

Bhakti-Rasāmṛta-Sindhu

Eastern Section - Second Wave
Sadhana Bhakti

By Śrīla Rūpa Gosvāmī

With

Nectar of Devotion – Summary Study

By HDG A.C. Bhaktivedanta Swami Prabhupada

“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.”

Śrīla Jīva Goswami

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 (Perfect) ?

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
- Sadhya Bhakti is that bhakti in which the influence of the heart--the emotions of the ātmā--becomes prominent.

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?

Bhakti

- 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).

Bhakti

- 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.

Bhakti

- Then why can't Bhava be clubbed with Sadhana?
 - a) In Bhava there is direct realization of the Lord, though it is intermittent (**kr̥ṣṇa-sākṣāt-kṛtau yogyāḥ**), but in Sadhana Bhakti there is no direct realization of the Lord.
 - b) Also, Bhava is the goal of sadhana bhakti.
 - c) Therefore Bhava cannot be clubbed with Sadhana Bhakti also.
 - d) Hence it is more appropriate to have three types of Bhakti and not two for the purpose of clarity.

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

How can Sadhana Bhakti, which is performed using senses which are impure, be categorized under Uttama-Bhakti?

- Just as preliminary purifying actions for performing sacrifice (Purvanga karmas) are included within the term “sacrifice,” though technically they are not part of the sacrifice, Sadhana-Bhakti is also categorized under Uttama-Bhakti.
- In order to distinguish this Sadhana-Bhakti from forms of bhakti that involve direct realization of the Lord, the word sādhya-bhāvā is used: sādhana ends with the attainment of bhāva.

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- The intention of including sādhana (executed using the senses) in bhakti is to show that bhakti is produced only by bhakti and not by anything else.
- The word sādhya-bhāvā excludes artha, dharma, kāma and mokṣa. This was already mentioned in the definition of uttama-bhakti (anyābhilāṣitā-śūnyam) which includes within it this present definition.

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 (**hr̥di prākāṭyam**)

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

- To say that Bhava appears is like saying Kṛṣṇa appears in the house of Vasudeva (but is not produced out of matter).
- The emotions and actions of bhāva are all eternal and spiritual and not material because their appearance in the future will be accomplished by the extraordinary actions of the most excellent transformations (saṁvit and hlādinī) of the Lord's svarūpa-śakti.

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 ”

Srila Prabhupada on Definition of Sadhana Bhakti

- Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Kṛṣṇa. (**Kṛti sadhya**)
- Practice means employing both the mind and the senses in practical devotional service. (**Kṛti sadhya**)
- This practice is not for developing something artificial. (**nitya siddhasya bhavasya**)
- For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice he walks very nicely. Similarly, devotional service to the Supreme Lord is the natural instinct of every living entity. (**nitya siddhasya bhavasya hr̥di prakatyam**)

Srila Prabhupada on Definition of Sadhana Bhakti

- Even uncivilized men like the aborigines offer their respectful obeisances to something wonderful exhibited by nature's law, and they appreciate that behind some wonderful exhibition or action there is something supreme. (**nitya siddhasya bhavasya**)
- So this consciousness, though lying dormant in those who are materially contaminated, is found in every living entity. And, when purified, this is called Kṛṣṇa consciousness. (**Kṛti sadhya bhaved sadhya-bhava**)
- There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk. (**kṛti sadhya bhaved sadhya-bhava**)
- When we wish to develop our innate capacity for devotional service, there are certain processes which, by our accepting and executing them, will cause that dormant capacity to be invoked. Such practice is called sādhana-bhakti. (**kṛti sadhya bhaved sadhya-bhava**) (**Therapeutic medicines example**)

Scriptural Proof for Sadhana Bhakti

sā bhaktiḥ saptama-skandhe bhāṅgyā devarṣiṇoditā

Nārada speaks of sādhana-bhakti (*sā bhaktiḥ devarṣiṇā uditā*) along with items that seem to be bhakti (*bhāṅgyā*) in the Seventh Canto (*saptama-skandhe*).

