

Rediscovering Vaidhi Sadhana Bhakti

Bhakti-Rasāmṛta-Sindhu



śrī-caitanya-mano-'bhīṣṭam
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

When will Śrīla Rūpa Gosvāmī Prabhupāda (**kadā svayaṁ rūpaḥ**), who has established within this material world (**sthāpitaṁ yena bhū-tale**) the mission to fulfill the desire of Lord Caitanya (**śrī-caitanya-mano-abhīṣṭam**), give me shelter under his lotus feet (**mahyaṁ dadāti sva-padāntikam**)?

CC Adi – 1.4

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī (**hariḥ śacī-nandanah**) be transcendently situated in the innermost chambers of your heart (**sadā vaḥ hṛdaya-kandare sphuratu**). Resplendent (**sandīpitaḥ**) with the radiance of molten gold (**puraṭa-sundara-dyuti-kadamba**), He has appeared in the Age of Kali (**kalau avatīrṇah**) by His causeless mercy (**karuṇayā**) to bestow (**samarpayitum**) what no incarnation has ever offered (**anarpita-carīm**) before (**cirāt**): the most sublime and radiant mellow of devotional service, the mellow of conjugal love (**unnata ujjvala-rasām sva-bhakti-śriyam**).

Śrīla Viśvanātha Cakravartī Ṭhākura's Glorification of Śrīla Rūpa Gosvāmī

**bhaktiḥ pūrvaiḥ śritā tām tu
rasam paśyed yad-āṭṭa-dhīḥ |
tām naumi satataṁ rūpa-
nāma-priya-janam hareḥ**

Though there are others who in the past have taken up the path of devotional service to the Lord (**pūrvaiḥ tām bhaktiḥ śritā tu**), I pay my continual obeisances (**tām satataṁ naumi**) to Srīla Rupa Goswami, who is dearmost to the Lord (**rūpa-nāma hareḥ priya-janam**). By his mercy, humanity has received the intelligence (**yad-āṭṭa-dhīḥ**) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (**rasam paśyed**).

Śrīla Jīva Goswami on Rupa Goswami's writing *Bhakti-Rasāmṛta-Sindhu*

“Obsessed by a desire to benefit all the devotees of the Lord, the esteemed author, Śrīla Rūpa Gosvāmī, compiled this remarkable work, the scripture called *Bhakti-Rasāmṛta-Sindhu*, using the *rasa* presented in *Śrīmad-Bhāgavatam*, which appeared within the lotus bud of his heart.”

**vicār koriyā mane, bhakti-rasa āsvādane,
madhyastha śrī-bhāgavata purāṇa**

My contemplation time is spent (**vicār koriyā mane**) relishing the nectar of devotion (**bhakti-rasa āsvādane**), highlighted by periodic quotations from the Śrīmad-Bhāgavatam (**madhyastha śrī-bhāgavata purāṇa**).

CC Madhya – 19.136

prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana

Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

CC Madhya – 19.137

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindu'

”The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

**What is this Bhakti-Rasāmṛta-
Sindhu?**

**Why is it a very important
Book for the Gaudiya
Vaisnava Sampradaya?**

- Bhakti-Rasāmṛta-Sindhu is a book of Definitions.
- It is a very important book because it gives precise definitions of very important items in our sampradaya like bhakti, prema, rasa and different types of rasa etc.

**But Why do we need precise
Definitions Anyway?**

- If we don't have precise definition of things then we can fall into confusion.
- For example, I may talk about bhakti, but it might be totally different from what bhakti actually is.
- Bhakti generally means without any material motives or desires. But in most cases it is full of material desires.
- Bhakti means only for Krsna or Visnu. But we see terms like Desh Bhakti, Samaj Bhakti etc.

- Words, especially sanskrit words have diverse meanings. Example - **Atma**.
- So, when we precisely talk about a subject and in order to accomplish anything based on explaining the subject we need to have precise definitions. Otherwise that doesn't have any meaning.
- If you want to have a philosophy that is intelligent and acceptable, it has to have very precise definitions.

What is the Nectar of Devotion?

- The Nectar of Devotion is *not* a translation of *Bhakti-rasāmṛta-sindhu*.
- It is a summary study.

What are the advantages of a summary study?

- Comparing NOD text to verses of the BRS, it is evident that SP gave his dictations while simultaneously consulting the commentaries, just as in SB, BG etc.
- However, In the Nectar of Devotion he did not use his standard format: Sanskrit script, Roman transliteration, Sanskrit/English word-for-word, English translation, and commentary for each text.
- Thus he could sometimes take the liberty to greatly expand the original text when he felt that his audience needed a more relevant explanation.
- He could also drastically summarize sections he felt were not so relevant to his audience at that time.

What is the Result?

Probably more people have studied Śrīla Rūpa Gosvāmī's teachings through The Nectar of Devotion than through the original text.

Does it mean that ISKCON devotees should not or need not read the original text of BRS?

- SP wrote TLC (a summary study) and also subsequently gave CC (a comprehensive commentary – text by text).
- SP wrote Ksna book (a summary study of the 10th canto) and also subsequently gave SB (a comprehensive commentary – text by text).
- Thus, to fully appreciate *Bhakti-rasāmṛta-sindhu*, it is good to read the complete translation of the texts and commentaries.

Bhakti-Rasāmr̥ta-Sindhu

Eastern Section - First Wave

Concerning an Overview of Bhakti

Topic - 1

Maṅgalācaraṇa

Invoking Auspiciousness

Maṅgalācaraṇa

1. Vastu-nirdeśa
2. Āśīrvāda
3. Namaskāra

CC Adi 1.22

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

Vastu Nirdeśa

CC Adi 1.24

ṭṛtīya ślokete kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

Vastu Nirdeśa Sloka of BRS

||1.1.1||

akhila-rasāmṛta-mūrṭiḥ prasṛmara-ruci-ruddha-tārakā-
pāliḥ |

kalita-śyāmā-lalito rādhā-preyān vidhur jayati |

Kṛṣṇa, the destroyer of all sin and the bestower of all bliss (**Vidhu**), the very form of the highest bliss, filled with all *rasas* (**akhila rasamṛta murtih**), excels all (**jayati**) others in glory. He brings Tārakā and Pālikā under His control (**ruddha taraka palih**) by the diffusion of His beauty (**prasrmara ruci**); He accepts or embraces (**kalita**) Śyāmalā and Lalitā as His equals; and gives pleasure to Rādhā by His excellent qualities (**radha preyan**). (BRS)

Akhila rasamrta murtih

SB 10.43.17

mallānām aśanir nr̥ṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvam param yoginām
vr̥ṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajah

Krsna – Akhila Rasamrta Murtih

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīnām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virād aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ param yuginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa

Namaskara – Offering Obeisances

What constitutes Namaskara?

CC Adi 1.20

granthera ārambhe kari ‘maṅgalācaraṇa’
guru, vaiṣṇava, bhagavān,—tinera smaraṇa

What are the benefits of offering Namaskara?

CC Adi 1.21

tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa

Bhagavan Vandana – Obeisances to the Lord

||1.1.2||

hr̥di yasya prerāṇayā pravartito 'ham
varāka-rūpo 'pi |
tasya hareḥ pada-kamalam vande
caitanya-devasya

I offer my respects (**vande**) to the lotus feet (**pada kamalam**) of the Supreme Lord in the form of Caitanya-deva (**hareh caitanya devasya**). Though I am a vile person by nature (**varaka-rupo api**), by His inspiration within my heart (**hr̥di yasya preranaya**), I have undertaken this work (**pravartitah aham**). (BRS)

Guru Vandana – Obeisances to the Spiritual Master

||1.1.3||

**viśrāma-mandiratyā tasya
sanātana-tanor mad-īśasya |
bhakti-rasāmṛta-sindhur bhavatu
sadāyam pramodāya**

May this work named “the ocean of nectar composed of *bhakti-rasa*” (**bhakti-rasāmṛta-sindhuh**) always (**sadā**) serve as the recreation hall (**viśrāma-mandiratyā**) of my Lord (**mad-īśasya**) manifested in the form called Sanātana (Gosvāmī) (**sanātana-tanoh**) for His pleasure (**pramodāya**). (BRS)

Vaisnava Vandana – Obeisances to the Devotees

||1.1.4||

**bhakti-rasāmṛta-sindhau carataḥ
paribhūta-kāla-jāla-bhiyaḥ |
bhakta-makarān aśīlita-mukti-
nadīkān namasyāmi**

I offer my respects to the devotees who are like *makaras*, kings among fishes (**bhakta-makarān namasyāmi**), frolicking (**carataḥ**) in the sweet ocean of devotional *rasa* (**bhakti-rasāmṛta-sindhau**); who disregard the insignificant rivers of liberation (**aśīlita-mukti-nadīkān**); and who are free (**paribhūta**) from fear (**bhiyaḥ**) caused by the net of time (**kāla-jāla**). (BRS)

Ashirvada Shloka from BRS

||1.1.5||

mīmāṃsaka-vaḍabāgneḥ kaṭhinām api
kuṅṭhayann asau jihvām|
sphuratu sanātana suciraṁ tava bhakti-
rasāmṛtāmbhodhiḥ

O Sanātana (**sanātana**), may your ocean of *bhakti rasa* (**tava bhakti-rasāmṛtāmbhodhiḥ**) remain for a long time (**sphuratu suciraṁ**), restricting the harsh arguments (**kaṭhinām api kuṅṭhayann**) of the proponents of *karma* and *jñāna* (**mīmāṃsaka**), just as the ocean restricts the flame (**jihvām**) of the *vaḍabā* fire (**vaḍaba agneḥ**). (BRS)

Topic - 2

Grantha Vibhaga

Contents of the Book
Summarized

Grantha Vibhaga

<i>Bhakti-rasāmāta-sindhu</i> The Ocean of the Nectar of Devotion			Northern Side Secondary Rasas
Eastern Side Varities of Bhakti	Southern Side Overview of Rasa	Western Side Primary Rasas	
<ol style="list-style-type: none">1. Overview of Devotion2. Dev. Service in Practice3. Dev. Service in Ecstasy4. Dev. Service in Love of God	<ol style="list-style-type: none">1. <i>Vibhāva</i>2. <i>Anubhāva</i>3. <i>Sāttvika-bhāva</i>4. <i>Vyabhicāre-bhāva</i>5. <i>Sthāyē-bhāva</i>	<ol style="list-style-type: none">1. Neutrality2. Servitude3. Friendship4. Parental5. Conjugal	<ol style="list-style-type: none">1. Laughter2. Astonishment3. Chivalry4. Compassion5. Anger6. Fear7. Ghastliness8. Mixtures of Mellows9. Distorted Mellows

Eastern section – 4 waves

1. First wave - Sāmānya-bhakti (Overview of *Bhakti*)
2. Second wave - Sadhana bhakti (Vaidhi and raganuga)
3. Third wave – Bhava bhakti
4. Fourth Wave – Prema bhakti

Samagri Bhavas – Overview of Rasas

1. Vibhava

- Alambana
 - a) Visaya Alambana
 - b) Asraya Alambana
- Uddipana

2. Sattvika Bhavas

3. Anubhavas

4. Sancari Bhavas

5. Sthayi Bhavas

Topic - 3

Definition of Uttama Bhakti

Definition of Uttama Bhakti

||1.1.11||

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

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-sūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Why define only Uttama Bhakti, why not Bhakti?

- Main Subject matter is Rasa
- Only by Pure Devotional Service can one establish a relationship with Krishna in one of the 5 principal rasas
- If the devotional service is mixed – No samipya – at the most Santa Rati
- Also, the 6 benefits of Uttama bhakti would only manifest partially (**yasyāsti bhaktir bhagavaty akiñcanā**)

Primary and Secondary Characteristics of Uttama Bhakti

- Primary Characteristics (Mukhya Lakshna) – Removing these characteristics there is no Bhakti
- Secondary Characteristics (Gauna Lakshna) – Removing these characteristics the Bhakti ceases to be of a superior nature

Identify the Gauna and Mukhya Lakshanas in this definition of a good student

Hrishikesh goes to school, and scores very good marks. Hence, he is a good student.

Identify the Gauna and Mukhya Lakshanas in the definition of Uttama Bhakti

1. Anyabhilasita Sunyam
2. Jnana karmadi anavrtam
3. Anukulyena
4. Krsnanusilanam

Anuśīlanam

1. Cesta rupa anuśīlanam

- Indicates continuous actions using mind, body and words without any spiritual emotions (Bhava)
- Generally refers to devotional service at the sadhana bhakti stage

2. Bhava rupa anuśīlanam

- Indicates continuous actions using mind, body and words with spiritual emotions
- Generally refers to devotional service in Bhava and Prema bhakti stages

Kṛṣṇa-anuśīlanam

- Kṛṣṇa includes Kṛṣṇa or persons related to Kṛṣṇa, either in ceta rupa or bhava rupa.
- Because it involves persons related to Kṛṣṇa also, it is not too narrow.
- For example Guru padashraya is a limb of bhakti though it is not direct service to Krishna.

Kṛṣṇānuśīlanam

How can Bhakti be spiritual if it is performed using material body and mind?

- KC activities are directly under the control of the internal energy. By the mercy of a bonafide guru and Krsna all our endeavors are spiritualized. (NOD)

How to perform Krsna-anusilanam?

- By surrendering unto a bonafide guru (NOD)

Isn't Nrsingha-anusilanam or Rama-anusilanam not bhakti? Why only Krsna-anusilanam?

Anukulyena

- Anukulya means favorable.
- Anukulyena means with favorableness or friendliness or devoid of hostility.
- Anukulya describes how anusilanam should be executed.
- This limits the definition of bhakti, as acts done with pratikulya attitude cannot be bhakti.

Two Possible definitions of Anukulyena

1. That which is pleasing to Krishna.
2. That which is done for pleasing Krishna.

Which one is right and why?

Anukulyena

- Anukulyena cannot mean “Pleasing FOR Krsna”. **Why?**
- Because such a definition is both too extensive and too limiting.

How too extensive?

- A demon fighting with Krsna (Vira rasa) is pleasing to Krsna. But that is not devotional service.

How too limiting?

- Mother Yashoda trying to bind Krsna displeases Him. But she is clearly a top most devotee.
- Therefore anukulyena should mean – “**That which is done for pleasing Krishna.**”

The Two tatastha lakshanas

1. Anyabhilashita sunyam (should be devoid of other desires)
2. Jnana karmady anavrtam (Should not be covered by jnana, karma or other items).

Anyabhilashita Sunyam

- Other desires means, any other desires other than to please Krsna through bhakti.
- In other words, bhakti that is aimed at achieving bhakti is proper, else improper.
- Example – Aim of Sadhana bhakti is to attain Bhava bhakti.
“**Bhaktya sanjataya bhaktya**”

Why is it Anyabhilasita sunyam and not anyabhilasha sunyam?

- **Anyabhilasha Sunyam** literally means - “One should have no other desire except to please the Supreme Personality of Godhead under any circumstances”.

Ok. But that sounds alright. What is wrong with this definition?

- This definition is too exclusive.

Can you please explain?

- If this definition is accepted then Draupadi cannot be accepted as a Uttama Bhakta, just as Gajendra is not considered as an Uttama Bhakta.

Can you please explain?

What then is the definition of Anyabhilasita Sunyam?

- **Anyabhilasita** sunyam means - “devoid of other desires that are deep rooted as ones nature”
- In a death threatening situation a devotee might ask for the Lord to save him. This is just a temporary desire and is not a desire that is deep rooted in his nature. Hence this is not harmful to his bhakti.
- Gajendra **VS** Draupadi

Jnana karmadi anavrtam – Uncovered by Jnana, Karma and other Processes

What Jnana are you talking about?

- Jnana refers to knowledge of impersonal Brahman and other such knowledge that can cover one's appreciation of bhakti.

What Karma are you talking about?

- Karma refers to nitya and naimittika karmas and not actions related to serving the Lord.

What is the meaning of Adi?

- Adi refers to vairagya, sankhya and yoga. Such things obstruct pure bhakti.

**If Bhakti has to be devoid of the influence of Jnana and Karma,
why not Jnana karma Sunyam? Why is it anavrtam?**

- Jnana Sunyam would exclude knowledge of scriptures like Bhagavad Gita and Srimad Bhagavatam which are very vital for ones progress in bhakti.
- Karma Sunyam would exclude activities like arcanam and kirtanam which are essential limbs of bhakti.
- Therefore, this definition forbids only those types of jnana and karma that covers bhakti. Therefore it is anavrtam and not sunyam.

Does this definition of Uttama Bhakti fit in with the sastric definition?

||1.1.12||

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-
sevanam bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**). (Narada Pancaratra)

Match the Following

Anyabhilasita Sunyam	→	sarvopādhi-vinirmuktaṁ
Jnana Karmady anavrtam	→	Nirmalam
Anukulyena	→	tat-paratvena
Krsnanusilanam	→	hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam
Bhaktir uttama	→	bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**).

**Are You Practicing PURE
Devotional Service?**

Definition of Pure Devotional Service

Definition of Pure Devotional Service

||1.1.11||

**anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
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The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-sūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Mixed Devotional Service

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 8

abhisandhāya yo himsām
dambham mātsaryam eva vā
samrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ

The angry person (**samrambhī**), devoid of compassion (**bhinna-dṛk**), who worships me (**yah mayi bhāvaṁ kuryāt**) with intentions (**abhisandhāya**) of violence, pride and hatred (**himsām dambham mātsaryam**), is tamasic in his *bhakti* (**sah tāmasaḥ**).

Verse Summary: Performer of Bhakti in Mode of Ignorance:

(i) Angry (ii) devoid of compassion (iii) worships the Lord with intentions of violence, pride and hatred

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 9

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo mām
pṛthag-bhāvaḥ sa rājasah

He who worships me (**yah mām arcayed**) in the forms of deities and others (**arca ādāu**) with desire for other objects (**pṛthag-bhāvaḥ abhisandhāya**), with goals of material gain (**viṣayān**), fame (**yaśa**) or wealth (**aiśvaryam**) has rajasic *bhakti* (**sa rājasah**).

Verse Summary: Performer of Bhakti in Mode of Passion:

(i) Worships the Lord with desire for other objects (ii) with goals of material gain, fame or wealth

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

He who worships me (**yajed**) with a desire to destroy *karma* (**karma-nirhāram uddiśya**), making his works an offering to the Supreme Lord (**parasmin tad-arpaṇam**), or (**vā**) executing the worship as a duty (**yaṣṭavyam iti**), having a desire for liberation (**pṛthag-bhāvaḥ**), has sattvic *bhakti* (**sa sāttvikaḥ**).

Verse Summary: Performer of Bhakti in Mode of Goodness:

(i) Worships the Lord with a desire to destroy Karma (ii) makes his work as an offering to the Lord (iii) worships as a matter of duty (iv) to achieve liberation

**Classic Definition of
Vaidhi Sadhana Bhakti
From Srimad Bhagavatam**

Definition of Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhānur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhānur dr̥ṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all material activities
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

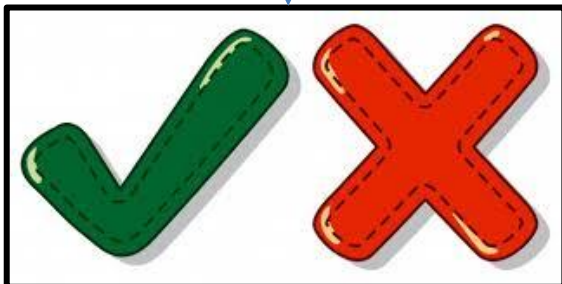
Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

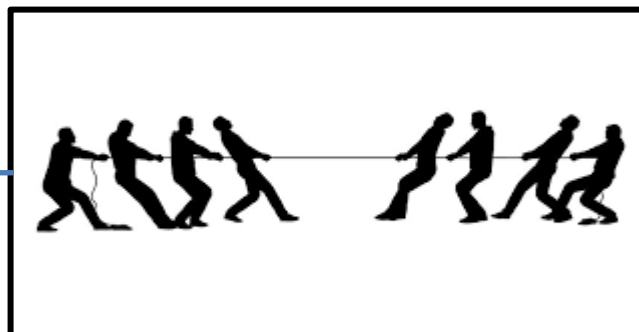
VALUE SYSTEM

DESIRES

CONDITIONING



SRADDHA



SVABHAVA

ABHILASA

ANARTHA

DESIRE TO PLEASE MY SPIRITUAL MASTER

DESIRE FOR THE OPPOSITE SEX

DESIRE TO CHANT QUALITY ROUNDS

DESIRE TO SLAP THAT IDIOT

**Performing Devotional Service with
Material Desires (Anarthas)
Vaidhi Sadhana Bhakti (Before Nistha)**

**Performing Devotional Service for
Fulfilling Material Desires (Abhilasas)
Mixed Devotional Service**

Further Sastric Evidences for the Concept of Sraddha-Svabhava

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

॥ 3.33 ॥

*sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtim yānti bhūtāni
nigrahaḥ kiṁ kariṣyati*

Even the man in knowledge of scriptures (*jñānavān api*) acts (*ceṣṭate*) according to his desires (*svasyāḥ prakṛter sadr̥śam*). All men act according to their desires (*prakṛtim yānti bhūtāni*). What can instruction or threat of punishment accomplish (*nigrahaḥ kiṁ kariṣyati*)?

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.34 ||

*indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
taylor na vaśam āgacchet
tau hy asya paripanthinau*

Attachment and repulsion are firmly fixed (*rāga-dveṣau vyavasthitau*) in each of the sense objects (*indriyasya indriyasyārthe*). One should not come under control of attachment and repulsion (*taylor na vaśam āgacchet*). They are the two obstacles (*tau hy asya paripanthinau*).

Baladeva

- [Note: *Vāsanās* or *saṁskāras*, impressions are means by which experiences of previous lives stay with the *jīva* life after life.
- Under certain conditions, the impressions activate, creating memory of previous like or dislike.
- Desires appear, and thus the *jīva* acts.
- Though *vāsanās* or impressions are powerful to instigate the *jīva* to action, they do not make the *jīva* powerless to make his choices.
- Free will of the *jīva* exists along with his experience of *vāsanās*.
- This enables the *jīva* to choose the advice of scripture over his material desires.]

Section-V – Beware of Lust and Anger (36-43)

|| 3.36 ||

arjuna uvāca
atha kena prayukto 'yaṁ
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

Arjuna said: O descendent of the Vṛṣṇis (*vārṣṇeya*), by what (*atha kena prayuktaḥ*) does man engage in sin (*ayaṁ pūruṣaḥ pāpaṁ carati*), though unwilling (*anicchann api*), as if by force (*balād iva niyojitaḥ*)?

Section-II The Catuh-Sloki Gita (8-11)

|| 10.10 ||

teṣāṃ satata-yuktānāṃ
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te

I give the intelligence (**dadāmi buddhi-yogaṃ**) to those who constantly desire to be with Me (**teṣāṃ satata-yuktānāṃ**) and worship Me with great love (**bhajatām prīti-pūrvakam**), by which they attain My direct association (**yena mām upayānti te**).

Section-II The Catuh-Sloki Gita (8-11)

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

To show favor to them (**teṣām eva anukampā artham**), I (**aham**), by Myself, situated within them (**ātma-bhāva-stho**), extinguish (**nāśayāmy**) the darkness born of ignorance (**ajñāna-jaṁ tamaḥ**) with the shining lamp of knowledge (**bhāsvatā jñāna-dīpena**).

Baladeva

- “Since they have been existing in the darkness of ignorance for such a long time, how is it possible that You can illuminate their hearts?”
- **For those who cannot maintain their lives without Me, for My unalloyed devotees alone (teṣam eva), I reveal in the ātmā My dazzling form and qualities, and destroy darkness in the form of desires for objects other than Myself born from ignorance in the form of beginningless karma which covers knowledge (ajñāna jam tamaḥ), by means of the glowing lamp of knowledge concerning My form and qualities (jñāna dīpena bhāsvatā).**

Section-IV Glories of Devotional Service (26-34)

|| 9.30 ||

**api cet su-durācāro
bhajate mām ananya-bhāḁ
sādhur eva sa mantavyaḁ
samyag vyavasito hi saḁ**

Even if (**api cet**) the most sinful person (**su-durācāro**) worships Me (**bhajate mām**) with no other desire than to please Me (**ananya-bhāḁ**), I consider that person to be My devotee (**sādhur eva sa mantavyaḁ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḁ**).

SVCT

- My attachment to My devotee is My very nature. That attachment does not decrease even if the devotee commits wrong, for I make him come up to the highest standard.
- If someone with bad conduct, addicted to violence, thievery, or adultery (sudurācārah), worships Me, and worships no one except Me, and does not follow any other process like karma or jñāna, and has no other desire than My desire (ananya-bhak), he is My devotee (sādhuḥ).
- **“But, considering his bad conduct, how is he a devotee?”**
- “He is to be respected (mantavyaḥ) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

SVCT

- “So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commits adultery?”
- “No, he should be considered as a devotee (eva) in all his parts. You should not see his bad qualities at all.
- He is completely convinced (samyak vyavasthitaḥ).
- He makes a splendid resolution: ‘I will go to hell for my sinful actions which are hard to give up, but I will not give up dedicated worship of Kṛṣṇa.’”

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- The word su-durācāraḥ used in this verse is very significant, and we should understand it properly.
- **When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional.**
- As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional.
- Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental.

Srila Prabhupada

- Such activities are performed in his constitutional position, and they are technically called devotional service.
- Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another.
- As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness.
- Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically.

Srila Prabhupada

- But such a temporary falldown does not disqualify him.
- In the Śrīmad-Bhāgavatam it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, purifies him and excuses him from that abomination.
- The material contamination is so strong that even a yogī fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified.
- Therefore the process of devotional service is always a success.

Srila Prabhupada

- On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections.
- Devotional service is more or less a declaration of war against the illusory energy.
- As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained.
- No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

Section-IV Glories of Devotional Service (26-34)

|| 9.31 ||

**kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati**

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

SVCT

- “How can You accept the worship of such a sinful person?”
- How can you eat the food and drink offered by a heart contaminated with lust and anger?”
- “Very quickly he becomes righteous.”
- The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.
- “O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”
- Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

SVCT

- Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.
- After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.
- Thus, with the entrance of bhakti in his mind, the sinful actions are not taken seriously.
- And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.
- Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śaśvat). In nigacchati, ni stands for nitarām, completely. This means that even during the stage of having tendency to commit sin, he has a pure heart.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

The King said: Though the jīva knows (**jānann apy**) that sinful acts (**yat pāpam**) are detrimental (**ātmano ahitam**) by seeing and hearing (**dr̥ṣṭa-śrutābhyām**), he helplessly commits sin again (**karoti bhūyo vivaśaḥ**). What is the use of atonement (**prāyaścittam atho katham**)?

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.10 ||

kvacin nivartate 'bhadṛāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

After withdrawing from sin (**kvacit nivartate abhadṛāt**) one commits the sin again (**kvacit carati tat punaḥ**). I therefore think (**atho manye**) atonement is useless (**prāyaścittam apa artham**), like an elephant bathing (**kuñjara-śaucavat**).

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.19 ||

sakṛn manah kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons (**yaih**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoḥ**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamaṁ pāśa-bhṛtaḥ tad-bhaṭān**) since they have accomplished all atonement (**cīrṇa-niṣkṛtāḥ**) by that remembrance (**implied**).

This purification does not depend on a solid basis of bhakti.

Even once remembering the Lord is sufficient, what to speak of many times.

Even thinking with the mind is sufficient, what to speak of hearing or uttering the name of the Lord.

The mind which is materially attracted (tad-guṇa-rāgi) is sufficient, what to speak of a mind without material attractions.

Thinking even in dreams is sufficient what to speak of actual meditation.

Such persons have accomplished all atonement (niśkṛtāḥ).

From this statement the following should also be understood.

If a devotee practicing pure bhakti happens to commit sin again, it is like the bite of snake without fangs.

Those sins have no significant effect.

That condition should not be compared to the elephant taking bath-- the karmī who again commits sin. It is said:

**api cet sudurācāro bhajate mām ananya-bhāk |
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||**

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

|| 3.7.17 ||

yaś ca mūdhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

He who is the most foolish in this world (**yaś ca mūdhatamo loke**) and he who has attained (**yaś ca gataḥ**) the Lord beyond matter (**buddheḥ param**) increases happiness (**tāv ubhau sukham edhete**), whereas others just suffer (**kliśyaty antarito janaḥ**).

SBC 26 – Unsteady Worship of the Name - part 2

- However, devotees who try their best to perfect their sādhana and to serve the mission, but who are handicapped by their own conditioned nature, can legitimately expect Kṛṣṇa's kindness.
- Soft-hearted Kṛṣṇa is sympathetic to the plight of His devotees in Kali-yuga.
- Thus if for reasons other than their neglecting the process, they cannot complete their Kṛṣṇa consciousness, they will receive Lord Caitanya's gift of love, and Śrīla Prabhupāda's promise of deliverance will certainly be fulfilled.
- Therefore devotees must practise the limbs of devotion such as controlling the mind, studying the books, perfecting their japa, and remembering Kṛṣṇa.

The Third Shower of Nectar

VII – Stages in Nullification of the Anarthas

Verse – 16

- Four types of anarthas have been mentioned, namely, those arising from previous sinful activity, from previous pious activity, from nama aparadha, and from cultivation of bhakti.
- They have five grades of anartha nivritti (nullification): limited to one anartha (**ekadeshavartini**), affecting many anarthas (**bahudeshavartini**), almost complete (**prayiki**), complete (**purna**), and absolute (**atyantiki**).

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Therefore, the śāstras point out that eligibility for a particular karma must be ascertained ultimately on the basis of one's guṇa.”
- Cūḍāmaṇi, **“What is tattvika-śraddhā?”**
- Vaiṣṇava dāsa Bābājī, “Simple, guileless faith in the Supreme Lord—and consequently sincere bhakti rendered to Him—is known as tāttivika-śraddhā.
- A sincere candidate is given eligibility to perform bhakti by this tattvika-śraddhā.”

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Cūḍāmaṇi, “Some persons have developed faith in the śāstras, but lack a noble nature—are they fit candidates for bhakti?”
- Vaiṣṇava dāsa Bābājī, “One’s type by nature, svabhāva is definitely not applicable to the eligibility to perform bhakti, which is solely dependent upon tattvika-śraddhā.
- Kindly, deliberate upon the following verses from the Śrīmad-Bhāgavatam, 11.20.27-30, 32,33:

Definition of Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhānur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhānur dr̥ṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all material activities
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

Chapter 6: Nitya-dharma: Birth and Caste Differences

proktena bhakti-yogena
bhajato māsaḥ muneh
kāma hṛdayyā naśyanti
sarve mayi hṛdi sthite

“When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart quickly becomes firmly situated in Me. Thus, all material desires within the heart are destroyed.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Cūḍāmaṇi, “What if I do not accept the authority of the Śrīmad Bhāgavatam?”
- Vaiṣṇava dāsa Bābājī, “We have simply presented the conclusion of all the śāstras.
- Śāstra is one.
- Even if you do not accept the Bhāgavatam, then the other scriptures will harass you with the same conclusion.
- We do not need to refer to many śāstras, simply consider what the Gītā, a universally honoured text, has to say.

Chapter 6: Nitya-dharma: Birth and Caste Differences

- In fact, even the verse quoted by you at the onset of this discussion contains the same valuable teachings—as we find in Bhagavad-gītā, 9.30-32:

**api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ**

- “Even if a person commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

kṣipram bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

- “He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.’

mām hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ’pi yānti parām gatim

- “O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas (merchants) and śūdras (workers)—can attain the supreme destination.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

- “The purport of this is that a devotee who engages in bhakti, hearing topics of Kṛṣṇa consciousness, chanting harināma, singing His glories with ananya-bhāk, single-mindedness, even if he is addicted to many abominable, illicit activities, which go against the scriptural injunctions, must be considered a sādhu because he is on the righteous path being situated in devotional service.

What does this Purity refer to?

- Jaya and Vijaya are pure devotees but the four kumaras are not
- Rupa Goswami is a Pure devotee, but I am not
- Sridama is a Pure devotee, but Arjuna is not

Part-II External and Internal Reasons for Kṛṣṇa's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| Adi 4.25 ||

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,—tumi āmi sama

“My friends (**sakhā**) climb on My shoulders (**skandhe ārohaṇa**) in pure friendship (**śuddha-sakhye kare**), saying, ‘What kind of big man are You (**tumi kon baḍa loka**)? You and I are equal (**tumi āmi sama**).’

Verse Summary:

- My friends climb on My shoulders.

Part-II External and Internal Reasons for Krsna's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| Adi 4.27-28 ||

**ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra**

**vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra**

“Taking these pure devotees with Me (**ei śuddha-bhakta lañā**), I shall descend (**karimu avatāra**) and sport in various wonderful ways (**kariba vividha-vidha adbhuta vihāra**), unknown even in Vaikuṅṭha (**vaikuṅṭhādye nāhi ye ye līlāra pracāra**). I shall broadcast such pastimes by which even I am amazed (**se se līlā kariba, yāte mora camatkāra**).

Verse Summary:

- Taking such devotees with Me I will descend and perform pastimes unknown in even Vaikuntha.

Part-II External and Internal Reasons for Krsna's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| Adi 4.33 ||

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-māрге bhaje yena chāḍi' dharma-karma

“Then, by hearing about the pure love of the residents of Vraja (**vrajera nirmala rāga śuni'**), devotees will worship Me on the path of spontaneous love (**bhakta-gaṇa rāga-māрге bhaje**), abandoning all rituals of religiosity and fruitive activity (**yena chāḍi' dharma-karma**).”

Verse Summary:

- Hearing about this pure love of Vraja, devotees will worship Me on the path of Raga, abandoning all dharma and Karma.

Part-II External and Internal Reasons for Kṛṣṇa's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| Adi 4.17 ||

**aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora prīta**

[Lord Kṛṣṇa thought:] “All the universe is filled (**saba jagat miśrita**) with the conception of My majesty (**aiśvarya-jñānete**), but love weakened by that sense of majesty (**aiśvarya-śithila-preme**) does not satisfy Me (**nahi mora prīta**).

Verse Summary:

- Aisvarya-Sitila Prema is not pleasing to Me.

Srila Prabhupada on Kunti Maharani's Prayers

- The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration.
- Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself.
- The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit.

Srila Prabhupada on Kunti Maharani's Prayers

- The Lord, in His naturally childish playful activities, used to spoil the stocked butter of Mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence.
- Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child.

Srila Prabhupada on Kunti Maharani's Prayers

- He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner.
- Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not.
- Therefore Yaśodā's position was more exalted than Kuntī's.

SBC 26 – Unsteady Worship of the Name - part 2

Chapter Summary

The two major challenges that ISKCON faces in fulfilling its preaching mission.

