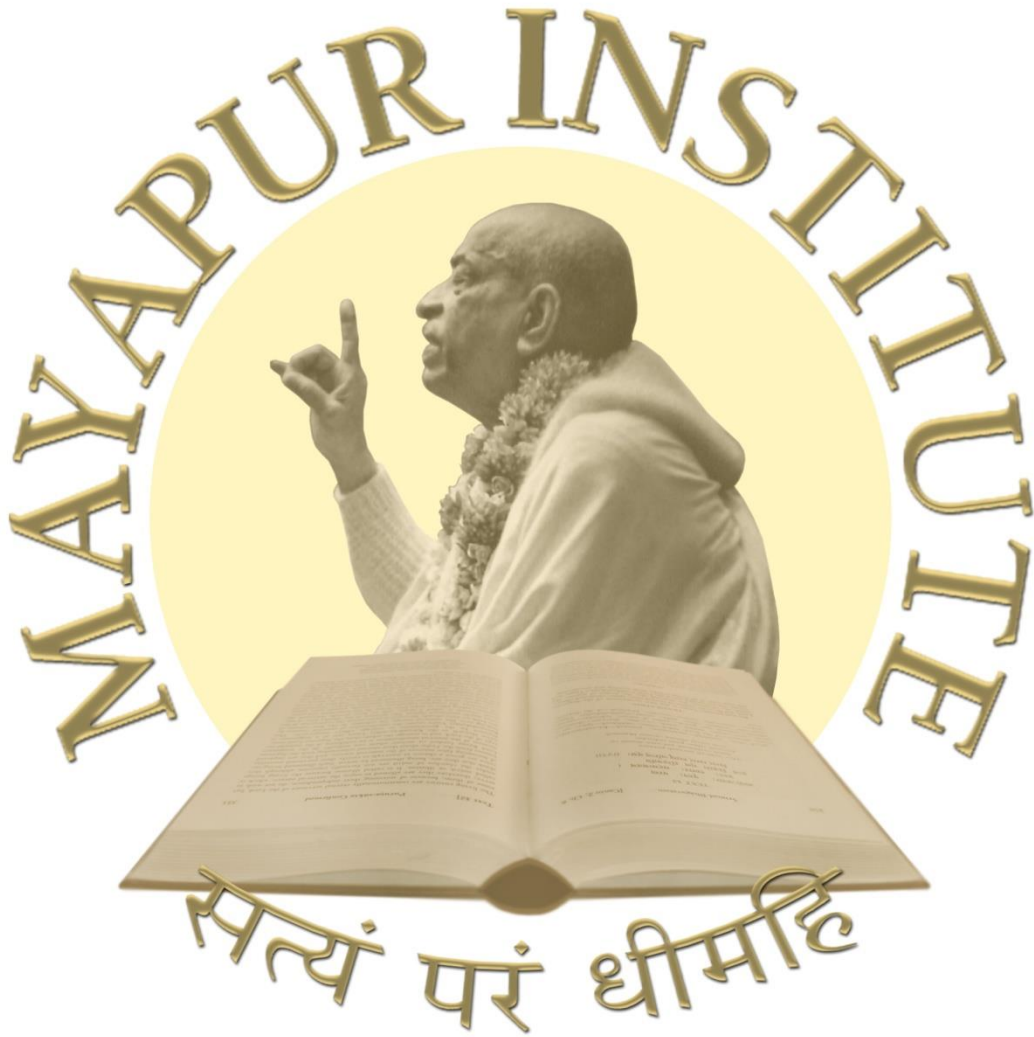


MĀYĀPUR INSTITUTE



Bhakti-śāstrī Course

Student Handbook

2nd Edition, February 2014

The International Society for Kṛṣṇa Consciousness
Founder-Ācārya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

DEDICATION

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmlitaṁ yena tasmai śrī-gurave namaḥ
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmin iti nāmine
namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*



“In my books the philosophy of Kṛṣṇa Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop.”

Letter to Bahurupa - Bombay 22 November, 1974

We dedicate this Māyāpur Institute Bhakti-śāstrī Course to Śrīla Prabhupāda.

May it be pleasing to him and the Vaiṣṇavas of ISKCON.

The Māyāpur Institute Śāstric Curriculum Development Team

Acknowledgements

Special thanks to:

Bhūrijana Dāsa for his inspiration and guidance.

VIHE for their groundwork in developing the Bhakti-śāstrī Course.

VTE for their guidance and training in systematic education.

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<http://mayapurinstitute.org/>

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ŚRĪLA PRABHUPĀDA ON BHAKTI-ŚĀSTRĪ AND SYSTEMATIC STUDY

I wish to encourage all my disciples to very carefully learn this philosophy...

In January of 1970 we will be holding an examination among all of our students on this book, and those who will pass shall be awarded with the title of Bhakti-sastri. With these examinations I wish to encourage all my disciples to very carefully learn this philosophy of Kṛṣṇa Consciousness because there is so many preachers who will be required to bring this message to all of the corners of the earth.

Letter to: Mahapurusa, Los Angeles 7 February, 1969

Become all good preachers, and that depends on studying the books nicely..

I am very pleased that you are inclined to read and study our books with seriousness. Thank you very much. So continue it wholeheartedly. We want good preachers also. Preaching shouldn't depend on me only. My disciples should become all good preachers, and that depends on studying the books nicely so that you can arrive at the right conclusion.

Letter to: Hridayananda, Los Angeles 5 July, 1971

We need so many preachers who are soundly versed in the scriptures...

I am glad to see how nicely you are reading my books. Please continue to do this. We need so many preachers who are soundly versed in the scriptures to convince the world to take to Kṛṣṇa consciousness.

Letter to: Vrindaban Candra, Bombay 9 November, 1970

I will never die. I live in my books.

The day after Prabhupāda arrived a press conference was held, with all the major newspapers and television stations represented. Sitting under the glare of TV lights in the large Berkeley temple room, Prabhupāda was faced with the question, "What will happen to the movement when you die?" His answer came back immediately: "I will never die." All the guests and devotees cheered and Prabhupāda continued, "I live in my books."

Summer Sessions With Śrīla Prabhupāda, Back to Godhead Magazine #10-10, 1975

I want that all of my spiritual sons and daughters inherit this title of Bhaktivedanta

One who will pass this examination will be awarded with the title of Bhaktivedanta. I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations... That is my program. So we should not simply publish these books for reading by outsiders, but our students must be well versed in all of our books so that we can be prepared to defeat all opposing parties in the matter of self-realization.

Letter to: Hamsaduta, Los Angeles 3 January, 1969

Bhakti-sastri from (ISKCON)

When mentioning your qualifications, you can also mention that you are a Bhakti-sastri from (ISKCON).

Letter to: Svarupa, Mauritius 24 October, 1975

AIMS OF THE MĀYĀPUR INSTITUTE BHAKTI-ŚĀSTRĪ COURSE

1. To help students memorize and recall the essential knowledge of the bhakti-śāstras.
2. To deepen students' understanding of the theology of the bhakti-śāstras.
3. To help students personally apply the teachings of the bhakti-śāstras in their lives.
4. To enhance students' desire and ability to effectively preach Kṛṣṇa consciousness based on the teachings of the bhakti-śāstras .
5. To help students understand and appreciate the mood and mission of Śrīla Prabhupāda, as revealed in writings on the bhakti-śāstras, and to perpetuate that understanding within ISKCON.
6. To help students apply the principles of the bhakti-śāstras with Vaiṣṇava integrity and appropriate consideration of time, candidate and country.
7. To help students appreciate, and appropriately apply, Gaudiya Vaisnava culture, etiquette and principles of Vaisnava sanga, as imparted in the bhakti-sastras.
8. To help students imbibe Vaiṣṇava qualities enunciated in the bhakti-śāstras.

Knowledge	Knowledge (Memory and Recall)	Kno
	Understanding	Und
Skills	Personal Application	PeA
	Preaching Application	PrA
Values	Mood and Mission	M&M
	Vaiṣṇava Integrity	VI
	Culture and Etiquette	CE
	Vaiṣṇava Qualities	VQ

Objectives

Each of these Aims has its corresponding educational objectives (*paṭhana-prayojanam*) for each Unit, which are listed in the Students Handbook. The objectives describe what the students will be able to do at the end of each Unit to show that the aims have been achieved. Please refer to the VTE's Teacher Training Courses for more detailed information on aims and objectives.

COURSE OVERVIEW

The curriculum of the Māyāpur Institute Bhakti-śāstrī Course is divided into five units covering the four essential Bhakti-śāstrī books. The following chart shows the five Units.

Unit 1	Bhagavad-gītā Chapters 1-6
Unit 2	Bhagavad-gītā Chapters 7-12
Unit 3	Bhagavad-gītā Chapters 13-18
Unit 4	Nectar of Devotion
Unit 5	Śrī Īsopaniṣad & Nectar of Instruction

Number of Lessons

The number of lessons for each unit will be determined by the course facilitator within the guidelines shown in the table below. The total number of Bhakti-śāstrī Lessons will be between 54-74 Lessons. The duration of each lesson will be 2-3 hours.

Unit	Content	Number of Lessons
1	Bhagavad-gītā Chapters 1-6	14-18
2	Bhagavad-gītā Chapters 7-12	10-14
3	Bhagavad-gītā Chapters 13-18	8-12
4	Nectar of Devotion	10-14
5	Śrī Īsopaniṣad & Nectar of Instruction	12-16

Schedule of Units

The above schedule of units may be completed in any order according to the discretion of the course coordinators.

BHAKTI-ŚĀSTRĪ STUDENT COURSE MATERIALS

Study Materials

During the Course you will require copies of the following four bhakti-śāstrī books:

- *Bhagavad-gītā As It Is*
- *Nectar of Devotion*
- *Nectar of Instruction*
- *Śrī Īsopaniṣad*

During the Course you will be provided with

- Bhakti-śāstrī Students Handbook (this book)

Additional Material

You will also find the following study aids very helpful:

- *Surrender Unto Me* by Bhūrijana Dāsa (VIHE Publications)
- Śrīla Prabhupāda Quotes Book (Available from MI)

How to Use This Student Handbook

In each Unit you will find

- Overviews of Content
- Additional Notes
- Pūrva-svādhyāya (Preliminary Self-Study Questions)
- Selected Analogies
- Open-Book Assessment Questions
- Paṭhana-prayojanam (Educational Objectives)

Open-Book Assessment

Open-Book Assessment can be completed any time during the Unit and must be submitted at the end of the Unit.

Pūrva-svādhyāya (Preliminary Self-Study Questions)

Preliminary Self-Study Questions can be completed any time before or during the Unit. Students are not required to submit answers to the Preliminary Self-Study Questions. These questions, however, form the question bank from which the Closed-Book Assessment will be drawn.

Selected Analogies

Selected Analogies should also be reviewed for the Closed-Book Assessment. For details see the following section on Bhakti-śāstrī Assessment.

BHAKTI-ŚĀSTRĪ ASSESSMENT

Preliminary Self-Study Questions and Analogies

Closed-Book Assessments will be given at the end of each Unit. Questions for this assessment will be drawn from Pūrva-svādhyāya section of each Unit. Analogies, as they appear in the Pūrva-svādhyāya section, may also be included in the Closed-Book Assessments.

Closed-Book Assessment and Verse Memorization

Closed-Book Assessment and Verse Memorization will be held at the end of each Unit. The course will conclude with a final Closed-Book test, drawing from all previous units.

Open-Book Assessment

The course facilitator will select questions for assessment from the Open-Book questions listed at the end of each unit. Open-Book Assessment answers must be submitted before the submission deadline at the end of the Unit. Time extensions may be given at the discretion of the facilitator. Students may consult with the facilitator, for compiling their answers. Penalties apply for students found to be copying answers (<http://www.iskconeducation.org/articles/general-policies>). Late, and re-submitted, Open-Book Assessment will not be given detailed feedback as those submitted on time. Further details on assessment policies will be discussed by your facilitator.

Unit Assessment

Students will receive detailed feedback concerning their achievement for each Unit, highlighting their specific strengths and weaknesses. A pass in each Unit is required for an overall course pass. Unit Open-Book Assessments may be resubmitted. The overall grade for each Unit will be the aggregate of the following components.

Open-Book Assessment	65%	Pass Mark 50%
Closed-Book Assessment	20%	Pass Mark 65%
Memorization of Verses	10%	Pass Mark 65%
Attendance at Temple Program (<i>Sādhana</i> sheets)	5%	Pass Mark 50%
Class Participation (Punctuality, Attendance & Attitude)	Moderation	Considered in marginal cases

Bhakti-śāstrī Certification

Students will also be given an overall course grade, aggregate of each Unit. Students' overall grades will be submitted to MI's Assessment Board for final approval. Marginal cases may be requested to appear for an interview, or resubmit part or all of the assessment. Students may appeal to ISKCON's Examination Board if they are dissatisfied with the decision of MI's Assessment Board. Students will receive an ISKCON Examinations Board Bhakti-śāstrī Certificate upon the successful completion of the course.

SAMPLE OPEN-BOOK ASSESSMENT ANSWERS

Open-Book Assessment (Preaching Application)

Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service with reference to Kṛṣṇa's statements in Bhagavad-gītā Chapter 8.

The following paper is an example of a poor response. Note the areas which should be improved:

Sample Answer 1:

Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental nature of the Supreme Lord. The Supreme Lord is the purest of the pure. Therefore anyone who is constantly Kṛṣṇa conscious is also the purest of the pure. The word smaran ("remembering") is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. Therefore one should practice Kṛṣṇa consciousness from the very beginning of life. If one wants to achieve success at the end of his life, the process of remembering Kṛṣṇa is essential. Therefore one should constantly, incessantly chant the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya has advised that one be as tolerant as a tree (taror iva sahiṣṇunā). There may be so many impediments for a person who is chanting Hare Kṛṣṇa. Nonetheless, tolerating all these impediments, one should continue to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so that at the end of one's life one can have the full benefit of Kṛṣṇa consciousness.

Up to this point, the student has simply copied verbatim from Prabhupāda's purport to 8.6. This is unacceptable. One should present philosophical points in one's own words, to reveal one's understanding.

Good

Of all the 8 questions asked by Arjuna, Kṛṣṇa dedicates almost the entire part of Chapter 8 to answer Arjuna's 8th question: How can those engaged in devotional service know You at the time of death? This chapter brings us to gross reality of life – we cannot stay in this body forever. Therefore we must consider where we are going next. That is intelligence. Time is breaking us down in this material world and yet our heads are full of dreams. We don't seem to take our life seriously and we glide from one sensory experience to another.

Here the student is getting off the point of the question (guaranteed passage to the supreme abode) and preaching in general, with reference to texts beyond the scope of the question.

When we read of Parīkṣit Mahārāj in Bhāgavatam that he had only 7 days to live, we feel sorry for him. Prabhupāda always pointed out we don't even know if we have 7 minutes. Kṛṣṇa being the doctor is giving us instructions how we don't have to subject a period for birth and death. How can I die in a proper state of mind is the intelligent question asked by Parīkṣit Mahārāj. Śukadeva Goswāmī glorified this question as the essence of all questions. The tendency to live and live (since the soul is eternal) is so deep which makes us think we will never die. In real human civilization we understand the present moment is the product of the past. According to the consciousness of our past life we now have our present mentality and our present situation. Therefore what we are thinking now will lead to the future situation.

A vague quote.... The student should include exact references to the 8th Chapter. All or part of the relevant verse can be included.

We have to be intelligent to shape our life. We have to be careful where we are heading. We have to understand where we came from. The Lord explains that our consciousness now and our life situation is the result of our previous death. If we have to truly focus our present moment then we have to think of our previous death. People say the magic of the moment. Actually the version of "the now" is the result of our past death. That is how relevant our past death is. Where am I going to be trained for the best possible life in the next birth? A devotee realizes this hard core reality and therefore cultivates and shapes his mind in such a way that at the time of death our mind is in the highest peak possible. The highest possible level is thinking of Kṛṣṇa consciousness. Through the mysticism of His pastimes, Kṛṣṇa liberates the whole world.

Training the mind is the most important obligation. Our mind can finish us off. That same mind can act so wonderfully to take us back home back to Godhead. Śāstras explain we are imprisoned in this material nature through the mind. Devotees take up the process of fixing their mind at His lotus feet. That easy process of fixing the mind at the Lord's lotus feet is made very simple.

My Guru Maharaj said in a class once: "We should practice in our life to remember Kṛṣṇa always and in that way we are always prepared for death...."

Vague quotes without solid references.

This is an unverifiable reference. The question requests references from the 8th Chapter.

The key below indicates the specific marks the student received for the answer shown above.

Column A	B	C
Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service.	2	0.3
Gives reference to Kṛṣṇa's statements in <i>Bhagavad-gītā</i> Ch 8.	3	0.7
Total Mark		27%

Explanation of marking Key

- Column A The particular component of the question.
- Column B The students grade (out of 10) for that particular component.
- Column C The value of that component in the question overall.

Total Mark

The student's component grades are multiplied by the component values and the aggregate is calculated.

Overall comments

The student has conviction about the value of human life, and its consequences. The student, however, has neglected to address the question, how a pure devotees' passage to the supreme abode is guaranteed by devotional service, and has given only vague references to the 8th Chapter.

The following paper is an example of a good response. Note the points which score high grades:

Sample Answer 2:

The student analyzes parts of the verse which are particularly relevant.

The student, from the beginning of the answer, focuses on the main point of the question

The pure devotee of the Lord, *ananya bhakta*, is always preoccupied with thoughts of Kṛṣṇa, *ca mām eva smaran*, he always remembers Kṛṣṇa by chanting His holy name. By this practice he can certainly remember Kṛṣṇa at the time of death *yaḥ prayāti sa mad-bhāvaṁ* and thus his passage to the supreme abode is guaranteed by devotional service. In fact Kṛṣṇa Himself guarantees this, *yān nāsty atra saṁśayaḥ* "of this there is no doubt". (BG 8.5)

The student includes relevant examples and analogies from the purports to ..

"If one is transcendently absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not material. Therefore the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the best process for successfully changing one's state of being at the end of one's life." The example of Mahārāj Bharat attaining the body of a deer is given by Prabhupāda. (BG 8.6 purport.)

A pure devotee carries out his prescribed duties thinking about Kṛṣṇa. He engages his mind and intelligence in Kṛṣṇa and carries out his duties just for the pleasure of the Lord. (BG 8.7) The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. For example, the caterpillar thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa. (BG 8.8, purport)

The student includes a relevant quote, with specific reference, from the purport and explains it in their own words, which shows clear understanding

The process of thinking of Kṛṣṇa is very easy. The devotees know that Lord is *puruṣa*, a person—we think of the person Rāma and the person Kṛṣṇa and His various attributes. (BG 8.9) For practitioners of other yoga process there are various rules and regulations, but a devotee does not have to think about all this because he is engaged in Kṛṣṇa consciousness, and at the time of death he can remember Kṛṣṇa by His grace. A pure devotee is not concerned about the specific circumstances under which he leaves his body. (BG 8. 24-27)

The pure devotee always remembers Kṛṣṇa without deviation, *ananya-cetāḥ satataṁ yo mām smarati nityaśaḥ* (BG 8.14), thus his passage to the supreme abode is guaranteed, *tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ*, Kṛṣṇa says for them I am very easy, *sulabhaḥ*, to obtain. In fact Prabhupāda explains in the purport to 8.14 that one who is practicing pure devotional service has already reached the supreme abode, "a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service.

Succinct summary of additional relevant texts

The powerful conclusion shows the students thorough study of the text.

Column A	B	C
Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service.	8.5	0.3
Gives reference to Kṛṣṇa's statements in <i>Bhagavad-gītā</i> Ch 8.	9	0.7
Total Mark		89%

BHAKTI-ŚĀSTRĪ VERSES FOR MEMORIZATION

Sanskrit and English translation of the following verses are required for memorization. Verses will be orally assessed at the end of each Module. All verses will be assessed for Unit 5.

