas*
- iii) Hari-bhakti-vilasa – Vaisnava initiation purifies everyone

2. The independent nature of devotional service

- a) Initiation into the Vaisnava cult is not a ritual that rubber stamps one a high-class *brahmana*. "If after accepting the spiritual master and being initiated one does not _____ and regulations of devotional service, then he is again fallen" (Śrila Rupa Goswami)
- b) _____ is not required for circumstantial falldowns from the platform of devotional service. "Mystery of the Vaisnava cult"
- c) Devotional service has nothing to do with *karma* or *jnana* (but *karma* and *jnana* depend on *bhakti* for success)

3. Elevation to spiritual consciousness

- a) Three processes: *karma*, *jnana* and *bhakti*
- b) Qualification and disqualification: To begin *karma* and *jnana*, a certain level of _____ is necessary, but one can begin *bhakti* (hearing, chanting) regardless of one's level of _____.
Evidence:
 - i) SB.11.21.2, Kṛṣṇa to Uddhava: One who performs devotional service and follows the regulative principles is the most qualified
 - ii) SB.1.5.17, Narada Muni to Vyasadeva: A fallen devotee is better situated than a perfect _____
 - iii) SB.5.5.6, Lord Rsabhadeva to His sons: Varnasrama without devotional service is a _____ of the human form of life
 - iv) SB.11.11.32, Kṛṣṇa to Uddhava: One who surrenders to Kṛṣṇa is first class
 - v) SB.11.5.41, Karabhajana Muni to Maharaja Nimi: A person who has taken shelter of Mukunda is no longer _____ to anyone
 - vi) Bg 18.66, Kṛṣṇa to Arjuna
 - vii) Agastya-samhita: A person duly engaged in the service of Lord Ramacandra is not required to follow _____
 - viii) SB.11.5.42, Kṛṣṇa to Uddhava: The Supreme Lord takes away the reaction to the sinful activities of a surrendered devotee

Chapter 6

1. Principles versus Details

The many rules and regulations governing devotional service fall into two categories: principles and details

- a) Principles are _____
Example: to chant a fixed number of rounds every day
- b) Details are methods of carrying out principles according to time, place and convenience (circumstance, people, culture, etc.) Only the *ācāryas* are empowered to make such adjustments
Example: 16 rounds instead of 64

2. The 64 regulative principles of sadhana-bhakti

- a) The essence:
All rules and regulations are the servants of two basic principles:
 - i) always remember Kṛṣṇa
 - ii) never forget Him
- b) *Pravṛtti*: activities to be _____, "Do's. (first ten) These are preliminary necessities for beginning *sadhana-bhakti*
- c) *Nivṛtti*: activities to be _____, "Don'ts (second ten). Without following them, "one cannot properly elevate oneself to the platform of *sadhana-bhakti*"
- d) The most important items:
 - i) "Out of the (first) twenty, the first three are the most important"
 - ii) Out of the 64 items, "five items are very important"
 - worshipping the Deity
 - hearing the Śrīmad Bhāgavatam
 - _____
 - saṅkīrtana*
 - living in Mathurā

Chapter 7

1. The ten pravṛttis

- a) No.1: *guru-pādāśraya*, taking shelter of a bona fide spiritual master
 - i) this is the most important item because it is guru who instructs us on the practice and significance of the other 63 items
 - ii) one must understand the futility of material sense gratification
 - iii) guru must be _____ – have conquered the six sense-gratifying agents
- b) No. 2: being initiated and hearing from the guru
 - i) accepting guru as representative of the Lord and the Supersoul
 - ii) learn Śrīmad Bhāgavatam with _____ for the guru
 - iii) disciple's attitude is to _____ the guru – then everything becomes revealed easily
- c) No. 3: Serving the guru with faith and confidence
 - i) Lord Kṛṣṇa says, "guru is My very self"
- d) No. 4: Following in footsteps of saintly persons
 - i) who all present the *paramparā siddhānta* of the scriptures
 - ii) religionists who neglect the revealed scriptures are a _____ on the devotional path
Example: "devotional service" to Lord Buddha
- e) No. 5: Inquiring
asking serious questions is devotional service
- f) No. 6: Being prepared to give up everything material for Kṛṣṇa's satisfaction
anyābhilāṣita sūnyam
- g) No. 7: Residing in a Sacred Place
Make your home a temple
- h) No. 8: Accepting only what's necessary
Fix a vow according to your ability
- i) No. 9: Fasting on Ekādaśī
Real purpose is to increase our _____ in Govinda
- j) No. 10: Respect to the Banyan Trees and to all living entities who serve Kṛṣṇa

2. The eight nivṛttis

- a) No. 11: Giving up non-devotee association
- i) non-devotee means:
- 1) a person who has illicit connection with women or associates with men illicitly connected
 - 2) materialistic men
 - 3) persons who are against of Kṛṣṇa
- analogies describing alternatives to be preferred to such association:
- being engaged and surrounded by fire
 - embracing dangerous animals
- b–d) Nos. 12–14: Not accepting unfit disciples, constructing many temples, reading many books
- i) basic principle is to avoid false prestige, acting for
- ii) unqualified but disciples can be accepted for the purpose of spreading Kṛṣṇa consciousness
- iii) money acquired without personal effort can be engaged for temple construction
- iv) vast reading for lecturing to people is prohibited
- e–f) Nos. 15–16: Straightforwardness and Equilibrium
- i) devotees should not be disturbed by material gain or loss or overwhelmed by lamentation or anger. This is accomplished by
- g) No. 17: Demigods
- i) a Vaisnava respects all living entities – what to speak of exalted demigods
- ii) but he clearly understands their position in relation to Kṛṣṇa
- h) No. 18: No pain to other living entities
- i) a devotee is a friend to all and has their welfare in mind
- ii) animal slaughter is especially condemned

Chapter 8

1. Different kinds of offences

- a) *Sevā aparādha*: offences committed in Deity worship
There are 32 such offences listed in the supplementary Vedic literature and another 29 in the Varaha Purana. NOD lists a few more
- i) protection from *seva aparadha*
- 1) removes or counteracts offences
 - 2) constant engagement in service
 - 3) praying for
- ii) taking advantage of "1" to remove offences becomes *nāma aparādha*
- b) *Nāma aparādha*
- i) ten offences
- ii) nothing can counteract them except
- 1) constant
 - 2) begging forgiveness from Śrī Harināma Himself

2. Worship of Ganapati

"One should begin the worship of the demigod Ganapati, who drives away all impediments in the execution of devotional service. In the Brahma-saṁhita it is stated that Ganapati worships the lotus feet of Lord and in that way has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship Ganapati."

Chapter 9

1. Blasphemy

- a) The ordered preference in dealing with blasphemy is
- defeat the blasphemer
 - give up
 - go away from that place

2. Deity Worship

- a) The person who has once bowed down to the Deity will not
- b) One who follows the Rathayatra will achieve the position of
- c) A person who circumambulates the Deity can counteract the
- d) *Arcana* means By executing this process one confirms himself to be

3. Sañkīrtana

refers to nāma-sañkīrtana, līlā-sañkīrtana (pastimes), and guna-sañkīrtana qualities.