1. To transform non-devotees and mixed devotees into pure devotees
2. To transform pure devotees into perfect devotees.

In Conclusion

- Nitya Siddhas like Rupa Goswami – Pure Sraddha and Pure Svabhava
- Sadhana Siddhas like Narada Muni – Pure Sraddha and Purified Svabhava
- Sadhakas like us – Pure Sraddha and Purifying Svabhava
- Mixed devotees – Impure Sraddha

Topic - 4

The Six Qualities of Uttama Bhakti

The Six Qualities of Uttama Bhakti

||1.1.17||

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā |
sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā

The unique characteristics of *bhakti* are (BRS):

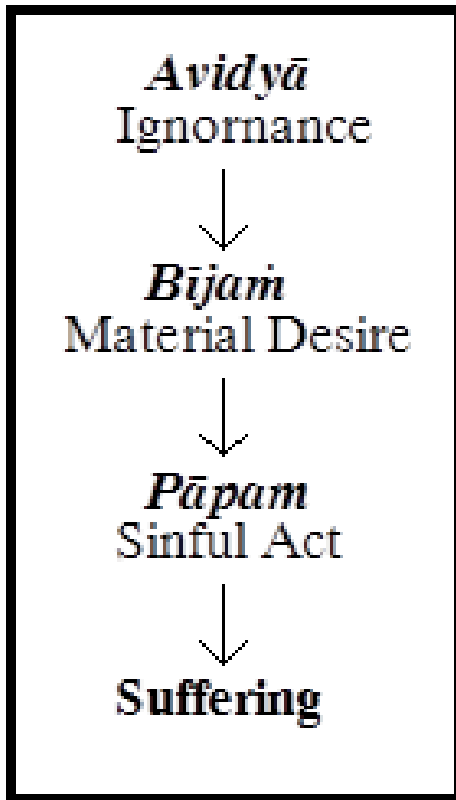
1. kleśa-ghnī - its ability to destroy suffering
2. Śubhadā - its bestowal of auspiciousness
3. mokṣa-laghutā-kṛt - its disregard for liberation
4. Sudurlabhā - its rarity of attainment
5. sāndrānanda-viśeṣātmā - its manifestation of concentrated bliss
6. śrī-kṛṣṇākarṣiṇī - its ability to attract Kṛṣṇa

Quality – 1

Kleśāghnī – Destruction
of Suffering

Kleśa-ghnī – Destruction of Suffering

- Kleśa or suffering is three fold. They are papam (sinful act), bijam (sinful desire) and avidya (ignorance).



- Sinful reaction (Papam) is of 2 types.
- Effects that are to be experienced in future lives (Aprarabdha).
- Effects that are to be experienced in this life time (Prarabdha).

Srila Prabhupada on Prarabdha and Aprarabdha Karma

- For example, a man may have committed criminal acts, but not yet been arrested for them. Now, as soon as he is detected, arrest is awaiting him. Similarly, for some of our sinful activities we are awaiting distresses in the future, and for others, which are mature, we are suffering at the present moment (Example of prarabdha and aprarabdha).
- Mature sinful activities are exhibited if one is suffering from some chronic disease, if one is suffering from some legal implication, if one is born in a low and degraded family or if one is uneducated or very ugly (Example of prarabdha karma).

Bhakti destroys Aprarabdha Karma

||1.1.20||

yathāgniḥ susamrddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā-bhaktir
uddhavaināmsi kṛtsnaśaḥ

My dear Uddhava (**Uddhava**), just as a blazing fire (**yathā agniḥ susamrddha arciḥ**) burns to ashes (**karoty bhasmasāt**) all the fuel (**edhamsi**), similarly (**tatha**) devotional service in relationship with Me (**mad visaya bhaktir**) burns to ashes all the sinful reactions (**enamsi kṛtsnaśaḥ**). (SB 11.14.19)

Just like burning firewood is secondary to cooking, burning karma is just secondary to the real goal of bhakti.

Bhakti destroys Prarabdha Karma

||1.1.21||

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**). (SB 3.33.6)

Bhakti destroys Prarabdha Karma

- Such a person, by performing any one of the devotional limbs as mentioned above, destroys these prarabdha karmas which have produced this low birth which prevents him from performing sacrifices.
- Also, performance of bhakti also creates the pious credits and qualities needed for performing sacrifices.
- But, in order to undergo 2nd initiation one should have taken the vedic initiation and learnt the Vedas from a very young age. But the dog eater has missed it.

Bhakti destroys Prarabdha Karma

- The purpose of this verse is not to advocate his immediate performance of sacrifices.
- Therefore, if he wants to perform vedic sacrifices, he has to wait for one more birth because of his lack of proper conduct or sistacara at the young age, while he was still a dog eater.
- Savanaya kalpate also means that he should be given the respect due to a qualified person.

Bhakti destroys Prarabdha Karma

- But one might ask: "How can you say that the prarabdha karma is destroyed? He still has the same body."
- Sinful reactions due to bad birth in the form of acquisition of bad qualities and suffering are removed immediately.
- But the birth itself cannot be changed from one parents to another.
- But bad qualities are definitely destroyed by bhakti.

Bhakti destroys Prarabdha Karma

- Such a low born practitioner of bhakti does not perform sacrifices, not because of his lack of qualification, but because he has no faith in them as he is endowed with pure bhakti.
- One might ask: "If practice of bhakti removes suffering, why then do I see devotees suffering?"
- Devotee's happiness is due to his practice of bhakti (not punya karma) and his suffering is given personally by the Lord's mercy (not due to bad karma).

Bhakti destroys Prarabdha Karma

yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam

If I especially favor someone (yasya aham anugṛhṇāmi), I gradually deprive him of his wealth (hariṣye tad-dhanam śanaiḥ). Then (tato) the relatives and friends (svajanā) of such a poverty-stricken man (adhanam asya) abandon him (tyajanty). In this way he suffers one distress after another (duḥkha-duḥkhitam). SB 10.88.8

- Baladev Vidyabhusana – Silk analogy
- Sometimes however, the suffering is a result of offense to the Vaiṣṇavas.

Bhakti destroys Sinful desires (Papa Bija)

|| 1.1.24 ||

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ |
nādharmajam tad-hṛdayam
tad apīśāṅghri-sevayā ||

Although one may neutralize (**taiḥ pūyante**) the reactions of sinful life (**tāny aghāni**) through austerity, charity, vows and other such methods (**tapo-dāna-vrata ādibhiḥ**), these pious activities cannot uproot the material desires (**na adharmajam**) in one's heart (**tad-hṛdayam**). However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations (**tad api īśa aṅghri-sevayā**). (SB 6.2.17)

Bhakti destroys Avidya

||1.1.25 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam

The devotees (**santah**), by actions of service (**vilāsa-bhaktyā**) to the toes of the lotus feet of the Lord (**yat-pāda-paṅkaja-palāśa**), can very easily overcome (**udgrathayanti**) the knot of ignorance carrying unlimited impressions of karma, tied tightly by action (**karmāśayam grathitam**). Because this is very difficult (**tadvat**), the empty-minded non-devotees—the jñānīs and yogīs (**rikta-matayah**)—although trying to stop the flow of sense activities (**sroto-gaṇāh yatayah api**), cannot do so (**na ruddha**). Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva (**bhaja tam araṇam vāsudevam**). (SB 4.22.39)

Bhakti destroys Avidya

||1.1.26||

kṛtānuyātrā-vidyābhir
hari-bhaktir anuttamā |
avidyām nirdahaty āśu
dāva-jvāleva pannagīm

As the forest fire burns up a female snake demon (**dāva-jvāla pannagīm iva**), supreme devotion to the Lord (**hari-bhaktir anuttamā**) quickly burns up avidyā completely (**āśu avidyām nirdahaty**) by the knowledge (vidyā) which accompanies bhakti (**kṛta anuyātrā-vidyābhih**). (**Padma Purana**)

Quality – 2

Śubhadā – Bestowal of
Auspiciousness

Śubhadā – Bestowal of Auspiciousness

||1.1.27||

śubhāni prīṇanam̐ sarva-
jagatām anuraktatā |
sad-guṇāḥ sukham ity-
ādīny ākhyātāni manīṣibhiḥ ||

The wise explain that there are four types of auspiciousness (śubha) (śubhāni ākhyātāni manīṣibhiḥ): affection for all living entities (prīṇanam̐), being attractive to all living entities (sarva-jagatām anuraktatā), possession of good qualities (sad-guṇāḥ), and happiness (sukham), as well as other items (ity-ādīny). (BRS)

Subha or Auspiciousness is of Four types

1. Jagat Prīnanam – Affection for all Jivas
2. Sarva Jagatam Anurakta – Being attractive
3. Sad Gunadi Pradatvam – Bestowal of all Good qualities
4. Sukha Pradatvam – Bestowal of Happiness
 - a. Vaiśayikam – Happiness from material things
 - b. Brāhmam – Happiness from Brahman realization
 - c. Aiśvaram – Happiness from the Supreme Lord

Sarva Jagatam Anurakta (SB 4.9.47)

**yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam**

Just as water flows naturally to a lower level (**nimnam āpa iva svayam**), all living beings (**bhūtāni**) naturally offer respect (**namanti**) to that person (**tasmai**) with whom the Lord is pleased (**prasannah bhagavān hariḥ**), because of his qualities and friendliness (**guṇair maitry-ādibhir**).

Sad-Gunadi Pradatvam

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

Sukha Pradatvam

||1.1.31||

**siddhayaḥ paramāścaryā
bhuktir muktiś ca śāsvatī |
nityam ca paramānando
bhaved govinda-bhaktiḥ ||**

Astounding mystic powers (**siddhayaḥ paramāścaryā**), material enjoyment (**bhukti**), eternal happiness in the realization of brahman (**mukti**), and eternal bliss from service to the Lord (**nityam ca paramānando**) all appear from bhakti to Govinda (**bhaved govinda-bhaktiḥ**).
(Tantra)

Quality – 3

Mokṣa-laghutā-kṛt –
Makes Liberation seem
insignificant

Mokṣa-laghutā-kṛt (Nārada-pañcarātra)

||1.1.34||

**hari-bhakti-mahā-devyāḥ
sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś
ceṭikāvad anuvratāḥ**

All the siddhis headed by liberation (**sarvā mukty-ādi-siddhayaḥ**) and all astonishing material pleasures (**adbhutāḥ bhuktyah**) follow after (**tasyāḥ anuvratāḥ**) the great goddess called Hari-bhakti (**hari-bhakti-mahā-devyāḥ**) like fearful maidservants (**ceṭikāvad**). (BRS)

Quality – 4

Sudurlabha – Extremely
Rare

Sudurlabha

||1.1.35||

sādhanaughair anāsaṅgair
alabhyā sucirād api |
hariṇā cāśvadeyeti
dvidhā sā syāt sudurlabhā

Bhakti is difficult to attain in two ways (**dvidhā sā syāt sudurlabhā**):

If undertaken in great quantity (**sādhana oghair**) but without attachment (**anāsaṅgair**), bhakti cannot be attained even after a long time (**alabhyā sucirād api**); and even if practiced with attachment (**implied**), Kṛṣṇa does not give bhakti to the practitioner immediately (**hariṇā ca āśu adeya iti**). (BRS)

Sudurlabha – First Type of Rarity

||1.1.36||

**jñānataḥ sulabhā muktir
bhuktir yajñādi-puṇyataḥ |
seyam sādhana-sāhasrair
hari-bhaktiḥ sudurlabhā ||**

Liberation is easily attained by jñāna (**jñānataḥ sulabhā muktih**) and material enjoyment is easily attained by puṇyas such as sacrifice (**bhuktir yajñādi-puṇyataḥ**), after attaining dedication to those goals by thousands of attempts (**seyam sādhana-sāhasraih**). However, bhāva-bhakti to the Lord cannot be attained (**hari-bhaktiḥ sudurlabhā**) if one practices thousands of different sādhanas (**seyam sādhana-sāhasrair**) (because āsakti will not appear). (**Tantra**)

Sudurlabha – Second Type of Rarity

||1.1.37||

rājān patīr gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam

My dear King (**rājān aṅga**), the Supreme Person, Mukunda (**bhagavān mukundah**), is actually (**alam**) the maintainer (**patīh**) of all the members of the Pāṇḍava and Yadu dynasties (**bhavatām yadūnām**). He is your spiritual master (**guruh**), worshipable Deity (**daivam**), friend (**priyaḥ**), and the director of your activities (**kula-patiḥ**). To say nothing of this, He sometimes serves your family as a messenger or servant (**kva ca kiṅkaro vaḥ**). Those engaged in getting the Lord's favor (**bhajatām astu**) attain liberation from the Lord very easily (**muktim dadāti**), but He does not give bhāva-bhakti at all times (**karhicit sma na bhakti-yogam**). (SB 5.6.18)

Quality – 5

**Sāndrānanda-Viśeṣātmā –
Composed of a Special
Condensed Bliss**

Sāndrānanda-Viśeṣātmā

||1.1.38||

brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

The bliss of brahman realization (**brahmānandah**) accumulated by samādhi lasting for half of Brahmā's life (**parārdha-guṇī kṛtaḥ**) cannot compare (**na tulām bhaved**) to one drop (**paramāṇu api**) of the ocean of the happiness of bhakti (**bhakti-sukha ambhodheḥ**). (BRS)

Sāndrānanda-Viśeṣātmā

||1.1.39||

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me |
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

O guru of the universe (**jagad-guroh**), on seeing You directly (**tvat-sākṣāt-karaṇa**), I am situated (**sthitasya me**) in a pure ocean of bliss (**viśuddha āhlāda abdhi**). All the happiness of impersonal brahman (**brāhmāṇy api sukhāni**) is as insignificant as the water in the hoof print of a cow (**goṣpadāyante**). (**Hari-bhakti-sudhodaya**)

Sāndrānanda-Viśeṣātmā (SB 3.15.43)

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ

The wind carrying the aroma of tulasī (**tulasī-makaranda-vāyuh**) which had touched the filaments of the Lord's toe nails on his lotus feet (**aravinda-nayanasya padāravinda-kiñjalka-miśra**) entered their minds through the nostrils (**antar-gataḥ sva-vivareṇa**) and began to agitate their minds and bodies (**saṅkṣobham cakāra teṣāṃ citta-tanvoḥ**), even though they were fixed in Brahman (**akṣara-juṣāṃ api**).

Quality – 6

Śrī-kṛṣṇa ākarṣiṇī –
Attracts Kṛṣṇa and His
associates

Śrī-kṛṣṇa ākarṣiṇī

|| 1.1.41 ||

kṛtvā harim prema-bhājam
priya-varga-samanvitam |
bhaktir vaśīkarotīti
śrī-kṛṣṇākarṣiṇī matā

Bhakti is called śrī-kṛṣṇākarṣiṇī (**bhaktih śrī-kṛṣṇākarṣiṇī matā**) because it makes the Lord addicted to prema (**kṛtvā harim prema-bhājam**) and brings Him under control (**vaśīkaroti**) along with His associates (**priya-varga-samanvitam**). (BRS)

- The word śrī in śrī-kṛṣṇākarṣiṇī indicates priya-varga-samanvitam, “along with His dear associates.”

Śrī-kṛṣṇa ākarṣiṇī

||1.1.43||

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti |
yeṣāṁ grhān āvasatīti sākṣād
gudhaṁ paraṁ brahma manuṣya-liṅgam

My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] (**yūyam nṛ-loke**) are extremely fortunate (**bata bhūri-bhāgā**), for the Supreme Personality of Godhead, Kṛṣṇa (**sākṣād paraṁ brahma**), lives in your palace (**yeṣāṁ grhān āvasatīti**) just like a human being (**gudhaṁ manuṣya-liṅgam**). Great saintly persons (**lokaṁ punānā munayah**) know this very well, and therefore they constantly visit this house (**abhiyanti**). (SB 7.10.48)

The Six Qualities of Uttama Bhakti

Sadhana

1. Kleśaghñī
2. Śubhadā

Bhava

3. Mokṣa-laghutā-kṛt
4. Sudurlabha

Prema

5. Sāndrānanda-Viśeṣātmā
6. Śrī-kṛṣṇa ākarṣiṇī

Topic - 5

Qualification to Understand Bhakti

Qualification to Understand Bhakti

||1.1.45||

**svalpāpi rucir eva syād
bhakti-tattvāvabodhikā |
yuktis tu kevalā naiva
yad asyā apratiṣṭhatā**

Even if one has a little taste (**svalpāpi rucir eva syād**) for the topic of bhakti (**bhakti-tattva**), he can understand it (**avabodhikā**). He who tries to understand bhakti by dry logic cannot understand it (**yuktiḥ tu kevalā na eva**), because logic is insubstantial (**yad asyā apratiṣṭhatā**). (BRS)

Qualification to Understand Bhakti

- Ruci or taste in this verse means taste for scriptures such as Śrīmad-Bhāgavatam that present the true nature of bhakti.
- This taste arises through previous impressions.
- That ruci lets one understand the nature of bhakti—the highest position of bhakti (bhakti-tattvābodhikā).

Qualification to Understand Bhakti

- Logic (yukti) which is dry (kevalā), without ruci, cannot give an understanding of bhakti.
- However, logic along with full taste for the topic of bhakti can give an understanding of it.

Why is Logic insubstantial?

- A person more skillful at logic can bring about a conclusion different from what was carefully proven previously by another skillful logician.
- “tarko ’pratiṣṭhānāt”: logic being insubstantial, can prove the opposite. (Vedānta-sūtra 2.1.12)

Bhakti-Rasāmṛta-Sindhu

Eastern Section - Second Wave

Sadhana Bhakti

Topic - 1

Types of Bhakti or Stages of Bhakti

Bhakti

Which one of these statements is right?

There are 3 types of Bhakti: Sadhana, Bhava and Prema

Or

There are 3 stages of Bhakti: Sadhana, Bhava and Prema

Let Us Explore

Bhakti

- It cannot be three **stages** because there are examples of Krpa siddhas who skip one or more of these stages.
- In general, it is true that devotees follow these three stages in order.
- Ok. But why three types? Shouldn't there be only two types? – Sadhana (Practice) and Sadhya (Perfected) ?

Bhakti

- It is true in one sense.
- Bhakti actually can be classified into 2 categories. Sadhana and Sadhya.
- Sadhana Bhakti has two types – Vaidhi and Raganuga.
- Sadhya Bhakti has eight types – Bhava, Prema, Pranaya, Sneha, Raga, Mana, Anuraga and Maha-Bhava

Bhakti

- But for clarity purposes Bhava has to be classified separately as a third type.

Why is that?

- This is because there are some very important differences between Sadhana & Bhava and Bhava & Prema.

What are they?

- Why can't Bhava be clubbed with Prema?

a) There are still some impurities present in bhava due to traces of serious aparadha.

utpanna-ratayaḥ samyañ
nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau योग्याḥ
sādhakāḥ parikīrtitāḥ ||

Those are called practitioners (sādhaka) (sādhakāḥ parikīrtitāḥ) who have developed rati for Kṛṣṇa (utpanna-ratayaḥ) and are qualified to see Kṛṣṇa directly (kṛṣṇa-sākṣāt-kṛtau योग्याḥ), but who have not completely extinguished the anarthas (samyak nairvighnyam anupāgatāḥ).

- Why can't Bhava be clubbed with Prema?

avijñātākhila-kleśāḥ
sadā kṛṣṇāśrita-kriyāḥ |
siddhāḥ syuḥ santata-prema-
saukhyāsvāda-parāyaṇāḥ

Those who experience no suffering at all (**avijñāta akhila-kleśāḥ**), who perform all actions while taking shelter of Kṛṣṇa (**sadā kṛṣṇa āśrita-kriyāḥ**) and who always taste the happiness of continuous prema (**santata-prema-saukhya- āsvāda-parāyaṇāḥ**), are known as the perfected devotees (**siddhāḥ syuḥ**).

b) Rasa doesn't fully manifest at the stage of Bhava.

Then why can't Bhava be clubbed with Sadhana?

- In Bhava there is direct realization of the Lord, though it is intermittent (**kṛṣṇa-sāksāt-kṛtau योगyāḥ**), but in Sadhana Bhakti there is no direct realization of the Lord.
- Also, Bhava is the goal of sadhana bhakti.
- Therefore Bhava cannot be clubbed with Sadhana Bhakti also.
- Hence it is more appropriate to have three types of Bhakti and not two for the purpose of clarity.

Topic - 2

Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya
prākāṣyam hr̥di sādhyatā ||

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhanā-bhakti (**sā sādhanābhidhā**). This attained state of bhāva-bhakti (**sādhyatā**) is an eternal sthāyi-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hr̥di prākāṣyam**).

Definition of Sadhana Bhakti

If Bhava is created by Sadhana Bhakti, then how can it be Spiritual?

- Bhava is not created. It is eternally present within the heart of the Jiva (**nitya-siddhasya bhāvasya**)
- Practice of Sadhana-Bhakti only helps to re-manifest the Bhava within the heart (**hṛdi prākāṣyam**)

Definition of Sadhana Bhakti

If Bhava is created by Sadhana Bhakti, then how can it be Spiritual?

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

“Pure love for Kṛṣṇa (**kṛṣṇa-prema**) is eternally established in the hearts of the living entities (**nitya-siddha**). It is not something to be gained from another source (**'sādhya' kabhu naya**). When the heart is purified (**śuddha-citte**) by hearing and chanting (**śravaṇādi**), this love naturally awakens (**karaye udaya**).”

Definition of Sadhana Bhakti

If Bhava is eternally present, then what is the meaning of “guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja”?

- It means that one attains the sadhana by the mercy of Guru and Kṛṣṇa
- **SP writes:** “Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja ”

Types of Sadhana Bhakti

vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā

There are two types of sādhanā-bhakti: vaidhi and rāgānuga.

Topic - 3

Definition of Vaidhi Sadhana Bhakti

Definition of Vaidhi Sadhana Bhakti

yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (**yatra pravṛttir upajāyate**), not from the attainment of rāga (**rāga anavāptatvāt**), but by the teachings of scriptures (**śāstrasya śāsanena eva**), it is called vaidhi-bhakti (**sā vaidhī bhaktir ucyate**).

Definition of Vaidhi Sadhana Bhakti

- In this definition, vaidhi-bhakti is restricted to cases where bhakti is performed exclusively (eva) by teachings of scriptures, and not with an element of rāga.
- With the attainment of rāga, there will also be some use of scriptural teachings as well, but it is not called vaidhi-bhakti.

Scriptural Proof for Vaidhi Sadhana Bhakti

**smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarva-vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ**

One should always remember Viṣṇu (**smartavyaḥ satataṁ viṣṇuh**) and never forget Him (**vismartavyo na jātucit**). All injunctions and prohibitions (**sarva-vidhi-niṣedhāḥ**) are dependent on these two principles (**etayor eva kiṅkarāḥ syuh**).

(**Padma Purana**)

Topic - 4

Results of Vaidhi Sadhana Bhakti

Results of Vaidhi Sadhana Bhakti

evam kriyā-yoga-pathaiḥ
pumān vaidika-tāntrikaiḥ
arcann ubhyataḥ siddhim
matto vindaty abhīpsitām

By worshiping Me (**mattah arcann**) through the various methods prescribed in the Vedas and tantras (**evam kriyā-yoga-pathaiḥ vaidika-tāntrikaiḥ**), one will gain from Me (**vindaty**) his desired perfection (**abhīpsitām siddhim**) both in this life and the next (**ubhyataḥ**). (SB 11.27.49)

Results of Vaidhi Sadhana Bhakti

surarṣe vihitā śāstre
harim uddiśya yā kriyā
saiva bhaktir iti proktā
tayā bhaktiḥ parā bhavet

O Devarṣi (**sura rṣe**), all activities prescribed in the scriptures (**śāstre vihitā yā kriyā**) with the Lord as the object (**harim uddiśya**) are called vaidhi-bhakti (**sa eva bhaktir iti proktā**). By this performance of bhakti (**tayā**), one attains prema-bhakti (**parā bhaktiḥ bhavet**).
(**Pancaratra**)

Results of Vaidhi Sadhana Bhakti

- Having shown the totality of results available from vaidhi-bhakti (as in verses like “akamah sarva kamo va”), the highest result is described in this verse.

Topic - 5

Qualification for Taking
up to Vaidhi Sadhana
Bhakti

Qualification for Taking up to Vaidhi Sadhana Bhakti

yaḥ kenāpy atibhāgyena
jāta-śraddho 'sya sevane
nātisakto na vairāgya-
bhāg asyām adhikāry asau

The person (**yaḥ**) who has developed faith (**jāta-śraddhaḥ**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

Qualification for Taking up to Vaidhi Sadhana Bhakti

- Atibhāgyena means by special impressions arising from association with great devotees.
- Thus, the cause of faith is not material action, but bhakti in the form of association of devotees.
- Vairāgya means false renunciation, which is unfavourable for worship.

Qualification for Taking up to Vaidhi Sadhana Bhakti

- The devotee does not indulge in that false vairāgya.
- However, it is understood, he will endeavour for detachment from desires for material enjoyment through yukta-vairagya (since that is favourable for development of bhakti).

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
2. mahat-sevā – Service to devotees
3. Śraddhā – Faith
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu sprhā – Desire for performing Bhakti
6. Bhaktih – Bhajana Kriya
7. anarthāpagamah - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (**aham purā atīta-bhave**), I was born as the son of a maidservant (**kasyāścana dāsyāh tu abhavam**) engaged by some persons studying the Vedas (**veda-vādinām nirūpitah**). Though a child (**bālaka eva**), I was also engaged in serving them (**yoginām śuśrūṣaṇe**) during the monsoon season when they decided to stay in one place (**prāvṛṣi nirvivikṣatām**).

Verse Summary: In a previous birth, being the son of a maid servant, I was engaged in the service of some bhakti-vedantas during the rainy season.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhṛta-kṛīḍanake 'nuvartini
cakruḥ kṛpām yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (**yadyapi munayah tulya-darśanāḥ**), they showed mercy to me (**te mayy kṛpām cakruḥ**), by which I, though a boy (**apeta akhila-cāpale arbhake**), developed sense control (**dānte**), gave up child's play and all agitation (**adhṛta-kṛīḍanake**), became obedient (**anuvartini**), served attentively (**śuśrūṣamāṇe**), and spoke little (**alpa-bhāṣiṇi**).

Verse Summary: Though the sages saw everything equally, they showed mercy to me, by which I developed all good qualities.

Proof of Qualification for Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhālur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all prescribed activities (varṇāśrama) (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhālur dr̥ṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all prescribed duties
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

Topic - 6

Types of Persons Qualified for Vaidhi Sādhana Bhakti

The Three Adhikaris

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Uttama Adhikari

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
praudha-śraddho 'dhikārī yaḥ
sa bhaktāv uttamo mataḥ

The person who is skilful in scripture and logic (**śāstre yuktau ca nipuṇaḥ**), completely firm in his belief (**sarvathā dṛḍha-niścayaḥ**), with deep faith (**praudha-śraddho adhikārī yaḥ**), is considered qualified as uttama in vaidhi-bhakti (**sa bhaktāv uttamo mataḥ**).

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Uttama Adhikari

- Impetus for Vaidhi-Bhakti is teachings of scripture. Thus, it may be concluded that the root cause of a person's bhakti is faith in the content of scriptures.
- Conviction in the contents of the scriptures is called **śraddhā** or faith.

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Uttama Adhikari

- According to the degree of faith in the scriptures, there will be classifications of persons possessing that faith.
- This person developed firm conviction (**dr̥dha-niścayah**) through studying thoroughly the principles of philosophy (tattva), the sādhana, and the goal (puruṣārtha).
- That is the meaning of **sarvathā** (in all ways).

Types of Persons Qualified for Vaidhi Sadhana Bhakti

- **Yukti** or logic refers to logic following the statements of scriptures.

**pūrvāparānurodhena
ko nv artho 'bhimato bhavet
ity ādyam ūhanam tarkaḥ
śuṣka-tarkam tu varjayet**

A meaning should be accepted (**arthah nu abhimato bhavet**) with reference to what precedes and follows (**pūrvā para anurodhena**). Such reasoning is the logic to be used (**ity ādyam ūhanam tarkaḥ**). Dry logic should be rejected (**śuṣka-tarkam tu varjayet**). (**Vaiṣṇava Tantra**)

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Madhyama Adhikari

yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ

The person who is not fully conversant with scriptures like the uttamādhikārī (**yaḥ śāstra ādiṣu anipuṇaḥ**) but has firm conviction in them (**tu śraddhāvān**) is known as the madhyama adhikārī (**sa madhyamaḥ**).

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Madhyama Adhikari

- In this verse **śāstrādiṣv anipuṇaḥ** means, “he is not as conversant with scriptures as the uttamādhikārī.”
- This means that when a strong challenger presents his points, he cannot establish the correct conclusion.
- **Śraddhavān** means he is still firmly convinced in his mind of the scriptural conclusions.

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Kanishta Adhikari

yo bhavet komala-śraddhaḥ
sa kaniṣṭho nigadyate

He who has weak faith (**yah bhavet komala-śraddhaḥ**) because of even less knowledge of scriptures than the madhyamādhikārī (**implied**) is called the kaniṣṭha (**sa kaniṣṭhaḥ nigadyate**).

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Kaniṣṭha Adhikari

- The person's faith is just conviction in the meaning of the scriptures (without knowing much).
- **Anipuṇaḥ** in this case means a little knowledgeable (less than the madhyama).
- Having weak faith (**komala-śraddhā**) means that it is possible to break his faith by different scriptural reasoning.

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Kaniṣṭha Adhikari

- Other persons using scriptural logic can defeat a person with tender faith.
- However, the person is not completely unconvinced, because in that case the person would not even be considered a devotee.

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Kaniṣṭha Adhikari

- “Weak faith” means temporary unsteadiness of the heart when defeated by strong materialistic opponents.
- Later the person regains faith in what the guru has taught by his own judgment.

What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

tatra gītādiṣūktānām
caturṇām adhikāriṇām
madhye yasmin bhagavatah
kṛpā syāt tat-priyasya vā

sa kṣīṇa-tat-tad-bhāvaḥ
syāc chuddha-bhakty-adhikāravān
yathebhaḥ śaunakādiś ca
dhruvaḥ sa ca catuḥsanaḥ

Among the four types of persons qualified for bhakti (**caturṇām adhikāriṇām madhye**) mentioned in the Gītā (**tatra gītādiṣu uktānām**), when they receive the mercy of the Lord (**yasmin bhagavatah kṛpā syāt**) or His devotee (**tat-priyasya vā**) and eradicate those tendencies (**sa kṣīṇa-tat-tad-bhāvaḥ**), they becomes qualified for pure bhakti (**śuddha-bhakty-adhikāravān syāt**). Examples of this are Gajendra, Śaunaka and the sages, Dhruva and also the four Kumāras (**yathā ibhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanaḥ**).

What category do the four sukṛtinas belong to, Kanistha, Madhyama or Uttama?

- The sukṛtinaḥ refers to possessing good fortune of gaining faith by association with the great devotees, which causes impressions of bhakti.
- The first three types of persons may or may not have that sukṛti.
- If they happen to have sukṛti, then they worship the Lord.

What category do the four sukṛtinas belong to, Kanistha, Madhyama or Uttama?

- In the case of the jñānī however it is certain he has sukṛti, because he can only become knowledgeable of the Lord from such sukṛti.
- Thus, he definitely worships the Lord.
- This is the meaning.

What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

- Gajendra, being greedy to attain the sweetness of the Lord, gave up his desire to get relief from suffering and then became a pure devotee.
- The sages headed by Śaunaka gave up their desire for knowing about Svargaloka and other topics through the association with Sūta and became pure devotees.

What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

- Dhruva by the mercy of the Lord gave up his desire for a kingdom and became a pure devotee.
- The Kumāras by the mercy of the Lord gave up the desire for liberation and became pure devotees.

Topic - 7

**Desires for Bhukti and
Mukti obstruct Bhakti**

Desires for Bhukti and Mukti obstruct Bhakti

**bhukti-mukti-spr̥hā yāvat
piśācī hr̥di vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet**

How can the happiness of bhakti (**katham tāvad bhakti-sukhasya**) arise in the heart (**hr̥di abhyudayo bhavet**) when the witch of desire for enjoyment and liberation (**bhukti-mukti-spr̥hā piśācī yāvat**) remains there (**atra vartate**)?

- This is the famous verse that was edited by Vallabhacarya who reverted his decision after meeting Jiva Goswami

Desires for Bhukti and Mukti obstruct Bhakti

- Rupa Goswami now states the previously mentioned cause of pure bhakti by describing the opposite condition. (**na nirviṇṇo nātisakto**)
- Bhukti is a demoness because it covers the desire for bhakti with other desires.
- Mukti is a demoness because its reference point is oneself.

Desires for Bhukti and Mukti obstruct Bhakti

- Even though the devotees become liberated from saṁsāra, liberation is not at all their goal.
- The meaning of the verse is that desires for enjoyment and liberation are not proper for the sādḥaka, and are not at all present in the perfected devotee.

Of the Two, Desire for Mukti is more Detrimental to Bhakti

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena
yajeta puruṣam param ||

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvreṇa bhakti-yogena**).

ko nv īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha |
tathāpi nāham pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

What among the four goals of artha, dharma, kāma and mokṣa (**kaḥ nu artheṣu caturṣv apīha**) is difficult to achieve (**sudurlabhah**) for one who worships your lotus feet (**te pāda-saroja-bhājām**)? O Lord (**bhūman**)! I therefore (**tathāpi**) do not accept these things (**na aham pravṛṇomi**), since I am enthusiastically engaged in serving your lotus feet (**bhavat-padāmbhoja-niṣevaṇa utsukaḥ**).
(SB 3.4.15)

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta |
dīyamānam na grhṇanti
vinā mat-sevanam janāḥ

The devotees (**janāḥ**) do not accept (**na grhṇanti**) living on my planet (**sālokya**), having similar powers (**sārṣṭi**), staying close to me (**sāmīpya**), or having a similar form (**sārūpya**), what to speak of merging into me (**ekatvam apy uta**), when these things are offered (**dīyamānam**), unless it involves service to me (**vinā mat-sevanam**). (SB 3.29.13)

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation (**na kāmāye nātha tad apy ahaṁ kvacit**), in which there is no nectar of your lotus feet (**na yatra yuṣmac-caraṇāmbuja āsavaḥ**), coming from the hearts of great devotees (**mahat tama antar-hṛdayān**) and falling from their mouths (**mukha-cyuto**). Give me millions of ears (**vidhatsva karṇāyutam**). That is my request (**eṣa me varaḥ**). (SB 4.20.24)

**nārāyaṇa-parāḥ sarve
na kutaścana bibhyati |
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ**

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa (**nārāyaṇa-parāḥ sarve**), never fear any condition of life (**na kutaścana bibhyati**). For them the heavenly planets, liberation and the hellish planets (**svarga-apavarga-narakeṣu api**) are all the same, for such devotees are interested only in the service of the Lord (**api tulyārtha-darśinaḥ**). (SB 6.17.28)

Topic - 8

Gradations in Mukti Sprha

Gradations in Mukti Sprha

atra tyājyatayaivoktā
muktiḥ pañca-vidhāpi cet
sālokyādis tathāpy atra
bhaktyā nātivirudhyate

Though the five types of mukti (**api cet muktiḥ pañca-vidhā**) have been described (**uktā**) as worthy of rejection (**atra tyājyata eva**), sālokya, sārṣṭi, sāmīpya and sārūpya (**sālokyādis tathāpy atra**) are not so contradictory to bhakti (**bhaktyā na ati virudhyate**).

Gradations in Mukti Sprha

- Though these four are not extremely contradictory to bhakti, they are contrary to a small degree, since they are accomplished with some unfavourable attitude.
- If the devotee has a desire for these four, independent of the desire to please the Lord, then the bhakti is no longer anyabhilāstā-śūnya.
- The favorable portion in these four is caused by the acceptance of some bhakti.

Gradations in Mukti Sprha

sukhaiśvaryottarā seyaṁ
prema-sevottarety api |
sālokyādir dvidhā tatra
nādyā sevā-juṣāṁ matā

There are two varieties of these four types of liberation (**sālokyādir dvidhā**): one, predominated by the desire for happiness and power (**sukha-aiśvarya-uttarā**), and the other, predominated by the desire for prema (**prema-sevā-uttara ity**). The first variety is not accepted (**tatra na adyā matā**) by those who are inclined to serve the Lord (**sevā-juṣāṁ**).

Gradations in Mukti Sprha

kintu premaika-mādhurya-
juṣa ekāntino harau |
naivāṅgīkurvate jātu
muktim pañca-vidhām api

But the devotees solely attached to the Lord (**kintu ekāntino harau**) who relish the sweetness of prema (**prema eka mādhurya juṣa**) never accept (**na eva aṅgīkurvate jātu**) the five types of liberation at all (even prema-uttara) (**muktim pañca-vidhām api**).