*tasmād vairānubandhena
nirvairēṇa bhayena vā
snehāt kāmēna vā yuñjyāt
kathāñcin nekṣate pṛthak*

Therefore by enmity (*tasmād vairānubandhena*), by vaidhi-bhakti (*nirvairēṇa*), by fear (*bhayena vā*), by affection or by lusty desire (*snehāt kāmēna vā*)—by all of these or any one of them (*implied*)—if a conditioned soul somehow or other concentrates his mind upon the Lord (*kathāñcid yuñjyāt*), the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship (*na ikṣate pṛthak*). (SB 7.1.26)

Scriptural Proof for Sadhana Bhakti

Bhaṅgyā - Along with items that seem to be bhakti

- If fear and hatred are also considered bhakti, then there is a contradiction to the definition already given, that bhakti should be with favorable intentions (ānukūlyena).
- Therefore, for describing these items, the author uses the word bhaṅgyā, which means “along with something resembling bhakti.”
- Since He grants auspiciousness even when persons show fear or envy towards Him who would not worship the Lord? That is the meaning of the statement.

Scriptural Proof for Sadhana Bhakti

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet

Therefore (**tasmāt**), one may somehow think of Kṛṣṇa (**manaḥ kṛṣṇe niveśayet**), by any of the favorable methods (**kenāpy upāyena**). (SB 7.1.32)

- Fixing the mind also stands for the activities of all the other senses, and thus includes sādhana-bhakti.
- Use of the word kena (any) means any suitable method, excluding fear and hatred.
- One's mind should concentrate by using one of the favourable methods such as affection. That is the meaning.

Srila Prabhupada on Proof of Sadhana Bhakti

- Nārada Muni mentions this sādhana-bhakti in Śrīmad-Bhāgavatam, Seventh Canto, First Chapter, verse 32. He says there to King Yudhiṣṭhira, "My dear King, one has to fix his mind on Kṛṣṇa by any means." (**tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet**)
- That is called Kṛṣṇa consciousness. It is the duty of the ācārya, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of sādhana-bhakti.
- Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhana-bhakti.
- Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness.

Types of Sadhana Bhakti

vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā

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

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.

Srila Prabhupada on Types of Sadhana Bhakti

- The first part is called service according to regulative principles: one has to follow these different regulative principles by the order of the spiritual master or on the strength of authoritative scriptures, and there can be no question of refusal.
- That is called vaidhi, or regulated. One has to do it without argument.
- Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love.
- For example, a person engaged in devotional service may be ordered to rise early in the morning and offer āraṭi, which is a form of Deity worship.
- In the beginning, by the order of his spiritual master, one rises early in the morning and offers āraṭi, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely.

Scriptural Proof for Vaidhi Sadhana Bhakti

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cechatābhayam

O descendant of King Bharata (**bhārata**), one who desires to be free from all miseries (**icchatā abhayam**) must hear about, glorify and also remember (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) the Personality of Godhead (**bhagavān**), who is the Supersoul (**sarvātmā**), the controller (**īśvarah**) and the saviour from all miseries (**hariḥ**). (SB 2.1.5)

Scriptural Proof for Vaidhi Sadhana Bhakti

- A person who desires freedom from the fear of saṃsāra must hear about the Lord.
- The actions of hearing, chanting and remembering are generated from the rules of scripture which explain that the Lord extinguishes fear of saṃsāra.
- The actions are not generated due to greed for the Lord's service.
- Thus, this is an example of 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 viṣṇuḥ**) 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**)

Scriptural Proof for Vaidhi Sadhana Bhakti

- Scriptural injunctions such as “aharahaḥ sandhyā upāsīta” (one must worship daily at the sandhyās) and “brāhmaṇo na hantavyaḥ” (one should not kill a brāhmaṇa) are dependent (kiṅkarāḥ) on the injunction to remember the Lord always and the prohibition never to forget Him.
- To do the opposite (making remembrance of Viṣṇu secondary to all the other rules) will yield opposite results.

Scriptural Proof for Vaidhi Sadhana Bhakti

- Because all rules are dependent upon remembrance of Viṣṇu, if one remembers Viṣṇu, what is instructed in all the other rules is accomplished.
- And because all prohibitions such as killing cows and brāhmaṇas are also included in the rule to remember Viṣṇu, if one forgets Viṣṇu, that person should be considered to have accrued unlimited sins produced by committing all the prohibited acts.
- Satatam means “every day” not “every second,” since continuous remembrance would be impossible to do (in sādhana- bhakti). This would produce loss of faith in the rules of bhakti, because they would be impossible to follow.