- a) Narada to Vyasadeva: Persons who are engaged in executing austerities and penances, studying the Vedas, performing big sacrifices, chanting the hymns of the Vedas, speculating on transcendental knowledge and performing charitable functions have for all their auspicious activities simply to gain

4. Submission

means personally composed prayers that express your own sentiments

- a) *Samprārthanātmikā*: expressing one's desire for
- b) *Dainyavodhikā*: expressing one's insignificance and/or fallen nature
- c) *Lālasāmayī*: expressing desire for a spiritual perfection – at the when some realisation of one's is there

Chapter 10

1. Sravanam (hearing) includes

- a) *nāma-śravana*: hearing the
- b) *carita-śravana*: hearing the pastimes
- c) *gunādi-śravana*: hearing glorification and qualities

Analogy: As a mantra can revive a person bitten by a snake, so the can revive the spiritual consciousness of the conditioned living entities

2. **Expecting the Lord's Mercy – Even suffering can be transformed into an opportunity for sadhana-bhakti. SB 10.14.8 mentions two ways to do this:**
 - a) Accept one's suffering as _____, understanding that according to one's *karma* one deserves worse
 - b) Repeatedly _____ within one's mind while undergoing sinful reactions
3. **Remembering means thinking of Kṛṣṇa in a general way**
4. **Meditating means a deeper contemplation on**
 - a) *rūpa-dhyānam*: Kṛṣṇa's form
 - b) *guna-dhyānam*: Kṛṣṇa's qualities
 - c) *krīdā-dhyānam*: Kṛṣṇa's activities
 - d) *sevā-dhyānam*: devotional service to Kṛṣṇa

Chapter 11

1. **Servitorship –Two kinds of devotees:**
 - a) Those attached to *varnasrama*, who offer the fruits of their prescribed duties to Kṛṣṇa. This is not accepted as _____ devotion
 - b) The *bhagavatas*, who offer direct service to Kṛṣṇa (nine aṅgas of *bhakti*). This is pure devotion. They are ("*jivan mukta*"), or liberated in this life
2. **Devotional service in friendship – two categories:**
 - a) *Viśvāsa*
 - 1) strong faith or confidence in the Lord as one's benefactor
Example: Draupadi
 - 2) acting as the Lord's well-wisher
Example: the preacher of Kṛṣṇa consciousness
 - b) *Mitra*
Advanced stage when Deity is served in mood of fraternity
3. **"Surrendering everything to the Lord" (atma-nivedanam) versus "Being a surrendered soul" (saranagati) –The two are closely related, but there is some subtle difference**
 - a) *Atma-nivedanam* means that one is surrendering his *atma* to Kṛṣṇa. (*Atma* may be taken as the body or bodily attachments, or as the mind, or as the soul).
Example: Bali Maharaja
 - b) *Saranagati* means "I am the property of the Lord." (Not that I am surrendering myself to the Lord, but I am the property of the Lord.) As such, the relationship is more intimate
Example: Bhaktivinoda Thakura
4. **Offering a favourite article**
 - a) The _____ thing in one's possession
 - b) Something that Kṛṣṇa likes best
5. **Serving the Tulasi tree**
Simply by _____ or _____ this tree one can be relieved from all distress and disease

Chapter 12

1. Hearing the revealed scriptures

Anyone who writes Vaisnava literature and keeps such literature at home has
..... always residing in his house

2. Residing in Mathura

All the results of travelling on all the pilgrimages in the three worlds can be achieved simply by the holy land of Mathura

3. Rendering service to devotees

is the best way to achieve success in devotional service

Evidence:

- i) Padma Purana – Lord Siva to Parvati – higher than service to
- ii) SB 3.7.19 – service to devotees vanquishes and fosters deep devotional love for the Supreme Personality of Godhead
- ii) Skanda Purana and SB 1.19.33 – Just by a devotee, visiting him, touching his lotus feet, etc. one becomes purified along with one's family. What to speak of serving him!
- iv) Adi Purana: Lord Kṛṣṇa to Arjuna – one who claims to be the devotee of My devotee is

4. Serving the Lord according to one's position/ observing festivals celebrating the Lord's activities

One must especially observe the Lord's appearance days and perform worship according to one's financial means. By such service one attains
..... which is higher than ordinary liberation.

5. Performing devotional service in Karttika

- a) *Urja-vratta* refers to a specific programme for temple worship of the Lord in His form during the month of Karttika
- b) Best performed in Mathura-mandala
- c) *Evidence:* Padma Purana. Even persons who execute regulated devotional service in Mathura during Karttika "are very easily awarded the Lord's personal service"

6. The Five Most Potent Devotional Practices

- a) Worshipping the Deity with
- b) Hearing *Srimad-Bhagavatam* from devotees
- c) Associating with advanced devotees of similar
- d) Chanting the holy name
- e) Living in Mathura

Chapter 13

Five Most Potent Forms of Devotional Service

1. Worshipping the Deity

By chanting the holy name one becomes engaged in devotional service and develops a desire to By doing so, one forgets his material life and becomes transcendently situated in devotional service.

2. Hearing Śrīmad-Bhagavatam

- a) Position of Śrīmad-Bhagavatam within the Vedas:
 - 1) the of the desire-tree of Vedic wisdom
- b) Methods of hearing Śrīmad-Bhagavatam
 - 1) from a - soul (the parrot's beak)
 - 2) in an (unbroken) chain of disciplic succession
 - 3) free from desire for, and *moksa* ("one must be situated in pure devotional service before he can relish Śrīmad-Bhagavatam as it is")
Evidence: Śrīla Rupa Goswami

3. Associating with advanced devotees

- a) Comparisons
 - i) nothing compares to such association
 - ii) compared to a crystal stone
 - iii) compared to man and woman's fruitful combination

4. Chanting the holy name

- a) Spontaneous chanting means one has attained the (SB 2.1.11)
- b) Chanting means having the Lord's constant (Adi Purana)
- c) There is no difference between the Lord and His (Padma Purana)
- d) Chanting is the means to cleanse the heart. A attitude leads to offenceless chanting

5. Residing in Mathura

- a) The goal of life – a transcendental loving attitude toward the Supreme Lord – can easily be achieved simply by living in Mathura for
- b) The transcendental beauty of Mathura can be perceived even by non-devotees, and "anyone who goes there will never want to return to this material world"

6. No exaggeration

- a) The various statements made about the 64 items of devotional service are factual
- b) They are true for certain devotees but not necessarily for all
Evidence:
 - i) Bilvamangala Thakura
 - ii) Four Kumāras
- c) "These descriptions, even if considered overestimations, must be taken as they are, in order to from the fleeting material beauty to the eternal beauty of Kṛṣṇa consciousness"

7. Varnasrama activities are not items of bhakti

“Some scholars argue that simply by following the principles of *varna* and *asrama* one can gradually rise to the perfections reached by _____, but this argument is not accepted by the great authorities”

Evidence: Mahaprabhu’s discussion with Ramananda Raya
Kṛṣṇa advice to Arjuna in Bg 18.66
Kṛṣṇa to Uddhava in SB 11.12.9

Chapter 14

1. Jīāna and Vairāgya

- a) Favourable for getting a foothold in *bhakti* because knowledge of matter and spirit and _____ of sense objects help one get started on the right path
- b) Not favourable for progress in *bhakti* because _____ make the heart hard, whereas a soft heart is required for the loving exchanges between *bhaktas* (*Evidence:* SB.11.20.31)

2. Yukta-vairāgya: real renunciation

- a) Definition – accepting those things that can be _____ and rejecting those things that _____

Examples:

- i) palatable foodstuffs for Kṛṣṇa
- ii) typewriter and other machines
- b) *Results:* – All the results of *jīāna* and *vairāgya* (detachment from material things and knowledge of the Absolute) automatically develop in the practitioner of _____ (*Evidence:* SB.11.20.32-33).
- c) *Phalgu-vairāgya:* incomplete or false renunciation, meaning to reject so-called _____ that can be used in Kṛṣṇa’s service
 - i) *Result:* one falls back down into material activities
- d) Application of *yukta-vairāgya*
 - i) must be under the guidance of the spiritual master
 - ii) the spiritual master must not be carried away by wealth and followers

3. The self-sufficient nature of bhakti

- a) All good qualities and characteristics automatically manifest from the practice of devotional service
- b) Practices such as *ahimsa* and vegetarianism are not items of _____
 - i) they do not cause devotion to manifest
 - ii) devotional service causes them to manifestExample: Mṛgāri the hunter

3. The nine processes of devotional service

- a) By practising any one or _____, one will achieve the desired goal.
- b) Famous examples of devotees who achieved perfection by the nine āngas (*Evidence:* SB 9.4.18–20).