Topic - 9

Of the Prema Bhaktas,
Worshippers of Govinda
are the Best

Of the Prema Bhaktas, worshippers of Govinda are the best

tatrāpy ekāntinām śreṣṭhā
govinda-hṛta-mānasāḥ
yeṣāṃ śrīśa-prasādo 'pi
mano hartuṃ na śaknuyāt

Among the devotees who are dedicated solely to serving the Lord in prema (**tatra apy ekāntinām**), the devotees whose hearts have been stolen by Govinda (**govinda-hṛta-mānasāḥ**) are the best (**śreṣṭhā**). Even the kindness of the Nārāyaṇa or other forms of Kṛṣṇa (**śrīśa-prasādah api**) cannot steal their hearts (**yeṣāṃ mano hartuṃ na śaknuyāt**).

Of the Prema Bhaktas, worshippers of Govinda are the best

- Govinda here refers to Kṛṣṇa, the lord of Gokula.

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

I repeatedly offer respects (**namo namaḥ**) to Kṛṣṇa, the son of Vasudeva (**kṛṣṇāya vāsudevāya**), who gave joy to Devakī (**devakī-nandanāya ca**), who was the child of Nanda (**nanda-gopa-kumārāya**) and satisfier of the senses of the gopīs (**govindāya**).

- The word śrīśa, meaning the lord (īśa) of the spiritual sky (śrī), Nārāyaṇa, also includes Kṛṣṇa in His form as the lord of Dvārakā.

Of the Prema Bhaktas, worshippers of Govinda are the best

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam
eṣā rasa-sthitiḥ

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (**siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoḥ**), Kṛṣṇa's form is shown to be superior because of His rasas (**rasena utkṛṣyate kṛṣṇa-rūpam**), which are endowed with the highest type of prema (**implied**). The very nature of His rasas shows Kṛṣṇa's form to be superior (**eṣā rasa-sthitiḥ**).

Of the Prema Bhaktas, worshippers of Govinda are the best

- The queens other than the principal eight queens (who were satisfied with their relationship with Kṛṣṇa) describe the supreme attractiveness of Kṛṣṇa's form during the pilgrimage to Kurukṣetra.
- O saintly woman, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God.

Of the Prema Bhaktas, worshippers of Govinda are the best

- We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kunkuma from His consort's bosom.
- We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the aborigine Pulinda women near the grass and the cowherd boys tending the cows desire—the touch of the dust. (SB 10.83.41-43)

Of the Prema Bhaktas, worshippers of Govinda are the best

- The scriptures describe the desire of Lakṣmī, most famous among women, but even she was not qualified, according to Kāliya's wives.
- O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. (SB 10.16.36)

Of the Prema Bhaktas, worshippers of Govinda are the best

- Uddhava has also said the same thing.
- The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress. (SB 10.47.62)

Topic - 10

**There is no Material
Disqualification for
Practice of Bhakti**

There is no Material Disqualification for Practice of Bhakti

śāstrataḥ śrūyate bhaktau
nṛ-mātrasyādhikāritā |
sarvādhikāritām māgha-
snānasya bruvatā yataḥ |
dṛṣtāntitā vaśiṣṭhena
hari-bhaktir nṛpaṁ prati

The scriptures say (**śāstrataḥ śrūyate**) that any human being (**nṛ-mātrasya**) is qualified for bhakti (**bhaktau adhikāritā**), just as (**yataḥ bruvatā**) everyone is qualified (**sarva adhikāritām**) to take a bath during the month of Māgha (**māgha-snānasya**). Vaśiṣṭha while speaking to the king (**vaśiṣṭhena nṛpaṁ prati**) has given that example (**dṛṣtāntitā**) concerning devotion to the Lord (**hari-bhaktih**).

There is no Material Disqualification for Practice of Bhakti

- From what has been previously said, it should be concluded that those who possess faith (**jāta-śraddha mat-kathādau**) and are devoid of desires for material enjoyment and liberation (**na nirviṇṇo nātisakto**) are qualified for pure bhakti (**bhakti-yogo asya siddhidah**).
- This is certainly applicable to the three upper castes without distinction, but, what about others?
- This verse says all persons are eligible.

Proof for “There is no Material Disqualification for Practice of Bhakti”

antyajā api tad-rāṣṭre
śaṅkha-cakrāṅka-dhāriṇaḥ |
samprāpya vaiṣṇavīm dīkṣām
dīkṣitā iva sambabhuḥ

In that country (**tad-rāṣṭre**), even the outcastes (**antyajā api**), receiving Vaiṣṇava initiation (**samprāpya vaiṣṇavīm dīkṣām**), wearing the marks of the conch and disk (**śaṅkha-cakra-aṅka-dhāriṇaḥ**), shine like sacrificial priests (**dīkṣitā iva sambabhuḥ**). (**Padma Purāṇa, Kāśī-khaṇḍa**)

Topic - 11

Duties Expected of a Qualified Practitioner

Duties Expected of a Qualified Practitioner

- It has been established that bhakti should be without other desires (anyābhilāṣitā-śūnyam).
- It has also been shown that all humans, regardless of social position, are qualified for this type of bhakti.

But, isn't there a problem with this?!

Duties Expected of a Qualified Practitioner

- If all people who are qualified for bhakti start neglecting Varnasrama duties, then isn't it sinful?
- If they do not perform their prescribed duties, (and they simply perform bhakti), all people will be engaging in sinful activity.

Duties Expected of a Qualified Practitioner

- That being the case, how can they become pure, if they are sinful?
- Should they perform some kind of atonements?

Let us SEE

Duties Expected of a Qualified Practitioner

ananuṣṭhānato doṣo
bhakty-aṅgānām prajāyate
na karmaṇām akaraṇād
eṣa bhakty-adhikāriṇām

niṣiddhācārato daivāt
prāyaścittam tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyam tad-vidām matam

Duties Expected of a Qualified Practitioner

The person qualified for bhakti (**eṣa bhakty-adhikāriṇām**) is at fault (**doṣah prajāyate**) for failing to perform all of the important aṅgas of bhakti (**bhakty-aṅgānām akaraṇād**). But he is not at fault for failing to perform the duties of varṇa and āśrama (**na karmaṇām akaraṇād**).

If he, by chance (**daivāt**), happens to commit some sin (**niṣiddha ācārato**), there is no atonement prescribed for him (**prāyaścittam tu na ucitam**). This is the opinion (**iti matam**) of those who know the secret of Vaiṣṇava scriptures (**vaiṣṇava-śāstrāṇām rahasyam tad-vidām**).

Duties Expected of a Qualified Practitioner

- It is a fault if those qualified for bhakti fail to perform the required aṅgas of bhakti such as observance of Ekādaśī or Janmāṣṭamī.
- It is not a fault if they do not perform varṇāśrama activities.

Duties Expected of a Qualified Practitioner

- If they commit forbidden acts because of influence of previous vaiṣṇava-aparādha, atonement is not required, since these pure devotees do not have a natural tendency for sinful actions.
- Bhakti alone acts as atonement. This is the conclusion of the Vaiṣṇava scriptures.

Duties Expected of a Qualified Practitioner

- There is no fault if a person does not perform all the sixty-four āṅgas of bhakti.
- The essential āṅgas are the first twenty and the last five are: chanting, hearing Bhāgavatam, association with devotees, living in a holy place and deity worship.

Summary of the Duties Expected of a Sadhaka

1. He is at fault for failing to perform the essential angas of Bhakti.
2. He is not at fault for failing to perform the duties of Varna and Asrama

Summary of the Duties Expected of a Sadhaka

3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.

What does it mean to not
perform Varnasrama Duties?

Is a devotee irresponsible or
Ungrateful?

Did Arjuna really follow
the Instruction of “sarva-
dharman parityajya”?

OR

**Was it a Clarion Call for a
Change of Paradigm?**

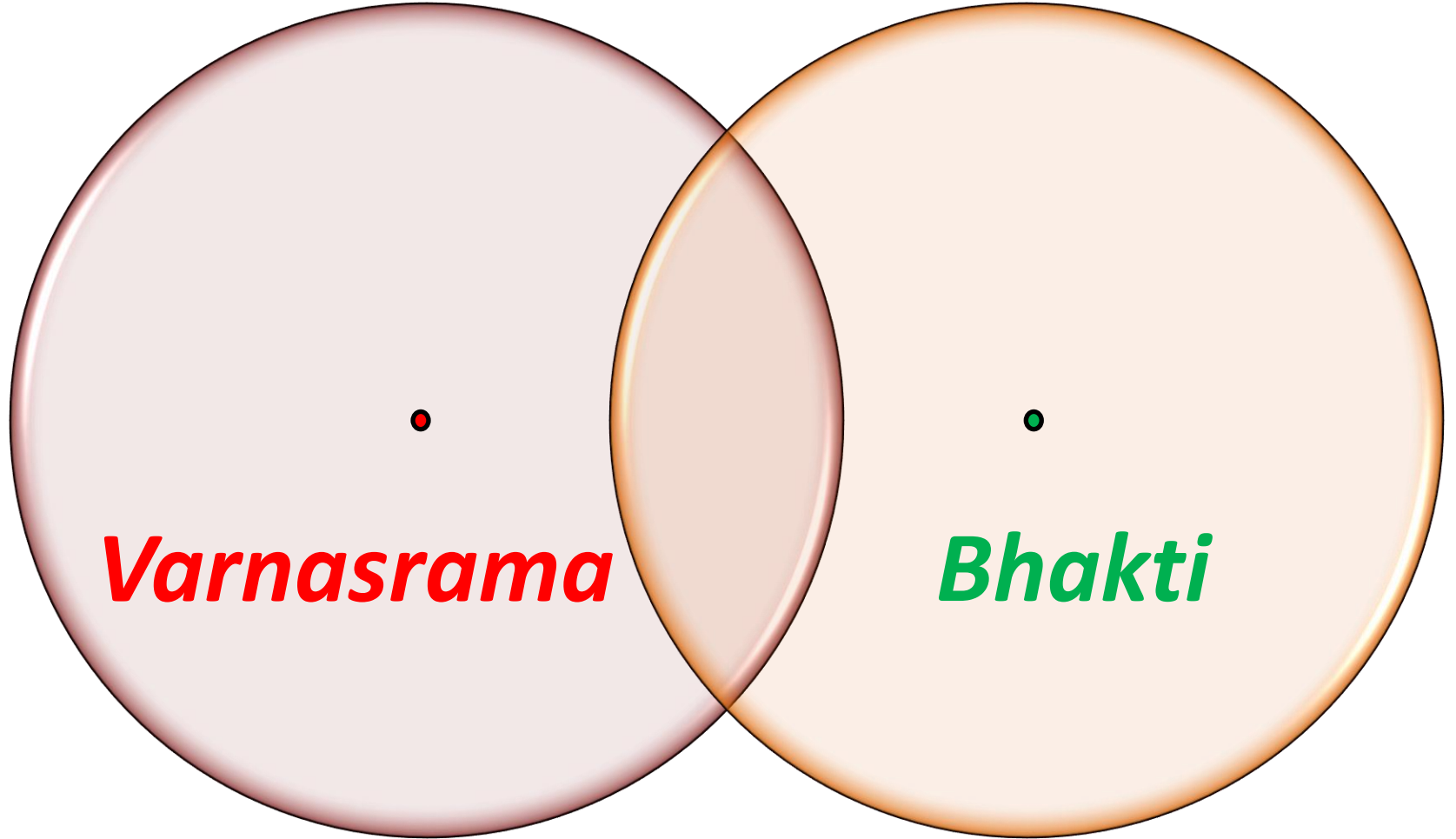
na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts (**dharmam**) prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanuḥ**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

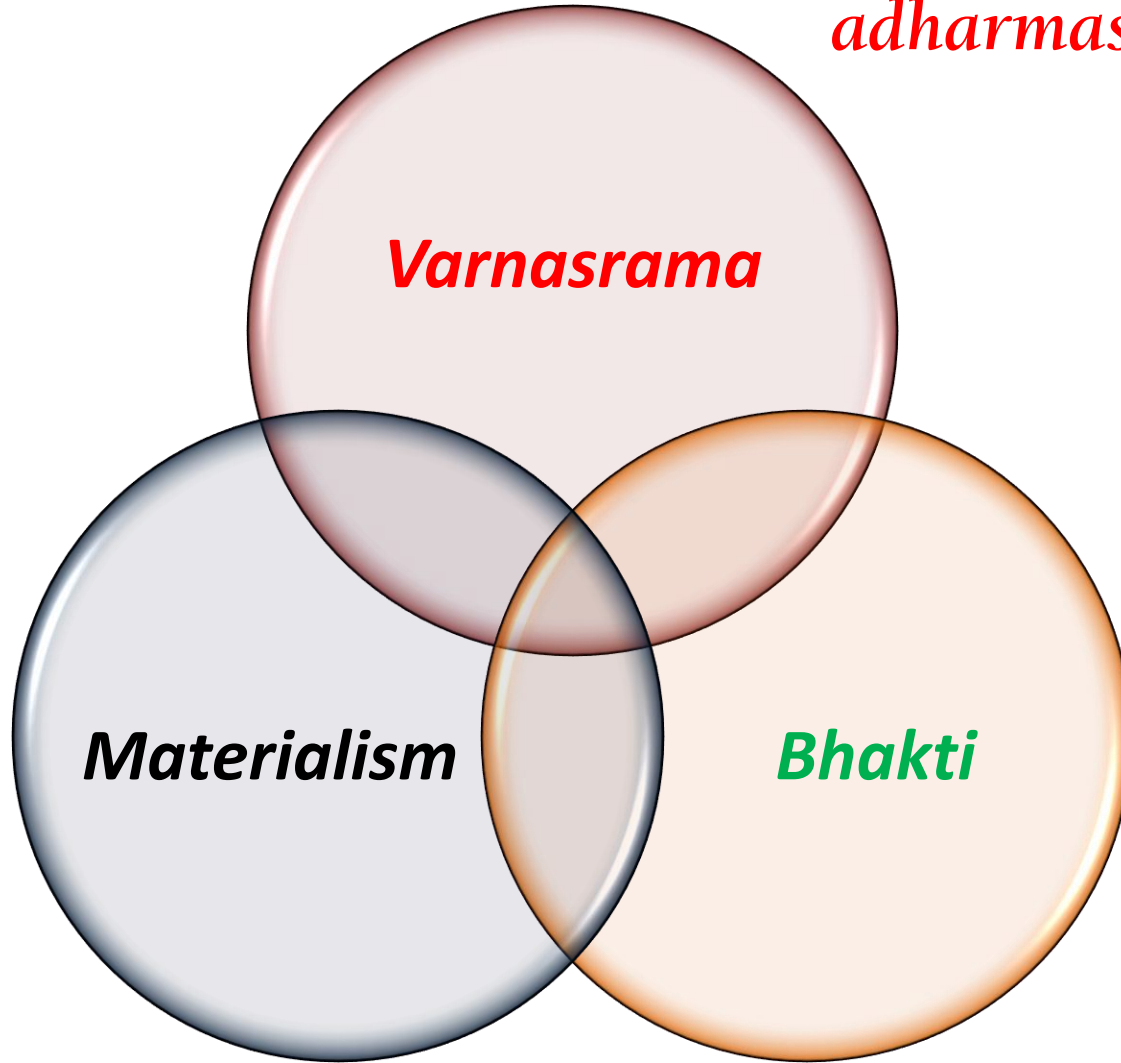
	QUALIFIED FOR	ACCEPT	REJECT	PRAMANA
1	KARMI MATERIALIST	WHAT HE LIKES (RAGA)	WHAT HE DISLIKES (DVESHA)	SELF
2	KARMA YOGI	DHARMA	ADHARMA	DHARMA SASTRAS
3	BHAKTI YOGI	BHAKTI ANUKULA	BHAKTI PRATIKULA	BHAKTI SASTRAS

*dharmasya sankalpo
adharmasya varjanam*

*anukulyasya sankalpo
pratikulyasya varjanam*



*dharmasya sankalpo
adharmasya varjanam*

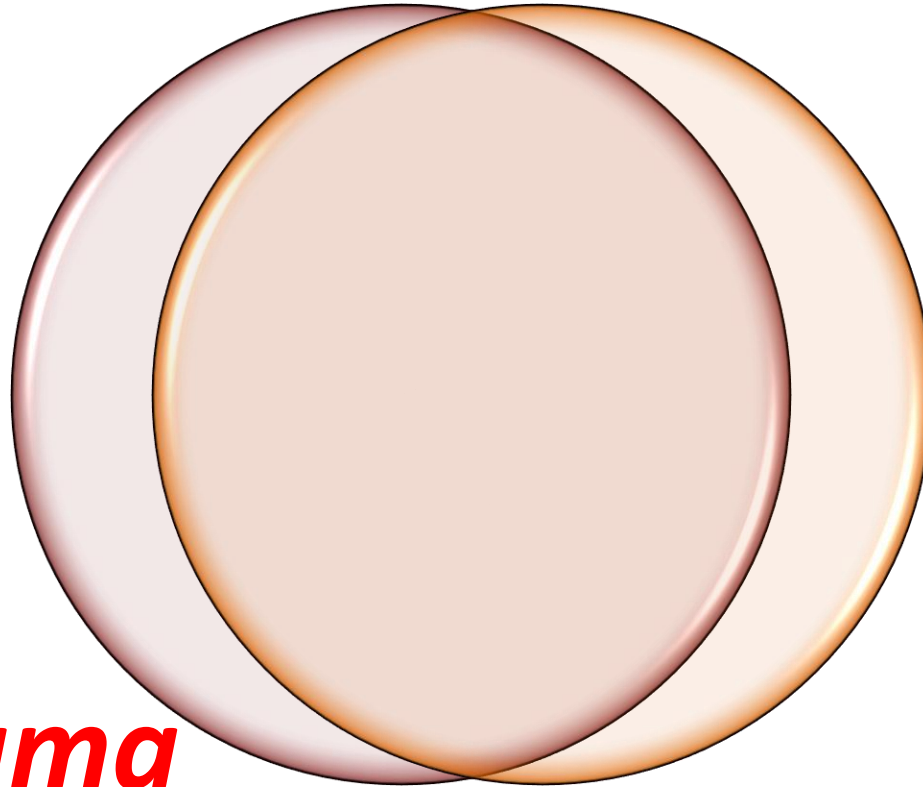


*raga sankalpo
dvesha varjanam*

*anukulyasya sankalpo
pratikulyasya varjanam*

*dharmasya sankalpo
adharmasya varjanam*

*anukulyasya sankalpo
pratikulyasya varjanam*



Varnasrama

Bhakti

**What is the Basis of
Varnasrama System?**

Basis of Varnasrama – Visnu Worship

|| 1.2.13||

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

O best of the brāhmaṇas (**dvija-śreṣṭh**)! The complete perfection of dharma (**svanuṣṭhitasya dharmasya saṁsiddhih**), according to divisions of varṇāśrama (**varṇāśrama-vibhāgaśaḥ**) by men (**pumbhih**), is pleasing the Lord (**saṁsiddhir hari-toṣaṇam**).

Basis of Varnasrama – Visnu Worship

|| 1.2.8 ||

**dharmah svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam**

Varnāśrama-dharma of the human being (**dharmah svanuṣṭhitaḥ puṁsām**), which does not produce attraction (**yadi yaḥ notpādayed ratim**) for topics of the Lord (**viṣvaksena-kathāsu**), is only wasted effort (**śrama eva hi kevalam**).

The Varnasrama System



Do the Sastras recommend that
everyone within the
“Varnasrama system” perform
“Varnasrama duties” as
prescribed in the “Dharma
Sastras”?

What about the Jnana Yogi?

yas tv ātma-ratir eva syād
ātma-tr̥ptaś ca mānavah
ātmany eva ca santuṣṭas
tasya kāryam na vidyate

The human (**mānavah**) who is attracted to the ātmā (**yaḥ tu ātma-ratir eva syād**), satisfied in the ātmā (**ātma-tr̥ptah**), and completely satisfied with ātmā alone (**ātmany eva ca santuṣṭah**), has nothing to do in regard to fulfilling desires (**tasya kāryam na vidyate**).

naiva tasya kṛtenārtho
nākṛteneha kaścana
na cāsya sarva-bhūteṣu
kaścīd artha-vyapāśrayaḥ

He does not gain (**na eva arthaḥ**) by performance of action (**tasya kṛtena**), nor lose by not performing action (**na akṛtena iha kaścana**). For him (**asya**), nothing in this world (**na kaścīd sarva-bhūteṣu**) is worthy of pursuing for fulfilling his desires (**artha-vyapāśrayaḥ**).

What about the Astanga
Yogi?

āruruḡṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

For the sage wishing to attain yoga (**yogaṁ āruruḡṣor muner**), action is said to be the cause of elevation (**karma kāraṇam ucyate**). For the sage who has already attained yoga (**yogārūḍhasya**), cessation of action is said to be the cause of maintaining that state (**tasya eva śamaḥ kāraṇam ucyate**).

What about the Bhakti Yogi?

sarva-dharman parityajya
mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā sucaḥ

Giving up all dharmas (**sarva-dharman parityajya**),
surrender to Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will
deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins
(**sarva-pāpebhyo**). Do not worry (**mā sucaḥ**). (**BG 18.66**)

**What is the role of
Varnasrama Prescribed
Duties?**

What is the role of Varnasrama Prescribed Duties?

- The Lord explains that this renunciation of fighting does not lead to liberation, svarga or fame.
- It is not practiced (juṣṭam) by those aspiring for liberation (ārya), because those who are ārya practice their designated duties for purification of the heart. (**BG 2.2 Commentary by Baladeva Vidyabhusana**)

What is the role of Varnasrama Prescribed Duties?

- The renounced order of life can be accepted when one has been purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men.
- Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyāsa). (**BG 3.4 Purport by Srila Prabhupada**)

What is the role of Varnasrama Prescribed Duties?

- Work should not be given up capriciously, without purification of materialistic propensities.
- Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification.

What is the role of Varnasrama Prescribed Duties?

- Such polluted propensities have to be cleared.
- Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others. (**BG 3.8 Purport by Srila Prabhupada**)

What is the role of Varnasrama Prescribed Duties?

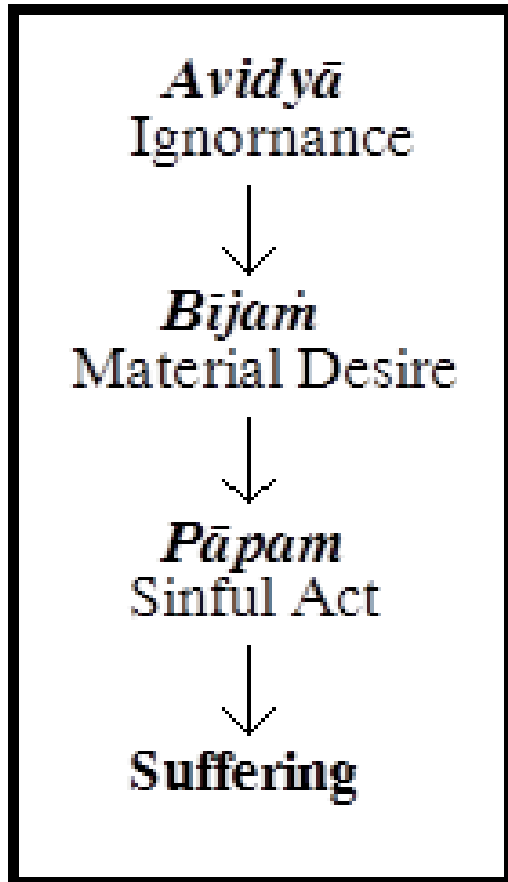
- Now, if you are a saniṣṭha bhakta, you perform dharma for purification of the heart.
- If you are a pariniṣṭhita bhakti, you perform dharmas to teach others.
- Performance of dharma is required for these types of bhakti. (**BG 18.66 Commentary by Baladeva Vidyabhusana**)

**How would a Bhakti Yogi's
Heart be Purified if he
neglects his Varnasrama
Duties?**

Kleśāghnī – Destruction of Suffering

Kleśaghñī – Destruction of Suffering

- Kleśa or suffering is three fold.



- Sinful reaction (*Papam*) is of 2 types.
- Effects that are to be experienced in future lives (*Aprarabdha*).
- Effects that are to be experienced in this life time (*Prarabdha*).

Śrī Śikṣāṣṭakam Śloka One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-
nirvāṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-
jīvanam
ānandāmbudhi-varḍhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-
saṅkīrtanam

How would a Bhakti Yogi's Heart be Purified?

|| 9.31 ||

kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

SVCT

- “How can You accept the worship of such a sinful person?”
- How can you eat the food and drink offered by a heart contaminated with lust and anger?”
- “Very quickly he becomes righteous.”

SVCT

- The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.
- “O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”
- Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

SVCT

- Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.
- After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.
- Thus, with the entrance of bhakti in his mind, the sinful actions are not taken seriously.

SVCT

- And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.
- Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śaśvat).
- This means that even during the stage of having tendency to commit sin, he has a pure heart.

SVCT

- “If he eventually becomes righteous there would be no argument. However, if a devotee is sinful right up till his death, what is his position?”
- The Lord, affectionate to His devotees, then speaks loudly with a little anger.
- “O son of Kuntī, My devotee is not destroyed. At the time of death, he does not fall.”

SVCT

- “But arguers with harsh tongues will not respect this.”
- Kṛṣṇa then encourages the worried, lamenting Arjuna.
- “O Kaunteya, going to the squabbling assembly, with a tumultuous sound of drums, throwing your hands in the air, you should fearless declare this.”

SVCT

- “Declare what?”
- “Declare that My devotee, the devotee of the Supreme Lord, though committing sin, does not perish, but rather reaches success.

SVCT

- And thus, one should not accept the statements of the falsely intelligent persons, who, after hearing about ananyā bhakti even of the greatest sinner, think that this declaration made by the pure devotee cannot apply in cases where attachment to wife and children, sinful acts, lamentation, illusion, lust, anger and other despicable qualities manifest.

Baladeva

- But one who exclusively worships Me is purified of his incidental sinful acts by Me, the Lord of all beings, who am most purifying, because I hold that devotee in My mind.
- He then very quickly becomes steady in proper conduct (dharmātmā).

Baladeva

- Continually repenting his previous acts (śaśvat), he attains (nigacchati) complete cessation (śantim) of all those sinful acts which are obstacles to remembering Me.”
- “The smārtas will not consider such a person proper if he has not performed atonement rites.”

Baladeva

- Controlled by attraction to His devotee, the Lord then replies with slight anger.
- “O son of Kuntī! Going to that assembly of smartas, declare, “My exclusive devotee, if he commits sinful acts out of negligence, is not destroyed.

Baladeva

- He does not become separated from Me and attain misfortune.
- Rather, purified by Me, who am most purifying, he shines with qualification to attain Me.

Baladeva

- The smṛtis say:

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

One who has thus given up all other engagements (**tyaktānya-bhāvasya**) and has taken full shelter at the lotus feet of Hari (**hariḥ sva-pāda-mūlam bhajataḥ**), the Supreme Personality of Godhead (**pareśaḥ**), is very dear to the Lord (**priyasya**). Indeed, if such a surrendered soul accidentally commits some sinful activity (**vikarma yac cotpatitaṁ kathañcid**), the Supreme Personality of Godhead, who is seated within everyone's heart (**hṛdi sanniviṣṭaḥ**), immediately takes away the reaction to such sin (**dhunoti sarvaṁ**). **SB 11.5.42**

Baladeva

- What was said was in relation to smarta atonement, which is meant for those following smarta rules, those other than My exclusive devotees.
- But remembrance of Me is effective as atonement for My devotees.”

Srila Prabhupada

- Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart.
- He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away.

Srila Prabhupada

- Continuous thinking of the Supreme Lord makes him pure by nature.
- According to the Vedas, there is a certain regulation that if one falls down from his exalted position he has to undergo certain ritualistic processes to purify himself.

Srila Prabhupada

- But here there is no such condition, because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly.
- Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage.

Srila Prabhupada

- This will protect a devotee from all accidental falldowns.
- He will thus remain perpetually free from all material contaminations.

Summary of the Duties Expected of a Sadhaka

1. He is at fault for failing to perform the essential angas of Bhakti.
2. He is not at fault for failing to perform the duties of Varna and Asrama

Summary of the Duties Expected of a Sadhaka

3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.

**Proof for the Duties
Expected of a Qualified
Practitioner**

Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād
ubhayaor eṣa niścayaḥ

Steadiness in one's own position (**sve sve adhikāre yā niṣṭhā**) is declared to be actual piety (**sa guṇaḥ parikīrtitaḥ**), whereas deviation from one's position is considered impiety (**viparyayah tu doṣaḥ syād**). In this way the two are definitely ascertained (**ubhayaor eṣa niścayaḥ**). (SB 11.21.2)

Proof for the Duties Expected of a Qualified Practitioner

- With the words sve sve ādhikāre, different qualifications are signified for karma, jñāna and bhakti.
- For the person qualified for pure bhakti, performance of the actions of karma or jñāna, and failure to perform bhakti are both faults.

Proof for the Duties Expected of a Qualified Practitioner

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ**

One who has thus given up all other engagements (**tyakta
anya-bhāvasya**) and has taken full shelter at the lotus feet
of Hari (**sva-pāda-mūlam bhajataḥ**), the Supreme
Personality of Godhead (**pareśaḥ**), is very dear to the Lord
(**hariḥ priyasya**). Indeed, if such a surrendered soul
accidentally commits some sinful activity (**kathañcid yad
vikarma**), the Supreme Personality of Godhead, who is
seated within everyone's heart (**sarvaṁ hr̥di sanniviṣṭaḥ**),
immediately takes away (**dhunoti**) the reaction to such sin
(**yac utpatitaṁ**). (SB 11.5.42)

Proof for the Duties Expected of a Qualified Practitioner

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānaṁ ca vairāgyaṁ**) is generally not (**na prāyaḥ**) the means of achieving the highest perfection within this world (**śreyo bhaved iha**). (**SB 11.20.31**)

Proof for the Duties Expected of a Qualified Practitioner

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

One should continue to perform the Vedic ritualistic activities (**tāvat karmāṇi kurvīta**) until one actually becomes detached from material sense gratification (**na nirvidyeta yāvatā**) and develops faith for hearing and chanting about Me (**mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**). (SB 11.20.9)

Proof for the Duties Expected of a Qualified Practitioner

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh caraṇāmbujam bhajann**), and happens to deviate or not reach perfection (**yadi apakvah atha tato patet**), there is no misfortune for him at all in the future (**yatra kva vābhadram abhūd amuṣya kim**). But what does (**kah vā arthah**) the person who follows all duties of varṇāśrama (**sva-dharmataḥ**) but does not worship the Lord (**abhajatām**) gain (**āptah**)? (**SB 1.5.17**)

Duties Expected of a Qualified Practitioner

ājñāyaiva guṇān doṣān
mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**). (SB 11.11.32)

Duties Expected of a Qualified Practitioner

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

Anyone who has taken shelter of the lotus feet of Mukunda (**yaḥ gato mukundaṁ śaraṇam**), the giver of liberation (**śaraṇyam**), giving up all kinds of obligations (**parihṛtya kartam**), and has taken to the path in all seriousness (**sarvātmanā**), owes neither duties nor obligations (**na kiṅkaro na ayam ṛṇī**) to the demi-gods, sages, general living entities, family members, humankind or forefathers (**deva-rṣi-bhūta-āpta-nṛṇām-pitṛṇām**). (SB 11.5.41)

Proof for Duties Expected of a Qualified Practitioner

- Giving up all obligations (parihṛtya kartam) here means that the devotee rejects the distraction of one's attention caused by thinking that Indra or Candra must be worshipped.
- Having surrendered (śaraṇam gataḥ), that person has destroyed all prārabdha-karmas and consequently destroys being situated in varṇāśrama (since he has no material guṇas).
- That person is no longer obliged to perform regular varṇāśrama duties.

Proof of Duties Expected of a Qualified Practitioner

sarva-dharman parityajya
mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā sucaḥ

Giving up all dharmas (**sarva-dharman parityajya**),
surrender to Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will
deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins
(**sarva-pāpebhyo**). Do not worry (**mā sucaḥ**). (**BG 18.66**)

SVCT

- “Am I supposed to perform the meditation and other processes along with my varṇa āśrama duties or without them?”
- “Giving up all duties of varṇa and āśrama (sarva-dharmān parityajya), surrender only to Me.”
- One should not say that parityajya means sannyasya, to adopt the sannyāsa order, because Arjuna was a kṣatriya, not qualified for sannyāsa.

SVCT

- As well it should not be said the Lord used Arjuna just to instruct all other people who are not kṣatriyas to take sannyāsa, for Arjuna was qualified to be the recipient of the Lord's instructions which could not be taught to others.
- Nor should one explain the meaning of parityajya in this verse as merely “give up all the results of activities.”

SVCT

devarṣi-bhūtāpta-nṛṇām pitṛṇām
nāyam kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvam pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SVCT

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

ājñāyaiva guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

SVCT

- The meaning of the word should thus be explained using all these statements of the Lord with no contradiction.
- The meaning can indeed be understood correctly by the prefix pari which means “completely.”

SVCT

- “Surrender only to Me (mām ekaṁ śaraṇam vraja).”
- This means that there should be no worship of devatās, aṣṭāṅga-yoga, jñāna or dharma or other elements in that surrender.

SVCT

- “And by following My orders you should not fear some loss on your part in giving up nitya and naimittika-karmas.
- The order to perform these nitya-karmas was given by Me in the form of the Vedas.
- Now, I am ordering you to give them all up completely.

SVCT

- Is there sin in not performing your nitya-karmas?
- No, rather the opposite—in performing nitya-karmas you will commit sin, because of disobeying My direct order.”

SVCT

- Then starting today, if I surrender to You, I should then do whatever You say whether it is good or bad.
- If You make me perform dharma, then I will not worry at all.
- But if You engage me in adharma, since You are the Supreme Lord and can do what You want, then what will happen to me? Please tell me.”

SVCT

- “I will free you from all sinful reactions—from whatever reactions exist from the far past and recent past, and from whatever reactions arise from acts I will make you perform in the future.
- This is not impossible for Me to do, though it cannot be done by anyone else to whom you surrender.

SVCT

- Taking you as the means, I am giving instructions to the whole world.
- Do not feel grief for your own welfare or that of others.

SVCT

- May you and all other people, giving up all dharmas—your own and everyone else’s—absorbing your thoughts and actions in Me, surrendering to Me, remain in contentment.
- I Myself have accepted the burden of freeing you from sin, and freeing you from saṃsāra.

SVCT

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣām nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

But I carry the burden of supply and maintenance of those who desire constant association with Me, and who, thinking only of Me, worship only Me. BG 9.22

SVCT

- Do not lament thinking ‘Oh, I have thrown my own burden on my master!’
- It is no strain at all for Me, who am most affectionate to My devotee.
- Nothing else remains to be instructed.”
- Thus the scripture has been concluded.

Proof of Duties Expected of a Qualified Practitioner

- The word pari (fully) should be understood to mean that the rejection (tyāga) should be complete.
- “I will free you from all sins (sarva-pāpēbhyaḥ)” means, “I will free you from all impediments to bhakti.”
- There is no sin for them because those with faith in bhakti give up the duties of dharma by the order of the Lord.

All Said and Done.....

**Srila Prabhupada did say that
50% of his mission is
“Establishing Varnasrama”!!!**

How do we Understand this?

Option – 1

Establishing Varnasrama
institution as a stepping stone
for the Outsiders to take up to
Suddha Bhakti

Morning Walk – Feb 9, 1976, Mayapur

Prabhupāda: No, ISKCON is not going to be social reformer, but as far as possible, we can help. Our main business is how to make everyone Kṛṣṇa conscious. That is our business. We cannot take up, but if possible, we can take up all the system of varṇāśrama.