Unit 1		
	Bhagavad-gītā Chapters 1-6	
	2.7, 2.44, 2.13, 2.20, 3.27, 4.2, 4.8, 4.9, 4.34, 5.22, 5.29, 6.47	12
Unit 2		
	Bhagavad-gītā Chapters 7-12	
	7.5, 7.14, 7.19, 8.5, 8.16, 9.2, 9.4, 9.14 9.25, 9.26, 9.27, 9.29, 10.8, 10.10	14
Unit 3		
	Bhagavad-gītā Chapters 13-18	
	13.22, 13.23, 14.26, 15.15, 15.7, 18.54, 18.55, 18.65, 18.66	9
Unit 4		
	Nectar of Devotion	
	1.1.11, 1.1.12, 1.2.234, 1.2.255	4
Unit 5		
	Śrī Īsopaniṣad	
	Invocation and Mantra 1	
	Nectar of Instruction	
	Texts 1-4	6
	Plus <u>all</u> of the above verses	
Total 45 Verses		

UNIT 1 BHAGAVAD-GĪTĀ CHAPTERS 1-6

UNIT TOPICS

CHAPTER 1	ARJUNA-VIṢĀDA-YOGA	
	Dharma-kṣetre	1.1
	Duryodhana's Diplomacy	1.3-11
	Signs of Victory for the the Pāṇḍava	1.14–20
	Kṛṣṇa as Bhakta-vatsala	1.21–27
	Arjuna's Reasons for not Fighting	1.28-46
CHAPTER 2	SĀṆKHYA-YOGA	
	Arjuna Surrenders	2.1-10
	Jñāna	2.11-30
	Varṇāśrama-dharma in Bhagavad-gītā	Chapters 1 & 2
	Karma-kāṇḍa	2.31–38
	Karma/ Buddhi-yoga	2.38-53
	Karma-yoga Superior to Karma-sannyāsa	2.54-3.8
	Sthita-prajña	2.54-2.72
	Varṇāśrama-dharma & Kṛṣṇa Consciousness	Chapters 2 & 3
CHAPTER 3	KARMA-YOGA	
	Yoga Ladder	Chapters 3 - 6
	Karma-kāṇḍa to Karma-yoga	3.10–16
	Karma-yoga	3.17–35
	Lust & Sense Control	3.36–43
CHAPTER 4	JÑĀNA-YOGA	
	Transcendental Knowledge About Kṛṣṇa	4.1–15
	Action of a Niṣkāma-karma-yogi	4.16-24
	Sacrifices & Jñāna	4.25-42
CHAPTER 5	KARMA-SANNYĀSA-YOGA	
	Description of a Niṣkāma-karma-yogi	5.1-12
	Vision of a Jñānī	5.13-26
	Peace Formula	5.27- 29
CHAPTER 6	DHYĀNA-YOGA	
	Aṣṭāṅga-yoga	6.1- 27
	Aṣṭāṅga-yoga Rejected by Arjuna	6.33-36
	Destination of the Unsuccessful Yogī	6.37–45
	The Topmost Yogī	6.46–47

OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 1 TO 6**Chapter 1 Observing the Armies on the Battlefield of Kurukṣetra
(Arjuna-viṣāda-yoga)**

As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight.

INTRODUCTION: PREPARATIONS FOR WAR (1–13)

Dhṛtarāṣṭra asks Sañjaya about the events that took place at Kurukṣetra.

Sañjaya describes how Duryodhana, using diplomacy, solves the problem of encouraging Droṇācārya without insulting Bhīṣma and others. Bhīṣma rallies his soldiers with the sound of his conchshell. Yet the symbolism of the conchshell indicates their defeat.

SIGNS OF VICTORY (14–20)

Sañjaya describes various signs of victory for the Pāṇḍava army, especially the transcendental sound of the conchshells of Kṛṣṇa and Arjuna, which shattered the hearts of the sons of Dhṛtarāṣṭra.

KṚṢṆA AS BHAKTA-VATSALA (21–27)

Kṛṣṇa appears as the chariot driver of Arjuna, revealing His quality as bhakta-vatsala. Arjuna orders Kṛṣṇa to place his chariot between the two armies because he wants to see who is present. Seeing those assembled for battle, Arjuna becomes hesitant to fight.

ARJUNA'S DOUBTS (28–46)

Compassion: Arjuna, being a softhearted devotee, becomes overwhelmed with compassion and forgets himself when he sees his relatives before him. He has become fearful due to a material conception of life. Enjoyment: He argues that he will not be able to enjoy his kingdom if it is won at the cost of the lives of his family members. He fears sinful reactions for killing his kinsmen. Saintliness and fear of sinful reactions: Arjuna argues that killing one's family is sinful and will lead to hell. The higher principle is that real religion is whatever Kṛṣṇa says or wants. Destruction of family: Arjuna further argues that the destruction of the dynasty will lead to unchaste women, unwanted children, and the end of spiritual culture. Arjuna, having decided not to fight, finally casts aside his bow and sits down on the chariot.

Chapter 2**Contents of the Gītā Summarized**

Arjuna submits to Lord Kṛṣṇa as His disciple, and Kṛṣṇa begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

ARJUNA’S FURTHER DOUBTS AND SURRENDER (1–10)

Indecision: Arjuna is confused and undecided what to do. Kṛṣṇa chastises Arjuna for his stance of nonviolence, calling him weak and non-Aryan. Arjuna again argues that it is sinful to kill his superiors, but then realizes that he is confused and has been acting in a miserly way. He therefore surrenders to Kṛṣṇa and accepts Him as guru, thus changing their relationship from friends to guru and disciple.

JÑĀNA — FIGHT! THERE IS NO DEATH FOR THE SOUL (11–30)

As guru, Kṛṣṇa rebukes Arjuna for his misplaced compassion. Kṛṣṇa begins His instructions by describing the individual, eternal nature of the soul, contrasting it with the temporary nature of the body. Kṛṣṇa describes the characteristics of the soul in detail. He then introduces additional points to further defeat Arjuna’s first argument, whereby he appeals to the virtues of compassion.

KARMA-KĀṆḌA — BY PRESCRIBED DUTIES GAIN MATERIAL ENJOYMENT (31–38)

After defeating Arjuna’s arguments by knowledge of the eternality of the soul, Kṛṣṇa now takes a different approach. Even if Arjuna identifies with his body, by fighting as a kṣatriya he will be happy. Kṛṣṇa thus refers to karma-kāṇḍa teachings to primarily defeat Arjuna’s second argument (enjoyment). Kṛṣṇa explains that if Arjuna fights he will find enjoyment, but if he doesn’t he’ll incur sinful reaction and infamy. Kṛṣṇa also touches on Arjuna’s other arguments—compassion and sinful reaction. Verse 32 speaks of the gains Arjuna would get by fighting, and verses 33–37 describe the losses he will incur by avoiding his duty.

BUDDHI-YOGA — FIGHT! BUT WITHOUT ANY REACTION (39-53)

Karma and jñāna are combined together to engage the transcendentalist in work with knowledge. One important theme in Bhagavad-gītā is the question whether to renounce work and use one’s intelligence to discriminate between spirit and matter or to work without attachment to the fruits. This question will be asked by Arjuna in the beginning of the third, fifth, and eighteenth chapters. Kṛṣṇa gives a brief explanation of buddhi-yoga (working without attachment to the fruits). Kṛṣṇa also shows how attachment to sense enjoyment and material opulence, as given in the karma-kāṇḍa section of the Vedas, is an obstacle to determination in devotional service. He advises Arjuna to transcend the Vedas by performing prescribed duties without attachment to the fruits. By buddhi-yoga one becomes indifferent to the Vedic rituals, gains freedom from sinful reactions, attains liberation from the cycle of birth and death, and goes back to Godhead. Lord Kṛṣṇa thus defeats Arjuna’s argument of fear of sinful reactions.

STHITA-PRAJÑĀ — BECOME FIXED IN TRANSCENDENTAL CONSCIOUSNESS (54–72)

After hearing Kṛṣṇa’s description of buddhi-yoga, Arjuna asks how to recognize a transcendentalist. Kṛṣṇa describes how a transcendentalist gives up all material desires, is equipoised and detached yet continues to act according to prescribed duties. Kṛṣṇa advises

Arjuna to control his senses by following the regulative principles. By so doing he will attain the mercy of the Lord and be happy. The second chapter is a summary of the whole Bhagavad-gītā. In this chapter, karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given.

Chapter 3: Karma-yoga

In chapter 2 many different paths were explained, such as sāṅkhya-yoga, buddhi-yoga and control of the senses by intelligence, and work without fruitive desire. Kṛṣṇa told Arjuna to keep all abominable activities far distant by buddhi-yoga. Taking the meaning of buddhi as intelligence, Kṛṣṇa's order would mean that Arjuna, by using his intelligence, should avoid all abominable activities and not fight. Yet Arjuna thinks "Kṛṣṇa is still urging me to fight." Arjuna thinks that karma and jñāna are not compatible. Actually karma and jñāna are two stages on the path to transcendental consciousness.

RENUNCIATION OF WORK OR WORK IN DEVOTION? (1–9)

In his confused state, Arjuna asks Kṛṣṇa to clarify His previous instructions. Kṛṣṇa explains how karma-yoga, devotional service, is superior to renunciation of work, and He also recommends sacrifice to Viṣṇu, which frees one from the bondage of work.

FROM KARMA-KĀṆḌA TO KARMA-YOGA (10–16)

Previously Kṛṣṇa established that one should not artificially renounce activities but should perform prescribed duties in a detached way. Now He explains the course of action for those who are not yet at the stage of work in detachment but wish to attain it. By satisfying their material desires in a religious way, those who are attached will be purified. Now Kṛṣṇa will show how production of grains is dependent on sacrifice and how the origin of such sacrifice is Viṣṇu.

KARMA-YOGA — PERFORMING PRESCRIBED WORK IN DETACHMENT TO SET EXAMPLE (17–35)

In verses 17 through 21, Kṛṣṇa describes the position of a self-realized person in relation to work. Although the self-realized person need not perform prescribed duties, he continues working to set the example for common men to follow. Kṛṣṇa uses Himself as an example to show that even God works according to scripture to set the standard for others to follow. Kṛṣṇa also describes how a knowledgeable person should relate to ignorant men who are attached to fruitive results. A devotee should encourage people, by his words and example, to engage the results of their work in devotional service. Arjuna is finally advised to fight with devotion for Kṛṣṇa and become free from the bondage of fruitive actions. Kṛṣṇa concludes His explanation of karma-yoga by warning Arjuna not to give up his prescribed duties, though there may be some imperfection. He explains that everyone is forced to act according to their nature.

BEWARE OF LUST AND ANGER (36–43)

Arjuna asks Kṛṣṇa what forces us to act sinfully, abandoning one's prescribed activities (karma), and Kṛṣṇa describes our eternal enemy in the form of lust. One can conquer lust by working in Kṛṣṇa consciousness with steady intelligence fixed in knowledge of one's pure identity.

Chapter 4: Transcendental Knowledge

In chapter 3, Kṛṣṇa explained that lust covers knowledge and that ignorance binds us. He recommended karma-yoga for attaining transcendental knowledge. Thus, after urging Arjuna to be transcendental with the help of knowledge, He now explains what that knowledge is and how it is received.

TRANSCENDENTAL KNOWLEDGE ABOUT KṚṢṆA (1–10)

As the supreme authority, Kṛṣṇa spoke this knowledge earlier to Vivasvān and now speaks it again to Arjuna because he is Kṛṣṇa's devotee and friend. Although Kṛṣṇa is unborn, He comes into this world to reestablish religion, to protect His devotees, and to kill the demoniac. Anyone who understands this knowledge will attain love for Kṛṣṇa and go back to Godhead at the end of this life.

KṚṢṆA AS THE GOAL OF ALL PATHS AND THE CREATOR OF VARṆĀŚRAMA (11–15)

After giving knowledge about Himself, which leads to liberation, Kṛṣṇa now explains how He is the ultimate goal of all paths and how everyone is dependent upon His mercy for attaining success. He has created the varṇāśrama system whereby men can fulfill their material desires and make progress toward liberation, but He is above this system.

KARMA-YOGA (16–24)

After explaining His transcendental position, Kṛṣṇa analyzes action and describes how to perform activities on the transcendental plane.

SACRIFICES LEAD TO TRANSCENDENTAL KNOWLEDGE (25–33)

After describing how to act on the transcendental platform, Kṛṣṇa describes a variety of sacrifices (in verses 25 through 33) because the ultimate goal of these sacrifices is transcendental knowledge, which is the theme of this chapter. Sacrifice has already been discussed in Bhagavad-gītā 3.9–16, where Kṛṣṇa explained that without sacrifice to Viṣṇu one cannot live happily in this world.

SUMMARY OF TRANSCENDENTAL KNOWLEDGE (34–42)

Having explained that all sacrifices lead to transcendental knowledge, Kṛṣṇa now describes various aspects of transcendental knowledge. To attain transcendental knowledge, one must control the senses and submissively approach a spiritual master to render faithful service to him. Thus one will become free from sinful reactions and understand knowledge of his relationship with the Supreme Lord. Kṛṣṇa urges Arjuna to arm himself with transcendental knowledge and fight.

Chapter 5: Karma-yoga - Action in Kṛṣṇa Consciousness

In chapter 4, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. But at the end of chapter 4, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Kṛṣṇa has perplexed Arjuna and confused his determination.

KARMA-YOGA IS EQUAL TO BUT EASIER THAN RENOUNCING WORK (1–6)

Therefore chapter 5 opens with a question by Arjuna that is similar to the one Arjuna asked at the beginning of chapter 3: “Which is better, work in devotion or renunciation of work?” Kṛṣṇa replies that although the results of renunciation and devotional service are ultimately the same, devotional service is superior because it frees one from reactions so that one can quickly and easily achieve Him.

DESCRIPTION OF A NIṢKĀMA-KARMA-YOGI OR JÑĀNĪ (7–12)

After describing the superiority of devotional service, Kṛṣṇa explains how to work devotionally with detachment. One in knowledge of Kṛṣṇa understands his incompatibility with material nature and thus acts only for purification, giving the results of his work to Kṛṣṇa. Thus he remains unattached, performing work as a matter of duty.

RELATIONSHIP BETWEEN ĪŚVARA, JĪVA AND PRAKṚTI (13–16)

The transcendentalist who works with detachment has knowledge of the relationship between the living entity, material nature, and the Supersoul. Although the modes of nature or the Supersoul may appear to be the cause of action and reaction, they are not responsible. When the living entity desires to enjoy material nature, the modes carry out the necessary actions, with the permission of the Supersoul.

VISION OF A JÑĀNĪ OR PARAMĀTMAVĀDĪ (17–26)

One who is fixed in the knowledge of the relationship between the living entity, material nature, and the Supersoul takes shelter of the Supersoul, becomes enlightened, and attains liberation. A Kṛṣṇa conscious person enjoys unlimited pleasure within himself by fixing his consciousness on Kṛṣṇa. Always busy working for the welfare of all beings, he soon achieves liberation.

INTRODUCTION TO DHYĀNA-YOGA AND THE PEACE FORMULA (27- 29)

Kṛṣṇa introduces dhyāna-yoga at the end of this chapter and will elaborate on it in chapter 6. He also presents the peace formula in the last verse: He Himself is the supreme enjoyer and controller and is the beneficiary of all human activities.

Chapter 6: Dhyāna-yoga

In the first five chapters, Kṛṣṇa has explained *buddhi-yoga*, working with one's consciousness fixed on Him and without fruitive desires. The Lord has also explained *sāṅkhya*, *karma-yoga*, and *jñāna-yoga* as processes to obtain liberation and as steppingstones to Kṛṣṇa consciousness.

YOGA-RURUKṢU AND YOGĀRŪDHA PRACTICE (1–9)

At the end of chapter 5 and continuing into chapter 6, Kṛṣṇa explained dhyāna-yoga, concluding that He is the goal of meditation. Even in aṣṭāṅga-yoga, karma-yoga is necessary in the beginning stages. When one becomes accomplished in the practice of meditation, he ceases all disturbing mental activities and comes to the stage of yogarudha.

STAGES IN YOGA PRACTICE AND SAMĀDHI (10–27)

Having described the stages of aṣṭāṅga-yoga, Kṛṣṇa next explains the practice of those stages. By practicing yoga with determination, controlling the mind, and fixing the mind on Supersoul, one attains the stage of perfection, called samādhi, wherein one enjoys unlimited transcendental pleasure.

PERFECTION OF YOGA: REALIZATION OF KṚṢṆA AS SUPERSOUL (28–32)

After describing the yoga practice of fixing the mind on the self, Kṛṣṇa explains the realization of the yogī. Prabhupāda explains: “A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa situated in everyone's heart as Supersoul. He sees Kṛṣṇa everywhere and everything in Kṛṣṇa. Thus he sees all living entities equally.”

AṢṬĀṄGA-YOGA REJECTED BY ARJUNA (33-36)

Arjuna rejects the aṣṭāṅga-yoga system as impractical because his mind appears uncontrollable. Kṛṣṇa assures Arjuna that it is possible to control the mind by constant practice and detachment.

DESTINATION OF THE UNSUCCESSFUL YOGĪ (37–45)

Arjuna asks about the destination of the unsuccessful yogī, but Kṛṣṇa assures him that the yogī's next birth will be auspicious, giving him another chance for self-realization.

THE TOPMOST YOGĪ (46–47)

Kṛṣṇa concludes His description of aṣṭāṅga-yoga by comparing yogīs to karmīs, jñānīs, and tapasvīs. The yogī is superior to all, and the best yogī is the bhakta who always thinks of Kṛṣṇa, worshiping Him with full faith.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 1-6**Arjuna's Reasons for Not Fighting:
(Arjuna-viṣāda-yoga)**

1. Compassion	1.27
2. Enjoyment	1.30 -35
3. Sinful reactions	1.36, 43-44, 2.5
4. Destruction of Dynasty	1.37 - 43
5. Indecision	2.6 – 7

Overview of 2nd Chapter

Arjuna Surrenders	2.1-10
<i>Jñāna</i>	2.11-30 Defeats Compassion Argument
<i>Karma-kāṇḍa</i>	2. 31-37 Defeats Enjoyment & Sinful reactions Argument
<i>Buddhi-yoga</i> <i>Karma-yoga</i>	2.38-53 Defeats Sinful reactions Argument (no reactions)
<i>Sthita-dhīr muni</i>	2.54-72

Sthita-dhīr muni 2.54-72

Symptoms	→ 2.55
Speech	→ 2.56-57
How sit	→ 2.58-63
How walks	→ 2.64-72

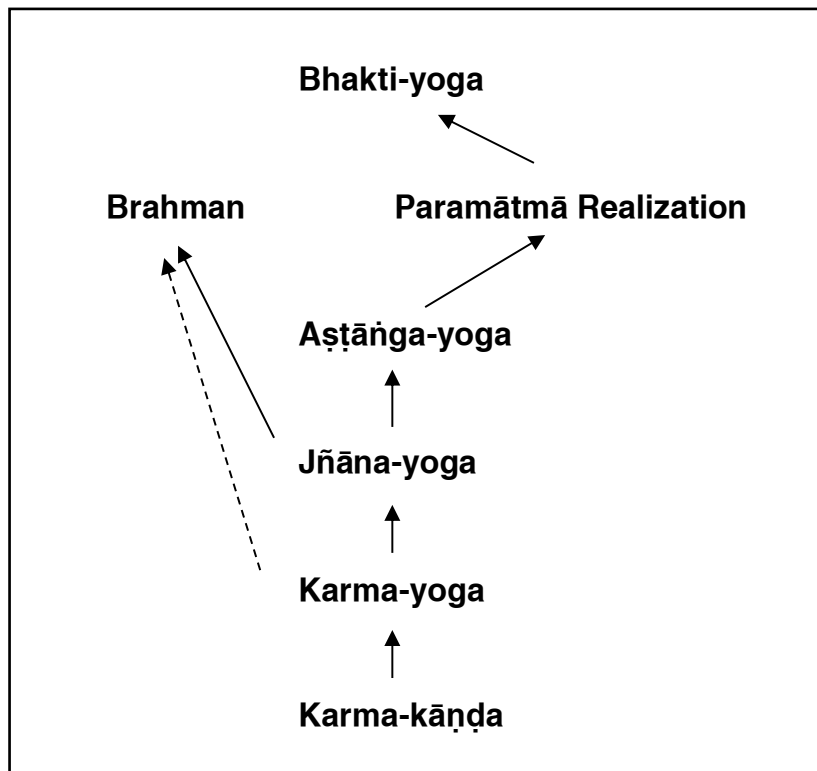
Kṛṣṇa Defeats Arjuna’s Arguments:

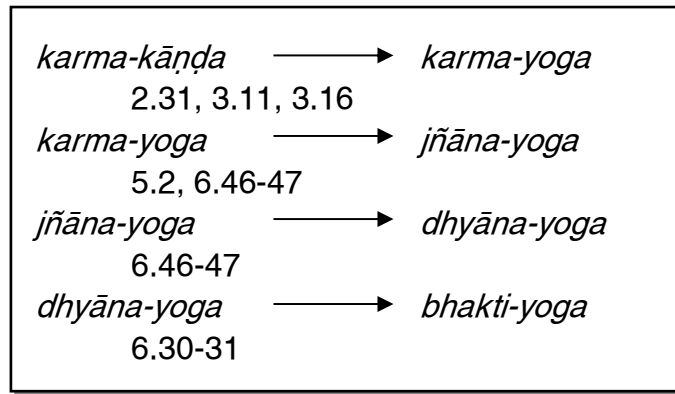
Compassion	Jñāna	2.11-30
Enjoyment	Karma-kāṇḍa	2.31-37
Sinful reactions	Buddhi-yoga	2.38-53
Destruction of Dynasty	Karma-yoga	3.18-26