Chapter 15

1. Ragatmika-bhakti

- a) Definition: "Spontaneous attraction for something while completely absorbed in thoughts of it, with an" There are two kinds of *ragatmika-bhakti* as listed in points b–c below
- b) *Kamarupa*, sensual attraction – gopis
 - i) lusty desire vs. transcendental "lusty desire"
 - ii) only manifest in
 - iii) praised by exalted souls such as Uddhava and Lord Caitanya
 - iv) *kamaprava*, "almost lusty desire" – Kubja
- c) *Sambandharupa*, relationship – mother Yasoda, Nanda Maharaja, and Kṛṣṇa's relatives in Dvaraka

2. Spiritual distinctions

- a) Spontaneous attraction with love
 - i) Gopis, Yadus, etc.
- b) Spontaneous attraction without love
 - i) in: Kamsa
 - ii) in envy: Sisupala
- c) Different destinations
 - i) The three features of the Absolute Truth
 - ii) Entering the kingdom (*brahmajyoti*) and the king's palace (Goloka Vrindavana) is not the same
Evidence: SB .7.1.30
Brahmanda Purana
SB.10.87.23

3. Raganuga-bhakti

- a) *Definition:* When a devotee of the devotees of Vṛndāvana, his devotional service is called *rāgānugā bhakti*. (*Raga* means attachment and *anuga* means to follow.) There are two kinds of *raganuga-bhakti* as listed in b–c below
- b) *Kamanuga*
- c) *Sambandhanuga*

Chapter 16

1. Raganuga bhakti

A raganuga-bhakta is one who follows in the footsteps of a ragatmika-bhakta, an associate of the Lord.

- a) Eligibility
 - i) intense longing
 - ii) freedom from
- b) Methodology
 - i) live in Vrindavan or constantly meditate on living there
 - ii) render service within one's mind under the direction of a *ragatmika* devotee

2. Sadhaka-rupa and siddha-rupa

- a) "He should always continue to act as a neophyte as long as his (*sadhaka-rupa*) is there"

- b) "But when he realises his actual position (*siddha-rupa*) in relationship with the Lord, he can, along with the discharging of regulative service, think within himself of the Lord, under the guidance of a particular associate of the Lord, and develop his transcendental sentiments in following that associate"

3. Siddha-pranali

- a) Unauthorised process practised by - "They imagine themselves to be associates of the Lord simply by This external behaviour is not at all according to the regulative principles"
- b) "Śri Rupa Goswami says that learned *acaryas* recommend that we follow the regulative principles even after the development of spontaneous love for Kṛṣṇa. In other words, one should engage in one or more of the nine processes of devotional service according to one's particular taste

4. Divisions of raganuga (1)

kamanuga – conjugal love spontaneous devotional service following in the footsteps of the gopis of Vrindavan or the Queens of Dwaraka

- a) Divisions
- i) direct: the desire to independently enjoy with Kṛṣṇa (*keli*)
 - ii) indirect: "There are others who do not wish with the Supreme Person, but who relish the conjugal love affairs of the Lord with the gopis by hearing about them"
- b) Classifications
- i) *svakiya-rasa*: wedded conjugal love (Queens of Dwaraka)
 - ii) *parakiya-rasa*: unwedded (Gopis of Vrindavan)
- c) Eligibility for *kamanuga-raganuga-bhakti*
- i) to be already engaged in following the regulative principles of devotional service, specifically in the worship of Radha and Kṛṣṇa in the temple
 - ii) the intense longing to develop that *bhava* or sentiments. This longing arises from hearing about Kṛṣṇa's pastimes
 - iii) open to both men and women
Evidence: Padma Purana – the sages in Dandakaranya

5. Divisions of raganuga (2)

sambandhanuga – parenthood or friendship

- a) *Definition*:
"Devotees who are attracted to Kṛṣṇa as parents or as friends should follow in the footsteps of or Subala respectively"
- b) Methodology
- i) trying to become a direct associate – leads to contamination
 - ii) to follow in the footsteps of an eternal associate – recommended method
Evidence: "In the Skanda Purana there is a story of an old man residing in Hastinapura, capital of the kingdom of the Pandus, who desired Kṛṣṇa as his beloved son. This old man was instructed by Narada to follow in the footsteps of Nanda Maharaja, and thus he achieved success."
- c) Terminology
In the Vallabha-sampradaya, *raganuga-bhakti* is called *pusti-marga*.

Chapter 17

1. Definition of bhava-bhakti

Cc Mad. 23.5: "When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of for Kṛṣṇa. At such a time, devotional service causes the heart to be by various tastes, and it is called *bhava*"

Evidence:

Tantra Sastra: "Bhava is the first symptom of pure love for the Personality of Godhead, and in this stage one is sometimes found or shivering
Padma Purana:

2. Eligibility for bhava-bhakti

- a) Rigid execution of spiritual practices.
 - i) in *vaidhi-sadhana-bhakti*
Evidence: from SB Narada Muni
 - ii) in *raganuga-sadhana-bhakti*
Evidence: The neophyte devotee who danced all night to invoke the Lord's grace upon her
- b) Constant of pure devotees.
- c) Special of Kṛṣṇa (the honorary degree).
 - i) simply by speaking (*Evidence:* Naradiya Purana)
 - ii) simply by glancing (*Evidence:* Skanda Purana)
 - iii) simply by good wishes (*Evidence:* Suka-samhita)
- d) Special mercy of Kṛṣṇa's devotees
Evidence:
SB.7.4.36 (Narada Muni's mercy to Prahlada Maharaja)
Skanda Purana (Narada Muni's mercy to Mrgrari)

3. The uttama-adhikari platform

- a) No agitation from material affections
- b) Serving Radha and Kṛṣṇa is one's sole interest

Chapter 18

1. The nine characteristics of bhava

- a) *Avyartha-kalatvam* – Utilising of time
Evidence: Hari-bhakti-sudhodaya.
- b) *Ksantih* – Perseverance
"When a person is undisturbed even in the presence of, he is called reserved and perseverant"
Evidence: SB.1.19.15, Maharaja Pariksit's last words to the brahmanas
- c) *Virakti* – Detachment
Evidence: SB.5.14.43, Sukadeva Goswami to Maharaja Pariksit
- d) *Mana-sunyata* – Pridelessness
Evidence: Padma Purana describes the humility of King Bhagiratha
Example: Lal Babu (Nineteenth century Calcutta landholder)
- e) *Asa-bandhah* – Great Hope
Hoping against hope that Kṛṣṇa will bestow
Evidence: Rupa Goswami's prayer (NOD p.137)
- f) *Samutkantha* – Eagerness for achieving desired success

- Evidence:* Bilvamangala Thakura's statement in Kṛṣṇa-karnamrita (NOD p.138)
- g) *Nama-gane sada ruci* – Attachment to chanting the holy names of the Lord
Evidence: Kṛṣṇa-karnamrita (NOD p.138)
- h) *Tad-guna khyane asakti* – Eagerness to describe the Lord's
-
Evidence: Kṛṣṇa-karnamrita (NOD p.138)
- i) *Tad-vasatistale pritiḥ* – Attraction for living in a place where Kṛṣṇa has His pastimes
Evidence: Padyavali (NOD p. 138–9)

2. Imitative attachment — rati-abhasa

- a) Shadow attachment of the *karmis* and *jnanis* can be invoked only in the association of an - But their ecstatic symptoms are
- b) Transcendental (para) attachment of an ordinary person occurs when one's shadow attachment results in the disappearance of all material pangs
- c) Coming to the platform of *rati (bhava)*
- i) mercy of an *uttama-adhikari*
- ii) visiting holy places like Vrindaban and Mathura
- iii) performing devotional activities in the association of pure devotees. (NOD p.140)
- d) Extinction of *rati-abhasa*
- i) serious at the feet of pure devotees reduce *rati-abhasa* to almost nil
- ii) less serious produce an inferior quality of attachment
- iii) attachment to staunch monists will cause *bhava* to dwindle to *abhasa*, and ultimately one will end up identifying himself with the
- iv) a person seen to have *bhava* without undergoing spiritual practices must have achieved the status
- v) if a person who has developed *bhava* is seen to accidentally deviate, no one should show any malice towards him – he should still be counted among the (*Evidence:* Nrsimha Purana)

Chapter 19

1. Definition of prema-bhakti

- a) Intensified desire to love Kṛṣṇa in one's particular
- b) Concept of kinship completely reposed on Kṛṣṇa
- c) Heart completely

2. Two kinds of eligibility for prema-bhakti

- a) *Bhava* (ecstasy)
- i) arisen from *vaidhi-sadhana-bhakti*
Evidence: SB 11.2.40
- ii) arisen from *raganuga-sadhana-bhakti*
Evidence: Padma Purana (Candrakanti)
- b) Extraordinary of Kṛṣṇa
Evidence: SB.11.12.7

3. Two kinds of prema

- a) Associated with the knowledge of greatness and majesties of God.
 - i) usually developed through *vaidhi-sadhana-bhakti*
 - ii) leads to the four kinds of Vaisnava liberation
Evidence: Narada Pancaratra
- b) One-pointed attraction associated only with the all-beauteous form of the Lord.
 - i) leads to Goloka Vrindavana
 - ii) usually developed through *raganuga-sadhana-bhakti*
Evidence: Narada-Pancaratra

4. Stages of development

From *sraddha* to *prema*.