Tamāla Kṛṣṇa: If varṇāśrama is neglected, then how can there be proper functioning of society?

Prabhupāda: No. If the society chants Hare Kṛṣṇa seriously, then it is all right. Never mind whatever is done. It doesn't matter. Pāpī tāpī jata chilo, hari-nāme uddhārilo. This is the power of hari-saṅkīrtana. If one is absorbed in Kṛṣṇa consciousness, so all benefit is there. So long in the bodily concept of life, we require this varṇāśrama-dharma. Otherwise there is no necessity.

Tamāla Kṛṣṇa: Yes.

Prabhupāda: Caitanya Mahāprabhu you have read in the eighth chapter, Madhya-līlā, talk between Rāmānanda Rāya and Caitanya Mahāprabhu? So "Perfectional life, how begins?" This question was raised by Caitanya Mahāprabhu, and Rāmānanda replied, "It begins with the varṇāśrama-dharma, regulated social life."

Tamāla Kṛṣṇa: He rejected that.

- **Prabhupāda:** Not rejected.
- "Yes, it is not very important." Eho bāhya: "This is external." Āge kaha āra: "If you know something more."
- So the varṇāśrama-dharma is a good help undoubtedly, but it is not important for Kṛṣṇa consciousness.
- Otherwise how could I start this movement in the Western country?

- There was no varṇāśrama-dharma.
- But that did not hamper my movement.
- Now people are surprised: "How these people have become such great devotees."
- So it was not based on varṇāśrama-dharma.
- No. Because the whole movement is spiritual. It starts from the spiritual platform, ahaṁ brahmāsmi. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108].

- Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ, bhavāmbudhir vatsa-padaṁ param [SB 10.14.58].
- Now just like here is a gap.
- So you can go by the bridge, and if you can jump over, that is also going. That is also going.
- So to become Kṛṣṇa conscious means to jump over to the spiritual platform immediately.

- And this varṇāśrama-dharma, sannyāsa, varṇa-tyāga, karma-tyāga, these are different steps only.
- But if you become Kṛṣṇa conscious seriously, then you jump over all these steps; you go immediately.
- That lift and the staircase.
- By staircase you go step by step; by lift you can go immediately, faster.

Option – 2

Accepting the Varnasrama
Occupations in the mood of
“Anukulyasya Sankalpo” as a
viable alternative for the modern
Ugra Karma Life Style

Srimad Bhagavatam – 7.14.10 Purport

- These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple.
- At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-gītā as ugra-karma—extremely severe endeavor.
- This ugra-karma is the cause of agitation within the human mind.

Srimad Bhagavatam – 7.14.10 Purport

- Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense enjoyment. In this way they are spoiling their lives.
- In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word *api*, that even though one is a householder, one should not engage himself in severe hardships.

Srimad Bhagavatam – 7.14.10 Purport

- One's means of livelihood should be extremely simple.
- As for those who are not gr̥hasthas—the brahmacārīs, vānaprasthas and sannyāsīs—they don't have to do anything but strive for advancement in spiritual life.
- This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Kṛṣṇa consciousness.

Srimad Bhagavatam – 7.14.10 Purport

- Only one fourth of the population should be gr̥hastha, and that should be according to laws of restricted sense gratification.
- The gr̥hasthas, vānaprasthas, brahmacārīs and sannyāsīs should endeavor together with their total energy to become Kṛṣṇa conscious.
- This type of civilization is called daiva-varṇāśrama.

Srimad Bhagavatam – 7.14.10 Purport

- One of the objectives of the Kṛṣṇa consciousness movement is to establish this daiva-varṇāśrama, but not to encourage so-called varṇāśrama without scientifically organized endeavor by human society.

Option – 3

Why should the Krsna
Consciousness Movement be
restricted only to those who are
“anyabhilasita sunyam?

The Varnasrama System



|| 2.3.10 ||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvrena bhakti-yogena
yajeta puruṣam param ||

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvrena bhakti-yogena**).

Verse Summary: An intelligent person, be he an akami or a sarva kami or a moksa kami, will worship the Supreme Lord with tivra-bhakti.

Srimad Bhagavatam – 2.3.10 Purport

- The Supreme Personality of Godhead Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā as puruṣottama, or the Supreme Personality.
- It is He only who can award liberation to the impersonalists by absorbing such aspirants in the brahma-jyoti, the bodily rays of the Lord.
- The brahma-jyoti is not separate from the Lord, as the glowing sun ray is not independent of the sun disc.

Srimad Bhagavatam – 2.3.10 Purport

- Therefore one who desires to merge into the supreme impersonal brahma-jyoti must also worship the Lord by bhakti-yoga, as recommended here in the Śrīmad-Bhāgavatam.
- Bhakti-yoga is especially stressed here as the means of all perfection.
- In the previous chapters it has been stated that bhakti-yoga is the ultimate goal of both karma-yoga and jñāna-yoga, and in the same way in this chapter it is emphatically declared that bhakti-yoga is the ultimate goal of the different varieties of worship of the different demigods.

Srimad Bhagavatam – 2.3.10 Purport

- Bhakti-yoga, thus being the supreme means of self-realization, is recommended here.
- Everyone must therefore seriously take up the methods of bhakti-yoga, even though one aspires for material enjoyment or liberation from material bondage.

Topic - 12

Angas of Devotional Service

Angas of Devotional Service

**hari-bhakti-vilāse 'syā
bhakter aṅgāni lakṣaśaḥ |
kintu tāni prasiddhāni
nirdiśyante yathāmati**

In the Hari-bhakti-vilāsa (**hari-bhakti-vilāse**) innumerable aṅgas of bhakti are mentioned (**bhakter aṅgāni lakṣaśaḥ**). Among those, the most famous ones (**kintu tāni prasiddhāni**) will be explained (**nirdiśyante**) to the best of my judgment (**yathā mati**).

Door to Devotional Service – The first 20 Angas (The Do's)

1. **guru-pādāśraya** – Taking shelter of a guru
2. **kṛṣṇa-dīkṣādi-śikṣaṇam** – Taking Diksa and acquiring knowledge from him
3. **viśrambheṇa guroḥ sevā** – Service to guru with respect

Door to Devotional Service – The first 20 Angas (The Do's)

4. **sādhu-vartma anuvartanam** – Following the rules of the scriptures as approved by the acaryas
5. **sad-dharma-pṛcchā** – Inquiry about the real duties of life
6. **bhogādi-tyāgaḥ kṛṣṇasya hetave** – Renunciation of enjoyment to gain Kṛṣṇa's mercy

Door to Devotional Service – The first 20 Angas (The Do's)

7. **nivāso dvārakā ādau vā gaṅgāder api sannidhau** – Residing in Dvārakā or other holy places, or near the Gaṅgā

8. **vyāvahāreṣu sarveṣu yāvad-arthānuvartitā** – Accepting only what is necessary in dealing with the body

Door to Devotional Service – The first 20 Angas (The Do's)

9. **hari-vāsara-sammāno** – Observing the Ekādaśī
vrata

10. **dhātry-aśvatthādi-gauravam** – giving respect to
the āmalakī, aśvattha and other items

Door to Devotional Service – The first 20 Angas (The Do's)

eṣām atra daśāṅgānām
bhavet prārambha-rupatā

Preliminary bhakti (**atra prārambha-rupatā**)
should consist of these ten āngas (**eṣām daśa
āṅgānām bhavet**).

Door to Devotional Service – The first 20 Angas (The Dont's)

11. **saṅga-tyāgo vidūreṇa bhagavad-vimukhair
janaiḥ** – Giving up the association of those
opposed to the Lord

12. **Śiṣyādy an-anubandhitvaṁ** – not being
attached to making disciples

13. **mahā ārambhādy-anudyamaḥ** – not being
enthusiastic for huge undertakings

Door to Devotional Service – The first 20 Angas (The Dont's)

14.bahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam – avoiding the study of useless books in order to earn a living or to defeat others in useless arguments

15.vyāvahāre 'py akārpaṇyam – not feeling miserable in any material circumstances

16.śokādy-avaśa-vartitā – not being subject to lamentation or other extreme emotions

Door to Devotional Service – The first 20 Angas (The Dont's)

17.anya-devān avajñā – not showing disrespect to
devatās

18.bhūta anudvega-dāyitā – not giving
disturbance to other living beings

Door to Devotional Service – The first 20 Angas (The Dont's)

19. **sevā-nāma aparādhānām udbhava abhāvā-kāritā** – not committing of sevā-aparādha or nāma-aparādha

20. **kṛṣṇa-tad-bhakta-vidveṣa-vinindādy-asahiṣṇutā** – not tolerating the criticism of Kṛṣṇa and His devotees by those who hate them

Door to Devotional Service – The first 20 Angas (The Dont's)

**vyatirekatayāmīṣām
daśānām syād anuṣṭhitīḥ**

These ten aṅgas should be observed (**amīṣām
daśānām anuṣṭhitīḥ syād**) by avoidance
(**vyatirekatayā**).

Door to Devotional Service – The first 20 Angas (The Dont's)

- These twenty āṅgas serve as the door for entering bhakti.
- The first three āṅgas — taking shelter of the feet of guru, receiving teachings after initiation, and serving the guru with respect — are said to be the principal ones.

List of the other 44 Angas

1. marking the body with the Vaiṣṇava symbols
2. marking the body with the syllables of the Lord's names
3. wearing the garlands, flowers and sandalwood offered to the deity
4. dancing before the deity
5. offering respects on the ground

List of the other 44 Angas

6. rising up to see the Lord
7. following behind the Lord's procession
8. going to the Lord's residence
9. circumambulating the Lord or His dhāma
10. performing arcana

List of the other 44 Angas

11. performing menial service to the deity

12. singing for the deity

13. singing in a group

14. performing japa

15. offering words or sentiments

List of the other 44 Angas

16.reciting prayers

17.tasting food offered to the Lord

18.tasting the foot water of the Lord

19.smelling the incense and flowers offered to the
Lord

20.touching the deity

List of the other 44 Angas

21.seeing the deity

22.seeing the ārātrika and festivals

23. hearing the name, form, qualities and pastimes
of the Lord

24.accepting the mercy of the Lord

25.remembrance of the Lord

List of the other 44 Angas

26.meditating on the Lord

27.acting as a servant of the Lord

28.thinking of the Lord as a friend

29.offering oneself to the Lord

30.offering the best items to the Lord

List of the other 44 Angas

31.making full efforts for the Lord

32.surrendering to the Lord

33.serving tulasī

34.studying the scriptures

35. living in Mathurā

List of the other 44 Angas

36. serving the devotees

37. holding festivals according one's means with the devotees

38. observing Kārtika vrata

39. observing Janmāṣṭamī and other special occasions

40. having faith and great affection for serving the deity

List of the other 44 Angas

41. Relishing Bhāgavatam in association of devotees
42. Associating with like-minded, affectionate, superior devotees
43. Nāma-saṅkīrtana
44. Living in the area of Mathurā

Rupa Goswami's glorification of the last five items

**durūhādbhuta-vīrye 'smin
śraddhā dūre'stu pañcake |
yatra svalpo'pi sambandhaḥ
sad-dhiyām bhāva-janmane ||**

The last five items (**pañcake**) have inconceivable and astonishing power (**durūha adbhuta-vīrye**). What to speak of having faith in these items (**asmin śraddhā dūre astu**), if there is just a little relationship with these items (**yatra svalpah api sambandhaḥ**), persons who are devoid of offenses (**sad-dhiyām**) can attain the level of bhāva (**bhāva-janmane**). (BRS)

**Scriptural Proof for the
64 Angas of Devotional
Service**

1. Guru-pādāśrayah – Taking shelter of the Lotus feet of Guru

tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātam
brahmaṇy upaśamāśrayam

Therefore (**tasmād**), any person who seriously desires real happiness (**uttamam śreya jijñāsuḥ**) must seek a spiritual master (**gurum prapadyeta**), who is conversant (**niṣṇātam**) with the bhakti scriptures (**śābde**), accomplished in hearing and chanting about the Lord (**pare brahmaṇy**), and fully tranquil (**upaśama āśrayam**).
(SB 11.3.21)

One should surrender to a guru who is skilful (niṣṇātam) in understanding the meaning of the Vedas (śabde) and other scriptures.

If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple.

He should be capable as well in realizing the Lord (pare).

Otherwise, his mercy will not bear results.

The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (upaśamāśrayam).

Importance of Guru

|| 11.20.17 ||

**nṛ-deham ādyam su-labham su-durlabham
plavam su-kalpam guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābdhim na taret sa ātma-hā**

Having attained the human body (**nṛ-deham**), which is rarely attained (**su-durlabham**), but attained easily sometimes by good fortune (**ādyam su-labham**), and which is like a well-constructed boat (**plavam su-kalpam**), with the guru as the captain (**guru-karṇadhāram**), pushed by the favorable wind of serving me (**mayā anukūlena nabhasvatā iritam**), a person who does not cross the ocean of material existence (**pumān bhavābdhim na taret**) is a killer of himself (**sa ātma-hā**).

2. Śrī-kṛṣṇa-dīkṣādi-śikṣaṇam – Acquiring knowledge after initiation

tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛttyā yais
tuṣyed ātmātma-do hariḥ

Accepting the bona fide spiritual master as one's life and soul and worshipable deity (**gurv-ātma-daivataḥ**), the disciple should learn from him (**śikṣed**) the process of pure bhakti (**bhāgavatān dharmān**) by sincere service (**amāyayā anuvṛttyā**). By that pure bhakti the Lord (**yaiḥ**), the supreme soul (**ātmā**), will be satisfied (**tuṣyed**), and give Himself to that devotee (**ātma-dah**). (SB 11.3.22)

What is Diksa?

|| Bhakti Sandharba - 283||

divyaṃ jñānaṃ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

Dīkṣā is the process by which one can awaken his transcendental knowledge (**divyaṃ jñānaṃ yato dadyāt**) and vanquish all reactions caused by sinful activity (**kuryāt pāpasya saṅkṣayam**). A person expert in the study of the revealed scriptures (**deśikais tattva-kovidaiḥ**) knows this process as dīkṣā (**dīkṣeti sā proktā**).

Is Diksa Compulsory?

**Can't I Progress in
Bhakti Without Diksa?**

|| Madhya 15.108 ||

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre

One does not have to undergo (**apekṣā nā kare**) initiation or execute the activities required before initiation (**dīkṣā-puraścaryā-vidhi**). One simply has to vibrate the holy name with his lips (**jihvā-sparśe**). Thus even a man in the lowest class [caṇḍāla] can be delivered (**ā-caṇḍāla sabāre uddhāre**).

|| Madhya 15.108 - Purport ||

**vinaiva dīkṣām viprendra
puraścaryām vinaiva hi
vinaiva nyāsa-vidhinā
japa-mātreṇa siddhi-dā**

O best of the brāhmaṇas (**viprendra**), even without initiation (**vinaiva dīkṣām**), preliminary purification (**puraścaryām vinaiva hi**) or acceptance of the renounced order (**vinaiva nyāsa-vidhinā**), one can attain perfection in devotional service simply by chanting the Lord's holy name (**japa-mātreṇa siddhi-dā**).

|| Madhya 15.108 - Purport ||

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished.

|| Madhya 15.108 - Purport ||

The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul.

At such a time, when one is situated on the absolute platform, one can understand that the holy name of the Lord and the Lord Himself are identical.

|| Madhya 15.108 - Purport ||

At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound.

If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down.

One should worship and chant the holy name of the Lord by accepting it as the Lord Himself.

|| Madhya 15.108 - Purport ||

One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master.

3. Viśrambheṇa guroḥ sevā – Serving the guru with reverence

ācāryam mām vijānīyān
nāvamanyeta karhicit |
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

One should know the ācārya as Myself (**ācāryam mām vijānīyān**) and never disrespect him in any way (**na avamanyeta karhicit**). One should not envy him (**na asūyeta**), thinking him an ordinary man (**martya-buddhyā**), for he is the representative of all the demigods (**sarva-deva-mayo guruḥ**). (SB 11.17.27)

4. Sādhū-vartmānuvartanam – Following the scriptural rules

sa mṛgyaḥ śreyasām hetuḥ
panthāḥ santāpa-varjitaḥ |
anavāptaśramam pūrve
yena santaḥ prasthire

One should follow (**sah mṛgyaḥ**) the scriptural rules (**panthāḥ**) which give the highest benefit (**śreyasām hetuḥ**) and are devoid of hardship (**santāpa-varjitaḥ**), by which the previous devotees easily progressed (**yena pūrve santaḥ anavāpta śramam prasthire**). (**Skandha Purana**)

4. Sādhū-vartma anuvartanam – Following the scriptural rules

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā |
aikāntikī harer bhaktir
utpātāyaiva kalpate

Even if a person seems to have attained steadiness in practicing pure bhakti to the Lord (**aikāntikī harer bhaktir**), that bhakti is a misfortune (**utpātāya eva kalpate**) if it rejects the rules of śruti, smṛti, purāṇa and pañcarātra (**śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā**) due to lack of faith in them (**implied**). (**Brahma-yāmala**)

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- This quotation shows the fault in not observing the rules of scripture.
- With the mention of śruti and other scriptures, it means that, among the scriptures, one should accept the Vaiṣṇava scriptures, for one should accept only those things for which one is qualified and not other things.
- This is understood from the verse sve sve 'dhikāra (SB 11.21.2) previously quoted.

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- “Bhakti without the rule of the scriptures (...vidhim vinā) means “bhakti with disregard for the rules because of having no faith in scriptures.”
- It does not mean disregard because of fatigue or (unintentional) ignorance.

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- This is understood from the verse “dhāvan nimīlya vā netre”: “O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world.
- Even while running with eyes closed (ignorant), he will never trip or fall.” (SB 11.2.35)

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- Aikāntikī in the verse means “even after having attained steadiness.”
- Thus, even after attaining steadiness in the practice of bhakti, if it is executed without regard for scriptural rules because of no belief in scriptures, then it produces disaster.

4. Sādhū-vartma anuvartanam – Following the scriptural rules

**bhaktir aikāntikī veyam
avicārāt pratīyate |
vastutas tu tathā naiva
yad aśāstrīyatekṣyate**

This type of bhakti (**iyam bhaktih**) appears to be pure (**aikāntikī pratīyate**) only because of misjudging the facts (**avicārāt**). Actually, it is not aikāntiki-bhakti at all (**vastutah tu tathā na eva**), because lack of scriptural obedience is seen in it (**yad aśāstrīyatā ikṣyate**).

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- How could it be pure, aikāntikī-bhakti, if there is disregard for scriptures?
- On the other hand, if it is actually pure bhakti, then how can it produce misfortune?
- This verse answers.

4. Sādhū-vartma anuvartanam – Following the scriptural rules

- The devotion of Buddha, Dattātreya and others, whose philosophies completely reject the Vedic scriptures, appears to be aikāntiki-bhakti, but that is because of one's misjudgment only, for that “devotion” (yad) completely rejects the scriptures — the Vedas, its aṅgas and scriptures following the Vedas.
- If that is so, then there can be no proper results, for according to the Vedānta: śāstra-yonitvāt: the Lord is known only through scriptures (Vedānta-sūtra 1.1.3).

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- Therefore, if one disregards the Vedas and supporting scriptures attained through the beginningless authorized disciplic succession embodying the teachings of the Lord, who is the very source of Buddha and others, how can that bhakti be pure? This should be the meaning.
- Moreover, it is by the Vedic scriptures that one can understand that Buddha and others have the status of avatāras.

4. Sādhu-vartma anuvartanam – Following the scriptural rules

- Moreover, it is by the Vedic scriptures that we understand that Buddha preached atheistic scriptures in order to bewilder the asuras.
- There it is also explained that Buddha was only an aveśāvatāra.
- Thus, one should not take his teachings as authoritative.

5. sad-dharma-ṛcchā – Inquiry into bhakti

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ |
sad-dharmasyāvabodhāya
yeṣām nirbandhiniṁ matiḥ

Those whose minds are attached (**yeṣām nirbandhiniṁ matiḥ**) to understanding bhakti to the Lord (**sad-dharmasya avabodhāya**) quickly attain (**acirād eva sidhyaty**) all their desired goals (**eṣām sarva abhīpsitaḥ arthaḥ**). (**Nāradiya Purāṇa**)

|| 4.34 ||

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ

Know this by surrender (**tad viddhi praṇipātena**), questioning and service (**paripraśnena sevayā**). The seers of truth (**tattva-darśinaḥ**), the jñānīs (**te jñāninaḥ**), will teach you this knowledge (**jñānam upadekṣyanti**)

Baladeva

- The Lord now teaches knowledge of worshipping the Lord's svarūpa.
- To attain this knowledge a person must take association with devotees.
- That he teaches in this verse.

Baladeva

- Praṇipāta means offering respects like dandavats.
- Sevā means serving these devotees like menial servants.
- Paripraśna means to ask various questions about the Lord's form, qualities and powers.

Baladeva

- “But they will not teach this, since they are indifferent to the world.”
- “These men with knowledge, who understand their own ātmā and the Supreme ātmā, seeing your desire to know, indicated through your obeisances, questions and service, will teach such a person as you that knowledge of the Lord, for having seen the truth (tattva darśinaḥ), they are merciful and preach that knowledge.”

Srila Prabhupada

- One has to approach a bona fide spiritual master to receive the knowledge.
- Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige.
- Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life.

Srila Prabhupada

- Inquiries and submission constitute the proper combination for spiritual understanding.
- Unless there is submission and service, inquiries from the learned spiritual master will not be effective.
- One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding.

Srila Prabhupada

- In this verse, both blind following and absurd inquiries are condemned.
- Not only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries.

Srila Prabhupada

- A bona fide spiritual master is by nature very kind toward the disciple.
- Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

6. kṛṣṇārthe bhogādi-tyāgo – Renouncing enjoyment for pleasing Kṛṣṇa

harim uddiśya bhogāni
kāle tyaktavatas tava |
viṣṇu-loka-sthitā sampad-
alolā sā pratīkṣate

When you give up enjoyable objects (**bhogāni tyaktavatas**) at the time of enjoying (**kāle**), aiming at the pleasure of the Lord (**harim uddiśya**), the permanent wealth (**alolā sampad**) situated in Viṣṇu-loka (**viṣṇu-loka-sthitā**) awaits you (**pratīkṣate**). (**Padma Purāṇa**)

7. dvāarakādi-nivāso – Living in Dvāarakā or other holy places

saṁvatsaram vā ṣaṁmāsān
māsam māsārdham eva vā |
dvāarakā-vāsinaḥ sarve
narā nāryaś caturbhujāḥ

Anyone who lives in Dvāarakā (**dvāarakā-vāsinaḥ sarve**) for one year, six months (**saṁvatsaram vā ṣad māsān**), one month or even half a month (**māsam māsārdham eva vā**), whether man or woman (**narā nāryah**), attains a four-handed form in the spiritual sky (**catur bhujāḥ**). (**Skanda Purāṇa**)

7. dvārakādi-nivāso – Living in Dvārakā or other holy places - Ganga

yā vai lasac-chrī-tulasī-vimiśra-
krṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |
punāti seśān ubhayatra lokān
kas tām na seveta marīṣyamāṇaḥ

Who at the point of death (**kaḥ marīṣyamāṇaḥ**) would not serve the Gaṅgā (**tām na seveta**) who (**yā**), carrying water (**ambu-netrī**) made excellent (**abhyadhika**) by the dust of Kṛṣṇa's feet (**krṣṇāṅghri-reṇu**) mixed with beautiful tulasī (**lasat-śrī-tulasī-vimiśra**), purifies the worlds (**punāti lokān**) along with their leaders (**sa īśān**) inside and outside, above and below (**ubhayatra**)(**SB 1.19.6**)

7. dvāarakādi-nivāso – Living in Dvārakā or other holy places

- The word ādi indicates Puri as well, as illustrated from the Brahma Purāṇa.
- The glory of Puri with its surrounding area of 80 miles is inconceivable. The devatās see everyone residing there as having four arms.

8. Yavad arthā anuvartitā – Living with minimal material needs

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyām ca
cyavate paramārthataḥ

The person with wisdom concerning material objects (**artha-vit**) accepts (**tāvad svīkuryāt**) as much as is necessary for maintenance of bhakti (**yāvatā syāt sva-nirvāhaḥ**). By accepting more or less than that (**ādhikye nyūnatāyām ca**), the person will fail to attain the highest goal (**cyavate paramārthataḥ**). (**Naradiya Purāṇa**)

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair
bāhau sva-siddhe hy upabarhaṇaiḥ kim |
saty añjalau kim purudhāna-pātryā
dig-valkalādau sati kim dukūlaiḥ ||

If there is the earth (**satyām kṣitau**), why do you need a bed (**kim kaśipoḥ prayāsair**)? If you have arms (**bāhau sva-siddhe**), why do you need a pillow (**hy upabarhaṇaiḥ kim**)? If you have your palms of your hands (**saty añjalau**), why do you need many dishes (**kim purudhā anna-pātryā**)? If you have the directions and tree bark (**dig-valkalādau sati**), why do you need clothing (**kim dukūlaiḥ**)?

|| 2.2.5 ||

cīrāṇi kim pathi na santi diśanti bhikṣām
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan |
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān ||

Are there not torn clothes on the road (**cīrāṇi kim pathi na santi**)? Are not the trees (**na eva aṅghripāḥ**), sustainers of others (**para-bhṛtaḥ**), giving alms (**diśanti bhikṣām**)? Have the rivers gone dry (**saritaḥ apy aśuṣyan**)? Have the caves all closed (**ruddhā guhāḥ kim**)? Does not Viṣṇu protect his devotees (**ajito avati na upasannān**)? Why should the wise worship (**kasmād bhajanti kavayo**) the blind men infatuated with money (**dhana-durmada andhān**)?

- But here the idea given by Śrīla Śukadeva Gosvāmī is that the reserve energy of human life, which is far superior to that of animals, should simply be utilized for self-realization.
- Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which is not possible in any form of life other than the human.
- One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life.

- Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and such a "civilization" is not worthy of the name.
- In pursuit of such false activities, a human being is in the clutches of māyā, or illusion.
- Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life.
- They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection.

- Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree.
- They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities.
- And still they were able to give us most important literatures of self-realization.

- If one is not accustomed to abiding by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Śrīla Śukadeva Gosvāmī, and that will help one to achieve the desired success.

- The renounced order of life is never meant for begging or living at the cost of others as a parasite.
- According to the dictionary, a parasite is a sycophant who lives at the cost of society without making any contribution to that society.

- The renounced order is meant for contributing something substantial to society and not depending on the earnings of the householders.
- On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for the tangible benefit of the donor.

9. hari-vāsara-sammāno – Respecting the day of the Lord

sarva-pāpa-praśamanam
puṇyam ātyantikam tathā |
govinda-smāraṇam nṛṇām
ekadaśyām upoṣaṇam

By fasting on Ekādaśī (**ekadaśyām upoṣaṇam**), a person destroys all sins (**nṛṇām sarva-pāpa-praśamanam**), gains abundant pious credits (**puṇyam ātyantikam**) and attains remembrance of the Lord (**govinda-smāraṇam**). (**Brahma-vaiivarta Purāṇa**)

9. hari-vāsara-sammāno – Respecting the day of the Lord

mādhava-tithi, bhakti-janani,
jatane pālana kori
kṛṣṇa-vasati, vasati boli',
parama ādare bori

I observe with great care (**jatane pālana kori**) the holy days commemorating the pastimes of Lord Mādhava (**mādhava-tithi**), for they are the mother of devotion (**bhakti-janani**). As my dwelling place I choose with the greatest of reverence and love (**parama ādare bori**) the transcendental abode of Śrī Kṛṣṇa (**kṛṣṇa-vasati, vasati boli**).

10. dhātry-aśvatthādi-gauravam – Respecting the āmalakī, aśvattha and other things

aśvattha-tulasī-dhātrī-
go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ praṇatāḥ dhyātāḥ
kṣapayanti nṛṇām agham

Human beings destroy sin (**nṛṇām agham kṣapayanti**) by worshipping, respecting, and contemplating (**pūjitāḥ praṇatāḥ dhyātāḥ**) the aśvattha tree, tulasī tree, āmalakī tree (**aśvattha-tulasī-dhātrī**), the cow, the brāhmaṇa and the Vaiṣṇava (**go-bhūmi-sura-vaiṣṇavāḥ**). (**Skandha Purāṇa**)

10. dhātry-aśvatthādi-gauravam – Respecting the āmalakī, aśvattha and other things

- The aśvattha tree is worthy of worship because it is a vibhūti of the Lord (explained in the Gītā).
- Because the Lord has descended on earth as the benefactor and friend of the cows and the brāhmaṇas, they also should be worshipped by the devotees.

10. dhātry-aśvatthādi-gauravam – Respecting the āmalakī, aśvattha and other things

- All those other items are mentioned along with tulasī and the Vaiṣṇava to remove doubt about worshiping them.
- Among the other items, worship of the cow bestows the ultimate goal for the worshippers of Kṛṣṇa.

11. śrī-kṛṣṇa-vimukha-jana-saṅga-tyāgaḥ – Giving up the association of those opposed to Kṛṣṇa

varam huta vaha jvālā
pañjarāntar vyavasthiḥ |
na śauri cintā vimukha
jana saṁvāsa vaiśasam

It is preferable (**varam**) to remain within a cage (**pañjarāntar vyavasthiḥ**) of blazing fire (**huta vaha jvālā**) than to have the misfortune (**vaiśasam**) of living in association with persons (**jana saṁvāsa**) who are opposed to thinking of the Lord (**śauri cintā vimukha**).
(**Kātyāyana-saṁhitā**)

Meaning of Asat Sangha

- That means the devotees should not engage in the activities mentioned in the fourth verse of the Upadeśāmṛta with worldly people.
- Activities like talking with worldly people in the course of one's work is not considered association.
- When the same activities are done with affection for someone, then that is considered association with that person.

Glories of Vaisnava Association

Glories of Vaisnava Association

ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā matāḥ

Lord Kṛṣṇa told Arjuna, "Those who are My direct devotees (**ye me bhakta-janāḥ pārtha**) are actually not My devotees (**na me bhaktās ca te janāḥ**), but those who are the devotees of My servant (**mad-bhaktānām ca ye bhaktāḥ**) are factually My devotees (**te me bhakta-tamā matāḥ**).“ (**Ādi Purāṇa**)

Glories of Vaisnava Association

darśana sparśanālāpa
sahavāsādibhiḥ kṣaṇāt
bhaktāḥ punanti kṛṣṇasya
sākṣād api ca pukkaśam

"Even an outcaste (**pukkaśam api**) becomes completely pure (**punanti**) by seeing, touching, conversing with (**darśana sparśana ālāpa**), or living with (**saha vāsādibhiḥ**) Kṛṣṇa's devotee (**kṛṣṇasya bhaktāḥ sākṣād**) for even a moment (**kṣaṇāt**)." (**Ādi Purāṇa**)

Glories of Vaisnava Association

naiṣāṁ matis tāvad urukramāṅghrim
spr̥śaty anarthāpagamo yad-arthah
mahīyasāṁ pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat

As long as their intelligence (**yāvat matic**) does not accept (**na vṛṇīta**) the dust from the feet (**pāda-rajo-abhiṣekam**) of devotees (**mahīyasāṁ**) having no material desires (**niṣkiñcanānām**), the intelligence of these people (**eṣāṁ matic**) will not realize the lotus feet of the Lord (**spr̥śaty tāvad urukrama aṅghrim**), whose secondary goal (**yad-arthah**) is destruction of saṁsāra (**anartha apagamah**).
(7.5.32)

What is Asat Sangha?

- These worldly people are of seven kinds:

(1) Māyāvādīs and atheists

(2) Sense enjoyers

(3) Those who fond of the sense enjoyers

(4) Women/Men

(5) Womanizers

(6) The hypocritically devout

(7) The ill-behaved foolish outcastes

Association of Mayavadis

buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila raṅge
vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' mane

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy. When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon the Vedānta-sūtras, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord." ([Antya 2.94-95](#))

Association of Sense Enjoyers and those fond of Sense Enjoyment

viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly." ([Antya 6.278](#))

Association of Sense Enjoyers and those fond of Sense Enjoyment

**viṣayīra anna haya 'rājasa' nimantraṇa
dātā, bhoktā—duñhāra malina haya mana**

When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated. ([Antya 6.279](#))

Association of Opposite Sex and Womanizers

na tathāsyā bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

Man's bondage and bewilderment (**asya mohah ca bandha**) is not due to (**na tathā bhavet**) attachment to objects (**anya-prasaṅgataḥ**) as much as (**yathā**) it is due to his association with woman (**yoṣit-saṅgād**) and to his association with men who associate with women (**yathā tat-saṅgi-saṅgataḥ puṁsah**). (3.31.35)

Association of Hypocritically Devout

**aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane**

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

**rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tānre kṛpā nā karilā**

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

Association of Hypocritically Devout

**antare mumukṣu teṅho, vidyā-garvavān
sarva-citta-jñātā prabhu—sarvajña bhagavān**

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Since Śrī Caitanya Mahāprabhu is the omniscient Supreme Personality of Godhead, He can understand the heart of everyone, and thus He knew all these things.

12-14. śiṣyādy-anubandhitvādi-trayaṃ – Attachment to disciples and the following two items

**na śiṣyān anubadhnīta
granthān naivābhyased bahūn |
na vyākhyāṃ upayuñjīta
nārambhān ārabhet kvacit**

A sannyāsī must not be eager to make unqualified disciples (**na śiṣyān anubadhnīta**), nor should he unnecessarily read books that disrespect the Lord (**na eva bahūn granthān abhyased**), or give discourses as a means of livelihood (**na vyākhyāṃ upayuñjīta**). He should not engage in big projects, which distract him from his spiritual goals (**nārambhān ārabhet kvacit**). (**SB 7.13.8**)

12-14. śiṣyādy-anubandhitvādi-trayaṃ –
Attachment to disciples and the following two
items

- This rule means that one should not accept unqualified disciples.
- This is because we see examples of Nārada and others taking disciples, though they were renounced.

12-14. śiṣyādy-anubandhitvādi-trayaṃ –
Attachment to disciples and the following two
items

- If the rule was literally followed, and no disciples were made, then the sampradāya would be destroyed because there would no lineage.
- Consequently, there would be an appearance of false knowledge.

12-14. śiṣyādy-anubandhitvādi-trayaṁ – Attachment to disciples and the following two items

- Thus, the rule that a devotee should not be attached to making disciples actually means that the devotee should not accept unqualified disciples in order to increase the numbers in one's sampradāya.
- The injunction that one should not study many scriptures means that one should not study scriptures other than Vaiṣṇava scriptures—scriptures opposed to Bhāgavatam.

12-14. śiṣyādy-anubandhitvādi-trayaṃ –
Attachment to disciples and the following two
items

- The injunction about big projects should be similarly interpreted; i.e. Big projects pleasing to the Lord can be undertaken.

15. vyavahāre apy akārpaṇyam – Not feeling miserable
and not performing degrading acts in distressing
circumstances

alabdhe vā vinaṣṭe vā
bhakṣyācchādana-sādhane |
aviklava-matir bhūtvā
harim eva dhiyā smaret

Being undisturbed (**aviklava-matir bhūtvā**) when one does not attain (**alabdhe**) food or clothing (**bhakṣyācchādana-sādhane**) or when these things are lost (**vinaṣṭe vā**), one should remember the Lord with one's intelligence (**harim eva dhiyā smaret**). (**Padma Purāṇa**)

15. vyavahāre apy akārpaṇyam – Not feeling miserable and not performing degrading acts in distressing circumstances

- This injunction applies to the devotee practicing smaraṇam etc.
- The devotee absorbed in service however will perform service corresponding to the materials he obtains (and thus will make efforts to obtain those items if these items are not present, instead of simply remaining indifferent to loss or lack of those items).