Srila Prabhupada on Scriptural Proof of Vaidhi Sadhana Bhakti

- We should always try to mold the activities of our lives in such a way that we will constantly remember Viṣṇu, or Kṛṣṇa. That is Kṛṣṇa consciousness.
- Whether one concentrates his mind on the four-handed form of Viṣṇu or on the form of two-handed Kṛṣṇa, it is the same.
- The Padma Purāṇa recommends: somehow or other always think of Viṣṇu, without forgetting Him under any circumstances. Actually this is the most basic of all regulative principles.
- For, when there is an order from a superior about doing something, there is simultaneously a prohibition.
- When the order is that one should always remember Kṛṣṇa, the prohibition is that one should never forget Him.
- Within this simple order and prohibition, all regulative principles are found complete.

Scriptural Proof for Vaidhi Sadhana Bhakti

mukha bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders (**catvāro varṇāḥ**), headed by the brāhmaṇas (**vipra ādayaḥ**), was born through different combinations of the modes of nature (**pṛthak guṇaih jajñire**), from the face, arms, thighs and feet of the Supreme Lord in His universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**). Thus, the four spiritual orders were also generated (**āśramaiḥ saha**). If any of the members of the four varṇas and four āśramas (**ya eṣāṁ**) fail to worship (**na bhajanty**) or intentionally disrespect (**avajānanti**) the Personality of Godhead (**puruṣaṁ sākṣād**), who is the source of their own creation (**ātma-prabhavam īśvaram**), they will fall down from their position into a hellish state of life (**sthānād bhraṣṭāḥ patanty adhaḥ**). (SB 11.5.2-3)

Results of Vaidhi Sadhana Bhakti

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

By worshipping 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)

- The results of vaidhi-bhakti are described in the verse, taking arcana as the representative of other processes as well.
- This is also confirmed in the verse – “akāmaḥ sarva-kāmo vā ” (SB 2.3.10)

Results of Vaidhi Sadhana Bhakti

ity asau syād vidhir nityaḥ
sarva-varṇāśramādiṣu
nityatve 'py asya nirṇītam
ekādaśy-ādivat-phalam

Thus, everyone within and outside the varṇāśrama system (**sarva-varṇāśramādiṣu**) should always follow this rule concerning worship of the Lord (**nityaḥ asau vidhiḥ syād**). Though it is always to be followed as a daily duty according to the scriptures (**nityatve apy asya nirṇītam**), the scriptures also ascribe attractive material results for observing it, as in the case of the Ekādaśī vrata (**ekādaśy-ādivat-phalam**).

- Though the scriptures clearly state that worship of the Lord is obligatory, since scriptures speak of the sin of not performing the worship, attractive fruits are also mentioned. For instance, material results are described for practicing Ekādaśī.

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**)

- 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.

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-śraddhah**) 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.
- 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).

Proof of Qualification for Vaidhi Sadhana Bhakti

yadṛcchayā mat-kathādau
jāta-śraddho 'stu yaḥ pumān
na nirviṇṇo nātisakto
bhakti-yogo 'sya siddhidahaḥ

If somehow or other by good fortune (**yadṛcchayā**) one develops faith (**jāta-śraddhah astu**) in hearing and chanting My glories (**mat-kathādau**), such a person, being neither very disgusted with nor attached to material life (**na nirviṇṇo na ati asakto**), should achieve perfection through the path of loving devotion to Me (**bhakti-yogo asya siddhidahaḥ**). (SB 11.20.8)

Proof of Qualification for Vaidhi Sadhana Bhakti

- **Yadrcchayā** indicates merciful association of devotees. This usage is according to the use of the word in the First Canto where it indicates association with a great devotee by that devotee's mercy:

tatrābhavad bhagavān vyāsa-putro
yadrcchayā gām aṭamāno 'napekṣaḥ
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaś ca bālair avadhūta-veṣaḥ

At that moment there appeared (**tatra abhavad**), by his own will (**yadrcchayā**) the powerful son of Vyāsadeva (**bhagavān vyāsa-putro**), who travelled over the earth (**gām aṭamānaḥ**) disinterested (**anapekṣaḥ**) and satisfied with himself (**nija-lābha-tuṣṭaḥ**). He did not manifest any symptoms of belonging to any social order or status of life (**alakṣya-liṅgo**). He was surrounded by women and children (**vṛtaḥ ca bālair**), and he dressed as if others had neglected him (**avadhūta-veṣaḥ**). (SB 1.19.25)