The Yoga Systems Overview

Karma-kāṇḍa	2.31-37, 2.42-46, 3.10-16
Karma-yoga	2.38-54, Chapter 3
Jñāna-yoga	Chapters 4-5
Dhyāna-yoga	Chapter 6

The Yoga Ladder



Links Between the Yoga Processes

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 1

1. What is the significance of Dhṛtarāṣṭra's saying *māmakāh?* (1.1)
2. Why was Dhṛtarāṣṭra fearful? (1.1)
3. How was Sañjaya able to see the Battlefield of Kurukṣetra? (1.1)
4. What is the significance of Duryodhana's saying *dhīmatā, tava śiṣyeṇa?* (1.3 Lecture)
5. List the vows Bhīma made after the gambling match. (1.4)
6. Why was Duryodhana confident of full support of Bhīṣmadeva and Droṇā? (1.11)
7. List four signs of victory for the Pāṇḍavas. (1.14-20)
8. What is the significance of Hanuman's being on Arjuna's flag? (1.20 Lecture)
9. What is the meaning of the word *guḍākeśa?* (1.24)
10. List the six kinds of aggressors. (1.36)
11. List the progressive steps leading toward the destruction of a dynasty. (1.39-42)

Bhagavad-gītā Chapter 2

12. List Arjuna's arguments for not fighting. (1.27-2.7)
13. List six symptoms of Bhagavān in English or Sanskrit (2.2)
14. What is the meaning of the phrase *kṣudraṁ hṛdaya-daurbalyam?* (2.3)
15. According to scriptural codes, when is a teacher fit to be abandoned? (2.5)
16. What is the meaning of the phrase *dharma-sammūḍha-cetāh?* (2.7)
17. What is the size of soul and what is the symptom of its existence? (2.17)
18. List the six kinds of transformations the body is subject to. (2.20)
19. Give the English meaning of: *aṇu-ātmā* and *vibhu-ātmā*. (2.20)
20. Why is it that the killing of animals in sacrifice not considered an act of violence? (2.31)
21. What is the meaning of the word *kṣatriya?* (2.31)
22. What is meant by *sva-dharma* and what are the two types of *sva-dharma?* (2.31)
23. What is the meaning of the phrase *svarga-dvāram apāvṛtam?* (2.32)
24. Give the English meaning of the phrase *pratyavāyaḥ na vidyate*. (2.40)
25. Give the English meaning of the phrase *vyavasāyātmikā buddhi*. (2.41)
26. The *Vedas* deal mostly with what? (2.45)
27. How is the purpose of Vedic culture best served? (2.46)
28. What is the meaning of the word *prajñā?* (2.54)
29. A well-dressed fool cannot be identified unless what? (2.54)
30. What is the meaning of the phrase *param drṣṭvā nivartate?* (2.59)
31. Who is the example of a *mat-paraḥ* given in 2.61?
32. List the eight stages of spiritual falldown in English or Sanskrit. (2.62-63)
33. What is the meaning of the phrase *brahma-nirvāṇam ṛchat?* (2.72)

Bhagavad-gītā Chapter 3

34. What is Kṛṣṇa consciousness sometimes misunderstood as? (3.1)
35. Give the English meaning of the following:
- tad ekaṁ vada.* (3.2)
 - mithyacarah.* (3.6)
 - karma-yogam asaktaḥ sa viśiṣyate.* (3.7)
 - tad-arthaṁ karma kaunteya mukta-saṅgaḥ.* (3.9)
 - yo bhurkte stena eva saḥ.* (3.12)
 - annād bhavanti bhūtāni.* (3.14)
 - vikarma* (3.15)
36. Why is a fully Kṛṣṇa conscious person not obliged to follow the Vedic injunctions? (3.17)
37. Give the English meaning of *ācārya.* (3.21)
38. Why did Kṛṣṇa perform prescribed duties? (3.23)
39. What qualifications are required for beginning practice of Kṛṣṇa consciousness? (3.26)
40. Give the English meaning of the phrase *nirāśīr nirmamo.* (3.30)
41. Give the English meaning of the phrase *nitya-vairiṇā.* (3.39)
42. List the three sitting places of lust. (3.40)

Bhagavad-gītā Chapter 4

43. The *Gītā* was spoken by the Lord to Vivasvān, at least how many years ago? (4.1)
44. List the six kinds of *avatāras.* (4.8)
45. List the eight steps from *śraddhā* to *prema.* (4.10).
46. What is a *pāṣaṇḍī?* (4.12)
47. List the modes predominantly influencing the four divisions of human society. (4.13)
48. List the 12 *mahājanas.* (4.16)
49. Matter dovetailed for the cause of the Absolute Truth regains what? (4.24)
50. Describe a devotee's attitude to longevity. (4.29)

Bhagavad-gītā Chapter 5

51. Give the English meaning of the word *pradhāna.* (5.10)
52. Give the English meaning of the phrase *phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm.* (5.12)
53. List the nine gates of the body. (5.13)
54. Give the English meaning of the words *vibhu* and *aṇu.* (5.15)
55. Give the English meaning of the phrase *pañḍitāḥ sama-darśinaḥ.* (5.18)
56. List the eight limbs of *aṣṭāṅga-yoga.* (5.27)

Bhagavad-gītā Chapter 6

57. When is the mind the best of friends and when is the mind greatest enemy? (6.6)
58. Give the English meaning of the words *ekāki* (6.10) and *śucau deśe.* (6.11)
59. What is the result of extravagance in eating, sleeping, defending, and mating? (6.17)
60. Give the English meaning of the term *yukta.* (6.18)
61. Give the English meaning of *pratyahara.* (25)
62. Yogīs who are attracted to what cannot attain the stage of perfection? (6.23)
63. Describe what happens to an unsuccessful yogī. (41-42)

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 1-6**2.1**

Compassion for the dress of drowning man is senseless, similarly a man fallen in the ocean of nescience cannot be saved simply by rescuing his outer dress.

2.2

Absolute truth is realized in three phases of understanding –Bramhan, Paramātmā, and Bhagavān. This can be explained by the example of the sunshine, the sun's surface, and the sun planet.

2.17

Just like the influence of the active principle of medicine is spread throughout the body, similarly the influence of soul is spread throughout the body as consciousness, and that is the proof of the existence of soul.

2.20

Sometimes we don't find the sun in the sky owing to clouds, but the light of the sun is always there, which is indicative of the presence of sun. Similarly, even though one may not be able to see the soul in the region of heart, one can understand the presence of the soul by consciousness, which is present in the body.

2.22

As a person puts on new garments, giving up the old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

2.21

Although the justice of peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he awards punishments according to the codes of justice. Similarly, when Kṛṣṇa orders fighting it must be understood that it is for supreme justice and Arjuna is engaging in violence on the order of Kṛṣṇa and thus he will not incur sinful reaction.

2.20

One can understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore day-time.

2.21

A surgical operation is meant to cure the patient and not meant to kill the patient. Similarly, fighting on the order of Kṛṣṇa is for the benefit of all, and thus there is no possibility of sinful reaction.

2.41

As by watering the root of a tree one can automatically distribute water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the highest service to everyone, namely self , family, society , country , humanity, etc.

2.58

The tortoise can at any moment wind up his senses and exhibit them again at any time for a particular purpose. Similarly the senses of a Kṛṣṇa-conscious person are used only for some particular purpose in the service of the Lord and are withdrawn otherwise.

2.58

The senses are compared to venomous serpents and the devotee to a snake charmer. A devotee should be strong like a snake charmer in controlling his serpent-like senses. He should not allow his senses to act independently.

2.59

The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables.

2.67

As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

2.70

As the ocean is always being filled by rivers but remain steady and not agitated, a person fixed in Kṛṣṇa consciousness remains undisturbed even amidst the incessant flow of desires.

3.14

When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection.

3.30

The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord.

3.34

One has to follow those rules and regulations, unattached to them, because practice of sense gratification under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads.

3.37

The sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt.

3.39

It is said in the Manu-smṛiti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel.

4.6

His appearance and disappearance are like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position,

4.14

He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth.

4.21

As a machine part requires oiling and cleaning for maintenance, so a Kṛṣṇa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors.

4.24

For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as set forth here in the Gītā

5.10

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

5.15

The Lord is the constant companion of the living entity as Paramātmā, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it.

6.34

The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses.

6.34

Mind is so strong and obstinate that it often overcomes even one's own intelligence, as an acute infection may surpass the efficacy of medicine.

UNIT 1 OPEN-BOOK ASSESSMENT QUESTIONS**Question 1**

List three aspects of Prabhupāda's mood and/or mission as revealed in the Preface to Bhagavad-gītā and comment, in own words, on the importance of these aspects for ISKCON.
(Mood and Mission)

Question 2

Discuss, in your own words, the following, with reference to verses, analogies, and statements from Prabhupāda's purports. (Bhagavad-gītā 2.21, 27)

- When is violence justified?
- Why did Kṛṣṇa, who is all-loving, incite Arjuna to war?
- Is terrorism in the name of religion appropriate or inappropriate?

(Preaching Application)

Question 3

Discuss how the general principles drawn from Arjuna's dilemma are relevant to your own practice of Kṛṣṇa consciousness with reference to Bhagavad-gītā 2.6-11.

(Personal Application)

Question 4

Explain, in your own words, the process of sense control by Kṛṣṇa consciousness with reference to verses, purports, analogies and examples from Bhagavad-gītā 2.54-68 and 3.4-8. How is this relevant for:

- Arjuna's situation on the battlefield of Kurukṣetra?
- Your own practice of Kṛṣṇa consciousness?

(Personal Application)

Question 5

Explain, in your own words, how Kṛṣṇa consciousness is transcendental to varṇāśrama-dharma with appropriate references to Bhagavad-gītā Chapters 2 and 3 and Prabhupāda's lectures. Explain how application of varṇāśrama-dharma can support the practice of Kṛṣṇa consciousness.

(Understanding)

Question 6

Explain, in your own words, the processes of karma-kāṇḍa, karma-yoga, jñāna-yoga, and dhyāna-yoga with reference to Bhagavad-gītā verses, purports and Prabhupāda's lectures. Give attention to some specific Sanskrit words from the referred verses in your answer.

(Understanding)

Question 7

Draw general principles, in your own words, from Kṛṣṇa's analysis of lust in 3.36-43 and discuss the application of these principles in your own practice of Kṛṣṇa consciousness. Give references to some Sanskrit words and phrases from the above-mentioned section of verses and to analogies from the purports.

(Personal Application)

Question 8

Establish, in your own words, the superiority of bhakti over the other yoga systems with reference to verses and purports from Bhagavad-gītā, Chapters 2-6, and comments from Prabhupāda's lectures.

In your answer explain the following:

- The impracticality of yoga systems, other than bhakti-yoga, in Kali-yuga.
- How bhakti-yoga contains all the components of the other yoga systems.
- How bhakti-yoga can be practiced without having practiced other yoga systems.

(Preaching Application)

Question 9

Explain, in your own words, how Kṛṣṇa is not conditioned by material nature, with reference to Bhagavad-gītā 2.11-12 & 4.5-6, verses and purports.

(Understanding)

Question10

Explain, in your own words, who is responsible for the suffering of the conditioned living entities with reference to Sanskrit verses, analogies and purports, from Bhagavad-gītā 4.14; 5.14-15.

(Understanding)

UNIT 2 BHAGAVAD-GĪTĀ CHAPTERS 7-12

UNIT TOPICS

CHAPTER 7 JÑĀNA-VIJÑĀNA YOGA

Mayy āsakta-manāḥ - Hear from Kṛṣṇa	1-7
Kṛṣṇa as Source of Everything	4-12
Mama māyā duratyayā	13-14
Who Surrenders To Kṛṣṇa	15-19
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Icchā-dveṣa - puṇya-karmaṇām	26-30

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Yoga-miśra-bhakti	10-13
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OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 7 TO 12

Chapter 7

The first six chapters of Bhagavad-gītā deal primarily with karma-yoga, the middle six chapters with bhakti-yoga, and the last six chapters with jñāna-yoga. Kṛṣṇa has explained in Chapter Six that the yogi most intimately united with Him was thinking of Him within. Now, the Seventh Chapter explains how one can become such a Kṛṣṇa conscious person. By engaging in devotional service one gains determined faith, dṛḍha-vratāḥ, and becomes convinced that simply by such service all his objectives will be fulfilled.

KNOWING KṚṢṆA IN FULL BY HEARING ABOUT HIM (1–7)

In Chapter Seven, Kṛṣṇa begins to explain how to attain this state. Kṛṣṇa urges Arjuna to hear with mind attached to Him as He explains knowledge of Himself (verses 1–3). He explains how He is the origin of everything, both material and spiritual (verses 4–7).

KNOWING KṚṢṆA AS THE SOURCE OF BOTH MATERIAL AND SPIRITUAL ENERGIES (8–12)

Kṛṣṇa describes how He is the essence of everything in verses 8–12. If Kṛṣṇa is the origin and essence of everything, as explained in texts 4–12, why do some people not recognize him as the Supreme Personality of Godhead?

THE THREE MODES ARE CONTROLLED BY KṚṢṆA — THEREFORE SURRENDER (13–14)

Verses 13–14 explain how the living entities are deluded and controlled by the three modes, but are able to go beyond them by surrendering to Kṛṣṇa, since He is the controller of the modes.

FOUR KINDS OF IMPIOUS PERSONS WHO DO NOT SURRENDER TO KṚṢṆA AND FOUR KINDS OF PIOUS PERSONS WHO DO (15–19)

Liberation from the laws of material nature has been sought by the leaders of mankind with great plans and perseverance for many years. If such liberation is attained by surrendering to Kṛṣṇa, why don't they adopt this method? Verse 15 describes four types of unqualified persons who do not surrender to Kṛṣṇa and who sometimes pose themselves as leaders simply for material gain. Verses 16–19 describe four types of persons who surrender to Kṛṣṇa, and how the wise man is the best because he does not desire some gain.

DEMIGOD WORSHIPPERS AND IMPERSONALISTS WHOSE SURRENDER IS MISPLACED (20–25)

Verses 20–23 describe less intelligent persons who worship demigods for material gain. Verses 24–25 describe the impersonalists who surrender to the formless aspect of Kṛṣṇa. They cannot see Kṛṣṇa, who covers Himself from their vision.

BEWILDERMENT OF THE LIVING ENTITY AND KNOWLEDGE OF KṚṢṆA (26–30)

Kṛṣṇa knows all and is thus different from these foolish living entities that are born into delusion and are bewildered by dualities arising from desire and hate. Pious persons, freed from dualities arising from delusion engage in devotional service with determination and attain liberation. They have knowledge of Kṛṣṇa as adhibhūta, adhidaiva, and adhiyajña.

CHAPTER 8

Arjuna inquires about the six terms Kṛṣṇa used at the end of Chapter 7: Brahma, adhyātma, karma, adhibhūta, adhidaiva, and adhiyajña.

KṚṢṆA ANSWERS ARJUNA’S QUESTIONS (1-4)

In this chapter Kṛṣṇa answers Arjuna’s questions and discusses yoga principles and pure devotional service. In verses 1-4 Kṛṣṇa answers Arjuna’s first seven questions.

REMEMBERING KṚṢṆA (5–9)

In verses 5–8 Kṛṣṇa answers his eighth question about the destination of one who thinks of Kṛṣṇa at the time of death. Kṛṣṇa explains that one must always think of Him, along with performing active devotional service. Such practice helps one remember Kṛṣṇa at the time of death and attain to His nature. Kṛṣṇa explains some ways to meditate on Him in verse 9.

YOGA-MĪŚRA-BHAKTI (10–13)

A yogi can also attain Kṛṣṇa by uttering om̐ and thinking of Kṛṣṇa at death. Yoga-mīśra-bhakti is described in verses 10–13.

PURE DEVOTIONAL SERVICE (14-16)

Kṛṣṇa urges Arjuna to engage in pure devotional service by remembering Him without deviation. There is no impediment in such service and one easily attains Kṛṣṇa.

COMPARING THE MATERIAL AND SPIRITUAL WORLDS (17–22)

The material world is miserable and temporary, as illustrated by the constant cycle of universal creation and destruction. By hearing this description one gains detachment from this world. In verses 20–22 the eternal nature of the spiritual world is described, as well as the means to attain it, devotional service to Kṛṣṇa.

THE SUPREMACY OF DEVOTION IN ATTAINING THE SUPREME (23–28)

In verses 23–26, The Lord describes different ways of leaving this world for the karmīs and jñānīs. But Kṛṣṇa’s devotees need not worry about these paths, because simply by engaging in devotional service, they attain the beneficial results of all paths and at the end reach the supreme destination (verses 27–28). By hearing the middle six chapters of Bhagavad-gītā in the association of devotees, one gets the benefits of performing all sacrifices, penance, etc., and one progresses from anārtha-nivṛitti to pure love of Kṛṣṇa.

Chapter 9

The beginning chapters of Bhagavad-gītā describe confidential knowledge of the difference between the soul and the body. Chapters Seven and Eight are more confidential because they describe devotional service, which brings enlightenment in Kṛṣṇa consciousness. Chapter Nine is most confidential because it describes pure, unalloyed devotional service. In the Eighth Chapter, Kṛṣṇa has explained that the ananya devotee surpasses both the path of light and darkness. Now Kṛṣṇa will explain how to become such an ananya devotee. The first step is hearing about Kṛṣṇa.

HEARING ABOUT KṚṢṆA — QUALIFICATIONS AND DISQUALIFICATIONS (1–3)

A non-envious person can obtain the most intimate knowledge of the Absolute Truth by hearing, and can perceive Kṛṣṇa directly through the process of devotional service. A faithless person, however, must return to the path of birth and death (verses 1–3).

KṚṢṆA’S INCONCEIVABLE RELATIONSHIP WITH THE MATERIAL WORLD (4–10)

Kṛṣṇa pervades, creates, and annihilates the entire cosmos through His material energy. Although Kṛṣṇa is the Supreme controller, the material world nevertheless moves independently and Kṛṣṇa thus remains neutral and detached.

NON-WORSHIPPERS AND WORSHIPPERS (11–19)

Kṛṣṇa compares the pure devotees to the impersonalists, demigod worshippers and those who worship the universal form. He also describes how to meditate upon Him as the *viśva-rūpa*.

COMPARING DEMIGOD WORSHIPPERS AND DEVOTEES (20–28)

Demigod worship which neglects Kṛṣṇa as the supreme enjoyer is improper and causes fall down. Devotees of Kṛṣṇa, however, are personally protected by Kṛṣṇa, who helps them achieve His association. Kṛṣṇa accepts His devotees’ offerings which are given in devotion. In verse 26, Kṛṣṇa describes pure devotional service.

THE GLORIES OF DIRECTLY WORSHIPPING KṚṢṆA (27–34)

Kṛṣṇa advises Arjuna to perform *karmārpaṇam*, offering the fruits of all activities to Him, which will result in liberation from bondage to work (verses 27–28). Kṛṣṇa explains His relationship with His devotees (in contrast to His relationship with others); how He becomes a friend to His devotee and protects him despite accidental falldown. He gives shelter to anyone, regardless of birth, and assures everyone of attaining the supreme destination (verses 29–33). He concludes by giving the most confidential knowledge of how to engage in His devotional service. Verse 34 is essential and is repeated in Bhagavad-gītā 18.65.

Chapter 10

Kṛṣṇa has already described devotional service, especially at the end of Chapter Nine. To help generate further devotion in His devotee, Kṛṣṇa now explains His opulence. (In Chapters Seven and Nine, He has explained knowledge of His energies).

KṚṢṆA IS THE ORIGIN OF EVERYTHING (1–7)

In Chapter Ten, Kṛṣṇa explains His opulence more specifically and thereby reveals Himself as the Supreme Personality of Godhead, the source of all.

CATUḤ-ŚLOKĪ-GĪTĀ (8–11)

The essence of Bhagavad-gītā is stated in verses 8–11. All of Kṛṣṇa’s opulences are summarized in verse 8. By knowing Kṛṣṇa’s greatness, devotees develop love for Him and engage in devotional service. Because their minds are fixed on Kṛṣṇa, the devotees always relish discussions about Kṛṣṇa and cannot maintain their lives without Him (verse 9). When Kṛṣṇa sees the devotees’ great eagerness to serve Him, He reciprocates by enlightening them from within their hearts (verse 10–11).