15. vyavahāre apy akārpaṇyam – Not feeling miserable and not performing degrading acts in distressing circumstances

- It should be understood that this injunction also means that he should not perform low actions with prominence of begging and such.

16. śokādy-avaśa vartitā – Not being controlled by lamentation or other emotions

śokāmarṣādibhir bhāvair
ākrāntam yasya mānasam |
katham tatra mukundasya
sphūrṭi-sambhāvanā bhavet

How it is possible (**katham**) for Mukunda to appear (**mukundasya sphūrṭi-sambhāvanā bhavet**) in the mind (**tatra**) of a person whose mind (**yasya mānasam**) is afflicted (**ākrāntam**) with lamentation, anger or other emotions (**śoka amarṣa ādibhih bhāvaih**)? (**Padma Purāṇa**)

17. anya-devānājñā – Not disrespecting the devatās

harir eva sadārādhyah
sarva-deveśvareśvarah
itare brahma-rudrādyā
nāvajñeyāḥ kadācana

One should always worship Hari (**harir eva sadā ārādhyah**), the Lord of the masters of all the devatās (**sarva-deveśvareśvarah**). On the other hand, one should never disrespect (**na avajñeyāḥ kadācana**) Brahmā, Śiva and others (**itare brahma-rudrādyā**). (**Padma Purāṇa**)

18. bhūtānudvega-dāyitā – Not inflicting pain on
other living entities

piteva putram karuṇo
nodvejayati yo janam
viśuddhasya hr̥ṣīkeśas
tūrṇam tasya prasīdati

That pure person (**viśuddhasya**), who does not
inflict pain on others (**yah janam na udvejayati**),
being merciful like a father to his son (**piteva
putram karuṇah**), quickly pleases the master of
the senses (**tūrṇam hr̥ṣīkeśah prasīdati**).
(**Mahābhārata**)

19. sevā-nāmāparādhānām varjanam – Avoiding sevā and nāma aparādhās

mamārcanāparādhā ye
kīrtiyante vasudhe mayā |
vaiṣṇavena sadā te tu
varjanīyāḥ prayatnataḥ

The devotees should avoid (**vaiṣṇavena varjanīyāḥ**) the offenses in deity worship (**mama arcana aparādhā ye**) described by Me (**mayā kīrtiyante**), O earth (**vasudhe**), at all times (**sadā**) and with great care (**prayatnataḥ**). (**Varāha Purāṇa**)

19. sevā-nāmāparādhānām varjanam – Avoiding sevā and nāma aparādhās

sarvāparādhā-kṛd api
mucyate hari-saṁśrayaḥ |
harer apy aparādhān yaḥ
kuryād dvipada-pāmsavaḥ

nāmāśrayaḥ kadācit syāt
taraty eva sa nāmataḥ |
nāmno 'pi sarva-suhṛdo hy
aparādhāt pataty adhaḥ

19. sevā-nāmāparādhānām varjanam – Avoiding sevā and nāma aparādhās

A person who commits all offenses (**sarva aparādha-kṛd api**) is freed from all those offenses (**mucyate**) by taking complete shelter of Hari (**hari-saṁśrayaḥ**). But the two-legged animal (**dvipada-pāmsavaḥ**) who commits offense against Hari (**yaḥ kuryād harer apy aparādhān**) is freed from those offenses (**taraty syāt**) by taking shelter of Hari's name (**nāmāśrayaḥ kadācit**). However, though the name is the friend of all (**nāmaḥ sarva-suhṛdah api**), by committing an offense against the name (**nāmataḥ aparādhāt**), a person falls to the lower regions (**pataty adhaḥ**). (**Padma Purāṇa**)

19. sevā-nāmāparādhānām varjanam – Avoiding sevā and nāma aparādhās

Seva Aparadhas to be avoided (Padma Purana)

1. Entering the Lord's temple in a palanquin or with shoes
2. Not observing the festivals of the deity
3. Not offering obeisance in front of the Lord
4. Offering prayers to the Lord in an unclean state or after having eaten, without washing properly
5. Offering respects with one hand

19. sevā-nāmāparādhānām varjanam – Avoiding sevā and nāma aparādhās

Seva Aparadhas to be avoided (Padma Purana)

6. Circumambulating in front of the Lord
7. Spreading the legs in front of the deity
8. Clasping the hands on the knees in front of the deity
9. Lying down in front of the deity
10. Eating in front of the deity

20. tan-nindādy asahiṣṇutā – Not tolerating criticism of the Lord or His devotee

nindām bhagavataḥ śrṇvaṁs
tat-parasya janasya vā |
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ

Anyone who fails to leave that place immediately (**yaḥ na apaiti**) where he hears criticism (**nindām śrṇvan**) of the Supreme Lord or His faithful devotee (**bhagavataḥ tat-parasya janasya vā**) will certainly fall down (**sah yāty adhaḥ**) bereft of his pious credit (**sukṛtāt cyutaḥ**). (SB 10.74.40)

karnau pidhāya nirayād yad akalpa īse
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīm prabhuś cej
jihvām asūn api tato visṛjet sa dharmah

When the protector of religion (**dharmāvitary**), a master (**īse**), is insulted (**asyamāne**) by uncontrollable people (**asṛṇibhir nṛbhir**), one should leave that place (**nirayād**), blocking one's ears (**karnau pidhāya**), if he cannot kill the person (**yad akalpa**) or he should die (**implied**). If possible (**prabhuś cet**) he should forcibly cut (**chindyāt prasahya**) the tongue of the offenders who speak badly (**ruśatīm asatīm jihvām**) and then give up his own life (**asūn api tato visṛjet**). That is the correct procedure (**sa dharmah**). (SB 4.4.17)

- Because the kṣatriya is qualified for punishing, he should cut out the tongue.
- Among the other three varṇas, not qualified to punish the criticizer, the vaiśya and śūdra, should punish themselves by giving up their life.
- Because it is not proper for the brāhmaṇa to give up his life, he should block his ears, remember Viṣṇu, and go away.

21. atha vaiṣṇava-cihṇa-dhṛtiḥ– Wearing the marks of the Vaiṣṇava

ye kaṇṭha-lagna-tulasī-nalinākṣā-mālā
ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ |
ye vā lalāṭa-phalake lasad-ūrdhva-puṇḍrās
te vaiṣṇavā bhuvanam āśu pavitrayanti

Those Vaiṣṇavas (**ye vaiṣṇavā**) who have tulasī beads, lotus seed beads and japa beads around their necks (**kaṇṭha-lagna-tulasī-nalinākṣā-mālā**), who have their shoulders marked with the signs of conch and cakra (**ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ**), and who have tilaka on their foreheads (**ye vā lalāṭa-phalake lasad-ūrdhva-puṇḍrās**) quickly purify the earth (**te bhuvanam āśu pavitrayanti**). (**Padma Purāṇa**)

22. nāmākṣara-dhṛtiḥ – Wearing the syllables of the name

**hari-nāmākṣara-yutaṁ
bhāle gopī-mṛdaṅkitam |
tulasī-mālikoraskaṁ
spr̥śeyur na yamodbhaṭāḥ**

The servants of Yama (**yamodbhaṭāḥ**) will not touch (**na spr̥śeyur**) those who have the names of Hari on their body (**hari-nāmākṣara-yutaṁ**), who have gopī-candana-tilaka on their foreheads (**bhāle gopī-mṛdaṅkitam**) and who have tulasī beads on their chests (**tulasī-mālikā uraskaṁ**).
(**Skanda Purāṇa**)

22. nāmākṣara-dhṛtiḥ – Wearing the syllables of the name

kṛṣṇa-nāmākṣarair gātram
aṅkayec candanādinā |
sa loka-pāvano bhutvā
tasya lokam avāpnuyāt

He who has the syllables of Kṛṣṇa's names (**kṛṣṇa-nāma-akṣaraih**) marked on his body (**gātram aṅkayet**) with candana (**candanādinā**), after purifying this world (**sah loka-pāvano bhutvā**), attains the planet of the Lord (**tasya lokam avāpnuyāt**). (**Padma Purāṇa**)

23. *nirmālya-dhṛtiḥ* – Wearing the garlands used by the Lord

*tvayopabhukta-srag-gandha-
vāso'laṅkāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

Simply by decorating ourselves (**carcitāḥ**) with the garlands, fragrant oils (**srag-gandha**), clothes and ornaments (**vāsah alaṅkāra**) that You have already enjoyed (**tvayā upabhukta**), and by eating the remnants of Your meals (**ucchiṣṭa-bhojinah**), we, Your servants (**tava dāsāh**), will indeed conquer Your illusory energy (**māyām jayema hi**). (SB 11.6.46)

23. *nirmālya-dhṛtiḥ* – Wearing the garlands used by the Lord

*kṛṣṇottīrṇaṃ tu nirmālyaṃ
yasyāṅgaṃ sprśate mune |
sarva-rogaish tathā pāpair
mukto bhavati nārada*

O sage Nārada (**nārada mune**), whoever touches (**yasya aṅgaṃ sprśate**) the garlands offered to Kṛṣṇa (**kṛṣṇa uttīrṇaṃ tu nirmālyaṃ**) becomes freed (**mukto bhavati**) from all diseases and all sins (**sarva-rogaish tathā pāpaih**).
(**Skanda Purāṇa**)

24. agre tāṇḍavam – Dancing before the deity

nṛtyatām śrī-pater agre
tālikā-vādanair bhṛśam |
uḍḍiyante śarīra-sthāḥ
sarve pātaka-pakṣiṇaḥ

All the birds of sin (**sarve pātaka-pakṣiṇaḥ**) situated in the body (**śarīra-sthāḥ**) fly away (**uḍḍiyante**) for those who dance before the Lord (**nṛtyatām śrī-pater agre**) with vigorous clapping of the hands (**tālikā-vādanair bhṛśam**).
(Narada Muni – Source not given)

24. agre tāṇḍavam – Dancing before the deity

**yo nṛtyati prahr̥ṣṭātmā
bhāvair bahuṣu bhaktitaḥ |
sa nirdahati pāpāni
manvantara-śateṣv api**

He who joyfully dances (**yo nṛtyati prahr̥ṣṭātmā**) with many emotions before the Lord (**bhāvair bahuṣu bhaktitaḥ**) burns up sins (**sa nirdahati pāpāni**), which have been committed for the duration of many hundreds of manvantara periods (**manvantara-śateṣv api**).
(**Dvārakā-māhātmya**)

25. daṇḍavan-natiḥ – Offering obeisances

eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛthair na tulyaḥ |
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya

The purificatory rites performed during ten horse sacrifices (**daśa aśvamedha avabhṛthair**) cannot equal (**na tulyaḥ**) even one praṇāma offered to Kṛṣṇa (**ekah api kṛṣṇāya kṛtaḥ praṇāmah**). A person who performs ten horse sacrifices takes birth again (**daśāśvamedhī punar eti janma**). The person offering praṇāmas to Kṛṣṇa does not take birth again (**daśāśvamedhī punar eti janma**). (**Naradīya Purāṇa**)

26. abhyūtthānam – Rising when the deity approaches

yānārūḍham puraḥ prekṣya
samāyāntam janārdanam |
abhyutthānam naraḥ kurvan
pātayet sarva-kilbiṣam

The person who rises up (**abhyutthānam kurvan naraḥ**) on seeing (**puraḥ prekṣya**) the Lord approaching (**samāyāntam janārdanam**) on a palanquin (**yānārūḍham**) will have all sins destroyed (**pātayet sarva-kilbiṣam**).
(**Brahmāṇḍa Purāṇa**)

27. anuvrajyā – Following after the Lord's processions

rathena saha gacchanti
pārśvataḥ prṣṭhato 'grataḥ |
viṣṇunaiva samāḥ sarve
bhavanti śvapadādayaḥ

All the outcastes (**sarve śvapadādayaḥ**) who go along with the chariot (**rathena saha gacchanti**) — be-side, behind or in front of it (**pārśvataḥ prṣṭhato agrataḥ**)—become similar to Viṣṇu (**viṣṇunā eva samāḥ bhavanti**).
(**Bhaviṣyottara Purāṇa**)

28. sthāne gatiḥ – Going to the places of the Lord

sthānam tīrtham gr̥ham cāsyā
tatra tīrthe gatir yathā

Sthānam means tīrtha or temple (**sthānam tīrtham ca asya gr̥ham**). First going to the tīrtha is illustrated (**tatra tīrthe gatir yathā**).

28. sthāne gatiḥ – Going to the places of the Lord

samsāra-maru-kāntāra-
nistāra-karaṇa-kṣamau |
slāghyau tāv eva caraṇau
yau hares tīrtha-gāminau

The two feet (**carau**), which go to the tīrtha of the Lord (**yau hares tīrtha-gāminau**), are praiseworthy (**tāv eva slāghyau**), since they enable one to cross over (**nistāra-karaṇa-kṣamau**) the dangerous desert of samsāra (**samsāra-maru-kāntāra**). (**Some Purana**)

28. sthāne gatiḥ (ālaye) – Going to the places of the Lord (Going to the temple)

pravīśann ālayam viṣṇor
darśanārtham subhaktimān |
na bhūyaḥ praviśen mātuḥ
kukṣi-kārāgrham sudhīḥ

The intelligent person (**sudhīḥ**) who enters the temple of Viṣṇu (**pravīśann ālayam viṣṇor**) with devotion to see the Lord (**darśana artham subhaktimān**) does not again enter (**na bhūyaḥ praviśet**) the prison of a mother's womb (**mātuḥ kukṣi-kārāgrham**). (**Hari-bhakti-sudhodaya**)

29. Parikramah – Circumambulation

**viṣṇum pradakṣiṇī-kurvan
yas tatrāvartate punaḥ |
tad evāvartanam tasya
punar nāvartate bhava**

If a person circumambulates Viṣṇu (**yah viṣṇum pradakṣiṇī-kurvan**) and returns to the same spot (**tatra āvartate punaḥ**), that returning (**tad eva āvartanam**) guarantees that he does not return to another birth (**tasya punar na āvartate bhava**). (**Hari-bhakti-sudhodaya**)

29. Parikramah – Circumambulation

catur-vāram bhramībhis tu
jagat sarvaṃ carācaram |
krāntam bhavati viprāgrya
tat-tīrtha-gamanādikam

O best of the brāhmaṇas (**viprāgrya**), those who circumambulate the Lord four times (**catur-vāram bhramībhih**) surpass the world of moving and non-moving creatures (**jagat sarvaṃ carācaram krāntam bhavati**). This surpasses going to tīrthas (**tat-tīrtha-gamanādikam**). (**Skanda Purāṇa**)

29. Parikramah – Circumambulation

- Circumambulation of the deity is superior to visiting tīrthas because it more quickly produces devotion to the Lord than going to tīrthas such as the Gaṅgā.

30. arcanam – Deity Worship

śuddhi-nyāsādi-pūrvāṅga-
karma-nirvāha-pūrvakam |
arcanam tūpacārāṇām
syān mantreṇopapādanam

Arcana means (**arcanam syāt**) “offering items (**upacārāṇām upapādanam**) with mantra (**mantreṇa**) after introductory activities (**pūrvāṅga-karma-nirvāha-pūrvakam**) such as bhūta-śuddhi and nyāsa (**śuddhi-nyāsādi**).” (**BRS**)

30. arcanam – Deity Worship

- Śuddhi here refers to bhūta-śuddhi, purification of the elements of the body.
- Nyāsa refers to nyāsas such as mātrikā-nyāsa.
- These and other actions (purvāṅga-karma) are performed prior to the offering of items (such as lamp and flowers) to the deity.
- Offering of items with mantra along with these preliminary activities is called arcana.

30. arcanam – Deity Worship

svargāpavargayoḥ puṁsām
rasāyām bhuvī sampadām |
sarvāsām api siddhīnām
mūlam tāc-caraṇārcanam

Worship of the Lord's lotus feet (**tāh-caraṇa arcanam**) is the root cause of all the perfections a person can find (**puṁsām sarvāsām api siddhīnām mūlam**) in heaven, in liberation, in the subterranean regions and on earth (**svarga apavargayoḥ rasāyām bhuvī sampadām**).
(10.81.90)

30. arcanam – Deity Worship

- In this verse arcana is emphasized, and is thus mentioned as the mūlam or root to glorify it (in comparison to processes other than bhakti).
- However, the greatness of other aṅgas of bhakti should be understood to be similar.
- If arcana is absent, another aṅga of bhakti can be performed and fulfill the same function.

30. arcanam – Deity Worship

śrī-viṣṇor arcanam ye tu
prakurvanti narā bhuvi |
te yānti śāśvataṁ viṣṇor
ānandaṁ paramaṁ padam

Those men who perform arcana of Viṣṇu (**ye narāh śrī-viṣṇor arcanam prakurvanti**) on this earth (**bhuvi**) go (**te yānti**) to the eternal, supreme place of Viṣṇu (**śāśvataṁ viṣṇor paramam**), which is full of bliss (**ānandaṁ paramam**). (**Viṣṇu-rahasya**)

31. paricaryā – Service to the deity

paricaryā tu sevopa-
karaṇādi-pariṣkriyā |
tathā prakīrṇaka-cchatra-
vāditrādyair upāsanā

Paricaryā consists of decorating the Lord with different items (**paricaryā tu sevopakaraṇādi-pariṣkriyā**) and worshipping the Lord (**tathā upāsanā**) with cāmara, umbrella, music and other items (**prakīrṇaka-cchatra-vāditra ādyaih**). (BRS)

31. paricaryā – Service to the deity

- This can be considered part of arcana, but is listed separately since these services can be performed without the preliminary rites of purification (purvāṅgākarma) mentioned in verse 137.
- Paricaryā means serving the Lord like a king.
- There are two types: decorating with items and worshipping with cāmara etc.

31. paricaryā – Service to the deity

**muhūrtaṁ vā muhūrtārdhaṁ yas
tiṣṭhed dhari-mandire |
sa yāti paramaṁ sthānaṁ
kim u śuśrūṣaṇe ratāḥ**

If one remains in the temple of the Lord (**yah tiṣṭhed hari-mandire**) for one muhūrta or even half of a muhūrta (**muhūrtaṁ vā muhūrta ardhaṁ**), he goes to the supreme abode (**sa yāti paramaṁ sthānaṁ**). What then to speak of the person engaged in the paricaryā of the Lord (**kim u śuśrūṣaṇe ratāḥ**)? (**Nāradiya Purāṇa**)

31. paricaryā – Service to the deity

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

Like the water flowing from the big toe of the Lord (**yathā pada aṅguṣṭha-viniḥsṛtā sarit**), a taste of service to the Lord's feet (**yat-pāda-sevā abhirucih**) immediately destroys (**sadyaḥ kṣiṇoty**) the contamination in the intelligence (**dhiyaḥ malaṁ**) of the performers of austerity (**tapasvinām**), which has been acquired through unlimited births (**aśeṣa-janma upacitaṁ**). Day by day that spiritual taste increases (**anvaham edhatī satī**).

(4.21.31)

31. paricaryā – Service to the deity

aṅgāni vividhāny eva
syuḥ pūjā-paricaryayoḥ |
na tāni likhitāny atra
grantha-bāhulya-bhītitaḥ

There are various aṅgas (**aṅgāni vividhāny eva syuḥ**) of deity worship and paricaryā (**pūjā-paricaryayoḥ**). These have not been described here (**na tāni likhitāny atra**) for fear of making the book too long (**grantha-bāhulya-bhītitaḥ**). (BRS)

32. gītaṃ – singing

brāhmaṇo vāsudevākhyam
gāyamāno 'niśam param |
hareḥ sālokyam āpnoti
rudra-gānādhikam bhavet

Even the brāhmaṇa (**brāhmaṇah**) who sings continuously (**gāyamānah aniśam**) in front of Vāsudeva (**vāsudevākhyam param**) attains the planet of Viṣṇu (**hareḥ sālokyam āpnoti**). This singing is greater than Śiva himself singing (**rudra-gāna adhikam bhavet**). (**Linga Purāṇa**)

33. saṅkīrtanam – Chanting

nāma-līlā-guṇādīnām
uccair-bhāṣā tu kīrtanam

Kīrtana is defined as (**kīrtanam tu**) the loud chanting (**uccair-bhāṣā**) of the names, pastimes and qualities of the Lord (**nāma-līlā-guṇādīnām**).
(**BRS**)

33. Saṅkīrtanam (nāma-kīrtanam) – Chanting (Chanting the name of the Lord)

kr̥ṣṇeti maṅgalaṁ nāma
yasya vāci pravartate |
bhasmībhavanti rājendra
mahā-pātaka-koṭayah

O king (**rājendra**), he who chants (**yasya vāci pravartate**) the auspicious name of Kṛṣṇa (**kr̥ṣṇeti maṅgalaṁ nāma**) turns to ashes (**bhasmi bhavanti**) ten million of the worst sins (**mahā-pātaka-koṭayah**). (**Viṣṇu-dharma**)

33. Saṅkīrtanam (līlā-kīrtanam)

so 'ham priyasya suhr̥dah para-devatāyā
līlā-kathās tava nṛsimha viriñca-gītāḥ |
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

O Nṛsimha (**nṛsimha**)! Taking association of persons who take shelter of your feet (**te pada-yugālaya-haṁsa-saṅgaḥ**), hearing pastimes of the Supreme Lord (**līlā-kathāḥ anugṛṇan**) from devotees in dāsya, sakhya and mādhyura-rasa (**priyasya suhr̥dah para-devatāyā**), which are sung by Brahmā (**viriñca-gītāḥ**), becoming free from material attachment (**guṇa-vipramuktaḥ**), I will easily overcome (**aham añjas titarmy**) separation from you (**durgāṇi**). (7.9.18)

33. Saṅkīrtanam (Guṇa-kīrtana)

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

The unfailing cause (**avicyuto arthaḥ**) of perfection from men's austerity, study of the Vedas (**puṁsah tapasaḥ śrutasya vā**), performance of sacrifices, chanting of mantras, practicing jñāna and giving charity (**sviṣṭasya sūktasya ca buddhi-dattayoḥ**) is defined by the wise (**kavibhir nirūpito**) as glorifying the qualities of the Lord (**uttamaśloka-guṇa anuvarṇanam**). (1.5.22)

34. Japaḥ - Japa

**mantrasya sulaghūccāro
japa ity abhidhīyate**

Japa is defined (**japa ity abhidhīyate**) as a very soft chanting of mantra (**mantrasya sulaghu uccārah**).
(**BRS**)

34. Japaḥ - Japa

**kṛṣṇāya nama ity eṣa
mantraḥ sarvārtha-sādhakaḥ |
bhaktānām japatām bhūpa
svarga-mokṣa-phala-pradaḥ**

Chanting very softly the mantra (**japatām eṣa mantraḥ**), “kṛṣṇāya namaḥ (**kṛṣṇāya nama ity**)”, produces all benefits (**sarva artha-sādhakaḥ**). O king (**bhūpa**), Svarga and liberation are bestowed to the devotees who perform japa of this mantra (**bhaktānām svarga-mokṣa-phala-pradaḥ**). (**Padma Purāṇa**)

35. Vijñaptih – Entreaty

harim uddiśya yat kiñcit
kṛtaṁ vijñāpanaṁ girā |
mokṣa-dvārārgalān mokṣas
tenaiva vihitas tava

By making entreaties to the Lord with words (**harim uddiśya yat kiñcit kṛtaṁ vijñāpanaṁ girā**), the bolt on the door of liberation (**mokṣa-dvāra argalān**) is released (**mokṣah**). (**Skanda Purāṇa**)

35. Vijñaptiḥ – Entreaty

samprārthanātmikā dainya-
bodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ
kṛṣṇe vijñaptir īritā

The wise have explained (**dhīraiḥ īritā**) that there are various types of entreaties to Kṛṣṇa (**kṛṣṇe vividhā vijñaptiḥ**), such as prayers (**samprārthanātmikā**), admission of incompetence (**dainya-bodhikā**) and expressions of longing (**lālasāmayī ity ādih**). (BRS)

35. Vijñaptiḥ – Entreaty

- Samprārthanā (prayers) are statements coming from persons who have not attained the stage of bhāva.
- Lālasā statements come from persons who have attained bhāva.
- That is the difference.

35. Vijñaptiḥ (samprārthanātmikā) – Entreaty (Prayer)

yuvatīnām yathā yūni
yūnām ca yuvatau yathā |
mano 'bhiramate tadvan
mano 'bhiramatām tvayi

Just as the minds of young women (**yathā yuvatīnām manah**) are attracted to a young man (**yūni abhiramate**), and the minds of young men are attracted to a young woman (**yūnām ca yuvatau yathā**), may my mind be attracted to You (**tadvat manah abhiramatām tvayi**)!
(**Padma Purāṇa**)

35. Vijñaptiḥ (dainya-bodhikā) – Entreaty (Admission of worthlessness)

mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana |
parihāre 'pi lajjā me
kim brūve puruṣottama

O Supreme Lord (**puruṣottama**)! There is no one as sinful as me (**mat-tulyo na asti pāpātmā**), no one who has committed so many offenses (**na aparādhī ca kaścana**). What can I say (**kim brūve**)? I am very ashamed to ask You to remove those sins (**parihāre api lajjā me**). (**Padma Purāṇa**)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

**kadā gambhīrayā vācā
śriyā yukto jagat-pate |
cāmara-vyagra-hastaṁ mām
evaṁ kurv iti vakṣyasi**

O master of the universe (**jagat-pate**), when will you (**kadā**), accompanied by Lakṣmī (**śriyā yukto**), say with a deep voice to me (**mām vakṣyasi gambhīrayā vācā**), eager to serve You with cāmara (**cāmara-vyagra-hastaṁ**), “Please come here (**evaṁ kurv iti**)”? (**Nārada-pañcarātra**)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

**kadāham yamunā-tīre
nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam**

O lotus-eyed Lord (**puṇḍarīkākṣa**), When will I dance (**kadā aham racayiṣyāmi tāṇḍavam**) on the bank of the Yamunā (**yamunā-tīre**) with tears in my eyes (**udbāṣpaḥ**) while singing Your names (**nāmāni tava kīrtayan**)?
(Source not mentioned)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

- Superficially, this appears to be a prayer (samprārthanā) of someone who has not manifested bhāva (since he is praying for it).
- Samprārthanā belongs to someone without the appearance of bhāva, whereas lālasā or prayers with intense longing belong to a person who has manifested bhāva.
- However, when a prayer (samprārthanā) is filled with a similar longing (expressing such bhāva, even though not attained) it is also called lālasā.

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

- Thus, this example is classed as lālasāmayī.
- Prayers and longing such as these are given here to illustrate the topic, but actually, they should be understood to be examples of rāgānuga-bhakti.

36. Stava-pāṭhaḥ – Reciting compositions of praise

**proktā manīṣibhir gītā-
stava-rājādayaḥ stavāḥ**

The wise consider (**proktā manīṣibhiḥ**) that the Gītā and the stava-rāja contained in the Gautamīya-tantra (**gītā-stava-rājādayaḥ**) are examples of stavas (**stavāḥ**). (**BRS**)

- The Gītā is called stava because its contents glorify the Supreme Lord.

36. Stava-pāṭhaḥ – Reciting compositions of praise

śrī-kṛṣṇa-stava-ratnaughair
yeṣāṃ jihvā tv alaṅkṛtā |
namasyā muni-siddhānām
vandanīyā divaukasām

The perfected sages (**muni-siddhānām**) and the devatās (**diva okasām**) respect (**namasyā vandanīyā**) those whose tongues are ornamented (**yeṣāṃ jihvā tv alaṅkṛtā**) with the abundance of jewel-like verses of praise of Kṛṣṇa (**śrī-kṛṣṇa-stava-ratna oghaih**). (**Skanda Purāṇa**)

36. Stava-pāṭhaḥ – Reciting compositions of praise

stotraiḥ stavaiś ca devāgre
yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto
viṣṇu-lokam avāpnuyāt

He who praises Madhusūdana (**yaḥ stauti madhusūdanam**) with stotras and stavas (**stotraiḥ stavaiḥ**) in front of His deity form (**deva agre**) is freed from all sins (**sarva-pāpa-vinirmukto**) and attains the planet of Viṣṇu (**viṣṇu-lokam avāpnuyāt**). (**Narasimha Purāṇa**)

37. Naivedya āsvādah – Tasting the remnants of the deity

naivedyam annam tulasī-vimiśram
vīśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityam purato murāreḥ
prāpṇoti yajñāyuta-koṭi-puṇyam

He, who always eats (**yah aśnāti nityam**) outside the inner sanctum (**purato murāreḥ**), the remnants of the Lord's food (**naivedyam annam**) sprinkled with water from the Lord's feet (**vīśeṣataḥ pāda-jalena siktam**) mixed with tulasī (**tulasī-vimiśram**), achieves the results of one hundred billion sacrifices (**prāpṇoti ayuta-koṭi-yajña-puṇyam**). (**Padma Purāṇa**)

38. Pādya āsvādah – Tasting the foot water remnants of the deity

na dānam na havir yeṣām
svādhyāyo na surārcanam |
te 'pi pādodakam pītvā
prayānti paramām gatim

Those who drink the foot water of the Lord (**yeṣām pādodakam pītvā**) achieve the supreme goal (**te prayānti paramām gatim**), even though they have not performed charity, sacrifices, Vedic study or deity worship (**na dānam na havir svādhyāyo na surārcanam api**). (**Padma Purāṇa**)

39. Dhūpa-saurabhyam– Smelling incense offered to the Lord

āghrāṇam yad dharer datta-
dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānām
nasyam karma viṣāpaham

The action of the nose (**nasyam**) — smelling (**āghrāṇam**) the incense offered to the Lord (**yad dharer datta-dhūpa ucchiṣṭasya sarvataḥ**) — fully destroys the poison of karma (**karma viṣa āpaham**) inflicted on those bitten by the snake of material existence (**tad-bhava-vyāla-dastānām**). (**Hari-bhakti-sudhodaya**)

39. Mālya-saurabhyam– Smelling the garlands offered to the Lord

āghrāṇam gandha-puṣpāder
arcitasya tapodhana |
viśuddhiḥ syād anantasya
ghrāṇasyehābhidhīyate

It is said that (**abhidhīyate**) the nose smelling (**ghrāṇasya āghrāṇam**) flowers and gandha offered to the infinite Lord (**anantasya arcitasya gandha-puṣpāder**) is the cause of complete purification in this world (**iha viśuddhiḥ syād**).
(**Tantra Sastra**)

40. śrī-mūrteḥ sparśanam – Touching the deity

spr̥stvā viṣṇor adhiṣṭhānam
pavitraḥ śraddhayānvitaḥ |
pāpa-bandhair vinirmuktaḥ
sarvān kāmān avāpnuyat

The pure, faithful person (**pavitraḥ śraddhayānvitaḥ**) who touches the deity of Viṣṇu (**spr̥stvā viṣṇor adhiṣṭhānam**) becomes freed from the bondage of sin (**pāpa-bandhair vinirmuktaḥ**) and attains all desires (**sarvān kāmān avāpnuyat**). (**Viṣṇu-dharmottara**)

41. śrī-mūrteḥ darśanam – Seeing the deity

vṛndāvane tu govindam
ye paśyanti vasundhare |
na te yama-puram yānti
yānti puṇya-kṛtām gatim

O Earth (**vasundhare**)! Those who see (**ye paśyanti**) Govinda in Vṛndāvana (**vṛndāvane tu govindam**) do not go to the city of Yama (**na te yama-puram yānti**), but achieve pure bhakti, the goal of all puṇya (**yānti puṇya-kṛtām gatim**). (**Varāha Purāṇa**)

42. ārātrika-darśanam – Seeing the ārātrika of the Lord

koṭayo brahma-hatyānām
agamyāgama-koṭayah |
dahaty āloka-mātreṇa
viṣṇoḥ sārātrikaṁ mukham

The face of Viṣṇu (**viṣṇoḥ mukham**) lit by the light from the ārātrika lamp (**āloka-mātreṇa sārātrikaṁ**) burns up (**dahaty**) ten million sins of killing brāhmaṇas (**koṭayo brahma-hatyānām**) and ten million sins committed in the past and to be committed in the future (**agamyā āgama-koṭayah**). (**Skanda Purāṇa**)

42. utsava-darśanam – Seeing the festivals

ratha-stham ye nirīkṣante
kautikenāpi keśavam |
devatānām gaṇāḥ sarve
bhavanti śvapacādayaḥ

The dog-eaters and other low persons (**śvapacādayaḥ**) who joyfully see (**ye kautikenāpi nirīkṣante**) Keśava on His chariot (**ratha-stham keśavam**) all become associates of the Lord (**sarve devatānām gaṇāḥ bhavanti**).
(**Bhaviṣyottara Purāṇa**)

42. ādi-śabdena pūjā-darśanam – The word ādi (verse 87) refers to seeing the worship

pūjitaṃ pūjyamānaṃ vā
yaḥ paśyed bhaktito harim |
śraddhayā modamānas tu
so 'pi yoga-phalaṃ labhet

He who sees the Lord (**yaḥ paśyed harim**) with devotion (**bhaktito**), faith and joy (**śraddhayā modamānas tu**), after He is worshipped or while He is being worshipped (**pūjitaṃ pūjyamānaṃ vā**), attains eternal service to the Lord (**sah api yoga-phalaṃ labhet**). (**Agni Purāṇa**)

43. Śravaṇam – Hearing

śravaṇam nāma-carita-guṇādīnām śrutir bhavet

Hearing means listening to the name, pastimes and qualities of the Lord. (BRS)

43. Nāma-śravaṇam – Hearing the name of the Lord

samsāra-sarpa-daṣṭa-
naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavam mantram
śrutvā mukto bhaven naraḥ

Hearing the Vaiṣṇava mantra ‘Kṛṣṇa’ (**śrutvā kṛṣṇeti vaiṣṇavam mantram**), which is the only effective medicine (**eka-bheṣajam**) to counteract the bite of the snake of saṁsāra (**samsāra-sarpa-daṣṭa-naṣṭa-ceṣṭā**), a man becomes liberated (**mukto bhaven naraḥ**). (**Garuḍa Purāṇa**)

43. Caritra-śravaṇam – Hearing the pastimes of the Lord

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasah

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitr̥ṣo nṛpa gādha-karṇais
tān na spr̥santy aśana-tr̥ḍ-bhaya-śoka-mohāḥ

Where there are devotees (**yatra bhāgavatā**) with pure hearts and proper conduct (**sādhavo viśada āśayāḥ**), who are eager to hear (**śravaṇa-vyagra-cetasah**) discussions of the qualities of the Lord (**bhagavad-guṇa-anukathana**), profuse streams of nectar (**pīyūṣa-śeṣa-saritaḥ**) of the pastimes of the Lord (**madhubhit-caritra**) emanating from the mouths of the saintly devotees, the mahāprasāda of the devotees (**mahat-mukharitā**), flow everywhere (**paritaḥ sravanti**). Those who drink (**ye pibanty**) that nectar (**tā**) with firm ears (**gādha-karṇaih**), with constant thirst (**avitr̥ṣo**), O King (**nṛpa**), will not be touched (**na spr̥santy**) by hunger, thirst, fear, lamentation and illusion (**aśana-tr̥ḍ-bhaya-śoka-mohāḥ**).