Proof of Qualification for Vaidhi Sadhana Bhakti

Proof of qualification for Bhakti yoga being connected to faith in topics of the Lord (mat-kathāḍau jāta-śraddhaḥ):

- “śraddhāmṛta-kathāyām me” - Firm faith in the blissful narration of My pastimes (SB 11.20.19)
- “śraddhālur mat-kathāḥ śṛṇvan” - A faithful person who constantly hears such transcendental activities (SB 11.11.23)

Proof of Qualification for Vaidhi Sadhana Bhakti

- **Nātisaktaḥ** means devoid of extreme attachment to body, house and family.
- **Na nirviṇṇa** (not detached) means if the person is completely disgusted with sense objects, he is qualified for jñāna, not bhakti.
- If he is too attached to sense objects, he is qualified for karma. If the person is devoid of extreme attachment, then that person is qualified for bhakti. Thus, there are three persons qualified by three types of attachment.
- Disgust with objects is caused by purification of the heart arising from practice of niṣkāma-karma. The cause of too much attachment is beginningless ignorance (avidyā).
- The cause of being devoid of too much attachment is the unexpected association with exalted devotees alone.

Proof of Qualification for Vaidhi Sadhana Bhakti

- However, there are seen cases of extraordinary qualification. By the unexpected association of the devotee, even a person extremely attached to sense objects (indriyavān) becomes qualified for bhakti.

**ko nu rājann indriyavān
mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur
upāsyam amarottamaiḥ**

My dear King (**rājann**), in the material world the conditioned souls are confronted by death at every step of life (**sarvato-mṛtyuh**). Therefore, who among the conditioned souls involved with senses gratification (**ko nu indriyavān**) would not render service to the lotus feet of Lord Mukunda (**na bhajet mukunda-caraṇāmbujam**), who is worshipping even for the greatest of liberated souls (**upāsyam amara uttamaiḥ**)? (SB 11.2.2)

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

**Types of Persons
Qualified for Vaidhi
Sādhana Bhakti**

Types of Persons Qualified for Vaidhi Sadhana Bhakti

- There are three types of persons qualified for vaidhi-sādhana-bhakti: the uttama, the madhyama and the kaniṣṭha.

Uttama Adhikari

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
prauḍha-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 (prauḍha-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.
- According to the degree of faith in the scriptures, there will be classifications of persons possessing that faith.
- This person developed firm conviction (**dr̥dha-niścayaḥ**) 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

Uttama Adhikari

- **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 (**pūrva apara anurodhena**). Such reasoning is the logic to be used (**ity ādyam ūhanam tarkaḥ**). Dry logic should be rejected (**śuṣka-tarkam tu varjayet**). (**Vaiṣṇava Tantra**)

Srila Prabhupada on Uttama Adhikari

- He is very expert in the study of relevant scriptures, and he is also expert in putting forward arguments in terms of those scriptures. (**śāstre yuktau ca nipuṇaḥ**)
- He can very nicely present conclusions with perfect discretion and can consider the ways of devotional service in a decisive way. (**sarvathā dṛḍha-niścayaḥ**)
- He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. (**praudha-śraddho adhikārī**)
- He has strictly followed the rules and regulations under the training of a bona fide spiritual master and has sincerely obeyed him in accord with revealed scriptures.

Srila Prabhupada on Uttama Adhikari

- Thus, being fully trained to preach and become a spiritual master himself, he is considered first class.
- The first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reason and arguments. (**sarvathā dṛḍha-niścayaḥ – praudha-śraddho adhikārī**)
- When we speak of arguments and reason, it means arguments and reason on the basis of revealed scriptures. (**pūrva अपरा अनुrodhena**)
- The first-class devotee is not interested in dry speculative methods meant for wasting time. (**śuṣka-tarkaṁ tu varjayet**)
- In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee. (**sarvathā dṛḍha-niścayaḥ**)

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).

- 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.
- Śraddhāvān means he is still firmly convinced in his mind of the scriptural conclusions.