ARJUNA’S ACCEPTANCE AND REQUEST (12–18)

After hearing the essential four verses of Bhagavad-gītā Arjuna became completely free of all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He then expressed his eagerness to hear Kṛṣṇa’s glories so he could always think of Him.

KṚṢṆA’S OPULENCES (19–42)

In response to Arjuna’s request, Kṛṣṇa describes the most prominent among His limitless, all-pervading opulences. Kṛṣṇa lists various objects or groups of living entities and states that He is their essence or the chief member of each group. After naming eighty-two opulences, Kṛṣṇa summarizes by explaining that these opulences simply indicate His glory, for He pervades and supports the entire universe with a mere fragment of His total potency.

Chapter 11

In Chapter 11, Kṛṣṇa proves Himself as the Supreme Lord, and establishes the criterion that anyone who claims to be God must also show a virāṭ-rūpa.

ARJUNA’S REQUEST AND KṚṢṆA’S DESCRIPTION OF HIS VIRĀṬ-RŪPA (1–8)

After hearing Kṛṣṇa say that He pervades and supports the entire universe, Arjuna wishes to see that all-pervasive form of the Lord. Kṛṣṇa first describes His universal form and then bestows upon Arjuna the vision necessary to see it.

SAÑJAYA’S DESCRIPTION OF THE VIRĀṬ-RŪPA (9–31)

After seeing Kṛṣṇa’s universal form with astonishment, Arjuna hesitatingly begins to describe what he sees. Arjuna first envisions all existence, immeasurable and radiant, situated in one place. Beginning with verse 19, Arjuna then sees Kṛṣṇa’s frightening, all-destructive kāla-rūpa (form of time) which is eating all the soldiers on both sides. Kṛṣṇa had previously promised to show Arjuna things he would be interested in seeing. Arjuna thus sees the future outcome of the battle, wherein most of the soldiers on both sides are killed (verses 26–30). He then asks Kṛṣṇa, “Who are you? What is your mission?”

KṚṢṆA’S INSTRUCTIONS TO BECOME AN INSTRUMENT (32–34)

Kṛṣṇa explains His form as time, the destroyer of all the worlds, and requests Arjuna, aware of the inevitable deaths of all the warriors, to become His instrument.

ARJUNA’S PRAYERS (35-46)

Arjuna, trembling, prays to the universal form. He also begs Kṛṣṇa’s forgiveness for having previously, in ignorance, treated the Lord as his friend.

ONLY PURE DEVOTEES CAN SEE KṚṢṆA’S TWO-ARMED SUPREME FORM (47–55)

In answer to Arjuna’s fearful prayers, Kṛṣṇa shows His four-armed form before again returning to His original two-armed form. Kṛṣṇa informs Arjuna that His two-handed form is supreme and understandable only by His devotees engaged in pure, unalloyed devotional service.

Chapter 12

The Bhagavad-gītā's middle set of six chapters began with Kṛṣṇa discussing bhakti and Arjuna wants it to end in the same way. After witnessing Kṛṣṇa's awesome universal form, Arjuna wishes to confirm his own position as a devotee who works for Kṛṣṇa, as opposed to a jñānī who renounces work.

BHAKTI OVER IMPERSONALISM (1–7)

Arjuna asks which is superior - worshipping Kṛṣṇa through devotional service or worshipping His impersonal feature? Kṛṣṇa immediately responds, saying that one engaged in His personal service is topmost. A worshiper of the impersonal is less perfect and undergoes more difficulty than one who worships Kṛṣṇa. The path of devotion is easier, and Kṛṣṇa personally delivers His devotee from material life.

PROGRESSIVE STAGES OF DEVOTION (8–12)

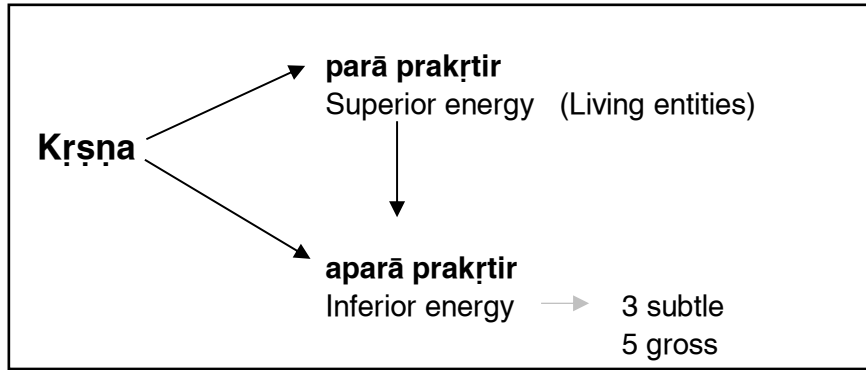
Kṛṣṇa describes in reverse order the progressive path leading to pure devotional service. He first advises the devotee to fix his mind constantly on Him. If one cannot do that, one should purify oneself by following the rules and regulations of bhakti-yoga. If that is too difficult, one may engage in karma-yoga, giving up the fruits of work to Kṛṣṇa. If one cannot even follow this practice, then He recommends the indirect path, which begins with renunciation of work and leads to knowledge and meditation.

QUALITIES THAT ENDEAR ONE TO KṚṢṆA (13–20)

Having described the stages of devotion, Kṛṣṇa now enumerates the transcendental qualities automatically achieved by a bhakti-yogī, which endear the devotee to Kṛṣṇa. Pointing out these qualities further substantiates the theme of Chapter 12: that bhakti is the best method of spiritual advancement. Kṛṣṇa concludes that anyone who faithfully follows the path of devotional service, making Him the supreme goal, is very dear to Him. The question of who is better — the personalist or the impersonalist — is resolved and devotional service is considered the ultimate processes of spiritual realization.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 7-12

Īsvara, Jīva, and Prakṛti (Bhagavad-gītā 7.4-5)



Bhagavad-gītā 7.15-16

Four Duṣkṛtinaḥ:

1. **Mūḍhāḥ** – Animal → Hard working materialist
Analogy - Foolish Ass → serve Master and sex partner + kicked
Analogy - Swine - not care for sweet = no time to hear Absolute Truth
2. **Nara – adhamāḥ** → Civilized – social/ political + Godless
 (man lowest) → (see *ātma-hā*)
 - Śrīla Viśvanātha Cakravartī says those who have taken to DS then given it up
 Typical - Jagāi and Mādhāi / Mahāprabhu recommends hearing
3. **Māyayā**—by illusory energy; **apahṛta** - stolen; **jñānāḥ**- knowledge
 Deluded speculators
 → Very learned; Erudite scholars; Scientists; Scholars; *jñānīs*
 → Unauthorized interpretation of *Bhagavad-gītā*
4. **Āsuram bhāvam āśritāḥ** – Professed atheist: → Envious
 a) Lord cannot descend.
 b) Kṛṣṇa < Brahman.
 c) Illicit incarnations

Four Su-kṛtinaḥ—those who are pious / obey scriptures, moral and social laws:

Jijñāsuḥ —the inquisitive	Śaunaka Ṛṣi and sages at Naimiṣāraṇya
Ārtaḥ —the distressed	Gajendra
Artha-arthī — desires mat. gain	Dhruva Mahārāja
Jñānī —Self Realized	4 Kumāras and Śukadeva Gosvāmī

→ These are not pure devotees, because they have some aspiration to fulfill

Bhagavad-gītā 7.29-8.2

7.29	<i>brahma adhyātmaṁ karma</i>	8.1
7.30	<i>adhibhūtaṁ adhidaivaṁ adhiyajñaḥ prayāṇa-kāle</i>	8.2

Bhagavad-gītā 8.17

Satya-yuga	1,728,000	
Tretā-yuga	1,296,000	
Dvāpara-yuga	864, 000	
Kali-yuga	<u>432,000</u>	
Total	<u>4,320,000</u>	= Divya-Yuga
		→ 1000 (<i>sahasra-yuga</i>)
		= 1 Day of Brahma (Kalpa)
Brahma's Life = 311 trillion 40 billion years		

Bhagavad-gītā 9.4-10

Yogam aiśvaram inconceivable mystic opulence →	
4-5	Mayā tatam idaṁ sarvaṁ Creation rests on Kṛṣṇa / But He is aloof → Analogy: King and departments
5-10	Everything on Kṛṣṇa's order/ But has independence → Analogy: Wind in sky udāsīna-vad āsīnam Kṛṣṇa responsible for everything / But neutral / detached → Analogy: High-court judge
9-10	Mayā adhy akṣeṇa My above eyes By His glance Kṛṣṇa activates matter, injects <i>jīvas</i> / But He is aloof → Analogy: Smell flower but do not touch

Bhagavad-gītā 15-19

1. *Ekātvena* – Monists– worship self as one with Lord
- Lowest and most predominate (11-12)
2. *Prthaktvena bahudhā* – Concoct form
- includes demigod worship (20-25)
3. *Viśvato-mukham* – worship Universal form (16-19)

Bhagavad-gītā 9.34

Gītā = essence of *Vedas*
 Chapters 7-12 = essence of *Gītā*
 Chapters 9-10 = essence of 7-12
 Verse 9.34 = essence of 9-10

Bhagavad-gītā 12.8-12

Text 8	– Mind fixed - Kṛṣṇa-ized = Perfect Kṛṣṇa consciousness	
Text 9	- <i>sādhana-bhakti</i> (practice) abhyāsa-yogena → mām icchāptum (= Develop desire attain Kṛṣṇa)	DIRECT (<i>bhakti</i>)
Text 10	- mat-karma (<i>kṛṣṇa-karma</i>) → Work for Me → kurvan siddhim avāpsyasi → come to the perfect stage.	
Text 12	- jñānam dhyānaṁ <i>jñāna-yoga</i> → <i>aṣṭāṅga-yoga</i> knowledge / meditation	INDIRECT
Text 11	- karma-phala-tyāgaṁ Give up results .. (<i>varṇāśrama-dharma</i>)	

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 7

1. List Kṛṣṇa's eight material energies in their gross and subtle categories. (7.4)
2. Give the English meaning of the words *parā prakṛti* and *aparā prakṛti*. (7.5)
3. List 6 ways Kṛṣṇa can be seen in the material world. (7.8-11)
4. Give the English meaning of the terms *duṣkṛti* and *sukṛti*. (7.15-16)
5. List, in Sanskrit and English, 4 types who do and don't surrender to Kṛṣṇa. (7.15-16)
6. Amongst those who surrender to Kṛṣṇa, who is most dear, and why? (7.17)
7. Give the English meaning of the terms: *hṛta-jñānāḥ* (7.20); *antavat tu phalaṁ* (7.23)
8. With what Sanskrit word does Kṛṣṇa describe the impersonalists? (7.24)
9. Define and briefly explain the significance of the terms *icchā* and *dveṣa* (7.27)
10. Give the English meaning of the terms *anta-gataṁ pāpaṁ* and *puṇya-karmaṇām* (7.28)

Bhagavad-gītā Chapter 8

11. Give the English meaning of the phrase *mām anusmara yudhya ca*. (8.7)
12. Give the English meaning of the phrases *ananya-cetāḥ* and *tasyāhaṁ sulabhaḥ*. (8.14)
13. Give the English meaning of the word *duḥkhālayam* (8.15)
14. List the duration in years of Satya, Tretā, Dvāpara and Kali-yugas & a *kalpa*. (8.17)
15. What is Brahmā's life span in earthly years? (8.17)

Bhagavad-gītā Chapter 9

16. Give the English meaning of the terms: *yogam aiśvaram* (9.5); *udāsīna-vat*, (9.9); *mānuṣīm tanum āśritam* (9.11)
17. List 4 qualities of a *mahātmā*. (9.14)
18. List, in Sanskrit or English, 3 types of those worshiping Kṛṣṇa in different ways. (9.15)
19. Give the English meaning of the phrase and *vahāmy aham* (9.22)
20. Give the English meaning of the phrase *yajanty avidhi-pūrvakam* (9.23)
21. Give the English meaning of the phrase *bhajate mām ananya-bhāḥ sādhuḥ eva sa mantavyaḥ* (9.30)

Bhagavad-gītā Chapter 10

22. Which phrase in text 12 proves that the Supreme is different from the individual soul?
23. Define the phrases *jñāna-dīpena* (10.11) and *ekāṁśena sthito jagat* (10.42)
24. Why does Arjuna ask Kṛṣṇa to explain His opulences? (10.17-18)

Bhagavad-gītā Chapter 11

25. Why did Arjuna want to see the universal form? (11.3)
26. How does the universal form differ from other forms of the Lord? (11.5)
27. Define the phrases *kālo 'smi loka-kṣaya-kṛt* and *nimitta-mātraṁ bhava* (11.32-33)

Bhagavad-gītā Chapter 12

28. Define the phrase *teṣāṁ ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt* (12.7)
29. List, in Sanskrit or English, 5 qualities that endear a devotee to Kṛṣṇa. (12.13-19)

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 7-12

7.7

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

7.12

Under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord, Kṛṣṇa, but Kṛṣṇa is not subject to material nature.

7.14

A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul.

7.15

The swine that eat the night soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that moves the material world.

7.23

The brāhmaṇas are the head of the Supreme Lord, the kṣatriyas are His arms, the vaiśyas are His waist, the śūdras are His legs, and all serve different functions.

7.26

The clouds may cover all the sun, moon and stars in the sky temporarily, but this covering is only apparent to our limited vision. They are not actually covered. Similarly, māyā cannot cover the Supreme Lord.

8.8

The caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

9.3

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities.

9.4

A king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally.

9.9

The example can be given of a high-court judge sitting on his bench. By his order so many things are happening—someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral.

9.10

When there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead.

9.21

...thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a Ferris wheel which sometimes goes up and sometimes comes down.

9.23

The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal... Kṛṣṇa does not approve the unnecessary worship of the demigods.

9.29

When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold

9.30

...the spots that resemble the mark of a rabbit on the moon do not become an impediment to the diffusion of moonlight. Similarly, the accidental falldown of a devotee from the path of saintly character does not make him abominable.

10.9

Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

11.52

The original verses of Bhagavad-gītā are as clear as the sun; they do not require lamplight from foolish commentators.

12.5

We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation which we may find somewhere but which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arcā-vigraha. This arcā-vigraha is an incarnation of the Supreme Lord. God will accept service through that form.

12.7

Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence.

UNIT 2 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Explain, in your own words, the connection between Chapters 6 & 7 with reference to Kṛṣṇa's statements, “mayy āsakta-manāḥ” (7.1) and “yatatām api siddhānām kaścīn mām vetti tattvataḥ” (7.3).

(Understanding)

Question 2

Evaluate, in your own words, the importance of puṇya-karmaṇām as a prerequisite for practice of kṛṣṇa-bhakti with reference to 7.28 verse and purport.

(Understanding/ Evaluation)

Question 3

Explain, in your own words, the proper understanding of demigod worship with reference to appropriate verses, purports and analogies from Bhagavad-gītā 3.10-16 and 7.20-23, 9.20-25.

(Preaching Application)

Question 4

Explain, in your own words, how a pure devotee's passage to the supreme abode is guaranteed by devotional service, with reference to Kṛṣṇa's statements, and Prabhupāda's purports, in Bhagavad-gītā, Chapter 8.

(Preaching Application)

Question 5

Explain, in your own words, how the statement "a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service" reflects Prabhupāda's mood. Give reference to Bhagavad-gītā 8.14, verse and purport, in your response.

(Mood and Mission)

Question 6

Explain, in your own words, Kṛṣṇa's relationship with the material world with reference to Sanskrit terms, Prabhupāda's purports and analogies, given in Bhagavad-gītā 9.4-10.

(Understanding)

Question 7

Present, in your own words, how kṛṣṇa-bhakti can be easily performed with reference to 9.26 verse and purport.

(Preaching Application)

Question 8

Identify and explain, in your own words, the principles of pure devotional service with reference to specific Sanskrit verses, and Prabhupāda's purports, from Bhagavad-gītā Chapter 9.

(Preaching Application)

Question 9

Present, in your own words, points relevant for your personal application with specific references to Sanskrit words and phrases, and Prabhupāda's purports, from catuḥ-ślokī-gītā.

(Personal Application)

Question 10

Present points, in your own words, relevant for personal application from the formula of Kṛṣṇa consciousness given in Bhagavad-gītā 11.55. Give specific reference to the verse and Prabhupāda's purports in your response.

(Personal Application)

UNIT 3 BHAGAVAD-GĪTĀ CHAPTERS 13-18

UNIT TOPICS

Chapter 13 Kṣetra-kṣetraijñā Vibhāga Yoga

Kṣetra and Kṣetraijñā	1–7
The Process of Knowledge Jñāna	8–12
The Object of Knowledge jñeyam	13–19
Prakṛti, Puruṣa and Their Union	20–26
Jñāna-cakṣusā: Vision of Knowledge	27–35

Chapter 14 Guṇatraya Vibhāga Yoga

Conditioning of the Modes	1–9
Characteristics, Action and Death in the Modes	10–18
Transcending the Modes	19–27

Chapter 15 Puruṣottama Yoga

Banyan tree & Detachment	1–5
Transmigration	6–11
Kṛṣṇa as Maintainer	12–15
Summary of Vedānta-sūtra	16–20

Chapter 16 Daivāsura- sampad Vibhāga Yoga

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The Demonic Nature	7–18
Results of Demonic Activities	19–24

Chapter 17 Śraddhātraya Vibhāga Yoga

Faith, Worship and Foods in the Modes	1–10
Sacrifices, Austerities, and Charity in the Modes	11–22
Om̐ tat sat	23–28

Chapter 18 Mokṣa-sannyāsa Yoga

Karma-yoga	1–12
Jñāna-yoga	13–18
The Modes of Nature	19–40
Worshipping Kṛṣṇa through One's Work	41–48
Jñāna-yoga to Pure Devotional Service	49–55
Surrender to Kṛṣṇa	56–66
Victory Is Assured By Sañjaya	67–78

OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 13 TO 18

Chapter 13

In the first six chapters of *Bhagavad-gītā*, Kṛṣṇa discussed how *karma-yoga*, action on the platform of knowledge, leads to *bhakti*. In the second six chapters, Kṛṣṇa spoke directly of Himself and the glories of devotional service. In the third six chapters, Kṛṣṇa discusses how *jñāna* leads to *bhakti*. Starting with the Thirteenth Chapter, how the living entity comes into contact with material nature and how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and devotional service are explained.

KṢETRA AND KṢETRAJÑĀ (1–7)

In Chapter 12, Verse 7, Kṛṣṇa has promised to redeem His devotees. To that end, He will now declare the knowledge needed to elevate His devotees from the material world. Arjuna asks Kṛṣṇa to explain six topics: *prakṛti*, *puruṣa*, *kṣetra*, *kṣetra-jñā*, *jñāna*, and *jñeya*. Kṛṣṇa explains knowledge of the field of activities and the knower of the field.

THE PROCESS OF KNOWLEDGE (8–12)

Having described knowledge of the field and knower of the field, Kṛṣṇa now explains the process of knowledge beginning with humility and culminating in realization of the Absolute Truth (verses 8–12).

THE OBJECT OF KNOWLEDGE (13–19)

In verses 13-19 the object of knowledge (*jñeyam*), or the soul and Supersoul is discussed. Previously, Kṛṣṇa explained the soul and Supersoul as *kṣetra-jñā*, or knowers of the field. By understanding the difference between the body, the soul and the Supersoul and by following the process of knowledge, the soul can transcend dualities, realize his eternal subordination to Kṛṣṇa and attain the supreme destination.

PRAKṚTI, PURUṢA AND THEIR UNION (20–26)

Having described *jñeya* as the self and the Supersoul, Kṛṣṇa now explains the soul and Supersoul as *puruṣa*, in terms of their connection with material nature. One who understands *prakṛti*, *puruṣa* and their interactions attains liberation from birth in this world. Other methods of understanding the Supersoul are *jñāna* and *aṣṭāṅga-yoga*.

JÑĀNA-CAKṢUSĀ: THE VISION OF KNOWLEDGE (27–35)

Those who see the distinction between the body, its owner and the Supersoul, and who recognize the process of liberation, can attain the supreme goal.

Chapter 14

Chapter Thirteen described the conditioned soul as distinct from material nature yet entangled by it, trapped within his field of activities. Chapter Fourteen reveals in detail how the living entity is limited and controlled by the powerful shackles of material nature, the three modes: goodness, passion and ignorance. At the end of this chapter, Kṛṣṇa informs us how to attain freedom from these modes.