(4.29.39-40)

43. Guṇa-śravaṇam – Hearing the qualities of the Lord

yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityam śṛṇuyād abhīkṣṇam
kṛṣṇe 'malām bhaktim abhīpsamānaḥ

The person who desires pure devotional service to Lord Kṛṣṇa (**kṛṣṇe amalām bhaktim abhīpsamānaḥ**) should hear (**śṛṇuyād**) the narrations of Lord Uttamaḥśloka's glorious qualities (**uttamaḥ-śloka-guṇānuvādaḥ**), the constant chanting of which (**yas tu abhīkṣṇam saṅgīyate**) destroys everything inauspicious (**amaṅgala-ghnaḥ**). The devotee should engage in such listening in regular daily assemblies and should continue his hearing throughout the day (**tam eva nityam śṛṇuyād abhīkṣṇam**). (12.3.15)

44. Tat-kṛpā īkṣaṇam – Expecting the Lord's mercy

tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākam |
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who (**yah**) earnestly waits for You to bestow Your causeless mercy upon him (**te anukampām su-samīkṣamāṇah**), all the while patiently suffering the reactions of his past misdeeds (**bhuñjana eva ātma-kṛtaṁ vipākam**) and offering You respectful obeisances (**vidadhan namas te**) with his heart, words and body (**hṛd-vāg-vapurbbhir**), is surely eligible (**sah jīveta**) for You, the shelter of liberation (**mukti-pade**), for that is his rightful claim (**yah dāya-bhāk**). (10.14.8)

- In this verse two different sādhanas—expecting the glance of mercy and offering obeisances—are mentioned together to glorify their exalted positions.
- They should be both understood to have great results.
- Ātma-kṛtam vipākam means happiness and suffering that occur during performance of bhakti.

- A secondary, unsought result of bhakti is happiness.
- The results of aparādhas are suffering.
- Experiencing both of these results from his bhakti (ātma-kṛtam vipākam), the devotee sees this (susamīkṣamānaḥ) clearly (su for suṣṭhu) and accurately (sam for samyak) as Your mercy.

- He knows that the happiness and distress that he is experiencing stems from the Lord's mercy alone.
- It is just like a father who sometimes makes his son drink milk, and sometimes, bitter juice made from nimba leaves.
- “I do not know, but the Lord, like a father, knows what is good and bad for me, and thus sometimes He embraces and kisses me and sometimes slaps me.

- I, His devotee, have no power at all over karma and time.
- He, alone, by his mercy makes me experience happiness and distress and makes me serve Him.”
- The devotee considers his situation in this way, in the manner of King Pṛthu:

|| 4.20.31 ||

tvān-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum

O Lord (īśa)! Since foolish people (yad abudhaḥ janah), injured by your māyā (tvān-māyayā āddhā khaṇḍitah), desire things other than worshipping you (anyad āśāsta ṛtā ātmano), you should choose (without asking us) what is for our benefit (tathā tvam eva arhasi naḥ samīhitum), just as a father acts for the benefit of his son (yathā cared bāla-hitam pitā svayam).

- Revealing himself daily to the Lord, offering respects with mind, words and body, passing his life while not being unduly tormented, the devotee becomes the rightful claimant of mukti, or liberation from saṁsāra (secondary effect), and pada or service (primary effect) at the Lord's lotus feet (dvandva compound considered as one unit mukti-pade).

- As remaining alive is the cause of a good son receiving his inheritance, so the devotee remaining alive in this world with steadiness on the path of bhakti is the cause of his receiving freedom from saṁsāra and service to the Lord.

45. Smṛtiḥ – Remembrance

yathā katham cin-manasā
sambandhaḥ smṛtir ucyate

Somehow or other connecting the mind to the Lord is called remembrance.

45. Smṛtiḥ – Remembrance

prayāṇe cāprayāṇe ca
yan-nāma smaratām nṛṇām |
sadyo naśyati pāpaughō
namas tasmai cid-ātmane

I offer my respects to the omniscient Lord (**namas tasmai cid-ātmane**). Remembrance of His name (**yan-nāma smaratām**), while living or dying (**prayāṇe ca aprayāṇe ca**), immediately destroys (**sadyo naśyati**) heaps of sins committed by men (**nṛṇām pāpa oghah**). (**Padma-purāṇa**)

46. Dhyānam – Meditation

**dhyānam rupa-guṇa-kṛīḍā-
sevādeḥ suṣṭhu cintanam**

Meditation means (**dhyānam**) to contemplate with absorption (**suṣṭhu cintanam**) on the Lord's form, qualities, pastimes and service (**rupa-guṇa-kṛīḍā-sevādeḥ**). (**BRS**)

46. Rūpa-dhyānam – Meditation on the form
bhagavac-caraṇa-dvandva-
dhyānam nirdvandvam īritam |
pāpino 'pi prasaṅgena
vihitam suhitam param

Meditation on the two feet of the Lord (**bhagavac-caraṇa-dvandva-dhyānam**) is considered the means of attaining freedom from the dualities of this world (**nirdvandvam īritam**). Even a sinner (**pāpinaḥ api**) who casually meditates (**prasaṅgena vihitam**) attains the highest benefit (**suhitam param**). (**Nṛsimha Purāṇa**)

46. Guṇa-dhyānam – Meditation on the qualities

ye kurvanti sadā bhaktyā
guṇānusmaraṇam hareḥ |
prakṣīṇa-kaluṣaughās te
praviśanti hareḥ padam

Those who constantly meditate on the qualities of the Lord (**ye kurvanti sadā hareḥ guṇa anusmaraṇam**) with devotion (**bhaktyā**), having destroyed all contaminations (**prakṣīṇa-kaluṣah oghās te**), enter the abode of the Lord (**praviśanti hareḥ padam**). (**Viṣṇu-dharma**)

46. Krīdā-dhyānam – Meditation on the Pastimes

sarva-mādhurya-sārāṇi
sarvādbhuta-mayāni ca |
dhyāyan hareś caritrāṇi
lalitāni vimucyate

He who meditates (**dhyāyan**) on the most sweet (**sarva-mādhurya-sārāṇi**), most astonishing (**sarva adbhuta-mayāni ca**), charming pastimes of the Lord (**hareh lalitāni caritrāṇi**) attains liberation (**vimucyate**). (**Padma Purāṇa**)

46. Sevā-dhyānam – Meditation on the Service

mānasenopacārena
paricarya harim sadā |
pare vāñ-manasā 'gamyam
tam sāksāt pratipedire

Constantly serving the Lord (**harim sadā paricarya**) with items produced in the mind (**mānasena upacārena**), some devotees have directly attained the Lord (**tam sāksāt pratipedire**), who is not approachable for others by words or mind (**pare vāñ-manasā agamyam**).
(Some unspecified Purāna)

46. Sevā-dhyānam – Meditation on the Service

- There is a story related in the Brahma-vaiivarta Purāṇa.
- There once lived a brāhmaṇa in the city of Pratiṣṭhāna.
- Though he was poor, he was peaceful, considering that he was reaping his karma.

46. Sevā-dhyānam – Meditation on the Service

- Being of sincere mind, one time he heard about Vaiṣṇava practices in an assembly of brāhmaṇas.
- Hearing that these processes could bring perfection just by engaging the mind, the impoverished man began to practice this.
- Finishing his daily rituals after taking bath in the Godāvarī, becoming peaceful in mind, he would sit down in a solitary place and perform the preliminaries of worship such as prāṇāyāma.

46. Sevā-dhyānam – Meditation on the Service

- Becoming steady in mind, he would mentally establish the deity form of his dear Lord.
- Mentally putting on a fine cloth, he would offer the Lord his respects, pull up his cloth and begin cleaning the Lord's temple.
- Offering respects again, he would then bring water in gold and silver pots from all the tīrthas headed by the Gaṅgā, and gather various materials for serving the Lord.

46. Sevā-dhyānam – Meditation on the Service

- After bathing the Lord, he would perform ārātrika and offer items befitting a king to the deity in his mind.
- After completing that worship, he would experience great happiness, which would last the whole day.

46. Sevā-dhyānam – Meditation on the Service

- After practicing for some time in this way, he once prepared in his mind some milk rice sprinkled with ghee and put it in a gold pot for the Lord to eat.
- In doing this, his two thumbs happened to enter into the preparation that was bubbling from the heat.

46. Sevā-dhyānam – Meditation on the Service

- Realizing what had happened, he exclaimed, “How unfortunate! This offering has been spoiled!”
- With sorrow, he rejected the offering.
- His samādhi then broke, and he felt great pain because of his burned thumbs.

46. Sevā-dhyānam – Meditation on the Service

- Understanding this, the Lord seated in Vaikuṅṭha laughed.
- Lakṣmī and others asked Him the cause of His laughter.

46. Sevā-dhyānam – Meditation on the Service

- Then the Lord brought him in an airplane to His side and showed Lakṣmī his burnt thumbs.
- He then fixed the brāhmaṇa permanently by His side because of his qualifications.

47. Dāsyam – Acting as a servant

**dāsyam karmārpaṇam tasya
kaiṅkaryam api sarvathā**

Dāsyam is defined as offering the results of prescribed duties (**dāsyam karmārpaṇam**) and acting as a menial servant of the Lord (**tasya kaiṅkaryam api sarvathā**).
(**BRS**)

47. Dāsyam – Acting as a servant

- Offering the results of prescribed varṇāśrama actions (karmārpaṇam) is considered by some to be dāsyam.
- However, Rūpa Gosvāmī's opinion is that only kairkaryam, acting as the menial servant of the Lord is considered dāsyam.
- One should identify oneself as the servant of the Lord.

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

īhā yasya harer dāsyē
karmaṇā manasā girā |
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

He who has the desire to serve the Lord (**yasya harer dāsyē īhā**) with actions, mind and words (**karmaṇā manasā girā**) in this world (**nikhilāsv apy avasthāsu**) is called a liberated jīva in all circumstances (**jīvan-muktaḥ sa ucyate**) (**Nāradiya Purāna**).

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

- The author indicates his own opinion with a glorification of this type of dāsyam.
- Īhā dāsyē here means “having the desire for servitude” One should have the desire “I am Your servant.”

48. Sakhyam – Friendship

**viśvāso mitra-vṛttiś ca
sakhyam dvividham īritam**

There are two types of sakhyam (**sakhyam dvividham īritam**): trust and being friendly (**viśvāso mitra-vṛttiś ca**).

48. Sakhyam – Friendship

- The first type is the opinion of others, and the second is the opinion of the author.
- Mitra here means friendship in general (rather than the sakhya-sthāyi-bhāva that appears only in bhāva and prema).
- Such a tendency is described in the Bhāgavatam

48. Sakhyam – Friendship

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (**aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām**)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (**paramānandam**), the eternal Supreme Brahman (**pūrṇam brahma**), has become their friend (mitra) (**yan-mitram**). (SB 10.14.32)

- To identify with such a position of friendship is called sakhyam.

48. Sakhyam (viśvāśah) – Friendship (Trust)

pratijñā tava govinda
na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya
prāṇān saṁdhārayāmy aham

O Govinda (**govinda**), remembering again and again (**saṁsmṛtya saṁsmṛtya**) Your promise (**tava pratijñā**) that Your devotee will never perish (**na me bhaktaḥ praṇaśyati iti**), I maintain my life (**aham prāṇān saṁdhārayāmy**). (**Mahābhārata**)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

paricaryā parāḥ kecit
prāsādeṣu ca śerate |
manuṣyam iva taṁ draṣṭuṁ
vyāvahartuṁ ca bandhuvat

A person who is dedicated to serving the Lord (**kecit paricaryā parāḥ**), and out of friendship sees and treats Him as a human (**manuṣyam iva taṁ draṣṭuṁ vyāvahartuṁ ca**), lies down in the Lord's temple (**prāsādeṣu ca śerate**). (**Agastya-saṁhitā**)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

rāgānugāṅgatāsyā syād
vidhi-mārgānapekṣatvāt |
mārga-dvayena caitena
sādhyā sakhya-ratir matā

The last example should be classed as rāgānuga-sādhana (asya rāgānugāṅgatah syād), because of disregard for vaidhi-sādhana (vidhi-mārga anapekṣatvāt). However, attraction for feelings of friendship (sādhyā sakhya-ratih) is cultivated in both rāgānuga-sādhana and vaidhi-sādhana (etena ca mārga-dvayena matā). (BRS)

49. ātma-nivedanam – Offering the self

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

A person who gives up all prescribed activities (**yadā martyah tyakta-samasta-karmā**) and offers himself entirely unto Me (**niveditātmā**), becomes the object of My special desires (**vicikīrṣito me**). He achieves liberation from birth and death (**tadā amṛtatvaṁ pratipadyamānah**) and is promoted to the status of sharing My own opulences (**mayā ātma-bhūyāya ca kalpate**). (11.29.34)

50. nija-priya upaharaṇam – Offering articles dear to oneself

yad yad iṣṭatamaṁ loke
yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyam
tad ānantyāya kalpate

Whatever is most desired by one within this material world (**yad yad iṣṭatamaṁ loke**), and whatever is most dear to oneself (and also dear to Me) (**yac ca ati-priyam ātmanaḥ**) — one should offer that very thing to Me (**tat tan nivedayet mahyam**). Such an offering qualifies one for eternal life (**tad ānantyāya kalpate**). (11.11.41)

51. tad-arthe akhila-ceṣṭitam – Making full efforts for the Lord

laukikī vaidikī vāpi
yā kriyā kriyate mune |
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

O sage (**mune**)! Among all the Vedic and routine actions that are performed (**laukikī vaidikī vāpi yā kriyā kriyate**), the person desiring bhakti (**bhaktim icchatā**) should perform those which are favorable for service to the Lord (**sā kāryā hari-sevā anukūla eva**). (**Pañcarātra**)

52. Śaraṇāpattiḥ – Accepting the Lord’s protection

tavāsmīti vadan vācā
tathaiva manasā vidan |
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

He who, while saying “I am Yours,” (**tavāsmīti vadan vācā tathaiva manasā vidan**) accepts the protection of the Lord (**tat-sthānam āśritas tanvā**), feels bliss (**modate śaraṇāgataḥ**). (**Hari-bhakti-vilāsa**)

53. tadīyānām sevanam – Service to things related to the Lord

yā dr̥ṣṭā nikhilāgha-saṅga-śamanī spr̥ṣṭā vapuḥ-
pāvanī

rogāṅām abhivanditā nirasani siktāntaka-trāsini |
pratyāsatti-vidhāyini bhagavataḥ kṛṣṇasya
samropitā

nyastā tac-carāṇe vimukti-phaladā tasyai tulasyai
namaḥ

53. tadīyānām sevanam – Service to things related to the Lord

Seeing tulasī destroys all sins (**yā dr̥ṣṭā nikhilāgha-saṅga-śamanī**). Touching her purifies the body (**spr̥ṣṭā vapuḥ-pāvanī**). Bowing to her destroys all sufferings (**abhivanditā rogāṇām nirasani**). Sprinkling her with water delivers one from death (**sikta antaka-trāsini**). Planting her (**samropitā**) bestows attachment of the mind to Lord Kṛṣṇa (**bhagavataḥ kṛṣṇasya pratyāsatti-vidhāyini**). Offering her to Kṛṣṇa's lotus feet bestows special liberation in the form of prema (**nyastā tac-carāṇe vimukti-phaladā**). I offer my respects to tulasī (**tasyai tulasyai namaḥ**). (**Skanda Purāṇa**)

54. śāstrasya – Service to the scriptures

sarva-vedānta-sāram hi
śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tr̥ptasya
nānyatra syād ratiḥ kvacit

Śrīmad-Bhāgavatam is declared (**śrī-bhāgavatam iṣyate**) as the essence of all Vedānta philosophy (**sarva-vedānta-sāram**). One who has felt satisfaction from its nectarean mellow (**tad-rasāmṛta-tr̥ptasya**) will never be attracted to any other literature (**nānyatra syād ratiḥ kvacit**). (SB 12.13.15)

55. mathurāyāḥ – Serving Mathurā and other holy places

mathurām ca parityajya
yo 'nyatra kurute ratim |
mūḍho bhramati saṁsāre
mohitā mama māyayā

The fool (**mūḍhah**) who gives up Mathurā (**yah mathurām parityajya**) and develops attraction for some other place (**anyatra kurute ratim**) wanders in the material world birth after birth (**bhramati saṁsāre**), bewildered by My māyā (**mohitā mama māyayā**). (**Varāha Purāṇa**)

55. mathurāyāḥ – Serving Mathurā and other holy places

trailokya-varti-tīrthānām
sevanād durlabhā hi yā |
parānanda-mayī siddhir
mathurā-sparṣa-mātrataḥ

The bliss at the stage of prema (**parānanda-mayī siddhih**), which is rarely obtained (**durlabhā hi yā**) even by serving all the holy places in the three worlds (**trailokya-varti-tīrthānām sevanād**), is available just by touching Mathurā (**mathurā-sparṣa-mātrataḥ**). (**Brahmāṇḍa Purāṇa**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

ārādhanaṁ sarveṣāṁ
viṣṇor ārādhanaṁ param |
tasmāt parataram devī
tadīyānām samarcanam

Of all types of worship (**ārādhanaṁ sarveṣāṁ**), worship of Viṣṇu is supreme (**viṣṇor ārādhanaṁ param**). O Devī (**devī**), worship of His devotees (**tadīyānām samarcanam**), however, is even superior to that (**tasmāt parataram**). (**Padma Purāṇa**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

By service to the devotees (**yat-sevayā**), intense rasa of bhāva-bhakti (**tīvraḥ rati-rāsaḥ**) to the Lord (**bhagavataḥ**) who is fixed in one form (**kūṭa-sthasya**) and destroys obstacles for the devotee (**madhu-dviṣaḥ**) appears (**bhavet**), and destruction of material suffering then takes place (**pādayor vyasana ardanaḥ**). (SB 3.7.19)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ |
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

Simply by our remembering You (**yeṣāṁ saṁsmaraṇāt**), our houses become instantly sanctified (**sadyaḥ śuddhyanti vai gṛhāḥ**). And what to speak of seeing You, touching You (**kiṁ punar darśana-sparśa**), washing Your holy feet and offering You a seat in our home (**pāda-śauca āsanādibhiḥ**)? (**SB 1.19.33**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ |
mad-bhaktānām ca ye bhaktās
te me bhaktatamā matāḥ

Those who claim to be My devotees (**ye me bhakta-janāḥ pārtha**) are not My devotees (**na me bhaktās ca te janāḥ**). Those who are the devotees of My devotees (**mad-bhaktānām ca ye bhaktās**), I consider them to be My best devotees (**te me bhaktatamā matāḥ**). (**Ādī-purāṇa**)

56. vaiṣṇavānām sevanam – Service to Vaiṣṇavas

yāvanti bhagavad-bhakter
aṅgāni kathitāniha |
prāyas tāvanti tad-bhakta-
bhakter api budhā viduḥ

All the aṅgas of bhakti described in relation to the Lord (**yāvanti bhagavad-bhakter aṅgāni kathitāni**) are also aṅgas in relation to the devotees of the Lord (**prāyas tāvanti tad-bhakta-bhakter api**). This is the conclusion of the wise (**budhāh viduḥ**).
(**BRS**)

57. yathā-vaibhava-mahotsavah – Observing festivals according to ones wealth

yah karoti mahīpāla
harer gehe mahotsavam |
tasyāpi bhavati nityam
hari-loke mahotsavaḥ

O king (**mahīpāla**), he who performs a festival for the temple of the Lord (**yah karoti harer gehe mahotsavam**) experiences for eternity (**tasyāpi bhavati nityam**) a festival in the planet of the Lord (**hari-loke mahotsavaḥ**). (**Padma Purāṇa**)

58. Ūrjādarah – Observing Ūrja-vrata

yathā dāmodaro bhakta-
vatsalo vidito janaiḥ |
tasyāyam tādṛśo māsaḥ
svalpam apy uru-kārah

Just as men know (**yathā janaiḥ viditah**) that Dāmodara is affectionate to His devotee (**dāmodaro bhakta-vatsalah**), the Dāmodara month is also affectionate to the devotee (**tasya ayam**). Even a little service performed during that month yields great results (**tādṛśo māsaḥ svalpam apy uru-kārah**). (**Padma Purāṇa**)

58. Ūrjādarah – Observing Ūrja-vrata

- The month is affectionate just as Dāmodara is affectionate.
- Thus, a little service to Dāmodara becomes multiplied if performed during that month.
- Uru-kāraka means a person (in this case the month) who accepts something very small and makes it big, like a person who feels extremely indebted and performs great actions for another person.

58. Ūrjādarah – Observing Ūrja-vrata

- Similarly, His month, called Kārtika month, gives great benefit.
- It takes what is meager and makes it significant.
- Svalpam uru-kārah means “The month of Dāmodara is a future giver of huge results for a little service.”

58. Ūrjādarah – Observing Ūrja-vrata

bhuktim muktim harir dadyād
arcito 'nyatra sevinām |
bhaktim tu na dadāty eva
yato vaśyakarī hareḥ ||

sā tv añjasā harer bhaktir
labhyate kārttike naraiḥ |
mathurāyām sakṛd api
śrī-dāmodara-sevanāt ||

58. Ūrjādarah – Observing Ūrja-vrata

The Lord (**hariḥ**), being worshipped elsewhere (**anyatra arcitah**), awards material enjoyment and liberation to those worshippers (**sevinām bhuktim muktim dadyād**). He does not give bhakti (**bhaktim tu na dadāty eva**) because bhakti controls the Lord (**yato vaśyakarī hareḥ**). However, men can achieve bhakti to the Lord (**naraiḥ tu sā harer bhaktih labhyate**) very easily (**añjasā**) by serving Dāmodara (**śrī-dāmodara-sevanāt**) during Kārtika month (**kārttike**) in Mathurā just once (**mathurāyām sakṛd api**).
(**Padma Purāṇa**)

59. śrī-janma-dina-yātrā – Observing the appearance day of the Lord

yasmin dine prasūteyaṁ
devakī tvāṁ janārdana |

tad-dinaṁ brūhi vaikuṅṭha
kurmas te tatra cotsavam |
tena samyak-prapannānāṁ
prasādaṁ kuru keśavaḥ ||

59. śrī-janma-dina-yātrā – Observing the appearance day of the Lord

O Janārdana (**janārdana**), Tell us (**brūhi**) the day that Devakī gave birth to You (**yasmin dine devakī tvām prasūteyam**). O Vaikuṅṭha (**vaikuṅṭha**), We will perform a festival on that day (**tad-dinam kurmah te tatra ca utsavam**). O Keśava (**keśavaḥ**), may You be pleased (**prasādam kuru**) with that festival performed (**tena**) by those who are completely surrendered to You (**samyak-prapannānām**). (**Bhaviṣyottara Purāṇa**)

The Five Most Potent Limbs

Rupa Goswami's glorification of the last five items

**durūhādbhuta-vīrye 'smin
śraddhā dūre'stu pañcake |
yatra svalpo'pi sambandhaḥ
sad-dhiyām bhāva-janmane ||**

The last five items (**pañcake**) have inconceivable and astonishing power (**durūha adbhuta-vīrye**). What to speak of having faith in these items (**asmin śraddhā dūre astu**), if there is just a little relationship with these items (**yatra svalpah api sambandhaḥ**), persons who are devoid of offenses (**sad-dhiyām**) can attain the level of bhāva (**bhāva-janmane**). (BRS)

śrī-mūrter-anghri-sevane
prītiḥ

Attachment to Serving the
Lotus Feet of the Deity

What is the need for deity
worship if chanting Hare
Kṛṣṇa is sufficient in
itself for perfection?

Adi 7.76 (Purport)

- To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead.
- It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord.

Adi 7.76 (Purport)

- The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life.
- In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple.

Adi 7.76 (Purport)

- The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life.
- Thus Nārada, in his pāñcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential.

Adi 7.76 (Purport)

- Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned.
- It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations.
- Thus the regulative principles for worship of the Deity are also simultaneously essential.

**Deity Worship is
absolutely essential for
the Sadhakas, especially
Grhasthas**

SB 7.5.23-24 (Purport)

- It is therefore recommended that initiated devotees follow the principles of Nārada Pañcarātra by worshiping the Deity in the temple.
- Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended.
- An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser.

SB 7.5.23-24 (Purport)

- One should not engage paid brāhmaṇas to worship the Deity.
- If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial.
- An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory.

SB 7.5.23-24 (Purport)

- Gr̥hastha devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured.
- Deity worship means following the rules and regulations precisely.
- That will keep one steady in devotional service.

SB 7.5.23-24 (Purport)

- Gr̥hastha devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master.
- Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purāṇa.

SB 7.5.23-24 (Purport)

- Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also.
- The special purpose of Deity worship is to keep oneself always pure and clean.
- Gṛhastha devotees should be actual examples of cleanliness.

SB 7.5.23-24 (Purport)

- By chanting the holy name of the Lord, one can reach the platform of love of Godhead.
- One might ask, then what is the necessity of being initiated?
- The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body.

SB 7.5.23-24 (Purport)

- Consequently, special stress is given to the arcana-vidhi.
- One should therefore regularly take advantage of both the bhāgavata process and pāñcarātrikī process.

**Srila Jiva Goswami's
Comments on Deity
Worship for the
Sadhakas, especially
Grhasthas**

Bhakti Sandharba

- If the grhasthas ignore this duty on the plea of having no money, their cheating activities will be a source of inauspiciousness for them.
- Just as watering the roots of a tree automatically nourishes its branches, twigs, and leaves, the householder's proper worship of the deity brings peace, prosperity, and health to the family.
- If this important duty is neglected, however, then householders can expect want, disease, and strife.

Bhakti Sandharba

- Deity worship allows devotees to see their family, home, and wealth as the Lord's property.
- Then as His servants they simply offer back to the Lord whatever He has given them as their necessities.

What is śrī-mūrter-anghri-
sevane prītiḥ ? Is it
Possible to perform such
worship on the platform
of Vaidhi Sadhana ?

Suddha Bhakti Cintamani

- Householders must worship the Lord according to their means and not with less.
- Devotees should love the Lord as if He were a friend or family member, and they should gaze on Him with tears of love.
- Having given their hearts, should it be difficult for devotees to offer their bodies and possessions to their most worshipable Deity?

Suddha Bhakti Cintamani

- Since Rādhā and Kṛṣṇa are the object of spontaneous affection, devotees often inquire how Rādhā-Kṛṣṇa deities are to be worshipped on the path of regulative devotion.
- Devotees first worship Rādhā and Kṛṣṇa with reverence, the mood of worship offered to Lakṣmī-Nārāyaṇa.

Suddha Bhakti Cintamani

- As they advance, their mood becomes more spontaneous, although their external worship remains formal and regulated.
- The deity worship in ISKCON is performed according to the rules of regulative devotion, technically known as pāñcarātrika-vidhi.

Suddha Bhakti Cintamani

- In regulative reverential worship, Rādhā and Kṛṣṇa reciprocate in the mood of Lakṣmī-Nārāyaṇa.
- Neophyte devotees who avoid the sixty-four offences in deity worship are gradually purified and raised to what Śrīla Prabhupāda calls the “Vṛndāvana platform,” the path of spontaneous devotion. [Śrīmad-Bhāgavatam 4.24.45–46, purport]

Suddha Bhakti Cintamani

- In this advanced stage, devotees worship Rādhā and Kṛṣṇa with natural attraction, and Their Lordships reciprocate with them accordingly.
- Does this mean that as devotees advance to the spontaneous platform the standard of deity worship in ISKCON should change?

Suddha Bhakti Cintamani

- No, it should not change because there will always be neophyte devotees visiting or joining the temples and deity worship should always be suitable for them.
- Otherwise, beginners will not become fixed in the essential principles of regulative devotion and may become sahajiyās.
- Advanced devotees need not change the external form of their worship.

Suddha Bhakti Cintamani

- They need only change their mood of worship, which develops naturally, without external adjustment.
- Thus the worship of Rādhā and Kṛṣṇa follows the regulative pāñcarātriḱa-vidhi. For devotees faithful to Śrīla Prabhupāda’s teachings, the mood of regulative worship gradually transforms into the spontaneous mood of rāga-mārga, the “Vṛndāvana platform.”

Suddha Bhakti Cintamani

- Yet to the observer, both the neophyte and advanced devotee appear to be engaged in the same type of worship—the regulative worship characteristic of service to Lord Nārāyaṇa.

Deity Worship Bestows
the Sadhakas the
Qualification to Hear

Suddha Bhakti Cintamani

- In addition to purifying the heart, deity worship has two other important effects:
 1. It increases the devotees' interest to hear about the Lord
 2. It bestows the ability to concentrate the mind, which increases the capacity to hear.

Suddha Bhakti Cintamani

- Tending the deity naturally awakens awareness of Kṛṣṇa's personality.
- As devotees become increasingly attached to the person they are worshipping, they want to know more about Him.
- Subsequently, they want to hear about His pastimes and to learn how to serve Him better.

Suddha Bhakti Cintamani

- As they increase their service, their instinctive taste for hearing and reading becomes purified and directed toward topics of the Lord. [Śrīmad-Bhāgavatam 1.5.13, purport]
- Śrīla Prabhupāda also glorified deity worship as a means to fix the mind: “This deity worship means to train the neophyte devotees how to concentrate upon the form of Kṛṣṇa, especially His lotus feet.” [Lecture, Śrīmad-Bhāgavatam 1.15.28, Los Angeles, 6 December, 1973]

Suddha Bhakti Cintamani

- By observing the Lord's form during āraṭi, thinking of Him during the day, and tasting His remnants at meals, devotees naturally remember Him.
- This regular remembrance is a form of training that helps new devotees subdue and direct the restless mind.
- When they have achieved a certain measure of success, devotees find reading and hearing much more rewarding.

Suddha Bhakti Cintamani

- We often see new devotees distracted or sleepy while listening to class or reading.
- Learning to fix the mind on the deity helps fix the mind on topics of Kṛṣṇa.
- Thus deity worship helps devotees stay alert and focused in other devotional acts.

Suddha Bhakti Cintamani

- Through the medium of deity worship, the devotees' dormant attachment to Kṛṣṇa is awakened.
- That attachment naturally increases their qualification for and interest in hearing topics of Kṛṣṇa.
- In this way they overcome the influence of the lower modes and advance happily in Kṛṣṇa consciousness. [Śrīmad-Bhāgavatam 1.2.19]

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**But, Deity Worship is not
just for the Neophytes!!!**

Suddha Bhakti Cintamani

- And although deity worship is especially recommended for neophytes, Śrīla Prabhupāda warns advanced devotees not to neglect it. [Śrīmad-Bhāgavatam 3.29.16, purport]
- Although they were fully realized souls, associates of the Lord such as Rūpa Gosvāmī and Gadādhara Paṇḍita worshipped their own deities with love and attention.

Suddha Bhakti Cintamani

- While advanced devotees generally worship the Lord by the process of remembrance (smaraṇa), they initiate many neophytes into serving the deity in the temple and show their disciples how to dedicate themselves to caring for Him.

Active and Personal Deity
Worship is Most Potent

Suddha Bhakti Cintamani

- Bowing before the deities, chanting their names, and observing āraṭi are certainly parts of the arcana process, but devotees would do well to be more actively involved in the actual worship.
- By cooking for the deities, dressing them, and doing menial services such as washing the floor or making garlands, the devotees can stay conscious of the deity throughout the day and reminded of the standards that please Kṛṣṇa.

**Neglect of Deity Worship
leads to Collapse of
Spiritual Community**

Suddha Bhakti Cintamani

- When senior devotees remain aloof from the deities' welfare, the health of temple projects and the spiritual health of the devotees under their care is weakened.
- If leading devotees act as if they are aloof from the deity, their followers will emulate their behaviour and also become indifferent to hearing and chanting about the Lord.

Suddha Bhakti Cintamani

- It follows that if hearing and chanting are to remain the heartbeat of ISKCON's devotional curriculum, and if devotees are to develop the proper qualification for these practices, then deity worship must be done perfectly.

**When Deity Worship is
Properly Managed, the
Deity Manages the
Temple Properly**

Srila Prabhupada's Letter to Hayagriva Prabhu

- As GBC you should see the standard is perfectly maintained and that deity worship is perfectly done.
- Then Krishna will give us all protection.
- Neglecting the principles means neglecting Krishna's order.
- So you are one of the chief men of this institution.

Srila Prabhupada's Letter to Hayagriva Prabhu

- Kindly maintain your behaviour to the standard so that others will follow and the whole thing may go on nicely.
- It was said about Lord Caitanya, *apani acari prabhu jivere sikhaya*; that is, He personally used to practise Himself the injunctions and then He used to teach others.

Srila Prabhupada's Letter to Hayagriva Prabhu

- That is our principle: Unless one is perfectly behaved person, he cannot teach others.
- My only request is that all the GBC members should be strictly to the standard of life and see that others are also following them.
- Then our centres will be well managed. Kindly do that and advise your co-workers to do that.”

60. śrī-mūrter-anghri-sevane prītiḥ – Attachment to serving the lotus feet of the deity

mama nāma-sadāgrāhī
mama sevā-priyaḥ sadā |
bhaktis tasmai pradātavyā
na tu muktiḥ kadācana ||

I give bhakti (**bhaktiḥ pradātavyā**), and never liberation (**na tu muktiḥ kadācana**), to the person (**tasmai**) who is always engaged in chanting My name (**mama nāma-sadā grāhī**) and serving Me as the goal in his life (**mama sevā-priyaḥ sadā**). (**ādi-purāṇe**)

Rupa Goswami's glorification of the last five
items

The power of serving the deity

smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-
drṣṭim

vaṁśī-nyastādhara-kiśalayām ujvalām
candrakeṇa |

govindākhyām hari-tanum itaḥ keśi-
tīrthopakaṅthe

mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti
raṅgaḥ ||

O my friend (**sakhe**), if you desire to enjoy with your friends and relatives (**yadi bandhu-sange raṅgaḥ asti**), then do not look (**mā prekṣiṣṭhāh**) upon the form of the Lord called Govinda (**govindākhyām hari-tanum itaḥ**) wandering near Keśī-tīrtha on the bank of the Yamunā river (**keśī-tīrtha upakaṅthe**), with a slight smile on His lips (**smerām**), posed with three bends in His body (**bhaṅgī-traya-paricitām**), eyes glancing everywhere in a crooked fashion (**sāci-vistīrṇa-drṣṭim**), flute placed on His red lower lip (**vaṁśī-nyasta adhara**) like a tender bud (**kiśalayām**), and shining gloriously with a peacock feather (**ujjvalām candrakeṇa**). (**BRS**)

śrī-bhāgavata artha
āsvādah

Relishing Bhāgavatam

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

nigama-kalpa-taror-galitaṃ phalaṃ
śuka-mukhād amṛta-drava-saṃyutam |
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ ||

O knowers of rasa (**rasikā**)! O fortunate souls (**bhuvi bhāvukāḥ**)! Constantly drink (**muhuh pibata**) from the mouth of Śukadeva (**śuka-mukhād**) the Bhāgavatam (**bhāgavatam**), the fruit of the tree of the Vedas, which has dropped from the tree to this earth (**nigama-kalpa-taror-galitaṃ phalaṃ**), which is immortal, liquid (**amṛta-drava-saṃyutam**), which is the essence of sweetness and which includes all types of liberation (**rasam ālayam**). (SB 1.1.3)

General Explanation of the Verse

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

Jiva Goswami's Commentary

- O paths to the highest bliss (bhāvukāḥ)! O men who appreciate the love of the Supreme Lord (rasikāḥ)!
- You, situated on this earth (bhuvi), please relish and internalize (pibata) the fruit called the Bhāgavatam, the very form of rasa (rasam ālayam), which has dropped down (galitam) to this earth, coming from the tree of the Vedas, which grows in Vaikuṅṭha and gives all types of fruits on its branches and twigs.
- Ah, you have attained that which cannot be easily attained (aho).

Bhāgavatam Rasam

Bhāgavatam Rasam

- Bhāgavatam also means that which belongs to Bhagavān as the proprietor.
- This implies that He alone gives the scripture to His devotees, and thus persons other than them do not have rights to it.