Srila Prabhupada on Madhyama Adhikari

- He is not very expert in arguing on the strength of revealed scripture, but he has firm faith in the objective. (**śāstrādiṣv anipuṇaḥ śraddhāvān**)
- The purport of this description is that the second-class devotee has firm faith in the procedure of devotional service unto Kṛṣṇa (**śraddhāvān**), but he may sometimes fail to offer arguments and decisions on the strength of revealed scripture to an opposing party (**śāstrādiṣv anipuṇaḥ**).
- But at the same time he is still undaunted within himself as to his decision that Kṛṣṇa is the supreme object of worship (**śraddhāvān**).

Types of Persons Qualified for Vaidhi Sadhana Bhakti

Kaniṣṭha 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**).

- 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.
- “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.

Srila Prabhupada on Kanistha Adhikari

- The neophyte or third-class devotee is one whose faith is not strong and who, at the same time, does not recognize the decision of the revealed scripture. (**yo bhavet komala-śraddhaḥ**)
- The neophyte's faith can be changed by someone else with strong arguments or by an opposite decision. (**yo bhavet komala-śraddhaḥ**)
- Unlike the second-class devotee, who also cannot put forward arguments and evidences from the scripture, but who still has all faith in the objective, the neophyte has no firm faith in the objective. (**yo bhavet komala-śraddhaḥ**)
- Thus he is called the neophyte devotee.

**These are not Standard
Terminologies**

Classification of the three Adhikaris according to the Nectar of Instruction

**kr̥ṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

One should mentally honour (**manasā ādriyeta**) the devotee who chants the holy name of Lord Kṛṣṇa (**kr̥ṣṇa iti yasya giri taṁ**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation (**dīkṣā asti cet**) [dīkṣā] and is engaged in worshiping the Deity (**bhajantam īśam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve that pure devotee (**śuśrūṣayā**) who is advanced in un-deviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**anya-nindādi-śūnya-hṛdam**).

- **Kanistha Adhikari** – Sraddha to Anartha Nivrtti
- **Madhyama Adhikari** – Anartha Nivrtti to Asakti
- **Uttama Adhikari** – Bhava to Prema

Classification of the three Adhikaris according to the Srimad Bhagavatam

Uttama Adhikari

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

The most advanced devotee (**bhāgavata uttamaḥ**) sees within everything (**sarva-bhūteṣu yaḥ paśyed**) the soul of all souls (**ātmanah**), the Supreme Personality of Godhead, Śrī Kṛṣṇa (**bhagavad-bhāvam**). Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord (**bhūtāni bhagavaty ātmany**).

- **Uttama Adhikari** – Bhava to Prema

Classification of the three Adhikaris according to the Srimad Bhagavatam

Madhyama Adhikari

īsvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Personality of Godhead (**īsvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bālīṣeṣu kṛpā**) and disregards those who are envious of the Supreme Personality of Godhead (**dviṣatsu upekṣā**).

- **Madhyama Adhikari** – Anartha Nivṛtti to Asakti

Classification of the three Adhikaris according to the Srimad Bhagavatam

Kanistha Adhikari

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee (**yaḥ bhaktaḥ**) who faithfully engages (**śraddhayā ihate**) in the worship of the Deity in the temple (**haraye arcāyām eva pūjām**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called a prākṛta-bhakta, a materialistic devotee (**sah prākṛtaḥ smṛtaḥ**), and is considered to be in the lowest position (**implied**).

- **Kanistha Adhikari** – Not Uttama Bhakta

Classification of the three Adhikaris according to the Caitanya Caritamṛta (Sanatan Siksa)

Uttama Adhikari

śāstra-yuktye sunipūṇa,
dṛḍha-śraddhā yānra
'uttama-adhikārī' sei
tāraye saṁsāra

One who is expert in logic, argument and the revealed scriptures (**śāstra-yuktye sunipūṇa**) and who has firm faith in Kṛṣṇa (**dṛḍha-śraddhā yānra**) is classified as a topmost devotee (**uttama-adhikārī sei**). He can deliver the whole world (**tāraye saṁsāra**).