Śrī Īsopaniṣad

Introduction

To obtain perfect knowledge, one must take shelter of the

The prevent any conditioned soul from perfect knowledge.

Three types of *Evidence*:

..... – sound – the descending process

Pratyaksa – direct evidence

..... – inductive – ascending process

Invocation

A. The Personality of Godhead is the complete realisation of transcendence
Three features of the Absolute Truth:

i) — *sat* (eternity)

ii) Paramatma — *cit* (eternity and knowledge)

iii) — *ananda* (eternity, knowledge and bliss)

B. The potencies of the Supreme Personality of Godhead are also complete

The material universe, an emanation of Kṛṣṇa, is designed to be self-contained because it produces all necessary items for the of the universe.

C. The jiva souls are complete in relationship with

When the conditioned soul decides to dedicate himself towards realising the Absolute

Truth, complete facility is given to him by directly.

Mantra One

A. Vedic knowledge is transcendental (.....) and is transferred through the disciplic succession. It is thus above the four defects

B. Being the origin of all energies, the Lord is the proprietor of all things

“The root of sin is deliberate of the laws of nature through disregarding the of the Lord.”

Mantra Two

Work is inevitable for all living beings. Acting according to prescribed duties allows one to engage in his tendency for work, but still avoid in *karma-bandhana*.

One may desire to attain the platform of *naiskarmya*, or *akarma*, but due to conditioning is not ready to act on that platform. Such a person must

..... to gratify

his conditioned needs in a religious way. That will lead him to the stage of *akarmic* activity.

In a similar way, one should learn the art of connecting philanthropic activities of extended sense gratification (“isms”) with This too will ultimately lead to the stage of *akarma*.

Mantra Three

A. The human life is designed to be a vehicle for the wayward spirit soul to come to full consciousness

Unlike animals, whose lives are simply a struggle for maintenance, human beings are given facility to about the nature of reality. When one denies this prime duty of, instead living simply to feed and enjoy the body, then he is nothing more than a

B. Furthermore, he is a" " (atma-ha), as he covers over the true nature of his eternal self

Such people must strain very hard like animals just to receive minimal bodily comforts during their lifetime. At death all of their work is ruined, and it simply leads to in their next life.

Mantra Four

A. Śri Kṛṣṇa is eternally in His transcendental abode, yet He is simultaneously expanded throughout creation by His all-pervasive energy

The Lord's infinite energies are divided into three main categories:

- i) potency: manifests the spiritual world
- ii) potency: manifests the jiva souls
- iii) potency: manifests the material world

B. The Personality of Godhead cannot be understood by the ascending process, but can be known by His devotees by His mercy

The Lord can be known by one who has adopted a attitude.

Mantra Five

A. Attempts at understanding the Supreme must first take into account His potencies

The Lord has inconceivable potencies, and is thus both at the same time: “The Bhagavatas know that without inconceivable potencies there can be no meaning to the words “Supreme Lord”. Such inconceivable potencies are proven by descriptions in sastra which appear contradictory to the mundane perspective.

Two Mayavadi arguments can be defeated by this verse: that God is a mortal being, and that He comes before us with a body produced of “These arguments are nullified if we accept the existence of the Lord’s inconceivable potencies. Then we will understand that even if the Lord appears before us in the form of energy, it is quite possible for Him to Since the source of the energies is one and the same, the energies can be utilised according to the will of their source”.

B. The Lord’s potencies make Him simultaneously near and far

The Lord is always near to the _____, as he reveals His presence to them. He is far away from the _____, though, as He covers Himself from their vision.

Kṛṣṇa’s manifestation as the _____ is an example of how He uses His inconceivable potencies to manifest Himself to the vision of the devotees.

C. The Lord is simultaneously inside and outside of the creation

The Lord is within all things as the _____ expansion. He is within the hearts of all living beings and in every atom. The Lord is outside of all things as the _____, _____, which contains all space and time in the cosmos.

Mantra Six

A. Realisation of Kṛṣṇa’s presence takes place in three stages

- 1) _____-adhikari: This is the lowest stage of worship, where one is a materialistic devotee trying to advance. Such a devotee worships the Lord at a temple, etc., according to the rules of worship. He can only appreciate the Lord's presence at the place of worship and nowhere else. He does not have the ability to discriminate the advancement of others in devotional realisation.
- 2) _____-adhikari: This is the second level, where one has the discrimination to make distinctions between four categories of beings:
 - i) _____, whom he adores
 - ii) _____, with whom he makes friends
 - iii) the innocent, whom he tries to give the seed of devotion
 - iv) _____, whom he avoids
- 3) _____-adhikari: In this stage, the highest in devotional service, the devotee sees all things in relation with the Lord. He does not discriminate between others due to bodily type or even beliefs, but rather sees them all as _____. Accordingly, he tries to help them advance from their respective levels of consciousness.

Many people artificially try to _____ the symptoms of an *uttama-adhikari* by flaunting some sentimental sense of oneness on a material level. Such people are not qualified to teach others about spiritual vision, as they are completely unrealised on the matter. One must approach the *uttama-adhikari* for actual knowledge about universal brotherhood. Without doing so, he remains on the material platform with no information about the spiritual world.

B. Viewing reality in the proper perspective involves _____ the previous acaryas

The Sanskrit word describing our method of seeing is _____, “to observe by following”. Real vision is not dependent on one's blunt material eyesight, but is to hear descriptions of reality from those who have a superior angle of vision.

Mantra Seven

A. Spiritual oneness is of quality and interest

The oneness of the living entities and the Lord is qualitative, not quantitative. This means that the living entity is one with the Lord as they are both _____, but the living entity is never _____ to the Lord in all respects. There are two analogies in this regard:

- i) *the sparks and the fire*: the sparks of fire are the same _____ as the main fire, but are much smaller in potency
- ii) *the drop of ocean water and the whole ocean*: the drop of ocean water has proportionate qualities (salt content, etc.) as the whole ocean, but is considerably smaller

To prove this point, Srila Prabhupada states, "If the individual living being were equal to the Supreme Lord both qualitatively and quantitatively, there would be no question of his being under the influence of the material energy".

B. _____, or the oneness of the living entity and the Lord, also indicates, in a broader sense, the one interest of all living entities

As children of the same Father, there is one universal family. Only by acting in this relationship, placing Kṛṣṇa in the centre, can the soul achieve pure spiritual happiness in relationship with the Lord.

Mantra Eight

A. The Lord has a transcendental form that is unlike the form of the materially embodied entity

The Lord is described as *asnaviram*, _____. His form is not temporary, but is non-different from Himself. Because the Lord is not different from His senses, body, mind, soul, etc., each of His limbs is capable of performing the functions of the others.

The Lord is described as unembodied (_____). This emphasises the point that the Lord does not assume a material body like the fallen souls. Rather, his form is *sac-cid-ananda*.

B. The Lord fulfills the desires of everyone

The Lord fulfills the desires of sincere _____ by accepting them into His association, and He fulfills the material desires of illusioned conditioned souls according to their karmic qualification.

C. Kṛṣṇa is the supreme purifying agent

The Lord is described as _____ (antiseptic) and *apapa-viddham* (_____). He is understood as *suddham* because His _____ can purify the most impure things, while He always remains pure. He is *apapa-viddham* because the most impure person can be considered pure if he is engaged in the Lord's service, as such service quickly rectifies him.

Mantra Nine

A. Ignorance is dangerous, but even worse is misguided knowledge

..... (knowledge) is to know the supreme proprietorship of the Lord. *Avidya* (.....) leads one to darkness, as one in ignorance will act in disharmony with the Lord's creation.