CONDITIONING OF THE MODES (1–9)

After glorifying the knowledge that He will now speak, Kṛṣṇa explains the relationship between material nature, the conditioned living entities and Himself. He impregnates the living entities into material nature. The eternal living entity connects with the material energy through conditioning by the three modes. The mode of goodness conditions one to happiness, passion to fruitive activities, and ignorance to madness.

CHARACTERISTICS, ACTION AND DEATH IN THE MODES (10–18)

Kṛṣṇa explains characteristics and manifestations of the modes (verses 11–13), death in the modes (verses 14–15), and the results of action in the modes (verses 16–18).

TRANSCENDING THE MODES (19–27)

One transcends all three modes by knowing that all within this world takes place under the modes, and by understanding that Kṛṣṇa's activities are transcendental to the modes. One who engages in undeviating devotional service comes to the level of Brahman, of which Kṛṣṇa is the source. Verse 22 answers Arjuna's first questions about the symptoms of a transcendentalist, and verses 23–25 answer his second question as to what is such a person's behavior. Verses 26–27 discuss *bhakti*, the method of transcending the modes, thus answering Arjuna's third question.

Chapter 15

Chapter Fourteen described the modes of nature, those forces that restrict and control a soul within his field of activities. Now Kṛṣṇa, using the allegory of an (*aśvattha*) (banyan tree) describes the entire material world, with its varieties of fields of activities situated on higher and lower branches of that tree.

BECOMING DETACHED FROM THE MATERIAL WORLD (1–5)

Although the living entities are Kṛṣṇa's fragmental parts, they are now struggling for existence, being entangled in this banyan tree of the material world. One must detach oneself from this reflection of the spiritual world by surrendering to Kṛṣṇa and thus proceed to the spiritual world. The banyan tree is analyzed in the first five verses of this chapter. Then in verses 6–20, Kṛṣṇa describes *puruṣottama-yoga*.

TRANSMIGRATION (6–11)

Although all living entities are eternally part and parcel of Kṛṣṇa, they are transmigrating from one body to another in search of pleasure. Transcendentalists see this clearly, but not the blind materialists.

KṚṢṆA AS MAINTAINER (12–15)

Knowing Kṛṣṇa’s opulent position as our maintainer on both the cosmic and personal levels — and His position as the compiler of *Vedānta* and knower of the *Vedas* — should attract us to Him.

SUMMARY OF VEDĀNTA-SŪTRA (16–20)

After concluding that He is the goal of the *Vedas* and the compiler of the *Vedānta*, the Lord summarizes the *Vedānta*, which conclusively establishes His position as supreme. In the purport to verse 15, Śrīla Prabhupāda indicated the significance of *sambandha*, *abhidheya* and *prayojana*. Verses 16–18 give knowledge of our relationship with Kṛṣṇa (*sambandha-jñāna*), and are also sometimes referred to as the *tri-slokī Gītā*. Kṛṣṇa is “the knower of the *Vedas*” and “the compiler of *Vedānta*.” These three verses assist souls in transcending material existence by summarizing the essence of the *Vedas*, which is the *Vedānta*. Verse 19 indicates *abhidheya-jñāna*, the process of attainment, and the final verse, verse 20, refers to *prayojana*, the goal. The problems of material existence are due to two weaknesses of heart: the desire to lord it over material nature, which leads to attachment and the sense of proprietorship. The first five verses of this chapter describe the process of freeing oneself from these weaknesses of heart, and the rest of the chapter, from the sixth verse through the end, discusses *puruṣottama-yoga*.

Chapter 16

Chapter Fifteen described the banyan tree of the material world. The modes of material nature nourish both the upper, auspicious, divine branches of the tree and the lower, demoniac branches. In the Sixteenth Chapter, Kṛṣṇa explains the divine qualities that elevate one within the tree and lead to ultimate liberation.

TRANSCENDENTAL AND DEMONIAIC QUALITIES (1–6)

Kṛṣṇa explains in detail the demoniac qualities and the mentality which drives one down to the lower regions of the tree and ultimately to hell. He also explains the advantages and disadvantages of these qualities.

THE DEMONIAIC NATURE (7–18)

After briefly describing the demoniac qualities, Kṛṣṇa further describes the activities, mentality and qualities of one who has demoniac tendencies.

RESULTS OF DEMONIAIC ACTIVITIES AND THE CHOICE OF ELEVATION OR DEGRADATION (19–24)

The result of performing demoniac activities is to be cast by Kṛṣṇa into lower species and other types of hellish life. Because lust, anger and greed are the beginning of demoniac life, all sane men should give them up and understand their duty by faithfully following the scriptures. The ultimate difference between divine and demoniac is that the divine follow scripture whereas demons do not.

Chapter 17

In Chapter 16 Kṛṣṇa has established that faithful followers of *śāstra* are divine and that the faithless are demoniac. But into which category does a man fit who follows with faith something other than *śāstra*?

FAITH, WORSHIP AND FOODS IN THE MODES (1–10)

Kṛṣṇa answers by describing how the modes of material nature determine a person's faith, worship and eating habits.

SACRIFICES, AUSTERITIES, AND CHARITY IN THE MODES (11–22)

Lord Kṛṣṇa describes sacrifice, austerity, and charity under the influence of the modes of nature.

CHANTING “OM TAT SAT” PURIFIES ACTIVITIES (23–28)

All activities are contaminated by the modes, and those defects can be offset by acting, even within the modes of nature, in Kṛṣṇa's service and by chanting *om tat sat*. Actually, all our activities should be aimed at pleasing the Supreme Lord. When sacrifice, penance, and austerity are performed without faith in the Supreme they are useless, both in this life and the next.

Chapter 18

The entire *Bhagavad-gītā* is concluded in seventeen chapters, and to emphasize the goal of surrender to Kṛṣṇa, the essence of the previous chapters is taught in this, the final chapter. Here Kṛṣṇa concludes, as He has done throughout the *Bhagavad-gītā*, that one should practice devotional service.

KARMA-YOGA: SUPERIORITY OF WORKING IN DEVOTION OVER RENUNCIATION OF WORK (1–12)

Kṛṣṇa begins His summary of all He has previously spoken by reiterating His prescription that Arjuna renounce the fruit of work, not work itself. Verses 1–12 are a summary of the first six chapters of *Bhagavad-gītā*, which describe *karma-yoga*.

JÑĀNA-YOGA (13–18)

After summarizing His teachings on karma, Kṛṣṇa describes from the viewpoint of *jñāna* (which is the subject matter of the last six chapters) how it is possible to act and yet remain free from all reactions. Kṛṣṇa cites *Vedānta* and analyzes activities as comprised of five factors (verses 13–18).

THE MODES OF NATURE (19–40)

He then describes in detail (verses 19–40) how one's work according to the five factors is dictated by the three modes of material nature. Knowledge in the modes is described in verses 19–22, whereas one's actions in the modes are described in verse 23–25. Verses 26–28 describe one's performance of action, verses 29–32 describe one's understanding, verses 33–35 describe one's determination, and verses 36–39 describe one's happiness in the modes.

WORSHIPPING KṚṢṆA THROUGH ONE'S WORK (41–48)

Although all work is controlled by the modes, as described in the previous verses, one can become free from the reactions of work by performing one's occupational duty as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra* while at the same time worshipping the Lord through that work.

FROM JÑĀNA-YOGA TO PURE DEVOTIONAL SERVICE (49–55)

Lord Kṛṣṇa then explains the stage where one can give up prescribed duties through *jñāna-yoga*, wherein one purifies himself by use of intelligence. This leads to the stage of liberation when one becomes qualified to perform pure devotional service (verses 49–55).

SURRENDER TO KṚṢṆA (56–66)

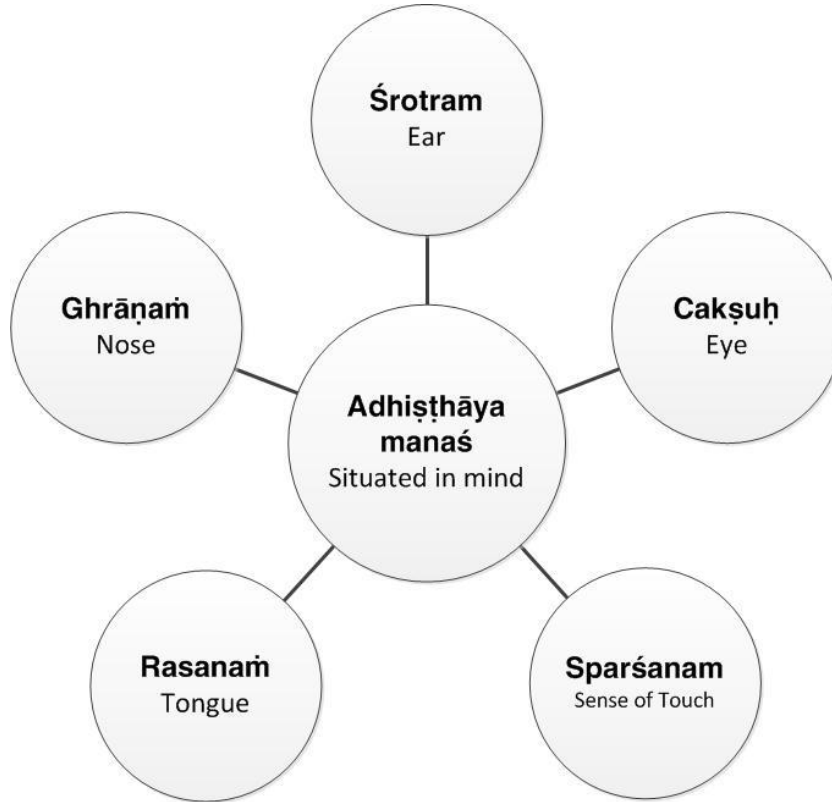
After explaining the importance of devotional service for understanding Him, Kṛṣṇa describes how one can overcome all obstacles by depending on Him and working under His protection. He next explains more confidential knowledge of Supersoul, then the most confidential knowledge of surrender to Him by becoming His devotee.

ARJUNA AGREES TO FIGHT AND VICTORY IS ASSURED BY SAÑJAYA (67–78)

After hearing the instructions of Kṛṣṇa, Arjuna is fixed in determination and ready to fight. Sañjaya, after narrating this conversation to Dhṛtarāṣṭra, ecstatically thinks of the universal form of Kṛṣṇa and predicts victory for Arjuna, the supreme archer, for he is surrendered to Kṛṣṇa, the master of all mystics. This is his reply to Dhṛtarāṣṭra's oblique question, which opened the *Bhagavad-gītā*.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 13-18**Bhagavad-gītā 15.9**

The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose, and sense of touch, grouped about the mind.



Chapter 14 Workings of the three modes

Mode	Binding force	Characteristics and manifestations	Destination at death	Results of action
Goodness	Sense of: a) happiness b) satisfaction c) knowledge d) superiority	1. Illuminates the gates of the body with knowledge 2. Frees one from sinful reactions	Attains the pure, higher planets of the great sages	1. Pure 2. Knowledge (sees things as they are) 3. Elevation to higher planets
Passion	Attachment to fruitive activities	1. Intense, unlimited desires and longings 2. Great attachment 3. Fruitive activities	Attains earthly planets	1. Misery 2. Greed 3. Earthly planets
Ignorance	1. Madness 2. Indolence (laziness) 3. Sleep	1. Delusion/illusion 2. Darkness 3. Madness 4. Inertia	Birth in lower species	1. Foolishness 2. Madness 3. Illusion 4. Life in hellish Worlds

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The Banyan Tree - the Material world is a perverted reflection of the spiritual

8 Nourishment
The three modes (goodness, passion, ignorance)

9 Living entities involvement
Hops from one branch to another trying to taste the fruit
a) up is down & 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

7 Fruits
na, they are changing with the seasons

1 Reflection on desire

2 Roots
- Real root grows upwards (Brahmaloka)
- Secondary root grows downwards (Bhuloka)
a) attachment & aversion
b) bound by fruitive actions by human society

3 Branches
Upper & Lower planet

4 Leaves
Vedic hymns

5 Twigs
Sense objects

6 Tips of branches
senses

How? **The only way out of the tree is DETACHMENT**

① Find one in knowledge

② Surrender to the Lord

③ Attains eternal abode

a) hear properly from him about the relationship between Lord & living entity

a) through the spiritual master

b) no false prestige that he is Lord of material nature

c) not in illusion

d) gives up false association

e) free from dualities

Chapter 17 Activities in the modes

	Goodness	Passion	Ignorance
Worship	Demigods	Demons	Ghosts
Food	<ol style="list-style-type: none"> Increases duration of life Purifies Gives: <ul style="list-style-type: none"> health happiness satisfaction strength Juicy Fatty Wholesome Pleasing to the heart 	<ol style="list-style-type: none"> Too bitter Too sour Salty Hot Pungent Dry Burning Causes <ul style="list-style-type: none"> a) disease b) distress c) misery 	<ol style="list-style-type: none"> Cooked more than three hours before eating Tasteless Putrid Decomposed Consists of remnants and untouchable things
Sacrifices	<ol style="list-style-type: none"> Performed According to <i>śāstra</i> Not desiring reward 	<ol style="list-style-type: none"> Desiring material rewards For sake of pride 	<ol style="list-style-type: none"> Disregard scriptures No <i>prasādam</i> distribution No Vedic hymns No remuneration to priests Without faith
Austerities	<ol style="list-style-type: none"> Performed with transcendental faith Not expecting material benefit For sake of Supreme 	<ol style="list-style-type: none"> Perform out of pride To gain <ul style="list-style-type: none"> respect honor worship Neither stable nor permanent 	<ol style="list-style-type: none"> Perform foolishly With self-torture To destroy or injure others
Charity	<ol style="list-style-type: none"> Given dutifully No expectation of return At proper time At proper place To a worthy person 	<ol style="list-style-type: none"> With expectation of return With desire for fruits In a grudging mood 	<ol style="list-style-type: none"> At impure place Impure time To unworthy persons No proper attention No proper respect

Chapter 18 - The Modes Control All Activities

	Goodness	Passion	Ignorance
Knowledge	<ol style="list-style-type: none"> 1. See undivided spirit in all beings 2. Although situated false in many forms 	<ol style="list-style-type: none"> 1. Sees different being in each body 	<ol style="list-style-type: none"> 1. Attached to his work as all in all 2. No knowledge of truth 3. Very meager knowledge
Action	<ol style="list-style-type: none"> 1. Regulated 2. No attachment 3. Not loving or hating it 4. No desire for fruits 	<ol style="list-style-type: none"> 1. Great endeavor 2. Done to satisfy senses 3. Out of false <u>ego</u> 	<ol style="list-style-type: none"> 1. Performed in illusion 2. Scriptural injunction disregarded 3. No concern for future bondage 4. Or for violence, distress to others
The Worker	<ol style="list-style-type: none"> 1. No association with modes 2. Without ego. 3. Great determination; enthusiasm 4. Unwavering in success or failure 	<ol style="list-style-type: none"> 1. Attached to fruits 2. Desires to enjoy fruits 3. Greedy, envious, impure 	<ol style="list-style-type: none"> 1. Works against <i>śāstra</i> 2. Materialistic, obstinate, cheating 3. Expert in insulting 4. Lazy, morose, procrastinating
Understanding	<ol style="list-style-type: none"> 1. Knows what's to be done and not to be done 2. What's to be feared and not to be feared 3. What's binding and not Binding 	<ol style="list-style-type: none"> 1. Can't tell religion from irreligion 2. Or what's to be done, not done first 	<ol style="list-style-type: none"> 1. Religion is irreligion, etc. 2. In darkness from 3. Always striving in wrong direction
Determination	<ol style="list-style-type: none"> 1. Unbreakable 2. Sustained with steadfastness 3. Controls mind, life, Senses 	<ol style="list-style-type: none"> 1. Holds fast to fruitive results in religion, economic development, sense gratification 	<ol style="list-style-type: none"> 1. Can't go beyond dreaming, fearfulness, moroseness
Happiness	<ol style="list-style-type: none"> 1. Poison in beginning, nectar at end 2. Awakens to self-realization 	<ol style="list-style-type: none"> 1. From contact of senses and objects 2. Nectar at first, poison at end 	<ol style="list-style-type: none"> 1. Blind to self-realization 2. Delusion from beginning to end 3. From sleep, laziness, illusion

Qualities that Endear One to Kṛṣṇa

Bhagavad-gītā Chapter 12 verses 13–19

Non-jealous	Nor does a devotee become his enemy's enemy
Kind friend to all living entities	Even to his enemy.
Does not think himself a proprietor	
Free from false ego	Does not identify with the body
Equal in both happiness and distress	
Tolerant	
Always satisfied	- with whatever comes by the grace of the Supreme Lord - not endeavor to achieve something with great difficulty
Self-controlled	Fixed in the instructions received from the spiritual master
Engaged in devotional service with determination	- because his senses are controlled - not swayed by false arguments
Mind and intelligence fixed on Kṛṣṇa	Fully conscious that Kṛṣṇa is the eternal Lord, so no one can disturb him.
He by whom no one is put into difficulty	Does not act in such a way as to put others into anxiety
Not disturbed by anyone	It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance.
Equipoised in happiness and distress, fear and anxiety	Always transcendental to all these disturbances
Not dependent on the ordinary course of activities	Indifferent to the acquisition of money
Pure	- bathes at least twice a day / clean internally and externally - rises early.
Expert	- fully knows the essence of all activities of life. - convinced of the authoritative scriptures.
Without cares	Does not take sides i.e. he is impartial
Free from all pains	Free from all designations.
Not striving for some result	Does not endeavor for anything which is against the principles of devotional service
Neither rejoices nor grieves	Neither happy nor distressed over material gain and loss
Neither laments nor desires	Does not lament when he loses something dear to him, nor is he distressed when he does not get what he desires
Renounces both auspicious and inauspicious things	He is transcendental to all such dualities
Equal to friends and enemies	
Equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy	Transcendental to these dualities
Always free from contaminating association	
Silent	- silent means that one should not speak nonsense. - should speak only of essentials - speak for the sake of the Supreme Lord.
Satisfied with anything	Happy in all conditions, whether good facilities or not
Doesn't care for any residence	May sometimes live underneath a tree, and he may sometimes live in a very palatial building
Fixed in knowledge	
Engaged in devotional service	Therefore the devotee automatically acquires all good qualities.

Twenty Items of Knowledge

Bhagavad-gītā Chapter 13 verses 8–12

Humility	Not to be anxious to have satisfaction of being honored.
Pridelessness	<i>See Humility.</i>
Nonviolence	Not put others in distress; unless one elevates people to spiritual knowledge, one is practicing violence; one should try his best to distribute real knowledge.
Tolerance	Be practiced to bear insult and dishonor 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 unfavorable to spiritual advancement.
Renunciation of sense objects	Not cater to unnecessary demands; gratify only to keep body fit for devotional service.
Absence of false ego	Reject “I’m this body, mind, etc.” Accept “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 is natural, but renounce if relationship not favorable 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 <i>bhakti</i> .
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-realization	Give up unnecessary sporting, nondevotional cinema-going, materialistic social activities; avoids wasting time.
Philosophical search for the Absolute Truth	Rejection of useless research and philosophical topics.