- **Uttama Adhikari** – Anartha Nivṛtti to Asakti

Classification of the three Adhikaris according to the Caitanya Caritamṛta (Sanatan Siksa)

Madhyama Adhikari

śāstra-yukti nāhi jāne
dṛḍha, śraddhāvān
'madhyama-adhikārī' sei
mahā-bhāgyavān

One who is not very expert in argument and logic based on the revealed scriptures (**śāstra-yukti nāhi jāne**) but who has firm faith (**dṛḍha, śraddhāvān**) is considered a second-class devotee (**'madhyama-adhikārī' sei**). He also must be considered most fortunate (**mahā-bhāgyavān**).

- **Madhyama Adhikari** – Anartha Nivṛtti

Classification of the three Adhikaris according to the Caitanya Caritamṛta (CM to Kulina Gram Vasis)

Madhyama Adhikari

**kṛṣṇa-nāma nirantara
yāñhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja
tāñhāra caraṇe**

A person who is always chanting the holy name of the Lord (**kṛṣṇa-nāma nirantara yāñhāra vadane**) is to be considered a first-class Vaiṣṇava (**sei vaiṣṇava-śreṣṭha**), and your duty is to serve his lotus feet (**bhaja tāñhāra caraṇe**).

- **Madhyama Adhikari** – Nistha to Prema

Classification of the three Adhikaris according to the Caitanya Caritamṛta (CM to Kulina Gram Vasis)

Uttama Adhikari

yāñhāra darśane mukhe
āise kṛṣṇa-nāma
tāñhāre jāniha tumi
'vaiṣṇava-pradhāna'

A first-class Vaiṣṇava (**tāñhāre jāniha tumi 'vaiṣṇava-pradhāna'**) is he whose very presence makes others chant the holy name of Kṛṣṇa (**yāñhāra darśane mukhe āise kṛṣṇa-nāma**).

- **Uttama Adhikari** – Prema

Classification of the three Adhikaris according to Various Books

	Uttama Adhikari	Madhyama Adhikari	Kanistha Adhikari
BRS Definition	Anartha Nivrtti to Asakti	Anartha Nivrtti	Anartha Nivrtti
NOI Definition	Bhava to Prema	Anartha Nivrtti to Asakti	Sraddha to Anartha Nivrtti
SB Definition	Bhava to Prema	Anartha Nivrtti to Asakti	Not practicing Uttama Bhakti
CC Definition (Sanatan Siksa)	Anartha Nivrtti to Asakti	Anartha Nivrtti	Anartha Nivrtti
CC Definition (CM to Kulina gram vasis)	Prema	Anartha Nivrtti to Prema	Sraddha to Anartha Nivrtti

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 sukrinas belong to, Kanistha, Madhyama or Uttama?

- The jñānī mentioned in the Gītā is not an impersonal jñānī – “teṣāṃ jñānī nitya-yukta eka-bhaktir viśiṣyate”
- Therefore, the Kumāras, given as an example of jñānīs, are not impersonal. They are called jñānīs because they know about the Lord. However, even they must get the mercy of the Lord to practice pure bhakti.

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

When the breeze (vāyuḥ) carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead (tasyāravinda-nayanasya padāravinda-kiñjalka-miśra-tulasī-makaranda) entered the nostrils of those sages (teṣāṃ sva-vivareṇa antar-gataḥ), they experienced a change both in body and in mind (saṅkṣobham cakāra citta-tanvoḥ), even though they were attached to the impersonal Brahman understanding (akṣara-juṣāṃ api). (SB 3.15.43)

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

- Rupa Goswami has mentioned the example of the Kumāras as jñānīs to show the superiority of pure bhakti over jñāna.
- Viśvanātha Cakravarti Thakura classifies them as jñāna-miśra-bhaktas who attained śānta-rati
- Actually they should be understood as examples of vaidhi-bhakti, being called jñānīs only because of some similarities.
- The ārtah and the arthārthī are those interested in short-term solutions.
- If a person wants a long-term solution, a deeper solace from grief or a deeper type of happiness, he will become a jijñāsuḥ, inquiring after truth in pursuit of his relief from suffering or attainment of happiness.

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

- There are three types of jñānīs: those with knowledge of the Lord's powers, those with knowledge of the Lord's sweetness, and those with knowledge of both.
- The sukṛtiṅaḥ 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.
- 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.
- 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.