Ignorance that is disguised as is worse, however, because it gives one the illusion of advancement without giving him any spiritual enlightenment. Such is the modern situation, where on a mass scale people are educated to believe that is the goal of life.

Analogy: Such education is like a jewel on the head of a cobra — very attractive, yet ultimately dangerous.

B. Worse than materialists are pseudo-spiritualists, who mislead others about the true conclusions of sastra

..... - : Such people claim to be scholars of the Vedas, but do not approach the Vedas through the disciplic succession. They instead concoct their own understanding. Therefore, they miss the true goal of the Vedas, Śrī Kṛṣṇa. *Veda-vada-ratas* prefer to believe that the goal of the Vedas is by elevation to higher planets. Due to their gross misunderstanding, they fall down.

..... - : These people are puffed up by material accumulation of knowledge and think themselves God. They do not consider how “God” could be overpowered by the material energy as they are.

Mantra Ten

A. True knowledge is the process by which one realises

..... **Knowledge of the varieties of material phenomenon simply binds when devoid of spiritual understanding**

..... devoid of spiritual discipline brings only an increase of bad qualities such as pride and nationalism. Modern education focuses on the advancement of technology. Due to the lack of moral education, such technology is used simply to further

B. One can discriminate between knowledge and illusion by accepting the instructions of a

The *dhira* is off the bodily platform and can thus give instructions that are beneficial for one's spiritual progress. To qualify as a *dhira*, one must be a disciple of a genuine guru, have detachment, and spiritual knowledge. Untrained imitators should be avoided.

Mantra Eleven

- A. Permanent happiness is impossible to attain through mastery of _____ knowledge. The only way to attain permanent happiness is to return to one's eternal spiritual existence**

The material world is inherently _____. This cannot be changed. Therefore, even the most powerful persons in the material world must eventually fall at the hands of death (example of Hiranyakasipu).

- B. Vidya gives _____, whereas avidya gives bondage**

Avidya: This is the advancement of _____ for sense gratification. Such "knowledge" increases bodily attachment, locking its followers into repeated birth and death. It aggravates the pursuit of material control and power, leading to dangerous situations such as those caused by atomic weaponry.

Vidya: This is the culture of _____ knowledge. Understanding this knowledge places one beyond death. The culture of *vidya* minimises and regulates bodily activity. Material pursuits (*dharma*, *artha*) are balanced against spiritual endeavours and are ultimately aimed at full spiritual realisation. The highest culture of *vidya* is the hearing and worshipping of the Supreme Personality of Godhead.

- C. One may appreciate the relative importance of material activities and knowledge by seeing them as sub-principles on the path of liberation**

Material activities are not to be stopped, but performed with the intention of maintaining one's body and mind for the sake of spiritual realisation. "The culture of spiritual

knowledge necessitates the help of the body and mind; therefore _____ of the body and mind is required if we are to reach our goal". The central purpose of the sub-principles is to attain devotional service to the Personality of Godhead.

Mantra Twelve

- A. Fully understanding the Absolute Truth is impossible by mere speculation**

This is because one will tend to contemplate the Absolute by negating the qualities of the relative material world. This kind of attempt at knowledge therefore forces one to place his own conceptions upon the Absolute Truth and does not allow the Absolute Truth to be

known in His own glory. Through speculation, one can only reach the _____, but not Bhagavan, who is Supreme.

- B. Demigod worship is ultimately futile, as it gives temporary satisfaction, but does not elevate the soul**

People worship the demigods to obtain sense gratification and relief from material misery.

The problem with this is that all awards the demigods can give are _____, and the worshipper will soon find himself suffering again. The only way to find permanent relief from misery is to go back to Godhead.

- C. Unethical spiritual guides incur heavy karmic reactions**

Pseudo *acaryas* and *gurus* lead others into darkness by glorifying material attempts at happiness (demigod worship, space travel, etc.) as well as mundane religiosity.

Others present themselves as incarnations or as *acaryas* but do not show any These types preach atheism and impersonalism.

Some present a false display of religious sentiments, while secretly indulging in They have no respect for the genuine in disciplic succession.

Because they mislead others toward ignorance, they are headed for the

Mantra Thirteen

A. One must approach a true, a dhira, to acquire transcendental knowledge.

Spiritual realisation is obtained only by following the proper process. Any other attempt is destined to fail.

One must follow the to advance in spiritual understanding. Those who attempt to understand *sastra* without the guidance of the *parampara* miss the conclusion of *sastra* and mislead others as well.

B. Śri Kṛṣṇa is unequivocally the supreme cause of all causes (sambhavat)

The word *sambhavat* indicates, who creates the material cosmos. Narayana is a plenary expansion of Lord Kṛṣṇa.

..... (the Supreme Cause) is described by Śrīla Vyasadeva as *abhijna*. *Abhijna* means “fully conscious”. Therefore the Absolute Truth is not some abstract void, but is the supremely conscious being from whom all existence emanates. Sri Kṛṣṇa is described as such throughout the Vedic literature.

Because Kṛṣṇa is the ultimate truth, the goal of life is to understand Him and our with Him.

Teaching this truth to others is true service to humanity. Only by service directed for the of the Lord will all people be satisfied (example of root and leaves). This is done by hearing of Kṛṣṇa from *sastra*. As one cultivates such hearing, the Lord personally purifies him of impurities within the heart, leading him toward fuller realisation.

Mantra Fourteen

A. The only way to deathlessness is the path of devotion to the Lord by which one awakens one’s dormant spiritual consciousness

Material scientists attempt to remove material miseries, aiming at a utopian earthly civilisation. This idea is foolish as they will never ultimately stop

..... Regardless of their promises, death is inevitable for all materially embodied beings. Such scientists aspire to conquer death because they have no information about eternal life in the spiritual world.

Knowledge of Kṛṣṇa brings deathlessness, as it brings one to realise his eternal spiritual nature. As long as one is contaminated with the mentality, he is forced to suffer repeated birth and death in the material world. Only by taking shelter of Śri Kṛṣṇa in pure devotion can one end the cycle.

Mantra Fifteen

A. Bhagavan Śri Kṛṣṇa is the ultimate source and maintainer of all spiritual and material manifestations

The word (sustainer), describes how Śri Kṛṣṇa is the root of all spiritual potencies and all other forms of Godhead. The *brahmajyoti* is His impersonal energy. His expansion of Paramatma is the means by which He creates and maintains the material manifestation.

Because Kṛṣṇa as Bhagavan maintains all manifestations, both material and spiritual, one must look beyond them to realise Him.

B. Bhagavan is higher than Brahman or Paramatma realisation, as it contains both of them

..... - is the topmost path as it leads to Bhagavan realisation.

C. Because the Absolute Truth is a person, He engages in variegated relationships with His devotees

The Lord reciprocates with all varieties of people in accordance with their to know him.

..... realisation is distinguished from the other levels because there is loving exchange, *rasa*. It is due to this *rasa* that one can experience the highest bliss through realisation of Śri Kṛṣṇa.

Mantra Sixteen

A. The Lord and the jiva souls are one and different simultaneously

The jiva souls and the Lord are one in terms of (example of the sun and sun rays), but are not completely the same as they lack His omnipotence. They are controlled and He is the controller.

B. Kṛṣṇa is the maintainer of all, but He especially maintains His devotees

The Lord maintains His devotees by guiding them on the progressive path of, ultimately giving them realisation of Himself.

C. The activities of pure devotees can only be understood by other pure devotees, not by jnanis or yogis

Just as knowledge of Kṛṣṇa is a mystery to those without the proper qualifications, so also is the knowledge of His pure devotees who relate with him in His highest aspect of Bhagavan. Kṛṣṇa gives special favour to devotees by them from within. Such mercy cannot be experienced in the *brahmajyoti*.

Mantra Seventeen

A. The spirit soul is eternally individual; the body is made up of matter, which temporarily covers the spirit soul according to karma

One will attain a certain body according to his at death. When one has the spirit of independent material enjoyment, he takes a future birth in the material world according to the modes of enjoyment to which he is conditioned. Therefore the devotees try to focus their mind on Kṛṣṇa, in an attempt to forego this world and return to Him.