Divine Qualities

Bhagavad-gītā Chapter 16 verses 1-3

Quality	Varṇa or Āśrama Emphasis (if any)	Comment
1. Fearlessness	<i>Sannyāsa</i>	Dependence on Supreme Lord's mercy Convinced Paramātmā will give him all protection
2. Purification of one's existence	All	Strictly following rules and regulations (especially <i>sannyāsis</i>)
3. Cultivation of knowledge	<i>Sannyāsa</i>	Must cultivate and give transcendental knowledge, especially to householders
4. Charity	<i>Gṛhastha</i>	Fifty percent ideal, given in the mode of goodness, or beyond
5. Self-control	All (especially <i>gṛhasthas</i>)	Especially <i>dharmāvīruddho bhūteṣu kāmō 'smi</i>
6. Sacrifice	All (especially <i>gṛhasthas</i>)	Requires material resources, therefore especially <i>gṛhasthas</i> . Best for this age: <i>saṅkīrtana-yajña</i>
7. Vedic study	<i>Brahmacārīs</i>	Student life; celibacy and engaging mind in study of Vedic literature
8. Austerity	All (especially <i>vānaprastha</i>)	Human life (and therefore Vedic culture) is meant for liberation
9. Simplicity	All	Simple and straightforward (truthful)
10. Nonviolence	All	Nonviolence (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
13. Renunciation	All	Using things properly, namely, 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.
16. Compassion for all living entities	All	Give spiritual knowledge
17. Freedom of covetousness	All	Covetousness: greedy (charity and renunciation)
18. Gentleness	All	Friendly to all living entities
19. Modesty	All	Does not perform abominable actions
20. Steady determination	All	Not agitated or frustrated in his efforts, regardless of failure
21. Vigor	<i>Kṣatriyas</i>	Able to give protection
22. Forgiveness	All (here especially <i>kṣatriyas</i>)	Forgives minor offenses
23. Fortitude	All (here especially <i>kṣatriyas</i>)	Mental and emotional strength when facing difficult situations
24. Cleanliness	All (here especially <i>vaiśyas</i>)	Internal (mind and heart), external (body, dealings with others), no black market or underhanded dealings
25. Freedom from envy	All	Not resentful of another
26. Freedom from the passion for honor	All (here especially <i>śūdras</i>)	Must respect others

SELECTED THEMES FROM BHAGAVAD-GĪTĀ

Topics	Chapters																	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
The Soul and Transmigration		11-29			13-16		5	5-6 23-28					20-22 30-35	14-15 18	7-10	19-20		
Characteristics of a Self-realized Person		54-72		19-24	7-10 17-26	20-23			13-14			13-20		22-26		1-3		54
Mind and Sense Control		55-68	37-43	26-29	22-23	4-7 10-27 35-36		7-14	34			8				21		51-53 65
The Yoga Processes		39-41 48-51	3-9	19-24	2-12 26-27	10-27 46-47	19	10-13 28			53-54	3-7 8-12 20	1-23 25-26	1-19	1-20		1-22	2-12 13-18 66
Renunciation of Work vs. Work in Devotion		59	3-9		2-7													2-12
Defeating Impersonalism		12 23-24					7, 24 26	15	33	8		2-7		27	7			54
Demigod Worship			11-12	12			20-23		20-21 23-25								4	
Relationship Between Jīva, Śvara and Prakṛti	21-22			5-11 35	13-16		4-7		4-10 22, 29-31	8-11			1-7 13-23	3-5	7 12-20			61, 66
The Material Modes of Nature		45	27		14		14						20-22	1-19 26			1-22	19-40
Varṇāśrama-dharma	39-43	31-38	5-16 22-26 29,33 35	13,15 26 31-33	29				32-33			10-12				1-3		7-9 41-48
Bhakti		49-51 61	9	9-11	29	47	1, 14 19	5, 7 10-14, 28	2,13,1 422,26 -27,29, 34	8-11	54-55	2,6-8, 13-20	11	26	18-19			46, 55 65-66
Ananya-bhakti								14	2,13, 22, 26 29,34	8-11	54	6-7		26	18-20			65-66

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 13

1. Give the English meanings of the words *prakṛtiṁ*, *puruṣa*, and *jñeyam*. (1)
2. List five levels of *brahma pucchaṁ pratiṣṭhā* as stated in the *Taittirīya Upaniṣad* 2.9. (5)
3. List the 24 components of this world. (6-7)
4. List, in Sanskrit or English, ten of the 20 items of knowledge. (8-12)

Bhagavad-gītā Chapter 14

5. What is the *mahat-tattva*? (3)
6. How do those situated in the mode of goodness become conditioned? (6)
7. The mode of passion is characterized by what? (7)
8. List 3 results of the mode of ignorance. (8)
9. Those situated in goodness, passion, and ignorance progress in which directions? (18)

Bhagavad-gītā Chapter 15

10. Give the English meaning of *ūrdhva-mūlam* and *adhaḥ-sākham*. (1)
11. What do the leaves of the banyan tree refer to? (1)
12. What is the tree of the material world situated on? (1)
13. This banyan tree is nourished by what? (2)
14. Give the English meaning of *asaṅga-śastreṇa*. (3-4)
15. Give three examples of how Kṛṣṇa maintains this material world. (12 -14)
16. What do the words *kṣaraḥ* and *akṣaraḥ* refer to? (17)
17. What does the word *puruṣottamam* refer to? (19)

Bhagavad-gītā Chapter 16

18. Give the English meaning of the following words: *sampadam* (1-3), *pravṛtti* and *nivṛtti* (7), *anīśvaram* (8), and *ugra-karmāṇaḥ*. (9)
19. Who was the best example of a demoniac man? (16)
20. Give the English meaning of *mām aprāpyaiva kaunteya*. (20)
21. List the three gates leading to hell. (21)

Bhagavad-gītā Chapter 17

22. Name the three kinds of faith (2)
23. List the six results of eating food in the mode of goodness. (8)
24. Austerity of the body consists of what eight items? (14)
25. Give the English meaning of *svādhyāya abhyasanam*. (15)
26. List four symptoms of charity in the mode of goodness. (20)
27. The three words *om tat sat* indicate what? (23)

Bhagavad-gītā Chapter 18

28. List symptoms of renunciation in the mode of passion. (6)
29. List the five causes for the accomplishment of all action. (14)
30. List three symptoms of happiness in the mode of goodness. (37)
31. List three symptoms of happiness in the mode of passion. (38)
32. List five symptoms of happiness in the mode of ignorance (39)
33. List nine qualities by which the *brāhmaṇas* work. (42)
34. List six symptoms of surrender in Sanskrit or English (66)
35. This confidential knowledge may never be explained to whom? (67)

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 13-18

13.3

A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies.

13.17

The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided.

13.33

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them...

14.3

The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature

14.26

If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications.

14.26

To be in Kṛṣṇa consciousness or in devotional service means to acquire equality with Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity, in his spiritual position, is as good as gold, as good as Kṛṣṇa in quality.

14.27

The servant of the king enjoys on an almost equal level with the king. And so eternal happiness, imperishable happiness, and eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability, is included in devotional service.

15.8

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

15.9

Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities

15.13

His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord.

18.17

Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing does not kill. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

18.48

Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kuntī, even if such work is full of fault.

18.55

Viśate means that one can enter into the abode of the Supreme Lord in one's individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree.

18.61

A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity so that he may work according to his past desires

UNIT 3 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

With reference to Bhagavad-gītā Chapter 14, verses and purports discuss, in your own words:

- ways you are personally influenced by the modes of passion and ignorance
- practical ways you can develop the mode of goodness.

(Personal Application)

Question 2

Select statements from Prabhupāda's purports to chapters 14 and 16 of Bhagavad-gītā that reflect aspects of his mission and discuss, in your own words, the significance of these aspects for ISKCON's future.

(Mood and Mission)

Question 3

Explain, in your own words, how different religious practices can be analysed, according to the modes of material nature, with reference to Bhagavad-gītā Chapter 17, 1-3 verses & purports.

(Understanding)

Question 4

With reference to appropriate verses, purports and Prabhupadas's lectures from Bhagavad-gītā Chapters 14 and 17, explain in your own words:

- the importance of developing the mode of goodness in the practice of Kṛṣṇa consciousness
- how Kṛṣṇa consciousness is independent of the mode of goodness.

(Understanding)

UNIT 4: NECTAR OF DEVOTION**UNIT TOPICS**

Overview of Bhakti-rasāmṛta-sindhu Definition of Pure Devotional Service	Introduction
Six Characteristics of Pure Devotional Service	Chapter 1
Sādhana-bhakti	Chapters 2-4
Independent Nature of Pure Devotional Service	Chapter 5
How to Discharge Devotional Service	Chapters 6-8
Devotional Principles	Chapters 9-10
Aspects of Transcendental Service	Chapters 11-14
Rāgānuga-bhakti	Chapters 15-16
Love of God	Chapters 17-19

OVERVIEW OF NECTAR OF DEVOTION PREFACE TO CHAPTER 19

1st Laharī Sāmānya-bhakti (Preface – Chapter 1)

PREFACE – BHAKTI-RASA

Śrīla Prabhupāda gives us a history of Nectar of Devotion and describes its purpose — to educate and elevate everyone to the position of pure devotee and to explain the concept of bhakti-rasa. Bhakti-rasa is the spiritual pleasure of devotional service which one can taste by being trained in the science of devotional service.

INTRODUCTION – MAṄGALĀCARAṆA AND DEFINITION OF PURE DEVOTIONAL SERVICE

The author invokes auspiciousness by establishing Kṛṣṇa as the objective of the book, by offering obeisances to the Lord, his guru and the Vaiṣṇavas, and by offering benedictions. After giving an overview of the whole book, he gives the definition of pure devotional service which is the thesis statement upon which the entire Nectar of Devotion expands.

CHAPTER 1 – CHARACTERISTICS OF PURE DEVOTIONAL SERVICE

Pure devotional service is so sublime and satisfying that devotees engaged in Kṛṣṇa's service don't want anything besides that service — not even the liberation of sālōkya.

2nd Laharī Sādhana-bhakti (Chapter 2 – Chapter 16)

This wave is divided into two parts as follows:

Part One (Chapters 2–14) – *vaidhi-sādhana-bhakti*
Following the rules and regulations

Part Two (Chapters 15–16) – *rāgānuga-sādhana-bhakti*
Spontaneous devotional practice

CHAPTER 2 – PRINCIPLES OF SĀDHANA-BHAKTI

The three categories of devotional service are described, with particular emphasis on *sādhana-bhakti*. One's eligibility for practicing *sādhana-bhakti* is attraction to pleasing Kṛṣṇa, and the most important part of this process is to always remember Kṛṣṇa and never forget Him.

CHAPTER 3 – ELIGIBILITY FOR ACCEPTING DEVOTIONAL SERVICE

The prerequisite for beginning devotional service is attraction, which is obtained by the mercy of a devotee. Advancement in *vaidhi-sādhana-bhakti* depends on one's level of faith and knowledge of the scriptures. When one is free from the bodily concept of life while having the exclusive desire to serve Kṛṣṇa, he is qualified to practice pure devotional service.

CHAPTER 4 – PURE DEVOTIONAL SERVICE FREE FROM DESIRE FOR LIBERATION AND SENSE GRATIFICATION

Further evidence is given in support of the statement that devotees are free from the desire for bhukti and mukti. Devotees of Kṛṣṇa in Vṛndāvana reject the desire for all liberation, even personal liberation to Vaikuṅṭha.

CHAPTER 5 – PURE DEVOTIONAL SERVICE IS SELF-SUFFICIENT AND INDEPENDENT

Generally, to practice self-realization one must have a great deal of preliminary qualification, such as pious birth, purification through Vedic rituals and following varṇāśrama-dharma. Bhakti is not dependent upon any of the above three prerequisites. Devotional service is the constitutional position of the living entity. Therefore, both the process of bhakti and eligibility for bhakti are independent of considerations of birth, caste, community and other processes.

CHAPTER 6 – WAYS TO PRACTICE DEVOTIONAL SERVICE

Śrīla Rūpa Goswāmī lists the 64 items of devotional service.

CHAPTER 7 – EVIDENCE REGARDING DEVOTIONAL PRINCIPLES

Here the first eighteen items of devotional service: the ten pravṛttis (do's) and the first eight nivṛttis (don'ts) are further explained.

CHAPTER 8 – OFFENCES TO AVOID

Here the 19th item of devotional service—carefully avoiding the various offenses in chanting the holy name of the Lord or in worshiping the Deity in the temple—is described. Thirty-two offenses are listed from supplementary Vedic writings, and others are listed specifically from the Varāha Purāṇa. The ten offenses against the holy name, as found in the Padma Purāṇa, are listed here.

CHAPTER 9 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 20 through 42 of the 64 angas of bhakti, with emphasis on Deity worship, chanting, and prayer.

CHAPTER 10 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 43 through 46 of the 64 angas of bhakti with emphasis on hearing and remembering.

CHAPTER 11 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 47 through 53 of the 64 angas of bhakti with emphasis on servitude, friendship, and surrender.

CHAPTER 12 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 54 through 64 of the 64 *angas* of *bhakti*, five of which are considered to be the most potent forms of devotional service, with emphasis on festivals and the five most potent forms of devotional service.

CHAPTER 13 – THE FIVE MOST POTENT PRACTICES OF DEVOTIONAL SERVICE

This chapter completes the discussion on the 64 items of devotional service. It elaborates on the wonderful effects of performing the five most potent forms of devotional service described in chapter 12 and begins to discuss some items wrongly considered to be *angas of bhakti*.

CHAPTER 14 – THE RELATION OF DEVOTIONAL SERVICE TO OTHER SPIRITUAL PRACTICES

Śrīla Rūpa Gosvāmī continues to explain why certain items commonly thought to be *angas of bhakti* cannot be accepted as such.

CHAPTER 15 – SPONTANEOUS DEVOTIONAL SERVICE – RĀGĀTMIKĀ-BHAKTI

This chapter describes *rāgātmikā-bhakti*, the spontaneous devotional service of the eternal residents of Vṛndāvana.

CHAPTER 16 – SPONTANEOUS DEVOTIONAL SERVICE IN PRACTICE

The process of *rāgānuga-bhakti*, spontaneous devotional service in practice, is described.

3rd Laharī Bhāva-bhakti – Devotional Service in Ecstatic Love**CHAPTER 17– DEFINITION AND ATTAINMENT OF BHĀVA-BHAKTI**

This chapter describes the process of rising to the platform of *bhāva-bhakti*, ecstatic love for Kṛṣṇa.

CHAPTER 18 – SYMPTOMS OF BHĀVA-BHAKTI

This important chapter examines the characteristics of a person who has developed ecstatic love. By studying them carefully, one will understand the difference between the ecstatic love of a genuine devotee and the so-called ecstatic symptoms of a pretender.

4th Laharī Prema-bhakti – Devotional Service in Pure Love of God**CHAPTER 19 – PREMA-BHAKTI**

In this chapter, *prema-bhakti* and the means of attaining it are described. The development of *prema* is a gradual evolution beginning with *śraddhā*.

NECTAR OF DEVOTION ADDITIONAL NOTES & CHARTS

Outline of Bhakti-rasāmṛta-sindhu Pūrva-vibhāga

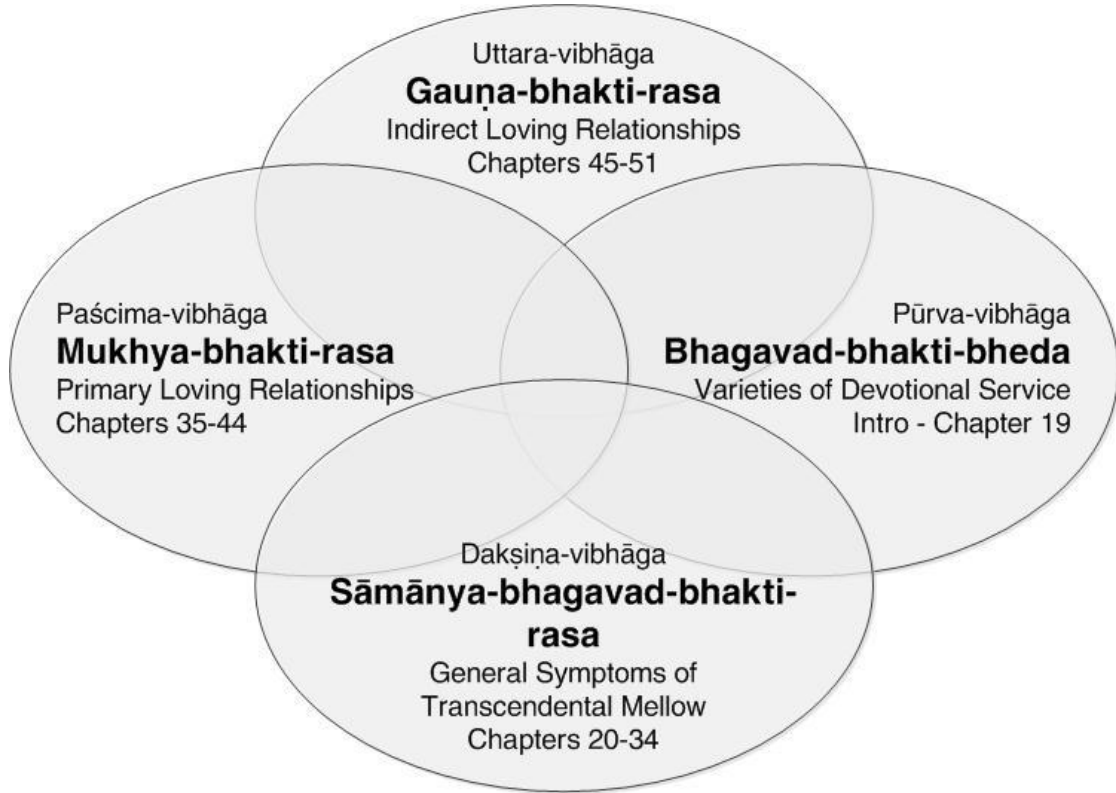
Sāmānya-bhakti

Introduction

- Maṅgalācaraṇa
- Guru-vandanā
- Vaiṣṇava-vandana
- Grantha-vibhāga

Contents of Bhakti-rasāmṛta-sindhu

An ocean of four sides:



Overview of Pūrva-vibhāga (Eastern division) Chapters 1-19

Laharis (waves)	Subject	Chapters
1. Sāmānya-bhakti	General description	Intro – 1
2. Sādhana-bhakti	Practice	2-16
3. Bhāva-bhakti	Ecstasy	17-18
4. Prema bhakti	Pure love of God	19

Definition of Uttamā-bhakti**Taṭastha-lakṣaṇa**

i. anya ābhilāṣitā śūnyam

other desires zero

ii. jñāna karma ādy anāvṛtam

monism fruitive activity etc. not covered by

Svarūpa-lakṣaṇa

Ānukūlyena

Kṛṣṇa should get pleasure from it

Devotee's attitude towards Kṛṣṇa should be favorable

Kṛṣṇa

Kṛṣṇa and various expansions

Kṛṣṇa's paraphernalia of

Kṛṣṇa's pure devotees

ānu-śīlanam

constant / activity → following predecessor *ācāryas*

Six Characteristics of Uttamā-bhakti

Kleśaghñī → Relief from all kinds of material distress.

Material distress 3 causes:

- pāpam* — sinful reactions
- bijam* — material desires
- avidyā* — ignorance

Śubhadā → All auspicious.

- Compassion for everyone
- Attracts everyone
- Produces good qualities
- Bestows superior happiness

Mokṣa-laghutākṛt → derides conception of liberation

Sudurlabhā → rarely achieved

- Cannot be achieved by own efforts....
- Kṛṣṇa rarely awards it

Sāndrānanda-viśeṣātmā → Incalculably condensed bliss

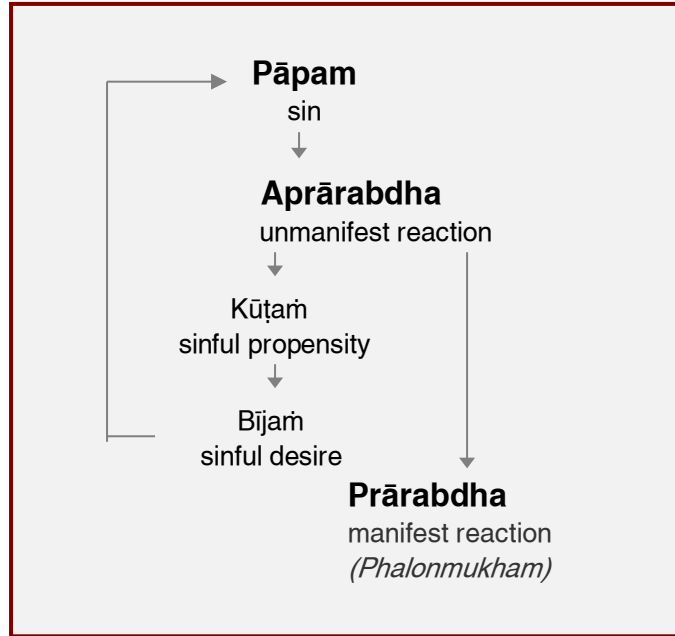
Śrī-kṛṣṇākarṣiṇī → the only means to attract Kṛṣṇa.