Srila Prabhupada on the Four Sukrtinas

- Further classification of the neophyte devotee is made in the Bhagavad-gītā.
- It is stated there that four classes of men—namely those who are distressed, those who are in need of money, those who are inquisitive and those who are wise—begin devotional service and come to the Lord for relief in the matter of their respective self-satisfaction.
- Such beginners can be elevated to the second-class or first-class platform if they associate with pure devotees.
- SP gives the same four examples of Dhruva (Lord), Gajendra (Lord), Saunaka (Suta), and Kumaras (Lord)

Srila Prabhupada on the Four Sukrtinas

- These four types of devotees have all been accepted as pious.
- Without becoming pious (**Ajnata Sukrti**), no one can come to devotional service.
- It is explained in Bhagavad-gītā that only one who has continually executed pious activities and whose sinful reactions in life have completely stopped can take to Kṛṣṇa consciousness. Others cannot. (**yesam tu anta gatam papam**)
- Without pious activities, if a man is in a distressed condition he becomes an agnostic, a communist or something like that.
- Because he does not firmly believe in God, he thinks that he can adjust his distressed condition by totally disbelieving in Him.
- The less intelligent or those whose intelligence has been taken away by the spell of māyā are attached to different demigods (**kamais tais tair hrta jnana**)

**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 nirvinṇo 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.
- 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**).

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

- The order is Akamah – Sarva Kama – Moksa Kama. **What does it indicate?**
- The word kāma itself indicates a desire to destroy suffering and attain happiness.
- Those desires are shown to be stronger in the jñānis engaged in destroying the suffering of their saṁsāra and anxious for the experience of the happiness of brahman than in the karmīs who desire to destroy temporary suffering and gain temporary happiness of Svarga by worshipping devatās.

Desires for Bhukti and Mukti obstruct Bhakti

- Therefore:
 - a. Desires for enjoyment and liberation are not at all present in the perfected devotee.
 - b. Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation.
- This will be proved in the next section

Proof of First Statement

“Desires for enjoyment and liberation are not at all present in the perfected devotee.”

tair darśanīyāvayavair udāra-
vilāsa-hāseṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṅvīm prayuṅkte

To the devotees whose minds and senses have been stolen (**hṛta ātmano hṛta-prāṇān**) by the attractive limbs of the Lord (**taiḥ darśanīya āvayavaiḥ**), which contain pleasing words (**vāma-sūktaiḥ**), glances (**ikṣita**), smiles (**hāsa**) and pastimes, and which fulfil their desires (**udāra-vilāsa**), *bhakti* offers them liberation (**bhaktir me aṅvīm gatim prayuṅkte**), though they do not desire it (**anicchato**). (SB 3.25.36)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

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

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 ahaṁ pravṛṇomi**), since I am enthusiastically engaged in serving your lotus feet (**bhavat-padāmbhoja-niṣevana utsukaḥ**). (SB 3.4.15)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

naikātmātām me spr̥hayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

These devotees (**ye bhāgavatāḥ**), who are engaged in service to my feet following scriptural rules (**mat-pāda-sevābhiratā**), who desire only the taste of my beauty (**mad-īhāḥ**), who, gathering together (**ye prasajya**), relish my pastimes amongst themselves (**anyonyato sabhājayante mama pauruṣāṇi**), never desire to become one with Brahman (**na eka ātmatām me spr̥hayanti kecid**). (SB 3.25.34)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta |
dīyamānaṁ na gr̥hṇanti
vinā mat-sevanaṁ janāḥ

The devotees (**janāḥ**) do not accept (**na gr̥hṇanti**) 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 (**dīyamānaṁ**), unless it involves service to me (**vinā mat-sevanaṁ**). (SB 3.29.13)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

**yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt**

The bliss for your servant (**yā nirvṛtis tanu-bhṛtām**) that is available from meditating on your lotus feet (**tava pāda-padma-dhyānād**) or from hearing about your pastimes from the devotees (**bhavad-jana-kathā-śravaṇena vā syāt**) is not available (**sā api mā bhūt**) in your form of greatness (**sva-mahimani**) known as Brahman (**brahmaṇi**), what to speak of (**kim tv**) the happiness for those who fall from the pleasures of Svarga (**antaka asilulitāt patatām vimānāt**). (SB 4.9.10)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation.”