Bhāgavatam Rasam

- The scripture called the Bhāgavatam is indeed tasty or rasavat, but is designated by the word rasa to indicate that it is solely composed of rasa or sweet taste.
- It is sweetness alone and nothing else.
- Moreover, by the word Bhāgavatam (that which is related to Bhagavān, the Lord) it is indicated that sweetness or rasa also belongs to the Lord.

Bhāgavatam Rasam

- Since the Bhāgavatam is the tadīya of the Lord (dear object related to the Lord), rasa also is the tadīya of the Lord.
- Thus, the words bhāgavatam rasam can also mean “rasa or sweetness related to the Lord.”

But, Rasa indicates a relationship of pure affection for the Lord.

Bhāgavatam Rasam

- This is understood from the statement of results described from reading the Bhāgavatam.

**yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā**

Simply by giving aural reception to this Vedic literature (**yasyām vai śrūyamāṇāyām**), the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead (**kṛṣṇe parama-pūruṣe bhaktih**), sprouts up at once (**utpadyate**) to extinguish the fire of lamentation, illusion and fearfulness (**śoka-moha-bhayāpahā**). SB (1.7.7)

Rasikāḥ

Rasikāḥ

- The word rasa is also employed in the śruti to indicate directly Bhagavān, since He is composed completely of rasa.
- The śruti says raso vai saḥ: He is rasa. (Taittirīya Upaniṣad 2.7.1)

Rasikāḥ

- This rasa is also the highest objective.
- **Rasaṁ hy evāyaṁ labdhvānandī bhavati**: attaining that rasa (Bhagavān), the jīva becomes blissful.
- And thus the word rasikāḥ used in this verse indicates that realization of this rasa belongs to those persons who have become accomplished in rasa only through long impressions in past and present lives (since one has to realize the Lord to realize rasa).

Nigama Kalpa Taru

Nigama Kalpa Taru

- Nigama refers to the Veda.
- The Veda is a desire tree because it naturally gives fruit in the form of various puruṣārthas (human goals — artha, dharma, kāma and mokṣa) which are desired by those who resort to it.

Nigama Kalpa Taru

- However, because of its nature as a tree (being magnanimous, fulfilling everyone's desires), it also gives the fruit known as the Bhāgavatam (since some people desire that).

Galitam Phalam

Galitam Phalam

- The word galitam (fallen down and also liquid and dripping) indicates the extremely ripened state of a fruit, and concerning scriptures, it indicates its very relishable nature as well as its success at bringing out the meaning of scripture in the most skillful manner.
- The word rasam (juice), used in describing a fruit, indicates that the fruit is totally without skin, seed or other defects.

Galitam Phalam

- Concerning scriptures, it indicates that this scripture is without any inferior parts.
- Stating that the Bhāgavatam is the supreme fruit of the tree of the Vedas indicates that the Bhāgavatam is the highest goal of human endeavor.

Galitam Phalam

- Galitam also means that it falls down of its own accord when ripened on the tree, not by force.
- Thus, it is completely full of sweetness.
- Even after falling from a high position in the tree, it does not break, nor does it lose its sweetness.

Galitam Phalam

- That is because it comes down from the highest position, from Nārāyaṇa, to the branch of Brahmā, then to the lower branch of Nārada, then to Vyāsa, and finally to the mouth of Śuka.
- Thus without being injured, it is endowed with liquid sweetness like honey.

Śuka – Mukhād

Śuka – Mukhād

- Though the completely sweet fruit is excellent by its nature, in order to convey its supreme position, another excellence is then described.
- In describing the fruit, an analogy is given.
- Because of living in the tree, the parrot astonishingly develops a very sweet mouth.

Śuka – Mukhād

- The fruit touched by that parrot's sweet mouth becomes additionally sweet.
- In the same way, the descriptions of the Lord touched by the mouth of highly elevated devotees become even sweeter.

Śuka – Mukhād

- Then, how much more sweet the Bhāgavatam will become when it emanates from the mouth of Śukadeva, the great king of all the greatest devotees!
- Having attained the culmination of the highest taste, naturally a person can have no satisfaction in anything else.

Śuka – Mukhād

- Moreover, it remains unbroken, coming down step-by-step from the branch of Sūta and others.
- What is implied here is that without the guru-paramparā, one cannot drink Bhāgavatam in its unbroken form just by trying to taste it through use of one's limited intelligence.

Ālayam

Ālayam

- Therefore, drink this, since this sweet fruit includes even the bliss of liberation within it (ā means “including” and laya means “liberation”).
- Later Śukadeva will say:

**pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
grhīta-cetā rājarṣe ākhyānam yad adhītavān**

O King (**rājarṣe**)! Though I was fixed in brahman (**pariniṣṭhitah api**) and beyond the guṇas (**nairguṇya**), my mind became attracted (**grhīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**). (SB 2.1.9)

Ālayam

- By mentioning liberation (which is eternal and inexhaustible), it is thus indicated that the taste intrinsic to the Bhāgavatam will not diminish either with the passage of time or by an increase in the number of people who relish it.

Ālayam

- Alternatively, there is another meaning of ālayam. (Thus ālayam can mean “leading up to prema and including the stage of complete prema.”)
- This is because in the Bhāgavatam there are two types of rasa, though both are filled with affection for the Lord —that which is useful for leading up to the topmost taste and, that, which is fully developed in taste for the Lord.

Ālayam

- Thus, it is said in the Twelfth Canto:

**kathā imās te kathitā mahīyasām
vitāya lokeṣu yaśaḥ pareyuṣām |
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam ||**

O mighty Parīkṣit (**vibhoh**)! I have related to you (**te kathitāh**) the narrations of all these great devotees (**imāh mahīyasām kathā**) who attained the Lord (**para īyuṣām**), who spread their fame throughout the world (**vitāya lokeṣu yaśaḥ**), with a desire to speak about their renunciation and their realization of the Lord (**vijñāna-vairāgya-vivakṣayā**). I have not spoken to show the power of words (**na vaco-vibhūtīr**), but to give you the highest spiritual knowledge (**tu pāramārthyam**). **SB 12.3.14**

Ālayam

yat tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityam śṛṇuyād abhīkṣṇam
kṛṣṇe'malām bhaktim abhīpsamānaḥ ||

The person who desires pure bhakti to Kṛṣṇa (**kṛṣṇe amalām bhaktim abhīpsamānaḥ**) should hear the narrations of the Lord's glorious qualities (**tam eva uttamaḥ-śloka-guṇānuvādaḥ nityam śṛṇuyād**), the constant chanting of which destroys everything inauspicious (**saṅgīyate abhīkṣṇam amaṅgala-ghnaḥ**). **SB**

12.3.15

Ālayam

- Verse 15 illustrates the first type of rasa, that which is useful for leading up to the topmost taste, and verse 14 illustrates the second type, that which is fully developed.

Amṛta Drava

Amṛta Drava

- The verse, having described that Bhāgavatam has the general nature of rasa, then indicates the more particular nature of that rasa with the word amṛtam.
- Amṛta refers to sweetness or rasa of the Lord's pastimes.

Amṛta Drava

- In the Twelfth Canto, this specialty of the Bhāgavatam is mentioned:

**ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-mṛtānandita-sat-suram**

From beginning to end (**ādi-madhyā-avasāneṣu**), the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life (**vairāgya ākhyāna-saṁyutam**), as well as nectarean accounts of Lord Hari's transcendental pastimes (**hari-līlā-kathā-vrāta**), which give ecstasy to the ātmārāmas who relish nectar (**amṛta ānandita-sat-suram**). **SB 12.13.11**

Amṛta Drava

- Furthermore, one should equate the real sweetness of Bhāgavatam with Kṛṣṇa's pastimes (rasa=līlā) as indicated in the following quotation.

Amṛta Drava

samsāra-sindhūṃ ati-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevāṇam antareṇa
puṃso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries (**puṃso vividha-duḥkha-davārditasya**) and who desires to cross the insurmountable ocean of material existence (**samsāra-sindhūṃ ati-dustaram uttīrṣor**), there is no suitable boat (**na anyaḥ plavo bhaved**) except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes (**bhagavataḥ puruṣottamasya līlā-kathā-rasa-niṣevāṇam antareṇa**) **SB 12.4.40**

Amṛta Drava

- However, by using the word drava (liquid, juice, essence) with amṛta, the Bhāgavatam is described as having the very essence of sweet pastimes.
- This should be explained as follows.

Pibata

Pibata

- There are two types of experiencer of that rasa: those who are taught about rasa (they are ordered to drink the nectar of Bhāgavatam) and those who are natural experiencers, being participants in the pastimes of the Lord.
- Those who are participants in the pastimes experience the rasa of the pastimes and realize directly the essence of the rasa because they are participating in those very pastimes.

Pibata

- Those who are taught about rasa experience rasa only to some degree, because of being outside the pastimes.
- This being so, they should then drink (hear) that essence of rasa — the pastimes filled with the experiences of direct participants, identifying those experiences with their own realization of rasa.

Pibata

- That will have effect because the rasa of Bhāgavatam flows like a stream (galitam) from the mouth of Śukadeva (as if he is a direct experiencer) because he similarly identified with the experiences of the direct participants in the pastimes.
- In this way, the highest state of rasa in devotion to the Lord is expressed in the words of this verse.

Pibata

- This is also stated else-where:

**sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit**

Śrīmad-Bhāgavatam is declared (**śrī-bhāgavatam iṣyate**) to be the essence of all Vedānta philosophy (**sarva-vedānta-sāraṁ hi**). One who has felt satisfaction from its nectarean mellow (**tad-rasāmṛta-tr̥ptasya**) will never be attracted to any other literature (**kvacit na anyatra ratiḥ syād**). **SB 12.13.15**

Bhāvukāḥ

Bhāvukāḥ

- To indicate this, the word bhāvukāḥ is explained as rasa-viśeṣa-bhāvanā-caturā (those skillful at experiencing the most excellent rasa) in the commentary of Śrīdhara Svāmī.
- Such persons are described in the Bhāgavatam:

Bhāvukāḥ

na vai jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

My dear Vyāsa (**aṅga**), even though a devotee of Lord Kṛṣṇa (**mukunda-sevy janah**) sometimes falls down somehow or other (**implied**), he certainly does not undergo material existence (**na vai jātu kathañcana saṁsṛtim āvrajet**) like others [fruitive workers, etc.] (**anyavad**) because a person who has once relished the taste of the lotus feet of the Lord (**mukundāṅghry-upagūhanam rasa-graho janah**) can do nothing but remember that ecstasy again and again (**punar smaran na vihātum icchet**). **SB 1.5.19**

**Srimad Bhagavatam is not
just for Paramahamsas.**

**Beginners need not Fear
Approaching it.**

Purpose of Vysadeva's compiling the Bhagavatam

**anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām**

And Vyāsa saw bhakti-yoga to the Lord (**sākṣād
bhakti-yogam adhokṣaje**) which effectively
destroys jīva's saṁsāra (**anarthopaśamaṁ**).
Learned Vyāsa (**vidvān**) then wrote the
Bhāgavatam (**cakre sātvata-saṁhitām**) for
ignorant people (**ajānato lokasya**).

Purpose of Sukadeva's speaking the Bhagavatam

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum muninām

I surrender to the son of Vyāsa (**taṁ vyāsa-sūnum upayāmi**), the incomparable guru of all the sages (**gurum muninām**), who mercifully spoke the Purāṇa full of hidden meanings (**karuṇayā āha purāṇa-guhyam**), the essence of all the scriptures, the essence of hearing (**akhila-śruti-sāram ekam**), for all the people of this world, even in the future (**saṁsāriṇām**); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (**yaḥ svānubhāvam**), and which is the revealer of ātmā (**adhyātma-dīpam**) for those desiring to cross dense ignorance with ease (**atititīrṣatām tamo 'ndham**).

Purpose of Maitreya's speaking the Bhagavatam

so 'ham nṛṇām kṣulla-sukhāya duḥkham
mahad gatānām viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this Bhāgavata Purāṇa (**aham pravartaye bhāgavatam purāṇam**), spoken by the Lord to the sages (**yad āha sākṣād bhagavān ṛṣibhyaḥ**), for removing the suffering of persons (**nṛṇām duḥkham viramāya**) who have fallen into great distress (**mahad gatānām duḥkham**) by seeking insignificant happiness (**kṣulla-sukhāya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

vicakṣaṇo 'syārhati vedituṃ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṃ vibhoḥ

The wise person (**vicakṣaṇah**), giving up material happiness (**nivṛttitaḥ**), can realize the happiness of the Lord (**asya vibhoḥ sukham vedituṃ arhati**) who is beyond measure (**ananta-pārasya**) and then take to bhakti, setting an example for others (**implied**). Describe the pastimes of the Lord (**tato bhavān darśaya vibhoḥ ceṣṭitaṃ**) for those materialists (**anātmanah**) who are pushed by the guṇas of matter (**guṇaih pravartamānasya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

etad dhy ātura-cittānām
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dr̥ṣṭo
hari-caryānuvarṇanam

It is personally experienced by me (**dr̥ṣṭah**) that those who are always full of cares and anxieties (**muhuḥ ātura-cittānām**) due to desiring contact of the senses with their objects (**mātrā-sparśecchayā**) can cross the ocean of nescience on a most suitable boat (**bhava-sindhu-plavah**)—the constant chanting of the transcendental activities of the Personality of Godhead (**hari-caryānuvarṇanam**).

Srimad Bhagavatam is not just for Paramahamsas

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā apy syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pittopatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully chanting these sweet names (**kintv ādarād khalu saiva juṣṭā**) every day (**anudinam**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

Srimad Bhagavatam is not just for Paramahamsas

**dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvarah
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt**

The Supreme Lord (**īśvarah**) becomes immediately captured in the heart (**sadyo hr̥dy avarudhyate**) of the accomplished devotees (**kṛtibhiḥ**) by hearing Bhāgavatam (**atra**) and even by those who have suddenly developed a desire to hear it (**śuśrūṣubhis tat-kṣaṇāt**). This does not happened with other works (**atra**). In the Bhāgavatam alone, created by the Lord himself (**śrīmad-bhāgavate mahā-muni-kṛte**), is presented the real, permanent object (**vedyam vāstavam vastu**) which can be understood by those without selfish intentions (**paramo nirmatsarāṇām satām**), and which bestows auspiciousness (**śivadam**) and release from the material world of miseries (**tāpa-trayonmūlanam**). In the Bhāgavatam alone (**atra**) is presented the process for attaining that highest object, devoid of all material goals and liberation (**projjhita-kaitava dharmah**).

Srimad Bhagavatam is not just for Paramahamsas

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puteṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtam**) of the Lord and his devotees (**bhagavata ātmanaḥ satām**) held in the cups of their ears (**śravaṇa-puteṣu sambhṛtam**) clean their hearts of all contamination (**punanti te viṣaya-vidūṣitāśayam**) and attain the lotus feet of the Lord for service (**vrajanti tac-caraṇa-saroruha antikam**).

The Uniqueness of Srimad Bhagavatam Compared to the Other Literatures

|| 2.10.1 ||

śrī-śuka uvāca—

atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ |
manvantareśānukathā
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

|| 2.10.2 ||

daśamasya viśuddhy-artham
navānām iha lakṣaṇam |
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā ||

The great devotees such as Vidura and Maitreya describe properly (**mahātmānaḥ varṇayanti añjasā**) the nine topics (**navānām iha lakṣaṇam**) in order to impart the highest knowledge of the tenth topic (**daśamasya viśuddhy-artham**), through the words of the scripture and stories to illustrate their meaning (**śrutena ca arthena**).

|| 12.12.66 ||

kali-mala-saṁhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
iha tu punar bhagavān aśeṣa-mūrṭiḥ
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (**harīh akhila īśah**), who annihilates the accumulated sins of the Kali age (**kali-mala-saṁhati-kālanah**), is not glorified much in other works (**itaratra na gīyate hy abhīkṣṇam**). But Bhagavān (**tu bhagavān**), with unlimited forms (**aśeṣa-mūrṭiḥ**), is abundantly and constantly (**punah**) described throughout (**paripaṭhito anu-padam**) the various narrations of this Śrīmad-Bhāgavatam (**kathā-prasaṅgaiḥ**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atr̥pnuma kṣulla-sukhāvahānām
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**para avareṣām vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣām atr̥pnuma**) which give insignificant happiness (**kṣulla sukha-avahānām**), being devoid of (**ṛte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.

- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

॥ 2.7.51 ॥

idam bhāgavatam nāma
yan me bhagavatoditam |
saṅgraho 'yam vibhūtīnām
tvam etad vipulī kuru ॥

This work called Bhāgavatam (**idam bhāgavatam nāma**), spoken to me by the Lord (**yad me bhagavatā uditam**), is a collection of the Lord's vibhūtis (**ayam vibhūtīnām saṅgrahah**). You should distribute it everywhere (**tvam etad vipulī kuru**).

|| 2.7.52 ||

yathā harau bhagavati
nr̥ṇām bhaktir bhaviṣyati |
sarvātmany akhilādhāre
iti saṅkalpya varṇaya ||

After making a saṅkalpa (**iti saṅkalpya**), you should speak the Bhāgavatam (**varṇaya**) in such a way that devotion (**yathā bhaktih**) to Hari, attractor of the mind (**harau**), Bhagavān, the blissful object of worship (**bhagavati**), the essence of all worship (**sarvātmany**) and the fulfiller of all desires (**akhilādhāre**), will appear in the people of Kali-yuga (**nr̥ṇām bhaviṣyati**).

Rupa Goswami's glorification of the last five items

śaṅke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathikatām ānupurvyād bhavadbhiḥ |
hamho dimbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti ||

O idiots (**hamho dimbhāḥ**), how unfortunate you are (**hanta**)!
I think (**śaṅke**) that you must have been hearing all the
syllables (**sapadi varṇāḥ karṇādhvani pathikatām nītāḥ**), one
by one (**ānupurvyād**), of the verses of the Tenth Canto of
Bhāgavatam (**daśama-skandha-padyāvalīnām**), because your
ears are now denouncing (**yad garhantaḥ**) the most auspicious
goals (**parama-śubhadān**) of dharma, artha and kāma
(**dharmārtha-kāmān**), and even decrying the fourth goal of
liberation (**mokṣam apy ākṣipanti**) which is most blissful
(**sukhamayam**). (BRS)

sa-jātīyāśaya-snigdha-śrī-
bhagavad-bhakta-saṅgo

Association with like-
minded, affectionate
devotees

The Glories of Association of Devotees

The Glories of Association of Devotees

**tulayāma lavenāpi
na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ ||**

The value of a moment's association with the devotee of the Lord (**lavena api bhagavat-saṅgi-saṅgasya**) cannot be compared (**na tulayāma**) even to the attainment of heavenly planets or liberation from matter (**svargaṁ apunar-bhavam**). What then to speak of (**kim uta**) worldly benedictions in the form of material prosperity, which are meant for those who are destined to die (**martyānām āśiṣaḥ**). (SB 1.18.13)

- Bhagavat-saṅgi-saṅga means association with persons who are attached to the Lord.
- Saṅga means attachment, and he who constantly has that attachment to the Lord is called saṅgi.
- Even a moment's association with such a person cannot be compared to attaining the heavenly planets.

- In praising association of devotees, the sages at Naimiṣāraṇya show that they have also a similar desire for the association of devotees.
- The verse is used here as an example since it acts as a good instruction for others.
- The affectionate nature of devotees (snigdha) should be implied from the verse.

- One should also see a similar verse in the Fourth Canto:

**kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ**

What to speak of any blessings on this earth (**martyānām kim uta āśiṣaḥ**), or on Svarga, even the blessing of liberation (**svargaṁ apunar-bhavam**) cannot compare (**na tulaye**) with even half a moment's association with the devotee of the Lord (**kṣaṇa ardhena api bhagavat-saṅgi-saṅgasya**). (SB 4.24.57)

- This verse explains how much we should speak of the glories of the great ocean of association with such great devotees who have become visible in front of us.
- We should not compare a moment's association with devotees who are attached to the Lord, with Svarga, the result of karma, or liberation, the result of jñāna.

- We cannot compare at all that association with the worldly blessings of men in this world, such as a kingdom.
- That is because by the association of devotees, the sprout of bhakti, which is very rare, appears.
- We should not even compare the complete results of karma or jñāna with a moment's association with a devotee or with a small particle of sādhana-bhakti.
-

- What then to speak of devotee association of long duration, or even more, what to speak of the bhakti which results from that association!
- Even more, what can we say about attaining prema which is the result of bhakti?
- These comparisons are suggested in the verse.

- Since it is used in the negative, the meaning is that we should not even imagine a comparison between devotee association and the other items, just as one could never compare Mount Meru to a mustard seed.
- The verb is in the plural number, in order to suggest that it is not possible for anyone to disprove this statement, since it is the opinion of many.

- The importance of association with the devotees who are attached to the Lord may be explained in terms of the following verse:

Potency of a Sadhu

Potency of a Vaisnava

- "In the pure Vaiṣṇava resides Kṛṣṇa's energies of bhakti, hlādinī and samvit.
- Thus by contacting a Vaiṣṇava one can also receive Kṛṣṇa bhakti.
- For this reason also, the food remnants, the foot water and the foot dust from the pure Vaiṣṇavas are three powerful articles for creating bhakti.

Potency of a Vaisnava

- If one stays near a pure Vaiṣṇava for some time, one can receive the bhakti energy flowing from his body.
- If one can bind that energy within one's heart, after having developed strong faith, bhakti will develop and one's body will begin to tremble in ecstasy.

Potency of a Vaisnava

- Thus, by living close to a Vaiṣṇava, soon devotion will appear in one's heart.
- First, such a person will begin chanting the holy name, and then, by the power of the name, he will receive all good qualities.
- This is the particular power of the uttama adhikārī.

sa-jātīyāśaya

Like-minded

*yasya yat-saṅgatiḥ puṁso
maṇivat syāt sa tad-guṇaḥ |
sva-kula-rddhyai tato dhīmān
sva-yūthān eva saṁśrayet*

A man (**puṁsah**) will attain the qualities (**tad-guṇaḥ syāt**) of the person with whom he associates (**yasya yat-saṅgatiḥ**), just as a crystal takes up the color of the object next to it (**maṇivat**). Therefore (**tato**), the wise man (**dhīmān**) will take shelter of those who have qualities like his own (**sva-yūthān eva saṁśrayet**) for the prosperity of his family (**sva-kula-rddhyai**). (**Hari-bhakti-sudhodaya**)

- This verse makes clear the power of association with like-minded persons using an example.
- This is a statement of Hiraṇyakaśipu to Prahlāda.
- Though the demon's intention was otherwise, because it is a general statement, it is possible to use the verse according to one's own intentions. This is the aim of the author.

- Maṇivat means “like a crystal.”
- It is used here as an example to illustrate taking up the qualities of an object in proximity, though it also has the quality of being completely unsteady, taking up any color of any nearby object.
- Sva-yūthān here indicates sajātīyān, like-minded.

Snigdhe

Affectionate

**dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam**

Offering gifts in charity (**dadāti**), accepting charitable gifts (**pratigrhṇāti**), revealing one's mind in confidence (**guhyam ākhyāti**), inquiring confidentially (**pṛcchati**), accepting prasāda and offering prasāda (**bhunkte bhojayate caiva**) are the six symptoms of love shared by one devotee and another (**ṣaḍ-vidham prīti-lakṣaṇam**). (**NOI – 4**)

- Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary.
- For instance, when one businessman wishes to contact another businessman he arranges a feast in a hotel, and over the feast he openly expresses what he wishes to do.
- He then inquires from his business friend how he should act, and sometimes presents are exchanged.

- Thus whenever there is a dealing of prīti, or love in intimate dealings, these six activities are executed.
- In the previous verse, Śrīla Rūpa Gosvāmī advised that one should renounce worldly association and keep company with the devotees (saṅga-tyāgāt sato vṛtteḥ).
- The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees.

- The life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members; therefore people must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can fully revive his dormant Kṛṣṇa consciousness.
- In the Bhagavad-gītā (2.62) it is stated, saṅgāt sañjāyate kāmahaḥ: one's desires and ambitions develop according to the company one keeps.

- It is often said that a man is known by his company, and if an ordinary man associates with devotees, he will certainly develop his dormant Kṛṣṇa consciousness.

Svato-Vare

More Advanced

kṛṣṇeti yasya giri tam manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

One should mentally honor (**manasā ādriyeta**) the devotee who chants the holy name of Lord Kṛṣṇa (**kṛṣṇeti yasya giri tam**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation [dīkṣā] (**dīkṣāsti cet**) and is engaged in worshiping the Deity (**bhajantam īsam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve (**śuśrūṣayā**) that pure devotee who is advanced in undeviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**ananyam anyanindādi-śūnya-hṛdam**). (NOI – 5)

- In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination.
- Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status.
- In this verse he tells us how to deal with three types of devotees—the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī.

But Beware of Offenses

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, 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. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. 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. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

(NOI – 6)

**The Easiest Way to
Develop Loving
Relationships is to
Discuss Krsna-Katha**

|| 11.3.30 ||

**parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah**

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasah

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitr̥ṣo nṛpa gādha-karṇais
tān na spr̥śanty aśana-tr̥ḍ-bhaya-śoka-mohāḥ

Where there are devotees (**yatra bhāgavatā**) with pure hearts and proper conduct (**sādhavo viśada āśayāḥ**), who are eager to hear (**śravaṇa-vyagra-cetasah**) discussions of the qualities of the Lord (**bhagavad-guṇa-anukathana**), profuse streams of nectar (**pīyūṣa-śeṣa-saritaḥ**) of the pastimes of the Lord (**madhubhit-caritra**) emanating from the mouths of the saintly devotees, the mahāprasāda of the devotees (**mahat-mukharitā**), flow everywhere (**paritaḥ sravanti**). Those who drink (**ye pibanty**) that nectar (**tā**) with firm ears (**gādha-karṇaih**), with constant thirst (**avitr̥ṣo**), O King (**nṛpa**), will not be touched (**na spr̥śanty**) by hunger, thirst, fear, lamentation and illusion (**aśana-tr̥ḍ-bhaya-śoka-mohāḥ**). (4.29.39-40)

*Association of Devotees
is More Glorious than
Association of the
Supreme Lord*

na tathāsyā bhaven mohō
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

Man's bondage and bewilderment (**asya mohah ca bandha**) is not due to (**na tathā bhavet**) attachment to objects (**anya-prasaṅgataḥ**) as much as (**yathā**) it is due to his association with woman (**yoṣit-saṅgād**) and to his association with men who associate with women (**yathā tat-saṅgi-saṅgataḥ puṁsah**). (SB 3.31.35)

- Just as those who associate with persons attached to women are criticized more than those who associate with a woman, association with a person attached to the Lord is praised more and is more desirable than association with the Lord Himself.

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
grṇīta vāk karma karotu kāyaḥ

O Lord (**hareh**)! I shall become (**aham bhūyaḥ bhavitāsmi**) the servant of servants whose only shelter is your lotus feet (**tava pāda eka-mūla-dāsānudāsh**). May my mind remember the Lord of my life (**manaḥ smareta asu-pateh**), may my words chant your glories (**vāk grṇīta guṇāms te**) and may my body serve you (**kāyaḥ karma karotu**). (6.11.24)

mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvam-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

Let me (**mama bhūyāt**), wandering in the wheel of saṁsāra (**saṁsāra-cakre bhramataḥ**) by my karmas (**sva-karmabhiḥ**), be attached to the devotees of the Lord (**uttamaśloka-janeṣu sakhyam**). Let my mind not be attached (**na nātha bhūyāt**) to persons attached to body, children, wife, and house (**ātmā-ātmaja-dāra-geheṣv āsakta-cittasya**) because of the influence of your external energy (**tvad-māyayā**).
(6.11.24)

**janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor**

If it is Your wish that I be born again, then may I take birth in the home of Your devotee.

**bhukti-mukti-spr̥hā vihīna je bhakta
labhaite tānko saṅga anurakta**

I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ

On the other hand (**punaś ca**), in whatever birth I receive (**yām yām upayāmi sṛṣṭim**), may I have (**bhūyād**) rati for the unlimited Lord (**bhagavaty anante ratiḥ**), excellent association (**prasaṅgaḥ**) with his devotees (**mahatsu**) who take shelter of him (**tad-āśrayeṣu**) and friendship with all living beings (**maitry astu sarvatra**)! I offer respects to the brāhmaṇas (**namo dvijebhyaḥ**). (1.19.16)

ta ete sādhaveḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyāḥ
saṅga-doṣa-harā hi te

O Virtuous lady (**sādhvi**)! Those devotees are devoid of attachment to *artha*, *dharma*, *kāma* and *mokṣa* (**ta ete sādhaveḥ sarva-saṅga-vivarjitāḥ**). You should desire their association (**saṅgas teṣv atha te prārthyāḥ**). They destroy the faults of material association (**saṅga-doṣa-harā hi te**).

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**tad-joṣaṇād**) for these topics, *āśakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

|| 4.9.11 ||

**bhaktim muhuḥ pravahatām tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanam bhavābdhim
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ**

O unlimited Lord (**ananta**)! May I always have the association (**bhūyād me prasaṅgaḥ**) of great devotees (**mahatām**) with pure hearts (**amala āśayānām**) who constantly perform *bhakti* to you (**bhaktim muhuḥ pravahatām tvayi**)! By this association (**yena**), intoxicated from drinking the nectar of your pastimes and qualities (**bhavad-guṇa-kathāmṛta-pāna-mattaḥ**), I shall easily combat (**añjasā neṣye**) the ocean of material existence (**bhavābdhim**) full of terrible suffering (**ulbaṇam uru-vyasanam**).

Rupa Goswami's glorification of the last five items

dr̥g-ambhobhir dhautah pulaka-patalī maṇḍita-tanuḥ
skhalann antah-phullo dadhad atipr̥thum vepathum api |
dr̥śoh kaksām yāvan mama sa puruṣah ko 'py upayayau
na jāne kim tāvan matir iha gr̥he nābhiramate ||

Ever since I saw (**yāvad dr̥śoh**) a certain person whose body was washed with his own tears (**dr̥g-ambhobhir dhautah**), whose hairs were standing on end (**pulaka-patalī maṇḍita-tanuḥ**), and who stumbled around with a joyous heart (**skhalann antah-phullo**), while quivering to the extreme (**atipr̥thum vepathum api**), my mind (**mama matih**) has for some reason (**na jāne kim**) become so attached to the form of Kṛṣṇa (**sah puruṣah upayayau**) that I have no attachment to my family (**matir iha gr̥he nābhiramate**). (**BRS**)

śrī-nāma samkīrtanam

Chanting the name of the
Lord

Chanting of the Holy-
Names is the Most
Powerful Limb of this Age

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

etan nirvidyamānānām
icchatām akuto-bhayam |
yoginām nṛpa nirṇītam
harer nāmānukīrtanam ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**). (SB 2.1.11)

- “It is understood from this scripture that bhakti is the method.
- Among the aṅgas of bhakti, is one of them ascertained as the king?” (**tasmad bharata...**)
- This verse answers.
- Chanting the name of the Lord is the principal method.

- Among those three, chanting is the chief.
- Among the different types of chanting — glorifying the names, pastimes and qualities of the Lord — chanting the name of the Lord is supreme.
- The phrase *nāmānukīrtanam* means, either chanting the name according to one’s bhakti, or chanting the name continuously, since *anu* means both “according to” and “continuously.”

- This has been ascertained (nirṇītam) by the previous ācāryas, not just by me in the present time.
- And, because of this, one need not ask for further proof.
- That is the meaning of nirṇītam.

- What is this chanting of the name?
- It is without fear at all.
- What else can be said about chanting the name of the Lord, since there are no reservations arising from considerations of pure or impure time, place, candidate or ingredients (akutobhayam)?

- Even the lowest of humanity who cannot tolerate service to the Lord are not opposed to this process of chanting.
- “Then it is not the highest process for both sādhakas and siddhas.”
- The answer is given.
- It fulfills everyone’s desires.

- Nirvidyamānānām means those who are free from all desires, even from the desire for liberation. Thus, it refers to the devotees.
- Icchatām means those who have desires for Svarga or mokṣa.
- Yoginām refers to the ātmārāmas who are liberated.

- This is the process for the devotees, for those desiring material benefits and liberation and for those who have been liberated.
- This process has been ascertained as suitable for both the sādḥaka and siddha, being both the means and the goal.

**Glories of the Holy-Name
from the Episode of
Ajamila**

॥ 6.2.7 ॥

ayam hi kṛta-nirveśo
janma-koṭy-amhasām api
yad vyājahāra vivaśo
nāma svasty-ayanam hareḥ

This person (**ayam**) has performed atonement (**kṛta-nirveśo**) for the sins of ten million births (**janma-koṭy-amhasām api**) since he has spontaneously chanted (**vivaśo vyājahāra**) the auspicious name of the Lord (**hareḥ svasty-ayanam nāma**).

- “You castigate us, but what offenses have we and our master committed in taking away Ajāmila to purify him, since he has performed no atonements for over a thousand great sins?”
- He has certainly performed atonement, not only for the sins of one life, but for ten thousand lives, since (yat) he has chanted the name of the Lord even though it was done unconsciously.

॥ 6.2.8 ॥

etenaiva hy aghono 'sya
kṛtam syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram

When he chanted the four syllables (**yadā jagāda etena catur-akṣaram**) “Nārāyaṇa (**nārāyaṇāya iti**),” atonement (**agha-niṣkṛtam**) for the sins he committed (**asya kṛtam aghonah**) has been accomplished (**syād**).

“But Ajāmila did not chant with awareness that
this was atonement.

He called out for his son because he was afraid of
us.”

- You do not understand the truth.
- Being materialistic, you do not understand.

- Even by calling for his son while not seeking to make atonement, atonement of this sinner (aghonah) was accomplished.
- Just chanting at this time for his son is the atonement for all his sins.
- However, previously he chanted in ungrammatical language, “O Nārāyaṇa, come here, from your mother’s lap to my lap.”

- The atonement took place then.
- Not only chanting four syllables, but chanting the Lord's name in two syllables or one syllable also destroys all sins.

॥ 6.2.9-10 ॥

stenaḥ surā-po mitra-dhruḡ
brahma-hā guru-talpa-gaḥ
strī-rāja-pitr-go-hantā
ye ca pātakino 'pare

sarveṣāṃ apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇaṃ viṣṇor
yatas tad-viṣayā matiḥ

The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇaṃ**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenaḥ surā-pah mitra-dhruḡ**), for one who kills a brāhmaṇa, for one who indulges in sex with the wife of his guru or another superior (**brahma-hā guru-talpa-gaḥ**), for one who kills women, the king, his father, or cows (**strī-rāja-pitr-go-hantā**), and for all other sinful men (**ye ca pātakino apare**). Simply by chanting the holy name of Lord Viṣṇu (**idam eva**), such sinful persons (**sarveṣāṃ apy aghavatām**) attract the attention of the Supreme Lord (**yataḥ tad-viṣayā matiḥ**).

|| 6.2.11 ||

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

A sinful man is not purified (**na yathā viśuddhyaty aghavān**) by abundant atonement (**niṣkṛtaih**), or by vows (**vratādibhiḥ**) mentioned by Manu and others (**brahma-vādibhiḥ uditaih**), as much as he is purified (**tathā viśuddhyaty**) by chanting even some portions of the names of the Lord (**hareh nāma-padaih udāhṛtaih**), which produce realization of his qualities (**tad uttamaśloka-guṇa-upalambhakam**).

- Nāma-padaīḥ means “just by some indications of the name, such as calling out the name of a son.”
- The name should be chanted but the mind may be attentive or not.
- He may be sinful, without even following karma or other scriptural process.

- And not only does the name uproot sin completely.
- One realizes the Lord's qualities, beauty, powers and sweetness.