- Under the control of the internal potency of Kṛṣṇa

Four Kinds of Effects of Sinful Activities

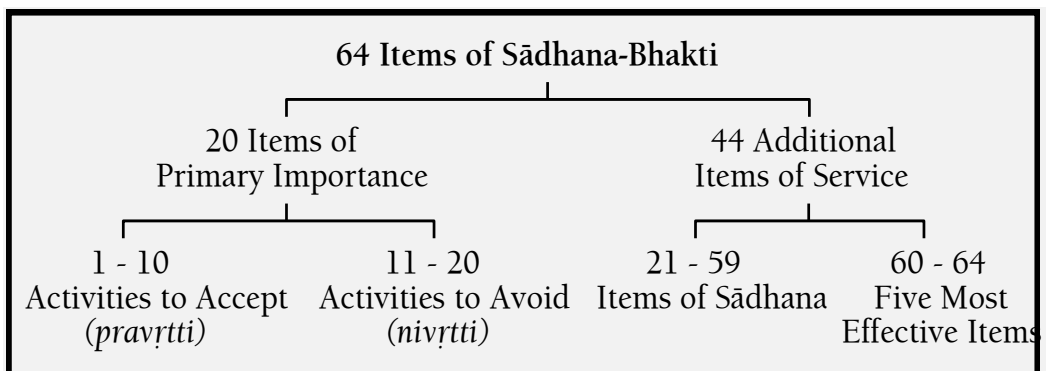
aprāabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
 krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām

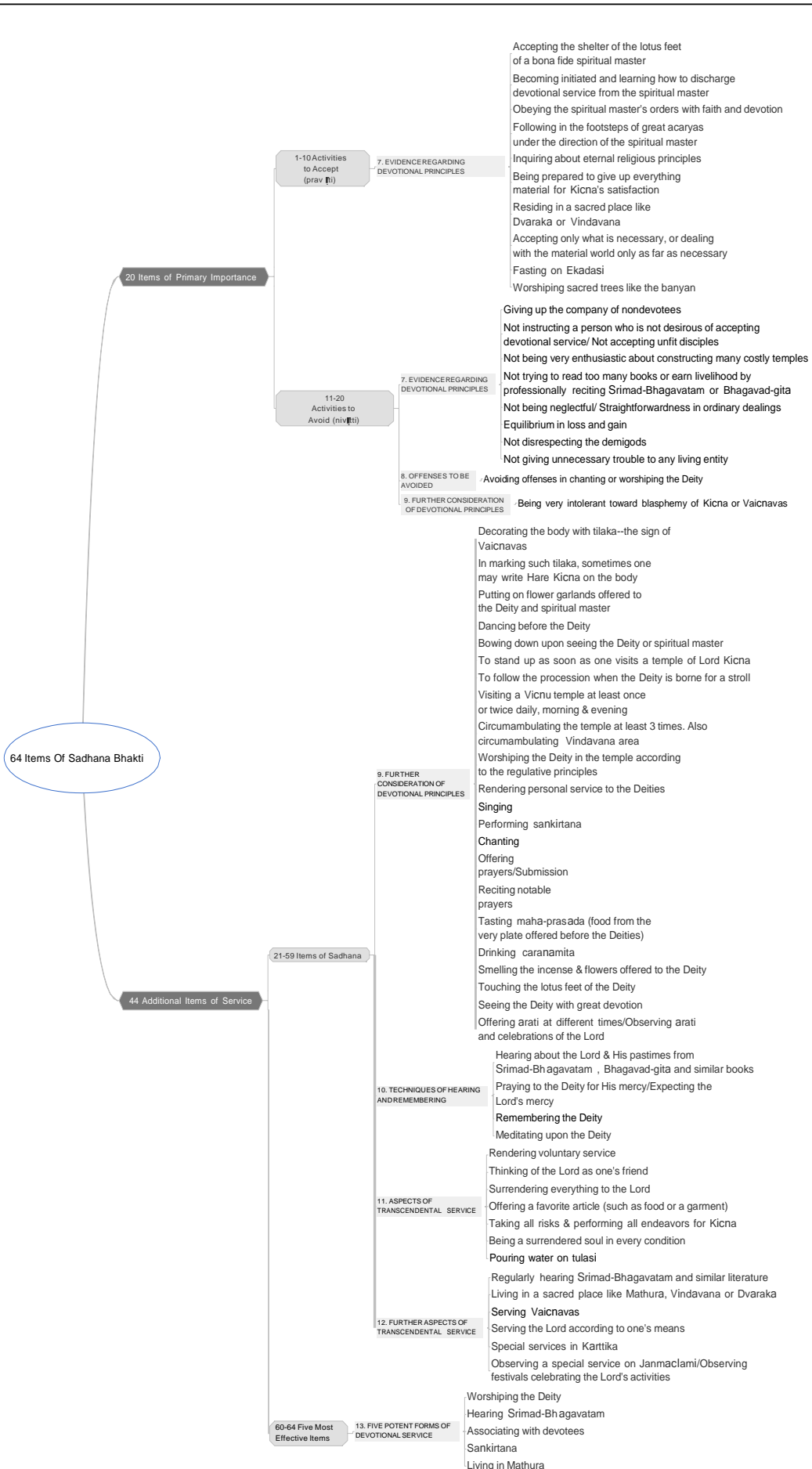
Padma Purāṇa
 (Quoted in Bhagavad-gītā 9.2)



Nectar of Devotion, Chapter 1. Page 6

64 Items of Sādhana-bhakti

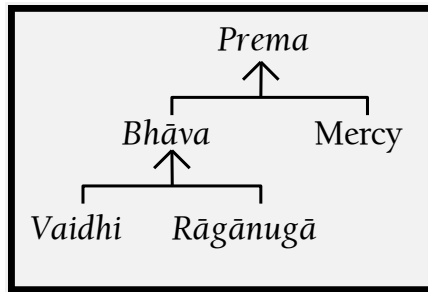




Characteristics of Bhāva	
Avyārtha-kālatvam	Utilization of time
Kṣanti	Perseverance
Virakti	Detachment
Māna-śūnyatā	Pridelessness
Aśa-bandha	Great Hope
Samutkaṅṭhā	Eagerness for Achieving Desired Success
Nāma-gāne sadā ruci	Attachment to Chanting Hare Kṛṣṇa
Āsaktis tad-guṇākhyāne	Eagerness to glorify Kṛṣṇa's qualities
Prītis tad-vasati sthale	Attraction for living in the Dhāma

Nectar of Devotion, Chapter 18. Page 135
Caitanya-caritāmṛta Madhya 23.18-19

Achieving Prema



This pure love can be transferred to the Supreme Personality of Godhead under two conditions —out of ecstasy and out of the causeless mercy of the Supreme Personality of Godhead Himself.

Nectar of Devotion Page 145

Two types of Prema

Spontaneous attraction to Kṛṣṇa, which is said to be due to the extraordinary mercy of the Lord, can be placed under two headings:

Māhātmya-jñāna-prema (Vaikuṅṭha)
Kevala-prema (Vṛndāvan)

Nectar of Devotion Page 145

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Preface

1. For who is Nectar of Devotion specifically presented?
2. Give the English meaning of the words: rūpānugas, rasa, capala-sukha, bhoga-tyāga and amṛta.
3. What is Lord Caitanya's universal principle?
4. What is the example Śrīla Rūpa Goswāmī set for devotees and for humanity in general?
5. Where did Śrīla Rūpa Goswāmī first meet Lord Caitanya?

Introduction

6. List the twelve rasas in Sanskrit or English.
7. Give the English meaning of the terms pravṛtti and nirvṛtti.
8. Give the English meaning of the word anuśīlana.
9. What does the term jñāna-karmādi refer to?

Chapter 1

10. List, in Sanskrit or English, the six characteristics of pure devotional service.
11. List, in Sanskrit or English, the four effects that are due to sinful activities.
12. List four examples Prabhupāda gives of 'mature' sinful reactions.
13. What does the comparison between mystic perfections and modern scientific improvements indicate?
14. Why does Kṛṣṇa rarely agree to offer a soul devotional service?
15. List the three sources of happiness according to the analysis of Śrīla Rūpa Goswāmī.
16. What is the meaning of the words madana-mohana-mohinī.

Chapter 2

17. Name the three main categories of devotional service.
18. List the two types of sādhana-bhakti in both English and Sanskrit.
19. What is the most basic of all regulative principles?
20. What is the benefit of feeding one who preaches the message of the Bhagavad-gītā?

Chapter 3

21. List the four examples given of the neophyte devotees who begin devotional service for relief in the matter of their respective self-satisfaction.
22. Without being elevated to what position can one stick to the principle of worshipping the Supreme Personality of Godhead?

Chapter 4

23. List, in Sanskrit or English, the five kinds of liberation.
24. Liberated persons who have achieved these four stages of liberation may also be promoted where?

Chapter 5

25. What is the mystery of the Vaiṣṇava (devotional) cult?

Chapter 6

26. List the first 10 of the 64 items of sādhana in English or Sanskrit.

27. Out of the first 20 items of sādhana, which are considered the most important?

28. List the five most potent items of sādhana.

Chapter 7

29. What is the crucial point for advancement in spiritual life?

30. Why can the followers of Buddha not be accepted as devotees?

31. What is the real reason for observing fasting on Ekādaśī?

32. List the two kinds of nondevotees whose association should be avoided.

Chapter 8

33. Define sevāparādhaḥ and nāmāparādhaḥ.

34. How can an offender unto the Lord Himself be delivered?

Chapter 9

35. What is the result of decorating one's body with sandalwood pulp?

36. Who are the impersonalists who became devotees after smelling the remnants of flowers and incense in the temple?

37. Define laulyam and lālasāmayī.

38. What is the result of drinking caraṇāmṛta, even for sinful people?

Chapter 10

39. Define dāya-bhāk.

Chapter 11

40. Which two of the nine types of devotional service are rarely seen?

Chapter 12

41. A person who keeps Vaiṣṇava literature at home always has what?

42. What is even higher than the worship of the Lord?

Chapter 13

43. A small attachment for any one of the five potent items can arouse what, even in a neophyte?

Chapter 14

44. List the examples of devotees who achieved perfection by practicing simply one process of nava-vidhā-bhakti.

Chapter 15

45. Where can spontaneous devotional service easily be seen?
46. What is the meaning rāgā?
47. Define rāgātmikā-bhakti and rāgānuga-bhakti.

Chapter 16

48. At what stage is it possible to achieve eagerness to follow in the footsteps of the denizens of Vraja?
49. Define prākṛta-sahajiyā.
50. Briefly describe the two categories of conjugal love.

Chapter 17

51. What is the first symptom of pure love for the Personality of Godhead?

Chapter 18

52. List the nine characteristics of a person who has developed ecstatic love for Kṛṣṇa.

Chapter 19

53. List in Sanskrit or English the two types of prema-bhakti.
54. List in Sanskrit or English the nine stages from śraddhā to prema.

SELECTED ANALOGIES FROM NECTAR OF DEVOTION

PREFACE

Nectar of Devotion will teach us how to turn the one switch that will immediately brighten everything, everywhere.

INTRODUCTION

The sharks that dwell in the ocean do not care for the rivers which are gliding down into it. The devotees eternally live in the ocean of devotional service, and they do not care for the rivers. In other words, those who are pure devotees always remain in the ocean of transcendental loving service to the Lord and have no business with the other processes, which are compared to the rivers that only gradually come to the ocean.

In the midst of the ocean, volcanic eruptions can do very little harm, and similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service.

CHAPTER 1

There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked. Animals that have four legs can flee from the fire, or can at least try to flee, but the snakes are immediately killed. Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed.

The personal attendants and maidservants of a queen follow the queen with all respect and obeisances, similarly the joys of religiousness, economic development, sense gratification and liberation follow the devotional service of the Lord

CHAPTER 2

There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk.

CHAPTER 5

Any person who is properly initiated into the Vaiṣṇava cult certainly becomes a brāhmaṇa, as much as the metal known as kaṁsa (bell metal) is turned into gold by the mixture of mercury

CHAPTER 7

Even if one is forced to live within a cage of iron or in the midst of a blazing fire, he should accept this position rather than live with nondevotees who are through and through against the supremacy of the Lord. (Kātyāyana-saṁhitā)

One should prefer to embrace a snake, a tiger or an alligator rather than associate with persons who are worshipers of various demigods and who are impelled by material desire. (Viṣṇu-rahasya)

CHAPTER 12

When the mango fruit becomes ripened it is the greatest gift of that tree, and Śrīmad-Bhāgavatam is similarly held to be the ripened fruit of the Vedic tree.

Association is very important. It acts just like a crystal stone, which will reflect anything which is put before it. Similarly, if we associate with the flowerlike devotees of the Lord, and if our hearts are crystal clear, then certainly the same action will be there.

Sometimes, it is found that a person who never attended school or college may be recognized as a great scholar, or an honorary degree from great universities may be offered to him. But this does not mean that one should avoid school and expect to automatically receive an honorary degree from some university. Similarly, one should devoutly execute the regulative principles of devotional service and at the same time hope for Kṛṣṇa's favor or for His devotee's favor.

VERSES FOR MEMORIZATION FROM NECTAR OF DEVOTION

Bhakti-rasāmṛta-sindhu 1.1.11

**anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā**

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs; *karma*—by fruitive activities; *adi*—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy and so on; *anāvṛtam*—uncovered; *ānukūlyena*—favorable; *kṛṣṇa-ānu-śīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ-uttamā*—first-class devotional service.

When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

Bhakti-rasāmṛta-sindhu 1.1.12

**sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate**

sarva-upādhi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.

Bhakti-rasāmṛta-sindhu 1.2.234

**ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ**

ataḥ—therefore (because Kṛṣṇa's name, form, qualities and pastimes are all on the absolute platform); *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa's name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *seva-unmukhe*—to one engaged in His service (when a person places himself at the disposal or order of the Supreme Lord, at that time the spiritual energy, or Hare, gradually reveals the Lord to him); *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—be manifest; *adaḥ*—those (Kṛṣṇa's name, form, quality and so on).

Because Kṛṣṇa's form, qualities, pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Kṛṣṇa really is.

(Originally from Padma Purāṇa, quoted in Caitanya-caritāmṛta Madhya 17.136)

Bhakti-rasāmṛta-sindhu 1.2.255-6

**anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate**

anāsaktasya—of one who is without attachment; *viṣayān*—to material sense objects; *yathā-arham*—according to suitability; *upayuñjataḥ*—engaging; *nirbandhaḥ*—without bondage; *kṛṣṇa-sambandhe*—in relationship with Kṛṣṇa; *yuktaṁ*—proper; *vairāgyam*—renunciation; *ucyate*—is called;

When one is not attached to anything but at the same time accepts anything in relation to Kṛṣṇa, one is rightly situated above possessiveness.

UNIT 4 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

In your own words, explain the definition of pure devotional service with reference to the svarūpa and taṭastha lakṣaṇa, Prabhupāda's comments, examples and specific Sanskrit words.

(Understanding)

Question 2

Explain in your own words, how pure devotional service has the power to nullify all four kinds of sinful reactions, with reference to Prabhupāda's comments, appropriate analogies and other relevant sastric references.

(Understanding)

Question 3

Explain, in your own words, each of the six characteristics of pure devotional service and at what stages they manifest. Give appropriate reference to Chapter 1 of Nectar of Devotion.

(Understanding)

Question 4

Explain, in your own words, the process of sādhana-bhakti with reference to Chapter 2 of Nectar of Devotion. In your answer explain the distinction between vaidhi and rāgānugā sādhana-bhakti. Give reference to appropriate analogies and relevant comments from Chapter 2 of Nectar of Devotion.

(Understanding)

Question 5

Discuss, in your own words, the practice of claiming members from all sections of the Western countries in relation to principles established by Śrīla Rūpa Gosvāmī. Give reference śāstric evidence, and examples from the previous ācāryas from Nectar of Devotion Chapter 5.

(Mood and Mission)

Question 6

Explain the difference between principle and detail, as referred to in Chapter 6 of Nectar of Devotion. Discuss the significance, of this distinction, for ISKCON's future development. Give appropriate reference to Nectar of Devotion Chapter 6 in your response.

(Understanding/ Evaluation / Mood and Mission)

Question 7

Describe in your own words, with reference to Prabhupāda's statements in Chapter 10 of Nectar of Devotion, the appropriate attitude towards suffering in one's life. Discuss, with relevant personal examples, how development of this attitude can help you deal with suffering in your life.

(Personal Application)

Question 8

Describe the significance of the five most important items of sādhana-bhakti with reference to Chapters 11 and 12 of Nectar of Devotion. Discuss in your own words, practical ways you could improve your practice of the five most important items of sādhana-bhakti.

(Personal Application)

Question 9

With reference to Chapters 15 and 16 of Nectar of Devotion, in your own words, discuss the appropriate attitude toward the practice of rāgānuga-bhakti for ISKCON devotees.

(Evaluation/ Mood and Mission)

UNIT 5 NECTAR OF INSTRUCTION & ŚRĪ ĪSOPANIṢAD

ŚRĪ ĪSOPANIṢAD TOPICS

INTRODUCTION

Division of Veda	Upaniṣads / śruti smṛti
4 Defects	
3 pramāṇas	Pratyakṣa / anumān / śabda Paramparā

INVOCATION

Om Purnam	Perfect and Complete
Purnam evavasisyate	Complete Balance remains.

MANTRA 1- 3:

Mantra 1
Mantra 2
Mantra 3

PROPRIETORSHIP OF LORD

Isavasyam: /Bhagavat Communism
Tena tyaktena bhunjitha – Accept necessary quota
Application of Isavasya –long life
Atma ha – Killer of soul

MANTRAS 4–8

Mantra 4
Mantra 5
Mantra 6-7
Mantra 8

VISION OF THE MAHĀ-BHĀGAVATA

Fixed / Running (expansion of energy)
Contradictions prove inconceivable potency of Lord
Ekatvam anupaśyataḥ - see oneness by hearing from authority
False philanthropy
Śuddham apāpa-viddham

MANTRAS 9–14

Mantras 9-11
Mantras 12-14

ABSOLUTE AND RELATIVE

knowledge and nescience
Balanced program
Worship Absolute / Relative: Demigod worship & Impersonalism

MANTRAS 15–18

Mantra 15
Mantra 17
Mantra 18

PRAYERS FOR REVELATION OF THE LORD’S SPIRITUAL FORM

satyasyāpihitam mukham -
Your real face is covered by Your dazzling effulgence.
Om krato smara kṛtam smara -
Please remember all that I have done for You.
Śrī Īsopaniṣad brings one nearer to the Personality of Kṛṣṇa.

ŚRĪ ĪSOPANIṢAD OVERVIEW

INTRODUCTION

In the Introduction, Śrīla Prabhupāda establishes the definition of Veda, and the need to take guidance from the Vedas. Sri Īsopaniṣad is directly Vedic literature, being part of the śruti.

INVOCATION

The Invocation describes the objective of the book: the Absolute Truth, the Personality of Godhead. By repeated recognition of His various types of completeness, Sri Īsopaniṣad establishes the supreme position and power of the Personality of Godhead.

MANTRAS 1-3: PROPRIETORSHIP AND THE LAWS OF GOD

The Invocation explained that the Personality of Godhead is perfectly complete, as are His energies. Śrīla Prabhupāda comments that, “all forms of incompleteness are due to incomplete knowledge of the Complete Whole.” Mantra 1 describes how the living entities can again regain their sense of completeness by acting in relationship with Kṛṣṇa. This action is called *īśāvāsyā* consciousness. Mantra 2 explains the benefit of working in the *īśāvāsyā* conception: one becomes free from karmic reaction and acts on the liberated platform. Such activities are the only method for freedom. Mantra 3 explains the fate of those who fail to recognize the Lord’s proprietorship and therefore act in a *vikarmic* way.

MANTRAS 4–8: THE VISION OF THE MAHĀ-BHĀGAVATA

Mantra 4 explains why such people are unable to understand the Lord’s position: He is beyond material calculations and is thus known only when he reveals Himself. Mantra 5 continues this discussion describing that the Lord has inconceivable potencies which render Him unknowable to those whom He does not favor. Mantra 6 describes the vision of one who can see Kṛṣṇa everywhere, the *mahā-bhāgavata*. Mantra 7 continues describing the consciousness of the *mahā-bhāgavata*, which was introduced in Mantra 6. Mantra 8 describes some qualities of the Lord as he is known by the *mahā-bhāgavata* as described in Mantras 6 and 7.