B. Devotees return to Kṛṣṇa by the powerful process of bhakti-yoga

The *bhaktas* prepare for remembrance of Kṛṣṇa at death by cultivating during their lives. This is done by practising the nine processes of devotional service, serving the Lord with all of their senses.

Because the Lord takes a personal interest in his devotees, He will help them even if they do not have perfect remembrance of Him at death. This again displays the special feature of reciprocation which is found in Bhagavan realisation.

Mantra Eighteen

A. The Lord purifies the conditioned souls of sinful reactions in order to allow them to advance in self-realisation

The Lord gives everyone the opportunity to achieve freedom from in the endeavour to advance in spiritual realisation. The Lord has presented different paths of purification for those of higher and lower material attachments.

He presents a process of *karma-kanda* as a system of pious sense gratification by which one can gradually be purified of materialistic propensities. Additionally, He has created brahminical culture to maintain the principles conducive for the conditioned souls to progress toward self-realisation. By following these processes, one slowly comes to a position where he is ready to fully surrender to the Lord.

If one bypasses the preliminary processes of purification and immediately takes shelter of Kṛṣṇa, the Lord personally takes charge of his life. Kṛṣṇa frees the surrendered soul from the reactions to his previous sins, bringing him to the position of *brahmana*, regardless of his situation at

B. The Lord provides direction to those who aspire to realise Him

Externally through *guru*, *sadhu* and *sastra* (spiritual master, saints and scripture).

Internally through the

Nectar of Instruction

Preface

1. The Kṛṣṇa consciousness movement is conducted under the supervision of _____
_____.
2. To understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously _____
_____.
3. In all spiritual affairs, one's first duty is to control his mind and senses.
4. One must promote himself to the platform of _____ by following the instructions of Rupa Goswami, and then everything concerning how to make further progress _____.
5. Advancement in Kṛṣṇa consciousness depends on the _____
_____.

Text One

1. The talking of materialistic men and impersonalist Māyāvādī philosophers may be compared to _____.
2. Controlled speech means to engage exclusively in _____.
3. Kṛṣṇa is just like _____, and *māyā* is just like _____.
4. If one always thinks of Kṛṣṇa and how to serve Kṛṣṇa best, one's _____ will naturally be _____.
5. One who resists the three kinds of urges is called a _____.
6. *Krodha*, anger, cannot be stopped, but it can be applied rightly. Give an example:
_____ is a good example of setting fire to _____.
7. The Kṛṣṇa consciousness movement encourages marriage only for _____
_____.

Text Two

1. Human life is meant for
2. The main problem confronting the conditioned souls is
.....,, and
3. Collecting and eating more than necessary causes,
.....
4. Religion is meant for, not for
5. Intelligent persons interested in Kṛṣṇa consciousness should never take part in
.....
6. *Jana-saṅga* refers to associating with peers not
7. Śrīla Narottama dāsa Thākura has advised us to live only in the association of Krishna
conscious devotees (..... -).
8. We have established the International Society for Krishna Consciousness to give people
an opportunity to

Text Three

1. Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its
substance is
2. Endeavour executed with intelligence in Kṛṣṇa consciousness is called *utsāha*, or
..... One should take instructions from
..... and execute them with depending on the mercy
of guru and Kṛṣṇa. The successful execution of Kṛṣṇa conscious activities requires both
..... and
3. Surrender means that one has to become
4. *Tat-tat-karma-pravartanat* means
5. *Uttamā bhakti* involves the rendering of devotional service in a way that is
..... This devotional service should be free from any
..... and devoid of
6. In this Kṛṣṇa consciousness movement we require everyone to rise early in the morning,
by four a.m., and attend *maṅgala-ārati*, or morning worship, then read Śrīmad-
Bhāgavatam, perform *kīrtana*, and so forth. Thus we hold continuous activities in
devotional service twenty-four hours daily. This is called, or following in
the footsteps of the previous acaryas.
7. Devotional service is so pure and perfect that once having begun,

Text 4

1. The International Society for Krishna Consciousness has been established to
.....
.....
2. People must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can
3. One's desires and ambitions develop according to keeps.
4. Distributing the holy name of the Lord is a sublime example of
..... If the members of human society actually want peace of mind, tranquility and friendly relations between men and nations, they must follow the Krishna conscious system of religion, by which they can develop their dormant love for Kṛṣṇa, the Supreme Personality of Godhead.
6. By eating food prepared by worldly people, ones mind
7. One should not accept charity from

Text 5

1. "By *dīkṣā* one gradually becomes
..... and gradually becomes"
2. One whose faith is is called a neophyte
3. "A person whose conclusive knowledge of the *śāstras* is but who has developed
..... and who is also in the execution of his prescribed devotional service should be considered *a madhyama-adhikārī*.
4. One should not become a spiritual master unless he has attained the platform of
5. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also, but it should be understood that they cannot towards the ultimate goal of life under his guidance.

Text 6

1. Being situated in his _____, a pure devotee does not _____.
2. One should overlook the _____ a pure devotee. What should be taken into account is the spiritual master's main business, which is devotional service.
3. This Kṛṣṇa consciousness movement is a transcendental science, and there is no room for _____. This movement is meant for the _____ who are completely free from _____.
4. As soon as anyone becomes envious, he _____.

Text 7

1. Our normal, healthy condition is _____, _____.
2. *Avidyā*, a misconception about one's spiritual identity, provides the foundation for _____, _____ within the heart.
3. To cleanse the mind and heart from all misconceptions, one should take to the chanting of the Hare Krishna maha-mantra. By chanting the holy name of the Lord, one is immediately freed from _____.
4. As soon as one is liberated from the blazing fire of material existence, he can _____.
5. The Kṛṣṇa consciousness movement is especially meant for _____ people can take to the chanting of the Hare Kṛṣṇa mantra.
6. If one is sincere, he is initiated, and this stage is called _____.

Text 8

1. The essence of all advice is that one should utilise one's full time — twenty four hours a day — in nicely chanting and remembering the Lord's divine, transcendental, and
2. The Kṛṣṇa consciousness movement is especially meant for
..... to be always
3. "In the neophyte stage one should always engage in hearing Kṛṣṇa-katha. This is called -, the stage of hearing.

Text 9

1. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Sri Caitanya Mahāprabhu's
2. Rādhā-kuṇḍa is mainly worshipped by

Text 10

1. Although the *karmīs* are sometimes elevated to higher planetary systems, as long as they remain attached to fruitive activities they must
2. Unless one comes to the platform of -, by which one understands that the soul and not the body is oneself, one remains on the platform of
3. Although one may be accepted as a *jñānī*, or one advanced in knowledge, his knowledge is considered because he has no information of
..... and thus neglects the of the lotus feet of the Supreme Personality of Godhead.
4. There is no difference between thinking of Kṛṣṇa and

Thematic Worksheets (Module Four)

The following worksheets serve as summaries of each Theme and will be particularly useful to students working on assignments. They list the main verses (Key Thematic Verses) relating to the particular Major Theme.

Students can add the following:

1. Other related verses or passages from the same books
2. Related verses or passages from other books.
3. Related Major Themes – from the same book and other Bhakti Sastri texts (see the charts on pages 87-88).
4. Further useful notes, at the student's discretion.