- Or another meaning is as follows.
- “But how can grave sins which are destroyed only by great austerities and vows be destroyed by casual chanting of the name?”
- The name indicates the power (guṇa) of the Lord having great fame.
- The name removes great sin because it is the name of the most powerful Supreme Lord.

|| 6.2.12 ||

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte
manaḥ punar dhāvati ced asat-pathe
tat karma-nirhāram abhīpsatām harer
guṇānuvādaḥ khalu sattva-bhāvanah

Since even after atonement (**tad kṛte niṣkṛte api**) the mind again pursues material enjoyment (**manaḥ punar asat-pathe dhāvati**), for people desiring complete destruction of material desire (**tat ekāntikaṁ karma-nirhāram abhīpsatām**), continuous chanting of the qualities of the Lord (**hareh guṇa anuvādaḥ**) is the only means of purification (**khalu sattva-bhāvanah**).

- Performance of atonement for twelve years is considered inferior to chanting the name.
- Since the mind pursues the path of sin after performing atonement which does not completely purify the mind, for persons desiring complete destruction of karmas, constant chanting of the name and qualities, after (anu) hearing them for someone is the real purification of one's existence because it destroys all desires.

“Why do you criticize committing sin again after doing atonements?”

We can explain that this is similar to being bitten by a snake without any teeth since it is caused simply by remaining impressions (just as you explain about commission of sin after chanting.”

- You are mistaken.
- Our explanation of the name is valid because of statements that the name destroys all sins along with desires.
- It is not simply imagination.

- How can you make your claim, since there are no statements in the scriptures concerning atonement which claim destruction of all desires, and even in the exaggerated claims of karma-kāṇḍa, one does not hear of decrease of sinful desire.
- This was stated previously.

|| 6.2.13 ||

athainam māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt

Therefore (**atha**), do not take Ajāmila (**enam mā apanayata**) who has performed unlimited atonement (**kṛta aśeṣa agha-niṣkṛtam**). Because of being sinless (**yad**), he has perfectly chanted the name of the Lord (**asau bhagavan-nāma samagrahīt**) while dying (**mriyamāṇaḥ**).

- Because of this, do not take Ajāmila.
- He has done unlimited atonements.
- This means at the time of naming his son Nārāyaṇa, from his first chanting, he accomplished all atonements.
- This was also done without any offenses to the name either previously or in this life.
- Because he was sinless (yat), while dying he chanted the name.

- If he had sin, how could he chant the name while dying? It is said in the Gītā:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām |
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ ||

But those whose sins have been destroyed by pious acts, being free of the ignorance arising from duality by worshipping me, then worship me with determination. BG 7.28

anta-kāle ca mām eva
smaran muktvā kalevaram |
yaḥ prayāti sa madbhāvaṁ
yāti nāsty atra saṁśayaḥ ||

At the point of death, he who leaves the body while knowing me in truth, attains a nature similar to mine. Of this there is no doubt. BG 8.5

- Thus by the appearance of the name or its non-appearance when dying, one can infer the absence of offenses to the name or the presence of offenses to the name.

|| 6.2.14 ||

sāṅketyaṁ pārihāsyam vā
stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam
aśeṣāgha-haram viduḥ

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyam**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**) .

॥ 6.2.15 ॥

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ

A person (**pumān**) who chants the name of the Lord (**harih ity avaśena āha**) while falling from a cliff (**patitaḥ**), stumbling on the road (**skhalitaḥ**), receiving injury in his body (**bhagnaḥ**), being bitten by snakes (**sandaṣṭaḥ**), being burned with fever (**taptaḥ**) or being attacked with sticks (**āhataḥ**) will not suffer hellish punishment (**na arhati yātanāḥ**).

|| 6.2.16 ||

gurūṇām ca laghūnām ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānām
jñātvoktāni maharṣibhiḥ

The great sages (**maharṣibhiḥ**), understanding the limited nature of atonements (**pāpānām prāyaścittāni jñātvā**), have said that (**uktāni**) severe atonements are prescribed for grave sins (**gurūṇām ca gurūṇi**), and light atonements are prescribed for minor sins (**laghūnām ca laghūni**).

- “According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity.
- How is it that by chanting once in nāmābhāsa all of the gravest sins are destroyed?”
- Because the atonements have limited power, such arrangements are prescribed.

- However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power.
- It is as easy as Balarāma's ability to destroy the all Kauravas, including Duryodana, in order to save Sāmba.

|| 6.2.17 ||

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajaṃ tad-dhṛdayaṃ
tad apīśānghri-sevayā

Sins are destroyed (**tāny aghāni pūyante**) by austerity, charity and vows (**taiḥ tapo-dāna-vrata ādibhiḥ**) but the root of sin is not destroyed (**na adharma-jaṃ tad-dhṛdayaṃ**). However by bhakti to the Lord, even the root of sin, namely desire, is destroyed (**tad api īśānghri-sevayā**).

|| 6.2.18 ||

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam agham puṁso
dahed edho yathānalaḥ

Chanting the name of the Lord (**uttama śloka-nāma saṅkīrtitam**) with or without knowledge (**ajñānād athavā jñānād**) of its powers (**yat**) destroys a man's sins (**puṁsah agham dahed**), just as fire destroys dry grass (**yathā analaḥ edhah**).

|| 6.2.19 ||

yathāgadam vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma-guṇam
kuryān manthro 'py udāhṛtaḥ

Just as powerful medicine (**yathā vīryatamam agadam**) when taken without knowledge of its powers (**yadṛcchayā upayuktaṁ**) still produces its effects quickly (**ātma-guṇam kuryāt**), so chanting the name of the Lord also (**manthro udāhṛtaḥ apy**) produces effects quickly (**ātma-guṇam kuryāt**), without knowing its powers (**ajānato apy**).

- Not only does the name destroy sin, but it bestows prema for the Lord.
- Another example is given.
- Yadṛcchayā means suddenly, without knowing.
- Strong medicine taken (upayuktam) without knowing, produces its qualities of curing disease, giving strength and nourishment.

- Similarly the name, the uttered form of mantra, or a mantra composed of the name of the Lord, when chanted, gives its effects.
- One does not have to know the powers of the name in order for it to have effect.

**Further Glories of the
Holy-Name from other
Sastras**

63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

**gītvā ca mama nāmāni
vicaren mama sannidhau |
iti bravāmi te satyaṁ
krīto 'haṁ tasya cārjuna ||**

By singing My names (**gītvā ca mama nāmāni**), a person will attain a position close to Me (**vicaren mama sannidhau**). I make this promise (**iti bravāmi te satyaṁ**). That person, O Arjuna, purchases me (**krīto ahaṁ tasya ca arjuna**). (**Ādi Purāṇa**)

63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

yena janma-sahasrāṇi
vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāni
sadā tiṣṭhanti bhārata ||

The names of the Lord (**hari-nāmāni**) remain constantly (**sadā tiṣṭhanti**) in the mouth of that person (**tad-mukhe**) who serves Vāsudeva (**yena vāsudevo niṣevitaḥ**) for a thousand births (**janma-sahasrāṇi**). (**Padma Purāṇa**)

- In order to increase that person's eagerness for devotion, the Lord, by His own will, will make that person take repeated birth.

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoh||

The name of the Lord fulfills all desires like cintāmaṇi (nāma cintāmaṇiḥ). It is the very form of Kṛṣṇa (kṛṣṇaḥ). It is full of consciousness and rasa (caitanya-rasa-vigrahaḥ). It is complete, pure, and eternally liberated (pūrṇaḥ śuddho nitya-mukto). This is because of the non-difference of the name and Kṛṣṇa (nāma-nāminoh abhinnatvāt). (Padma Purāṇa)

- The name is called cintāmaṇi because it bestows all things a person may desire.
- This is so, because it is the svarūpa of Kṛṣṇa.
- The other words describe Kṛṣṇa.
- The name is the same as Kṛṣṇa because it is non-different from Him.

- The meaning here is that the one tattva of eternity, knowledge, bliss and rasa appears in two forms (rūpa and nāma).

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

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

Kṛṣṇa and His names (**ataḥ śrī-kṛṣṇa-nāmādi**) cannot be grasped by the material senses (**na indriyaiḥ grāhyam bhaved**), but when a person develops the tendency to accept the Lord's name and form (**sevonmukhe hi**), Kṛṣṇa then spontaneously appears (**svayam eva sphuraty adaḥ**) on the tongue and in the other senses (**jihvā ādau**).
(**Padma Purāṇa**)

- Sevonmukhe means “inclined to accept the Lord’s name and form.” Hi indicates accomplishment.
- There is a description of Bharata as he gave up the body of a deer.
- This illustrates this spontaneous appearance of the Lord’s name.

**nārāyaṇāya haraye nama ity udāram
hāsyān mṛgatvam api yaḥ samudājahāra**

He gave up his body of the deer (**yaḥ mṛgatvam
samudājahāra**) while smiling broadly (**udāram
hāsyān**) saying, “All respects to Nārāyaṇa, the
Lord.” (**nārāyaṇāya haraye namah ity**) (**SB
5.14.45**)

- There is also the case of Gajendra:

**evam vyavasito buddhyā
samādhāya mano hr̥di
jajāpa paramam jāpyam
prāg-janmany anuśikṣitam**

Thereafter, Gajendra, deciding in this way (**evam vyavasito buddhyā**), fixed his mind on his heart with his intelligence (**samādhāya mano hr̥di**) and chanted a mantra (**jajāpa paramam jāpyam**) which he had learned in his previous birth (**prāg-janmany anuśikṣitam**). (SB 8.3.1)

Rupa Goswami's glorification of the last five items

yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śatror nāmā-gāthā prayātā |
anavakalita-pūrvām hanta kām apy avasthām
tadavadhi dadhad-antar-mānasam śāmyatīva ||

Ever since (**yadavadhi**) I have heard (**mama śruti-patham prayātā**) Nārada singing (**vaiṇikena anugītā**) the names of Kṛṣṇa (**agha-śatror nāmā-gāthā**), which pacify the ears (**śītā**), my heart has become completely blissful (**tadavadhi dadhad-antar-mānasam śāmyatīva**), fixed in an unprecedented (**anavakalita-pūrvām**) state of prema (**kām avasthām**). (**BRS**)

śrī-mathurā-maṇḍale
sthitih

Residing in Mathurā

64. śrī-mathurā-maṇḍale sthitiḥ – Residing in Mathurā

anyeṣu puṇya-tīrtheṣu
muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir
mathurāyām tu labhyate ||

tri-vargadā kāminām yā
mumuksūṇām ca mokṣadā |
bhakticchor bhaktidā kas tām
mathurām nāśrayed budhaḥ ||

aho madhu-purī dhanyā
vaikuṇṭhāc ca garīyasī |
dinam ekaṁ nivāsena
harau bhaktiḥ prajāyate ||

Liberation is the greatest result (**muktir eva mahā-phalam**) that can be obtained at other holy places (**anyeṣu puṇya-tīrtheṣu**), but devotion to the Lord (**harer bhaktih**), which is desired by the liberated souls (**muktaih prārthyā**), can be attained at Mathurā (**mathurāyām tu labhyate**). Mathurā bestows dharma, artha, kāma to those who have material desires (**kāminām tri-vargadā**). It awards liberation to those desiring liberation (**mumuṣūṇām ca mokṣadā**). It awards bhakti to those desiring bhakti (**bhakti icchoh bhaktidā**). What intelligent person will not take shelter of Mathurā (**kah budhaḥ tām mathurām na āśrayed**)? Oh, Mathurā is most auspicious (**aho madhu-purī dhanyā**), and greater than Vaikuṅṭha (Goloka) (**vaikuṅṭhāt ca garīyasī**)! (*It will be explained later in the commentary on 1.2.303 that Vaikuṅṭha means Goloka, a part of Vraja filled with aiśvarya. Mathurā here means Gokula.*) By staying only one day in Mathurā (**dinam ekam nivāseṇa**), bhakti to the Lord appears (**harau bhaktiḥ prajāyate**). (**Padma Purāṇa**)

vaikuṅṭhāj janito varā madhu-purī tatrāpi
rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi
govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world (**vaikuṅṭhāj varā madhu-purī**), because the Lord appeared there (**janito**). Superior to Mathurā-purī is the transcendental forest of Vṛndāvana (**tatrāpi vṛndā-aranyam**) because of Kṛṣṇa's rāsa-līlā pastimes (**rāsotsavād**). And superior to the forest of Vṛndāvana is Govardhana Hill (**tatrāpi govardhanaḥ**), for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes (**udāra-pāṇi-ramaṇāt**). And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme (**ihāpi rādhā-kuṇḍam**), for it is overflowed with the ambrosial nectarean prema (**prema amṛta āplāvanāt**) of the Lord of Gokula, Śrī Kṛṣṇa (**gokula-pateḥ**). Where, then, is that intelligent person (**kaḥ vivekī**) who is unwilling to serve this divine Rādhā-kuṇḍa (**asya sevām na kuryād**), which is situated at the foot of Govardhana Hill (**virājato giri-taṭe**)? (**NOI**)

Rupa Goswami's glorification of the last five items

tata-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ
sphuṭita-nava-kadambālambi-kūjad-dvirephā |
niravadhi-madhurimṇā maṇḍiteyaṁ katham me
manasi kam api bhāvaṁ kānana-śrīs tanoti ||

The splendor of Mathurā's forest (**kānana-śrīh**) made beautiful (**kṛta-kāntiḥ**) by being situated on the bank of the Yamunā (**śyāmalā yās taṭinyāḥ**), where buzzing bees (**kūjad-dvirephā**) take shelter of newly blooming kadamba trees (**sphuṭita-nava-kadambālambi**), ornamented with unlimited sweetness (**niravadhi-madhurimṇā maṇḍiteyaṁ**), produces an extraordinary state of bhāva in my mind (**me manasi kam api bhāvaṁ tanoti**). (**BRS**)

Rupa Goswami's glorification of the last five items

alaukika-padārthānām
acintyā śaktir īdrśī |
bhāvaṁ tad-viṣayaṁ cāpi
yā sahaiva prakāśayet

The inconceivable power (**acintyā śaktih**) of these extraordinary five aṅgas (**īdrśī alaukika-padārthānām**) is such that it will manifest (**yā prakāśayet**) the state of bhāva and its object, Kṛṣṇa (**bhāvaṁ tad-viṣayaṁ ca api**), at the same time (**saha eva**). (**BRS**)

Topic - 13

**Primary and Secondary
Benefits of performing the
Limbs of Bhakti**

Primary and Secondary Benefits of performing the Limbs of Bhakti

keṣāmcit kvacid aṅgānām
yat kṣudraṁ śrūyate phalaṁ |
bahir-mukha-pravṛttyaitat
kintu mukhyaṁ phalaṁ ratiḥ ||

In some of the verses quoted from the scriptures (**keṣāmcit**), material results are attributed to the aṅgas (**kvacid aṅgānām yat kṣudraṁ phalaṁ śrūyate**) for attracting persons possessing material consciousness (**bahir-mukha-pravṛttyaitat**). However, the main result of these aṅgas is rati (bhāva) (**kintu mukhyaṁ phalaṁ ratiḥ**). (BRS)

- The main result can be understood from the following verses.

**akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvrena bhakti-yogena
yajeta puruṣam param**

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvrena bhakti-yogena**). SB 2.3.10

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives (**satyaṁ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṁ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṁ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānam**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**). SB 5.19.27

pādaḥ hareḥ kṣetra-padānusarṇaṇe
śiro hr̥ṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

He engaged his legs in walking to the holy places and temples of the Lord (**pādaḥ hareḥ kṣetra-padānusarṇaṇe**), his head in bowing down before the Lord (**śiro hr̥ṣīkeśa-padābhivandane**), and all his desires in serving the Lord (**kāmaṁ ca dāsye**), without desiring material enjoyment (**na tu kāma-kāmyayā**), in order to develop rati as possessed by great devotees (**yathā uttamaśloka-janāśrayā ratiḥ**). (SB 9.4.20)

- However, for those persons with material inclinations, material results are mentioned.
- For the real devotees, rati is the result, because rati is produced simply by hearing about the qualities of the Lord.
- Even though this worship is easy, it produces results that cannot be attained by other processes.

- Therefore, bhāva or rati is the main result of practicing the aṅgas of bhakti.

Topic - 14

**Vaṇṇāśrama duties are not
Limbs of Bhakti**

Vaṛṇāśrama duties are not Limbs of Bhakti

**sammatam bhakti-vijñānām
bhakty-aṅgatvam na karmaṇām**

The consensus of those knowledgeable of bhakti (**sammatam bhakti-vijñānām**) is that karma (vaṛṇāśrama duties) is not an aṅga of bhakti (**karmaṇām na bhakty-aṅgatvam**). (**BRS**)

Varnāśrama duties are not Limbs of Bhakti

- Someone may argue as follows.
- “True, there is a glorification of all the aṅgas of pure bhakti (above all other processes), but Parāśara has glorified karma as well:

varṇāśramācaravatā
puruṣeṇa paraḥ pumān |
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam ||

The Supreme Lord Viṣṇu (**paraḥ pumān viṣṇuh**) is to be worshipped by man (**puruṣeṇa ārādhyate**) through the duties of varṇāśrama (**varṇāśrama ācaravatā**). There is no other path for satisfying the Lord (**na anyat panthā tat-toṣa-kāraṇam**).
(**Viṣṇu Purāṇa 3.8.9**)

- This Viṣṇu Purāṇa verse substantiates that karma is an aṅga of bhakti, for in that verse there is evident approval for worshipping Viṣṇu in combination with varṇāśrama activities.”
- However, the author states that the consensus (sammatam) of those thoroughly experienced in bhakti, the pure devotees, including even Parāśara, is otherwise.
- Parāśara has also said:

yajñeśācyuta govinda mādhavānanta keśava |
kṛṣṇa viṣṇo hr̥ṣīkeśety āha rājā sa kevalam |
nānyad jagāda maitreya kiñcit svapnāntareṣv api

O Maitreya (**maitreya**), King Bharata (**rājā**) simply said (**āha kevalam**), “O master of sacrifice (**yajñeśa**), O Acyuta, Govinda, Mādhava, Ananta, Keśava, Kṛṣṇa, Viṣṇu, Hr̥ṣīkeśa (**acyuta govinda mādhaba ananta keśava kṛṣṇa viṣṇo hr̥ṣīkeśa ity**)!” He said nothing else (**nānyad jagāda kiñcit**), even in his dreams (**svapnāntareṣv api**).
(**Viṣṇu Purāṇa 2.13.10**)

- Thus, the statement quoted from Viṣṇu Purāṇa that approves varṇāśrama as bhakti, has been spoken only to encourage those persons who are not qualified for pure bhakti.

Varṇāśrama duties are not Limbs of Bhakti

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

One should continue to perform the daily and periodic varṇāśrama activities (**tāvat karmāṇi kurvīta**) until one actually becomes detached from material sense gratification (**na nirvidyeta yāvatā**) and develops faith for hearing and chanting about Me (**mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**). SB 11.20.9

- This verse explains the circumstances in which the performance of varṇāśrama is applicable.
- Because one should perform varṇāśrama duties until one reaches detachment from enjoyment and develops faith in bhakti, directions are given to engage in varṇāśrama.

- The verse spoken by Parāśara thus means that because Viṣṇu is worshipped by a person who follows varṇāśrama duties, that path and no other is satisfying to Viṣṇu (This, of course, refers to a person with no faith in bhakti).

- But Parāśara also says:

sā hānis tan mahac chidram
sa mohah sa ca vibhramah |
yan muhūrtaṁ kṣaṇaṁ vāpi
vāsudevaṁ na kīrtayet ||

If even for a moment (**yad muhūrtaṁ kṣaṇaṁ vāpi**) the remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed (**vāsudevaṁ na kīrtayet**), it is the greatest loss (**sā hāniḥ**). It is the greatest fault (**tad mahad chidram**), the greatest illusion (**sa mohah**), and the greatest anomaly (**sa ca vibhramah**). (**Viṣṇu-dharma 1.16**)

- The commentary says karmāṇi means daily and periodic duties of varṇāśrama.
- The scriptures say:

śruti-smṛtī mamaivājñe
yas te ullāṅghya vartate |
ājñā-cchedī mama dveṣī
mad-bhaktō'pi na vaiṣṇavaḥ ||

Whoever disregards the śruti and smṛti scriptures (**yah śruti-smṛtī ullāṅghya vartate**) that are mine (**mama eva ajñe yas te**) is a breaker of My order (**ājñā-cchedī**), a hater of Me (**mama dveṣī**). Even if he is My devotee he is not a Vaiṣṇava (**mad-bhaktō'pi na vaiṣṇavaḥ**).

- However, this does not apply to the devotee because the devotee is following another order.
- He breaks the first order, to perform varṇāśrama, only because he is following another order of the Lord which is based on detachment from material enjoyment and faith in bhakti.

Topic - 15

**Jnana and Vairagya are
not Limbs of Bhakti**

Jnana and Vairagya are not Limbs of Bhakti

**jñāna-vairāgyayor bhakti-
praveśāyopayogitā |
īṣat prathamam eveti
nāṅgatvam ucitaṁ tayoh ||**

Jñāna and vairāgya (**jñāna-vairāgyayoh**) are suitable for entering bhakti (**bhakti-praveśāya upayogitā**), being somewhat useful in the beginning of bhakti (**īṣat prathamam eva**), but they are not considered aṅgas of bhakti (**na aṅgatvam ucitaṁ tayoh**).

- Jñāna here refers to realization of tvam-padārtha (jīva), tat-padārtha (brahman) and finally realization of their oneness (tat tvam asi).
- This is called brahman-jñāna consisting of three stages.
- The word īśat (somewhat) means that the knowledge of jīva and brahman are useful but realization of oneness should be rejected.

- Vairāgya in the verse means the type of renunciation that is useful only for brahma-jñāna.
- That part of vairāgya, which is contrary to bhakti, should also be rejected.
- That is the meaning of īśat in relation to vairāgya.

- Jñāna and vairāgya are somewhat useful only in the beginning of bhakti.
- That means that they are suitable only at the stage of giving up attachment to other objects.
- When attachments have been given up and a person begins practicing bhakti, jñāna and vairāgya become insignificant.

- Also, after beginning bhakti, thinking of these processes will distract a person from bhakti.
- Thus, they are useful only in the very beginning of bhakti.

Jnana and Vairagya are not Limbs of Bhakti

yad ubhe citta-kāṭhinya-
hetū prāyaḥ satām mate |
sukumāra-svabhāveyam
bhaktis tad-dhetur īritā ||

Because jñāna and vairāgya (**yad ubhe**) generally (**prāyaḥ**) make the heart harsh (**citta-kāṭhinya-hetū**), the authoritative devotees have concluded (**satām mate**) that bhakti alone (**bhaktih**), whose nature is very tender (**sukumāra-svabhāveyam**), is the cause of entering into bhakti (**tad-dhetur īritā**).

- This verse speaks of another fault in being attached to jñāna and vairāgya.
- They cause hardness in the heart.
- In jñāna, one must deliberate on the truth by defeating a variety of other philosophies, and in vairāgya, one must renounce enjoyment by repeated toleration of suffering.

- The very nature of these practices is harsh or unpleasant, and thus the heart becomes similarly harsh. (This is the opposite of sweetness and softness of the heart).
- “But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”
- The answer is given.

- Bhakti is said to be the cause of entering bhakti, and previous acts of bhakti alone are the cause of entering into higher stages of bhakti.

Jnana and Vairagya are not Limbs of Bhakti

**tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah |
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha ||**

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge (impersonal) and renunciation (**jñānam ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**). **SB 11.20.31**

Topic - 16

The goals of jñāna,
vairāgya and other
processes are achieved by
bhakti alone

kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati

However (**kintu**), the goals of jñāna, vairāgya and other processes (**jñāna-virakty-ādi-sādhyam**) are achieved by bhakti alone (**bhaktyaiva sidhyati**).

- The goal of jñāna is liberation. The goal of vairāgya is jñāna.
- These are indeed achieved by bhakti alone.

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat |
yogena dāna dharmeṇa
śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena
mad-bhakto labhate 'njasā |
svargāpavargam mad-dhāma
kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'njasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargam mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). **SB 11.20.32-33**

- Kathañcid yadi vāñchati means “if a person desires things which are useful for serving in devotion.”
- Examples are Citraketu enjoying in his airplane given by the Lord, Śukadeva desiring to reject māyā and Prahlāda desiring to live near the Lord.

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ |
baddhaḥ sva-karmabhir uśattama te 'ṅhri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu ||

O Lord, who are kind to the fallen souls (**kṛpaṇa-vatsala**)!
Excellent Lord (**uśattama**)! Thrown into (**praṇītaḥ**) the
association of devouring demons (**grasatām**), bound by
my karmas (**sva-karmabhir baddhaḥ**), I am afraid (**trastah
asmy ahaṁ**) of destruction (**kadanād**) through the
intolerably fierce wheel of saṁsāra (**duḥsaha-ugra-
saṁsāra-cakra**). When will you call me (**prītaḥ hvayase
kadā nu**) to the shelter of your lotus feet (**te aṅhri-
mūlaṁ**), which award liberation (**apavarga-śaraṇaṁ**)?

SB 7.9.16

Topic - 17

**Taste for Bhakti Destroys
all Material Attachments**

- Previously vairāgya was condemned at the beginning of bhakti because it causes the heart to become hard.
- However, if vairāgya is forbidden, the person practicing bhakti will be filled with material desires, and having such desires is against the scriptures; for it is said in Visnu Purana:

viṣayāviṣṭa-cittasya
kṛṣṇāveśaḥ sudūrataḥ |
vāruṇī-dig-gataṁ vastu
vrajan naindrīm kim āpnuyāt ||

The person absorbed in material enjoyment (**viṣayāviṣṭa-cittasya**) is far from being absorbed in Kṛṣṇa (**kṛṣṇāveśaḥ sudūrataḥ**). How can a person going east (**kim vāruṇī-dig-gataṁ**) catch (**āpnuyāt**) an object (**vastu**) moving to the west (**naindrīm vrajan**)?

To answer this dilemma, the author supplies the following verse.

Taste for Bhakti Destroys all Material Attachments

rucim udvahatas tatra
janasya bhajane hareḥ |
viṣayeṣu gariṣṭho 'pi
rāgaḥ prāyo vilīyate ||

If a person (**tatra janasya**) has a taste for worshipping the Lord (**hareḥ bhajane rucim udvahatah**), even if he has strong material attractions (**viṣayeṣu gariṣṭho api**), those attractions will be for the most part destroyed (**prāyo vilīyate**) during sādhana without resorting to vairāgya (**rāgaḥ**). (BRS)

- Having a taste for bhakti will destroy the attachment to material objects.
- Thus, the hardness of heart caused by practice of vairāgya will not take place, and still detachment will manifest.
- At the stage of ruci or taste for bhakti, material attraction will be destroyed for the most part (prāyaḥ).

- The meaning is that it will be completely destroyed with the maturation of bhakti.
- It is not mentioned, but understood from this statement that the taste for bhakti not only produces vairāgya but also jñāna.

Taste for Bhakti Destroys all Material Attachments

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyam
jñānam ca yad ahaitukam ||

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), one immediately acquires (**janayaty āśu**) causeless knowledge (**jñānam ca yad ahaitukam**) and detachment from the world (**vairāgyam**). (SB 1.2.7)

Taste for Bhakti Destroys all Material Attachments

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

The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayuñjataḥ**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**). (BRS)

- With this verse, the author shows the type of vairāgya which is suitable for entering bhakti, and which was previously mentioned.
- The vairāgya of the person employing (upayunñjataḥ) material objects only to the extent that they are favorable for his devotional development (yathārham), while being detached from material enjoyment, is suitable (yuktam) for bhakti.
-

- In this, there should be persistence (nirbandhaḥ) in relating the objects to Kṛṣṇa.

Taste for Bhakti Destroys all Material Attachments

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate ||

Rejection (**parityāgaḥ**) of things related to the Lord (**hari-sambandhi-vastunaḥ**) by persons desiring liberation (**mumukṣubhiḥ**), who think that these things are simply material objects (**prāpañcikatayā buddhyā**), is called useless vairāgya (**phalgu vairāgyam kathyate**). (**BRS**)

- One should also understand what type of vairāgya is unsuitable or useless (phalgu) for bhakti.
- The author thus speaks of vairāgya of those opposed to the Lord, which ends in offense.
- Hari-sambhandhi-vastu (useful in the service of the Lord) refers to things such as the Lord's food remnants.

- Rejection of objects related to the Lord is of two types: not asking for those objects related to the Lord, and rejecting them when offered.
- One should understand that the second type of rejection becomes an offense. This is stated in the Viṣṇu-yāmala:

prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā

- The Vaiṣṇava should never refuse the prasāda of Viṣṇu. **Quoted in Hari-bhakti-vilāsa 2.178**

Topic - 18

Other Prominent
Practices which do not
constitute the limbs of
Pure Devotional Service

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

**dhana-śiṣyādibhir dvārair
yā bhaktir upapādyate |
vidūratvād uttamatā-
hānyā tasyāś ca nāngatā**

That bhakti (**yā bhaktih**) which is accomplished by dependence on wealth, followers or other objects (**dhana-śiṣyādibhir dvārair upapādyate**) cannot be considered as an aṅga of uttama-bhakti (**nāngatā**) because it destroys the pure nature of that bhakti (**tasyāh uttamatā-hānyāh**). It is situated far way from uttama-bhakti (**vidūratvād**).
(**BRS**)

- Bhakti accomplished through wealth and followers indicates this negligence or inattentiveness.
- Such execution cannot be accepted as an aṅga of uttama-bhakti.
- Among the aṅgas of bhakti, wealth and the other items are generally not needed for hearing and chanting.

- The excellence of bhakti is destroyed when it depends on wealth and followers.
- For instance, in deity worship, one person may feel that he cannot perform all the services for the deity at once by himself and thus depend on followers.
- However this danger is not present in all aṅgas of bhakti.

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

**viśeṣaṇatvam evaiṣām
saṁśrayanty adhikāriṇām |
vivekādīny ato 'mīṣām
api nāṅgatvam ucyate**

Discrimination and other material qualities (**vivekādīny ato amīṣām api**) cannot be considered as aṅgas of uttama-bhakti (**na aṅgatvam ucyate**), since on their own they take shelter (**eṣām saṁśrayanty**) of the excellent condition of persons practicing uttama-bhakti (**adhikāriṇām viśeṣaṇatvam**). (BRS)

- Discernment and other qualities take shelter of the excellent condition (viśeṣaṇatvam) of the devotees (eṣām adhikāriṇām).
- Thus, discrimination and other qualities (amīṣām) should not be considered aṅgas.

Topic - 19

All Good Qualities
automatically take shelter
of a Devotee

All Good Qualities automatically take shelter of a Devotee

**kr̥ṣṇonmukhaṁ svayaṁ yānti
yamāḥ śaucādayas tathā |
ity eṣāṁ ca na yuktā syād
bhakty-aṅgāntara-pātītā**

Basic rules of conduct (yamāḥ), rules of cleanliness and other actions (**yamāḥ śaucādayas tathā**) appear automatically in those who are extremely dedicated to Kṛṣṇa (**kr̥ṣṇonmukhaṁ svayaṁ yānti**). Thus, they are not included as aṅgas of bhakti (**ity eṣāṁ bhakty-aṅgāntara-pātītā na syād**). (BRS)

- By stating that yama and śauca automatically appear in the devotee, the author rejects them as aṅgas of bhakti (actions that produce bhakti).
- The rules of conduct (yamāḥ) are as follows:

ahimsā satyam asteyam
asaṅgo hrīr asañcayaḥ
āstikyaṁ brahmacaryaṁ ca
maunaṁ sthairyam kṣamābhayaṁ

Nonviolence, truthfulness, not coveting or stealing the property of others (**ahimsā satyam asteyam**), detachment, humility, freedom from possessiveness (**asaṅgo hrīr asañcayaḥ**), trust in the principles of religion, celibacy (**āstikyaṁ brahmacaryaṁ ca**), silence, steadiness, forgiveness and fearlessness (**maunaṁ sthairyam kṣamā bhayaṁ**) are the twelve primary disciplinary principles. **SB 11.19.33**

- “Should the devotees in whom the good qualities do not appear on their own be considered to be actually non-devotees?”
- This verse answers. Kṛṣṇonmukham means “extremely dedicated to Kṛṣṇa (kṛṣṇa-utkrṣṭa-mukham).”
- For those persons extremely absorbed in Kṛṣṇa, the good qualities spontaneously appear.

All Good Qualities automatically take shelter of a Devotee

ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ |
hari-bhaktau pravṛttā ye
na te syuḥ para-tāpinaḥ

O hunter (**vyādha**)! These qualities such as non-violence (**ete ahimsādayo guṇāḥ**) are not astonishing (**na hy adbhutā**), because the persons who engage in devotion to the Lord (**hari-bhaktau pravṛttā ye**) will never cause affliction to others (**na te syuḥ para-tāpinaḥ**). (**Skandha Purana**)

All Good Qualities automatically take shelter of a Devotee

**antaḥ-śuddhir bahiḥ-śuddhis
tapaḥ-śānty-adayas tathā |
amī guṇāḥ prapadyante
hari-sevābhikāminām**

Internal and external purity (**antaḥ-śuddhir bahiḥ-śuddhiḥ**), austerity (sense control), peacefulness and other qualities (**tapaḥ-śānty-adayas tathā**) take shelter (**amī guṇāḥ prapadyante**) of persons who desire to serve the Lord (**hari-sevābhikāminām**). (**Skandha Purana**)

Topic - 20

Eka-Anga and Aneka-Anga Bhakti

Eka-Anga and Aneka-Anga Bhakti

sā bhaktir eka-mukhyāṅgā
śritānaikāṅgi kātha vā |
sva-vāsanānusāreṇa
niṣṭhātaḥ siddhi-kṛd bhavet

Bhakti (**sā bhaktih**), taking shelter of one principal aṅga (**eka-mukhya aṅgā śritāh**) or many aṅgas (**na ekāṅgi kātha vā**) according to one's desire (**sva-vāsanānusāreṇa**), and practiced with steadiness (**niṣṭhātaḥ**), brings about the desired result (bhāva and prema) (**siddhi-kṛd bhavet**).(**BRS**)

śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane |
akrūras tv abhivandane kapi-patir dāsye 'tha sakhya 'rjunah
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ param

Parīkṣit is an example of hearing about the Lord (**śrī viṣṇoḥ śravaṇe parīkṣid abhavad**) and Śukadeva is an example of chanting the glories of the Lord (**vaiyāsakiḥ kīrtane**). Prahlāda is an example of remembering the Lord (**prahlādaḥ smarāṇe**) and Lakṣmī is an example of serving the lotus feet of the Lord (**tad-aṅghri-bhajane lakṣmīḥ**). Pṛthu is an example of performing deity worship of the Lord (**pṛthuḥ pūjane**). Akrūra is an example of attaining perfection by offering prayers to the Lord (**akrūras tv abhivandane**). Hanumān is an example of service with the attitude of a servant of the Lord (**kapi-patir dāsye**). Arjuna is an example of friendship with the Lord (**atha sakhya arjunah**). Bali is an example of offering the self to the Lord (**sarvasvātma-nivedane balih**). They achieved Kṛṣṇa by following principally one aṅga (**eṣāṁ kṛṣṇāptir param abhūt**). (**Padyavali**)

Eka-Anga and Aneka-Anga Bhakti

sa vai manah kṛṣṇa-padāravindayor
vacāmsi vaikunṭha-guṇānuvarṇane |
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye ||266||

mukunda-lingālaya-darśane dṛśau
tad-bhr̥tya-gātra-sparśe 'ṅga-saṅgamam |
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite ||267||

pādaḥ hareḥ kṣetra-padānusarṇaṇe
śiro hr̥ṣīkeśa-padābhivandane |
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