MANTRAS 9–14: THE ABSOLUTE AND THE RELATIVE

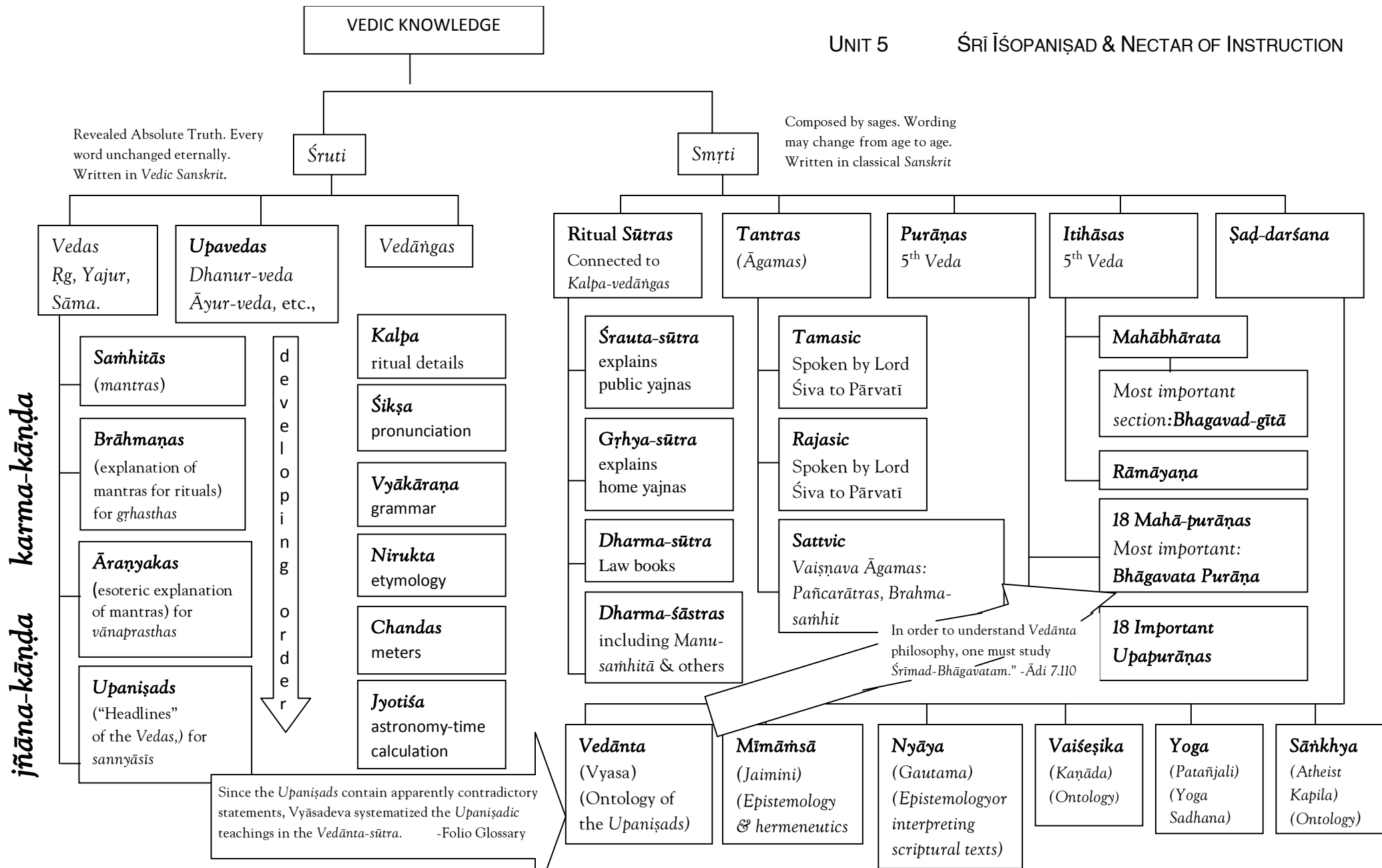
- 9 - 11: In Terms of Knowledge
- 12-14: In Terms of Worship

Mantra 9 discusses two kinds of people who lack knowledge of Kṛṣṇa: those who are simply ignorant and those who are followers of material scholarship, thinking it the end-all of knowledge. Both kinds of people disregard the Lord’s proprietorship and consequently are degraded into the “darkest regions of ignorance.” Mantra 9 described the results of cultivating ignorance and false knowledge. Mantra 10 explains that true knowledge brings a different result than either of these. It also emphasizes the need to take guidance from a *dhīra* in the act of discriminating between real and illusory knowledge. Mantra 11 describes how one must know the relative positions of material and spiritual knowledge to transcend the material energy and attain deathlessness. Just as verses 9–11 compared knowledge and nescience, and the respective destinations for the followers of each, verses 12–14 explain

the worship of the relative and the Absolute. Just as the cultivation of wrong knowledge can be binding, so too can improper conceptions of the Absolute Truth. Mantra 13 explains that one achieves a different result when his understanding of the Absolute is guided by a dhīra. Mantra 14 states that one must know the spiritual and material energies properly, in their respective positions, to achieve liberation.

MANTRAS 15–18: PRAYERS FOR REVELATION OF THE LORD’S SPIRITUAL FORM AND MERCY AT THE TIME OF DEATH.

Mantras 12–14 described the necessity of understanding Kṛṣṇa in relationship with His material energies. Mantra 15 explains that one must also understand Kṛṣṇa’s relationship with His spiritual potency, the brahmajyoti, in order to achieve realization of Him. Mantra 16 continues the prayer of Mantra 15 for the Lord to reveal His spiritual form. In Mantra 17, the prayer emphasizes understanding Kṛṣṇa at the time of death. Mantra 18 is the concluding prayer of the devotee, who desires to achieve Kṛṣṇa’s mercy.



Revealed Absolute Truth. Every word unchanged eternally. Written in Vedic Sanskrit.

Composed by sages. Wording may change from age to age. Written in classical Sanskrit

jñāna-kāṇḍa karma-kāṇḍa

developing order

Since the Upaniṣads contain apparently contradictory statements, Vyāsadeva systematized the Upaniṣadic teachings in the Vedānta-sūtra. -Folio Glossary

In order to understand Vedānta philosophy, one must study Śrīmad-Bhāgavatam." -Ādi 7.110

According to Muktikopaniṣad originally the Ṛg Veda had 21 branches, Yajur had 109, Sāma had 1000, & Atharva had 9 or in total 1130 branches. Each branch has 4 parts: Saṁhitā, Brāhmaṇa, Āraṇyaka & Upaniṣad. Consequently there were originally 1130 Saṁhitās, 1130

Our ācāryas don't recognize these 5 darśanas as properly Vedic because of an absence of bhakti & improper presentations of the Supreme & jīva, however, each of these schools makes some practical contribution to Vedic Epistemology - Whether anything can be known for certain & then how it can be known (pramāṇa) Ontology - What can be known (prameya) is the subject matter of ontology

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Introduction

1. What is the meaning of the word veda?
2. List four defects of a conditioned soul.
3. List three pramāṇas.
4. Give reasons why śabda-pramāṇa is a superior means of acquiring knowledge.
5. List the two systems of knowledge in the material world.
6. What are the two qualifications of a bona fide guru?

Mantra 1

7. Give the English meaning of the terms:
 - a. īśāvāsya
 - b. parā and aparā prakṛti
 - c. Bhāgavata communism
 - d. apauruṣeya

Mantra 2

8. Define karma, akarma and vikarma.

Mantra 3

9. Give the English meaning of the term ātma-hā.
10. Define the words sura and asura.

Mantra 5

11. What is antaryāmī?
12. Give the English meaning of the phrase tad dūre tad v antike.

Mantras 6-8

13. Give the English meaning of the terms:

a. ekatvam anupaśyataḥ	Mantras 6-7
b. śuddham apāpa-viddham	Mantra 8
14. How is the Lord unembodied? Mantra 8

Mantra 11

15. Give the English meaning of the name Hiraṇyakaśipu.
16. The miseries of this material world serve to indirectly remind us of what?

Mantra 15

17. Give the English meaning of the term hiraṇmayena pātreṇa.

SELECTED ANALOGIES FROM ŚRĪ ĪSOPANIṢAD

INTRODUCTION

Śruti is considered to be like a mother. We take so much knowledge from our mother. For example, if you want to know who your father is, who can answer you? Your mother. ... Similarly, if you want to know something beyond your experience, beyond your experimental knowledge, beyond the activities of the senses, then you have to accept the Vedas.

INVOCATION

The hand of a body is a complete unit only as long as it is attached to the complete body. When the hand is severed from the body, it may appear like a hand, but it actually has none of the potencies of a hand. Similarly, living beings are part and parcel of the Complete Whole, and if they are severed from the Complete Whole, the illusory representation of completeness cannot fully satisfy them.

MANTRA 1

The capitalists cannot curb the communists simply by political maneuvering, nor can the communists defeat the capitalists simply by fighting for stolen bread. If they do not recognize the proprietorship of the Supreme Personality of Godhead, all the property they claim to be their own is stolen.

MANTRA 3

The material world is sometimes compared to an ocean, and the human body is compared to a solid boat designed especially to cross this ocean. The Vedic scriptures and the ācāryas, or saintly teachers, are compared to expert boatmen, and the facilities of the human body are compared to favorable breezes that help the boat ply smoothly to its desired destination. If, with all these facilities, a human being does not fully utilize his life for self-realization, he must be considered ātma-hā, a killer of the soul.

MANTRA 4

In the Viṣṇu Purāṇa, His potencies are compared to the heat and light that emanate from a fire. Although situated in one place, a fire can distribute its light and heat for some distance; similarly, the Absolute Personality of Godhead, although fixed in His transcendental abode, can diffuse His different energies everywhere.

MANTRA 7

The living entities are qualitatively one with the Supreme Lord, just as the sparks of a fire are qualitatively one with the fire. Yet sparks are not fire as far as quantity is concerned, for the quantity of heat and light present in the sparks is not equal to that in fire.

These qualities are present in minute quantity, for the living entity is but a minute part and parcel of the Supreme Whole. To use another example, the quantity of salt present in a drop is never comparable to the quantity of salt present in the complete ocean, but the salt present in the drop is qualitatively equal in chemical composition to all the salt present in the ocean.

MANTRA 9

The advancement of learning by a godless people is as dangerous as a valuable jewel on the hood of a cobra. A cobra decorated with a valuable jewel is more dangerous than one not decorated.

In the Hari-bhakti-sudhodaya (3.11.12), the advancement of education by a godless people is compared to decorations on a dead body

MANTRA 12:

Śrī Īsopaniṣad points out that one who worships the demigods and attains to their material planets still remains in the darkest region of the universe. The whole universe is covered by the gigantic material elements; it is just like a coconut covered by a shell and half-filled with water. Since its covering is airtight, the darkness within is dense, and therefore the sun and the moon are required for illumination.

MANTRA 13

A person who has purchased a ticket for Calcutta can reach Calcutta, but not Bombay. But the so-called spiritual masters say that any and all paths will take one to the supreme goal.

ŚRĪ ĪSOPANIṢAD OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Describe in your own words, practical ways, and the benefits therein, of applying the Īśāvāsya principle in:

- society in general
- ISKCON
- your own life

Give reference to Sri Īsopaniṣad Mantras 1-3 and purports in your response.

(Personal / Preaching Application)

Question 2

Explain in your own words, how the process of spiritual life as given to us by Śrīla Prabhupāda, enables us to achieve a balanced program of spiritual and material knowledge.

In your response:

- give reference to Sri Īsopaniṣad Mantra 11 verse and purport
- give examples from your own experience and from the experience of devotees in ISKCON in general

(Preaching Application)

Question 3

Establish, in your own words, with appropriate evidence from Sri Īsopaniṣad verses, purports, analogies and Prabhupāda's Sri Īsopaniṣad lectures, the personal form of the Lord.

(Preaching Application)

ŚRĪ UPADEŚĀMṚTA TOPICS

Text 1–7	Vaidhi- sādhana-bhakti
Text 8	Rāgānuga- sādhana-bhakti
Text 9–11	Bhāva-bhakti and prema-bhakti

VAIDHI-SĀDHANA-BHAKTI

Preface	The Goal of Kṛṣṇa Consciousness and the Means of Attaining It
Text 1	Controlling the Six Urges
Text 2	Obstacles to Devotional Service
Text 3	Principles that Aid Devotional Service
Text 4	Six Loving Exchanges
Text 5	Association According to Levels of Advancement
Text 6	Associating with the Pure Devotee
Text 7	Chanting the Holy Name

RĀGĀNUGA-SĀDHANA-BHAKTI

Text 8	Spontaneous Devotional Service in Practice
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BHĀVA-BHAKTI AND PREMA-BHAKTI

Text 9	The Hierarchy of the Material and Spiritual Worlds
Text 10	The Hierarchy of Different Types of Human Beings
Text 11	The Glories of Rādhā-kuṇḍa

ŚRĪ UPADEŚĀMṚTA OVERVIEW

Vaidhi-sādhana-bhakti: Texts 1 - 7

PREFACE THE GOAL OF KṚṢṆA CONSCIOUSNESS AND THE MEANS OF ATTAINING IT

To reach perfection in Kṛṣṇa consciousness, one must follow the instructions of the Six Gosvāmīs of Vṛndāvana by controlling the mind and senses as instructed by Śrīla Rūpa Gosvāmī in *Upadeśāmṛta*.

TEXT 1 CONTROLLING THE SIX URGES

This verse elaborates on the prerequisite for spiritual life as described in the third main point of the preface — the necessity of controlling the mind and senses. A person who has mastered this prerequisite is fit to be a guru.

TEXT 2 OBSTACLES TO DEVOTIONAL SERVICE

Text 2 describes the consequences of not controlling the mind and senses. By his own choice, the conditioned soul has fallen under the jurisdiction of the material energy of the Lord. Under its influence, he has to meet the demands of the body, which is a product of this energy. Text 2 further explains how to meet these basic demands in a way that fosters spiritual progress rather than material entanglement.

TEXT 3 PRINCIPLES THAT AID DEVOTIONAL SERVICE

Six principles are given that help us progress on the path of pure devotional service. Before discussing them, Śrīla Rūpa Gosvāmī explains what pure devotional service is.

TEXT 4 SIX LOVING EXCHANGES

In previous lessons, we mentioned that one's desires and ambitions develop according to the company one keeps — *saṅgāt sañjāyate kāmaḥ* (BG 2.62). Therefore, if we want to progress in Kṛṣṇa consciousness, we have to associate with devotees. Text 4 explains what association consists of. It also begins to explain how one should associate with devotees. Further instructions on how to associate with different types of devotees are found in texts 5 and 6.

TEXT 5 ASSOCIATION ACCORDING TO LEVELS OF ADVANCEMENT

In order to properly apply the six loving exchanges described in the previous verse, one must select proper persons with whom to reciprocate. The kind of Vaiṣṇava that should be chosen as a friend and how one should deal with different kinds of Vaiṣṇavas is the subject matter of this verse. All devotees should be respected, but in order to make spiritual advancement we must associate with serious devotees and distance ourselves from casual association.

TEXT 6 ASSOCIATING WITH THE PURE DEVOTEE

Text 6 discusses further how we should associate with devotees, especially with the spiritual master, who is understood to be transcendently situated.

TEXT 7 CHANTING THE HOLY NAME

In order to come to the platform of uttamā-bhakti, we must first cleanse our consciousness of the materialistic contamination that covers the mirror of the heart. By carefully chanting the Hare Kṛṣṇa mahā-mantra every day, we gradually become cured of the jaundice of ignorance and revive the knowledge of our blissful constitutional position as Kṛṣṇa's servant.

Rāgānuga-sādhana-bhakti: Text 8**TEXT 8 SPONTANEOUS DEVOTIONAL SERVICE IN PRACTICE**

In this verse, Śrīla Rūpa Goswāmī gives the essence of all advice: to fix one's mind on Kṛṣṇa without deviation by constantly hearing and chanting about Him and remembering His pastimes.

Bhāva-bhakti and Prema-bhakti: Texts 9 - 11**TEXT 9 THE HIERARCHY OF THE MATERIAL AND SPIRITUAL WORLDS**

Text 9 describes the hierarchy of the different regions of the Lord's creation with Rādhā-kuṇḍa as the topmost place.

TEXT 10 THE HIERARCHY OF DIFFERENT TYPES OF HUMAN BEINGS

Text 10 describes the hierarchy of the different types of human beings within the creation, with Rādhā-kuṇḍa as the place of residence for the topmost human beings.

TEXT 11 THE GLORIES OF RĀDHĀ-KUṆḌA

Text 11 perfectly illustrates the point that the cultivation of spiritual life is a gradual process. In the same way as one is meant to read the first nine cantos of *Śrīmad-Bhāgavatam* before approaching the Tenth Canto, one must assimilate the first ten verses of *Nectar of Instruction* before approaching Rādhā-kuṇḍa.

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Preface

1. Under whose supervision is the Kṛṣṇa consciousness movement conducted?
2. What is one's first duty in all spiritual affairs?
3. On what does our advancement in Kṛṣṇa consciousness depend?
4. Define goswāmī.

Text One

5. List three examples, from the text, of anger utilized in the Lord's service.
6. Why does the Kṛṣṇa consciousness movement encourage marriage?
7. Why should one avoid palatable dishes even while eating prasādam?
8. Define go-dāsa.

Text Two

9. List the three primary energies of the Lord.
10. Define mahātmā and durātmā.
11. List the threefold miseries in Sanskrit and English
12. Briefly describe the two meanings of niyamāgraha.
13. List the three kinds of atyāhārīs.

Text Three

14. List the nine processes of devotional service in Sanskrit or English.
15. What is the meaning of avaśya rakṣibe kṛṣṇa.
16. Briefly describe the two aspects of tat-tat-karma-pravartanāt

Text Four

17. Define guhyam ākhyāti pṛcchati.
18. How should one spend his income?

Text Five

19. How should one deal with the devotee (kaniṣṭha-adhikārī) who chants the holy name?
20. List the four characteristics of a madhyama-adhikārī.
21. List three symptoms of an uttama-adhikārī.

Text Six

22. What is the meaning of nityānanda-varṇśa?
23. The spiritual master must not be subjected to the advice from whom?

Text Seven

24. What is the meaning of jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'?
25. Define durāśraya.
26. List the three stages in chanting the holy name of the Lord.
27. At what stage can māyā not disturb a devotee?

Text Eight

28. What is the essence of all advice?
29. List three examples each of perfect devotees in śānta-rasa, dāsyā-rasa, and sakhya-rasa.

Text Nine

30. List the hierarchy of the different spiritual places.
31. Why has Śrīla Rūpa Gosvāmī given much stress to Rādhā-kuṇḍa?

Text Ten

32. Why are the gopīs superior to all devotees?
33. Define vipralambha-sevā.

Text Eleven

34. What is the result of bathing in Rādhā-kuṇḍa even once?

SELECTED ANALOGIES FROM ŚRĪ UPADEŚĀMṚTA**TEXT 1**

The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses.

TEXT 3

A newly married girl naturally expects offspring from her husband, but she cannot expect to have them immediately after marriage. Of course, as soon as she is married she can attempt to get a child, but she must surrender to her husband, confident that her child will develop and be born in due time. Similarly, in devotional service surrender means that one has to become confident.

TEXT 6

One should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body.... It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted.

A mad elephant can create a disaster, especially when it enters into a nicely trimmed garden. One should therefore be very careful not to commit any offense against a Vaiṣṇava.

TEXT 7

A diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord—Hare Kṛṣṇa..

ŚRĪ UPADEŚĀMṚTA OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Discuss the importance of controlling the 6 urges as described in Śrī Upadeśāmṛta Text 1. What practical steps are you taking to control these 6 urges? Give appropriate reference to Śrī Upadeśāmṛta Text 1, verse and purport, in your response.

(Personal Application)

Question 2

Explain the importance of avoiding 'atyāhāra' and 'prayāsa' in one's practices of devotional service. How can you avoid these tendencies? Give appropriate reference to Śrī Upadeśāmṛta Text 2, verse and purport, in your response.

(Personal Application)

Question 3

Describe the importance of associating with devotees and avoiding the association of non-devotees in the practice of devotional service, with reference to Śrī Upadeśāmṛta Texts 2 and 3, verses and purport.

(Understanding)

Question 4

Discuss the challenges you are facing in developing enthusiasm and confidence in your practice of devotional service. What steps are you taking to overcome these challenges? Give appropriate reference to Śrī Upadeśāmṛta Text 3 in your response.

(Personal Application)

Question 5

Discuss ways in which we can overcome the challenges ISKCON faces in facilitating the six kinds of loving exchanges between devotees. Give references to Śrī Upadeśāmṛta Text 4 and purport in your response.

(Personal Application)

Question 6

In your own words, describe the appropriate attitudes towards Vaiṣṇavas and discuss the consequences of inappropriate attitudes with reference to Śrī Upadeśāmṛta text 6 and purport.

(Personal Application)

Question 7

Discuss, in your own words, the importance of Rādhā-kuṇḍa for the Gauḍīya Vaiṣṇavas. What is Śrīla Prabhupāda's attitude towards bathing and residing at Rādhā-kuṇḍa? Give reference to Śrī Upadeśāmṛta texts 9-11, verses and purports, and Prabhupāda's lectures on the topic, in your response.

(Mood and Mission)

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