Bhagavad-gita 1 – The Soul and Transmigration

Key BG Verses:

The soul is eternally individual	2.12-14	The state of mind and our next destination	8.5-6; 15.8-9
Transmigration	2.13, 14, 22	The role of the Supersoul	13.22-23
The soul, different from the body	2. 20	The modes and our destination at death	14.18
Soul, prakṛti, and bodily activities	5.14-15	The destination of the demons	16.19

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 2 – Characteristics of the Self-Realised Person

Key BG Verses:

Free from attachment, fear and anger	2.55	Samadhi	6.20-23
Situated in transcendence	2.56	The symptoms of a mahatma	9.13-14
The higher taste	2.59	Qualities that endear one to Kṛṣṇa	12.13-20
Undisturbed (analogy of the ocean)	2.70	Transcends the modes	14.26
Equal vision	5.18	Engaged in devotional service	18.54
Happiness within	5.24		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 3(a) – *The Levels of Knowledge*

Key BG Verses:

<i>The soul is eternally individual</i>	2.12	<i>Krsna source of all mat. & spiritual energies</i>	7.4-6
Transmigration (analogies)	2.13,14	Everything rests on Krishna (analogy)	7.7
<i>The soul is different from the body</i>	2.20	<i>How to overcome the modes</i>	7.14
Krishna remembers previous 'lives'	4.6	The king of education	9.2
Why Krishna appears	4.8	Krsna source of everything, result of knowing	10.8
The result of knowing Krishna	4.9	Knowing Krsna, one engages in dev. service	15.19
Krishna's reciprocation	4.11	Become only My devotee	18.65-6

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 3(b) – *How to Receive Knowledge*

Key BG Verses:

<i>Importance of parampara</i>	4.1-2	<i>Hearing from authorities</i>	7.1
<i>Qualification: friend and devotee</i>	4.3	<i>Qualification; absence of envy</i>	9.1
Qualifications of the disciple	4.34	Kṛṣṇa gives the understanding	10.10

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 4 – *Mind and Sense Control*

Key BG Verses:

<i>The higher taste</i>	2.59	<i>Control by practice and detachment</i>	6.35
<i>Intelligence superior to mind and senses</i>	3.43	<i>Work for Krishna and think of Him</i>	8.7
Control by tolerance	5.22-23	Ananya-cetah	8.14
Happiness within	5.24	Control by Bhakti	9.34, 18.65
Mind as friend and/or enemy	6.6	Control, giving up lust, greed and anger	16.21
Withdraw the mind	6.26-27		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 5(a) – The Yoga Processes

Key BG Verses:

<i>The yogi is superior</i>	6.46	<i>Different paths according to one's position</i>	12.8-12
<i>The topmost yogi</i>	6.47	<i>Hearing from authorities</i>	13.25-26
Jnani reaches Krishna after many births	7.19	<i>The topmost yogi</i>	18.66
Bhakti gives results of other processes	8.28		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 5(b) – Renunciation of Work vs. Work in Devotion

Key BG Verses:

<i>Higher taste</i>	2.59	<i>Work for Krishna</i>	3.9
<i>Real sannyasa</i>	3.4	<i>Comparison, real and false renouncers</i>	5.2-3
One is constantly forced to act	3.5	<i>Only devotional service makes one happy</i>	5.6
The pretender	3.6	<i>Real sannyasa</i>	6.1
Karma-yoga	3.7	<i>Tyaga and sannyasa</i>	18.11
Do your duty	3.8		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 6 – Levels of God-Realisation

Key BG Verses:

<i>Vision of a yogi</i>	6.29-32	<i>Coming to the level of Brahman</i>	14.26
<i>Krishna is the superior truth</i>	7.7	<i>Krsna is the basis of Brahman</i>	14.27
<i>Krishna is partial</i>	9.29	<i>Paramatma</i>	15.15-20
<i>Devotional service leads to Krishna</i>	9.34	<i>Brahman realisation, the first step in d.s.</i>	18.54
<i>Krishna is the source of everything</i>	10.8	<i>Bhagavan</i>	18.66
<i>Krishna's mercy</i>	10.11		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 7 – Defeating Impersonalism

Key BG Verses:

<i>The eternal individuality of the soul</i>	2.12	<i>Comparison, impersonalism and bhakti</i>	12.2-7
<i>Eternal fragmental parts</i>	2.23-24	<i>Krishna is the basis of the Brahman</i>	14.27
<i>Krsna is the Supreme Truth (analogy)</i>	7.7	<i>Soul eternally fragmental part of Krishna</i>	15.7
<i>Unintelligent impersonalists know not Krsna</i>	7.24	<i>Brahman realisation first step towards d.s.</i>	18.54
<i>Brahman emanates from Krishna</i>	10.8		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 8 – Demigod Worship

Key BG Verses:

<i>Motivation is material desire</i>	7.20	<i>Worship of Krishna in a wrong way (analogy)</i>	9.23
<i>Less intelligent and result of worship</i>	2.56	<i>Krishna is the master of all sacrifices</i>	9.24
<i>Receive only repeated birth and death</i>	9.20-21	<i>Destinations of worshippers</i>	9.25

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 9 – Devotees and Non-Devotees

Key BG Verses:

<i>Offered food is sinless</i>	3.13	<i>Demoniac mentality</i>	16.13-15
<i>The miscreants and the pious</i>	7.15-16	<i>Destination of demons</i>	16.19
<i>The mahatmas</i>	9.11-14	<i>Demons don't follow scripture</i>	16.23-24
<i>Krishna is partial</i>	9.29		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 10(a) – Relationship between Jīva, Īśvara and Prakṛti

Key BG Verses:

<i>Krishna created varnashrama</i>	4.13	<i>Paramatma is impartial, Bhagavan partial</i>	9.29-23
<i>Krishna is beyond</i>	4.14	<i>Krishna, the source, gives understanding & mercy</i>	10.8-11
<i>Perform your duty</i>	4.15	<i>Paramatma</i>	13.3
<i>Source of material and spiritual energies</i>	7.4-7	<i>The soul desires, nature acts, the Supersoul enjoys</i>	13.20-23
<i>Krishna's independence – analogy</i>	9.4-6	<i>Eternal fragmental parts</i>	15.7
<i>Nature works under Krishna's direction</i>	9.10	<i>Paramatma</i>	15.15
		<i>Paramatma is directing</i>	18.61

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 10(b) – The Modes of Material Nature

Key BG Verses:

<i>Vedas deal with modes, which one should transcend</i>	2.45	<i>Main characteristics of the three modes</i>	14.6-8
<i>Bewilderment due to false ego</i>	3.27	<i>Destinations according to modes</i>	14.18
<i>How to transcend the modes</i>	7.14	<i>How to transcend</i>	14.26
<i>Nature is the mother, Krishna the father</i>	14.4		

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 11 – Varnasrama Dharma

Key BG Verses:

<i>Created by Krishna according to guna & karma (analogy)</i>	4.13
<i>Qualities and work of the varnas</i>	18.42-44
<i>Perform your duty even if imperfectly</i>	18.46-47

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 12(a) – *Bhakti*

Key BG Verses:

Work for the satisfaction of Visnu	3.9	Krishna's reciprocation	9.22
Surrender all work to Visnu	3.30	Bhakti	9.26-27
The peace formula	5.29	Krishna's reciprocation	9.29
The topmost yogi	6.47	"Become My devotee"	9.34
How to transcend the modes	7.14	Origin of all gives understanding and mercy	10.8-11
After many births, devotional service	7.19	By d.s., one comes to Krishna	11.54-55
Remember Krishna at the point of death	8.5	Meditation upon Krishna	12.2
Simultaneously think of & work for Krishna	8.7	How to transcend the modes	14.26
Ananya cetah	8.14	One can understand Krishna only by d.s.	18.55
The mahatmas	9.13-14	Become My devotee	18.65-66

References, other books:

Related themes:

Further Notes:

Bhagavad-gita 12(b) – *Ananya-bhakti*

Key BG Verses:

Mahatmas	9.13	Become My devotee	9.34
Krishna's reciprocation of love	9.22	Only by devotional service can Krishna be known	11.54
Bhakti	9.26	How to transcend the modes	14.26
Krishna's reciprocation	9.29	Become my unalloyed devotee	18.65-66

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 1 – *Purity of Devotional Service*

Key NOD Passages

- Pxxi to end (including definition of devotional service)
- Pure devotees desire nothing but p.d.s. [p3]
- P.d.s. is not possible as long as one is materially affected. [p32]
- If one has desires for *bhukti* and *mukti* one cannot taste p.d.s. [p33]
- Pure devotees have no desire for *bhukti* or *mukti* – only p.d.s. [p33, 34]
- Summary of Ch.4: pure devotees do not have any other desire than p.d.s (many references.)
- If, after accepting initiation, one does not follow the rules and regulations of d.s., then he is again fallen. One must always remember he is part and parcel of Krishna and his duty is to serve the whole. [p48&49]
- Ultimately devotional service requires nothing more than sincerity [p113]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 2 – *Transcendental Devotional Service*

Key NOD Passages:

- A. Devotional.service. is for everyone. [pxi and througout]
- B. Pxxi to end. (including definition of devotional service)
- C. Actual devotional service is purifying to anyone. [p5]
- D. Pds is beyond *karmic prayascitta* because it destroys and uproots sin at all levels.[p7.,8]
- E. Success in devotional service does not depend on proper performance of *varnashrama*. Rather, success in *varnashrama* depends on whether Krishna is satisfied. [p24 to end]
- F. Summary of Ch.5: p.d.s. is not dependent on any other process.
- G. P.d.s. is transcendental to all material considerations. [p47]
- H. P.d.s. not dependent on karma: birth [p47,48] *prayascitta* [p49]; *varnasrama* [p50]; indebtedness [p51]
- I. P.d.s. is not dependent on *jnana*. [p49]
- J. Krishna protects and guides His surrendered devotee. [p52]
- K. Contaminated senses cannot properly chant the holy name, which is always pure. But by adopting the chanting process one is given a chance to actually purify oneself. [p107]
- L. Devotional service requires nothing more than sincerity. [p113]
- M. Devotional Service itself is the only way of advancing in d.s. [p113]
- N. A Krishna Conscious person has no need of developing any other purificatory process of thought or action. [p116]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 3 – *Yukta-Vairagya*

Key NOD Passages:

- A. Real renunciation means accepting Krishna's things to be used in Krishna's service (but not independently) [p114,115, 116]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 4 – *Parampara*

Key NOD Passages:

- A. The six *goswamis* elaborated SCM's teachings, based on authoritative scriptures. We are Rupanugas. [pxii]
- B. The mood of the followers of Rupa Goswami. [pxx]
- C. One performs *sadhana bhakti* under the direction of the spiritual master.
- D. Example of principles vs. details. [p53]
- E. First 5 items about *guru*. [p53]
- F. First 5 items discussed. [p59-62]
- G. One must hear from authorised persons who know the real purpose of the *sastra*. [p105,106]
- H. The acceptance and rejection of things should always be in pursuance of the devotional principles, sanctioned by authority. [p115,116]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 5 – *Eligibility*

Key NOD Passages:

- A. Continuation from previous life. [p19] Interest in a pure devotee's instruction. [p19]
- B. Taste for understanding books like BG and SB. [p19]
- C. Association with *mahatmas* gives one attraction for Sri Krishna. [p29]
- D. Mercy of bona fide *guru* and Krishna. [p29]
- E. Three classes of eligible candidates. [p29,30]
- F. Four classes of pious persons who approach Krishna. Wise man is best because he does not want anything from Krishna, and he understands from *sastra* that Krishna is SPGH. [p30,31]
- G. Association with pure devotees makes one advance. [p30,31]
- H. Piety. [p31]
- I. Spontaneous eagerness to follow in footsteps of *ragatmika*. [p125,126]
- J. Freedom from *anarthas*. [p126]
- K. Mercy of Krishna or p.d. [p130]
- L. Elevation through *sadhana bhakti* – constant association of p.d. [p132]
- M. Special mercy of Krishna or devotee. [p132 to end]
- N. Elevation from *bhava* (with mercy) [p143,144]
- O. Special mercy of Krishna. [p144,145]
- P. Gradual elevation to *prema*, starting with associating with pure devotee with faith. [p146]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 6 – Happiness

Key NOD Passages:

- A. Bhakti-rasa vs mundane rasa [pxiii to end]
- B. Krishna, the reservoir of all rasas [pxix][B.R.S. 1.1.1]
- C. Happiness in sadhana, bhava and prema bhakti.
- D. *Sadhana bhakti* is *subhada*. Happiness is part of *subhada* [BRS 1.1.27.] The happiness is superior to the happiness of sense gratification and liberation.
- E. *Bhava bhakti* is *moksa-aghuta krt*. It makes the sense gratification and liberation seem insignificant
- F. Prema bhakti is *sandrananda-visesatma*. So incalculably superior that one cannot even perceive the existence of sense gratification or liberation.
- G. Three kinds of happiness. Happiness from p.d.s. is highest: it includes the other happinesses; It is eternal. [p10] Happiness of p.d.s. unlimitedly greater than other happiness. [p15]
- H. The Krishna consciousness movement is meant to make people happy. [p26]
- I. By performing all of one's activities in Krishna consciousness, one becomes happy in this life and the next. [p26]
- J. Happiness in d.s. is not possible if we are materially affected. [p32, 33]
- K. Pure devotees do not want any kind of happiness – only p.d.s. [p33,34]
- L. All kinds of happiness come to the pure devotees, without their asking.[p33]
- M. Happiness of pure devotional service surpasses all other kinds of happiness. [p35]
- N. Pure devotees do not want any kind of happiness – only p.d.s.
- O. The happiness of pure devotional service surpasses all other kinds of happiness.
- P. P.d.s. is the only way to actually be happy.
- Q. Only when one satisfies the Lord does one become happy.
- R. Devotees in Gokula, or Vrindavana, experience the highest happiness. [p46]
- S. One should approach a bona fide guru if one wants real happiness. [p59]
- T. Association of devotees unlimitedly more valuable than unlimited material happiness. [p106]
- U. Those absorbed in love of God are oblivious to mental and bodily happiness and distress. [p146]

References, other books:

Related themes:

Further Notes:

Nectar of Devotion 7 – Sadhu-sanga

Key NOD Passages:

- A. Devotional service can only be attained by the mercy of a pure devotee. [p14]
- B. Interest in a pure devotee's instruction makes one eligible for d.s. [p19]
- C. Association with *mahatmas* gives one attraction for Sri Krishna. [p29]
- D. Association of p.d. enables one to advance [p30.31]
- E. Rendering service to devotees. [p102]
- F. Association of devotees unlimitedly more valuable than unlimited material happiness. [p106]
- G. Constantly associating with pure devotee (with faith) elevates one to bhava. [p32]
- H. Special mercy of devotee. [p132 to end]
- I. Associating with pure devotee with faith gradually elevates one to *prema*. [146]

References, other books:

Related themes:

Further Notes:

Isopanisad 1 – *Knowledge*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 2 – *The Living Entities*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 3 – *Materialism*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 4 – *Defeating Impersonalism*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 5 – *Bhakti*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 6 – *The Absolute Truth*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Isopanisad 7 – *Isavasya*

Key ISO Mantras/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 1 – *Mind and Sense Control*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 2 – *Attitude*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 3 – *ISKCON's Purpose*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 4 – *Guru and Disciple*

Key NOI Verses/Passages

References other books:

Related Themes:

Further Notes:

Nectar of Instruction 5 – *Sadhu-sanga*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 6 – *Devotees*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Nectar of Instruction 7 – *Bhakti*

Key NOI Verses/Passages:

References, other books:

Related themes:

Further Notes:

Correlating Major Themes in all the Bhakti Sastri Books – Chart 1

You can use this chart to show how Major Themes in the Bhagavad-gita are connected with others (from the Gita and the other Bhakti Śāstri books). Use Chart 2 on the next page for the other books.

Major Theme (Bhagavad-gita)	R e l a t e d T h e m e s
1. The Soul and Transmigration	
2. Characteristics of the Self-realised	
3(a) The Levels of Knowledge	
3(b) How to Receive Knowledge	
4. Mind and Sense Control	
5(a) The Yoga Processes	
5(b) Renunciation vs. Work in Devotion	
6. Levels of God-Realisation	
7. Defeating Impersonalism	
8. Demigod Worship	
9. Devotees and Non-devotees	
10(a) <i>Jiva, Isvara & Prakṛti</i>	
10(b) The Modes of Material Nature	
11. <i>Varnasrama Dharma</i>	
12(a) Bhakti	
12(b) <i>Ananya-bhakti</i>	

Correlating Major Themes in all the Bhakti Sastri Books – Chart 2

Major Theme NOD ISO NOI	R e l a t e d T h e m e s
1. Pure Devotional Service	
2. Transcendental Devotional Service	
3. Yukta-Vairgya	
4. Parampara	
5. Eligibility	
6. Happiness	
7. Sadhu-sanga	
1. Knowledge	
2. The Living Entities	
3. Materialism	
4. Defeating Impersonalism	
5. Bhakti	
6. The Absolute Truth	
7. Isavasya	
1. Mind and Sense Control	
2. Attitude	
3. Guru and Disciple	
4. ISKCON's Purpose	
5. Sadhu-sanga	
6. Devotees	
7. Bhakti	