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)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

**yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitam mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ**

The King did not desire (**na icchan nṛpah**) the earth, sons, relatives, objects, wife (**kṣiti-suta-svajana artha-dārān**), all difficult to give up (**yah dustyajān**), and did not desire his wealth (**na icchan śriyam**) which was desired by the *devatās* (**prārthyām sura-varaiḥ**) and which cast glances asking to be engaged in his service (**sa daya avalokām**). That is appropriate (**tad-ucitam**), for even liberation is insignificant (**abhavo api phalguḥ**) for the great devotees (**mahatām**) whose minds are attracted to serving the Supreme Lord (**madhudviṭ-sevā-anurakta-manasām**). (SB 5.14.44)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities (**samañjasa**), I do not desire to enjoy in Dhruvaloka (**na kāṅkṣe nāka-prṣṭham**), the heavenly planets or the planet where Lord Brahmā resides (**na ca pārameṣṭhyam**), nor do I want to be the supreme ruler of all the earthly planets (**na sārva-bhaumam**) or the lower planetary systems (**na rasādhipatyam**). I do not desire the perfection of aṣṭāṅga-yoga (**na yoga-siddhīr**), nor do I want liberation (**apunar-bhavam vā**) if I have to give up Your lotus feet (**tvā virahayya**). (SB 6.11.25)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

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)

Proof of Second Statement

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation. ”

**ārādhanam bhagavata
īhamānā nirāśiṣaḥ |
ye tu necchanty api param
te svārtha-kuśalāḥ smṛtāḥ**

Those who are interested only in worshipping the Supreme Personality of Godhead (**bhagavata ārādhanam īhamānā**), who do not desire anything material from the Lord (**nirāśiṣaḥ**) and do not even want liberation (**ye tu na icchanty api param**), are expert at understanding what is most beneficial for themselves (**te svārtha-kuśalāḥ smṛtāḥ**). (SB 6.18.74)

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**), sālokyā, 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

- The devotees do not accept the first variety. This is understood in the previous verse quoted: *sālokya-sārṣṭi-sāmīpya* (SB 3.29.13), quoted in verse 28).
- If the four types of liberation are not accompanied by service, they are rejected.
- Because *ekatva* or oneness with the Lord is always without service, the devotees always reject it.

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**).

Gradations in Mukti Sprha

- By the use of the word *uttara* (predominance), a little desire for *sukha* and *aiśvarya* is indicated in that *prema-sevā*.
- However, the devotees do not desire that portion (and therefore they reject *prema-seva-uttara-mukti* also).
- For the pure devotees, those four types of liberation are achieved as secondary items by service (**SB 9.4.67**)

**mat-sevayā pratītam te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇaḥ
kuto 'nyat kāla-viplutam**

SP on Gradations in Mukti Sprha

- The other four liberations, although not desired by devotees, still are not against the devotional ideals.
- Some of the liberated persons who have achieved these four stages of liberation may also develop affection for Kṛṣṇa and be promoted to the Goloka Vṛndāvana planet in the spiritual sky.
- So those who are in the four liberated states may still be going through different stages of existence.
- In the beginning they may want the opulences of Kṛṣṇa, but at the mature stage the dormant love for Kṛṣṇa exhibited in Vṛndāvana becomes prominent in their hearts.
- As such, the pure devotees never accept the liberation of sāyujya, to become one with the Supreme, though sometimes they may accept as favourable the other four liberated states.

**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.
- We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kuṅkuma 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)
- 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)

Of the Prema Bhaktas, worshippers of Govinda are the best

- Therefore it is proper to say that the devotees (including the gopīs) whose hearts are stolen by Govinda (in Vraja) are the best, and that Kṛṣṇa is the best.
- By mentioning that the form of Kṛṣṇa is outstanding, His beauty also is indicated.
- Though this is a topic for the siddha devotees, it is hoped that others will become like-minded. Thus, it has been explained here.

SP on this topic

- Out of many kinds of devotees of the Supreme Personality of Godhead, the one who is attracted to the original form of the Lord, Kṛṣṇa in Vṛndāvana, is considered to be the foremost, first-class devotee.
- Such a devotee is never attracted by the opulences of Vaikuṅṭha, or even of Dvārakā, the royal city where Kṛṣṇa ruled.
- The conclusion of Śrī Rūpa Gosvāmī is that the devotees who are attracted by the pastimes of the Lord in Gokula, or Vṛndāvana, are the topmost devotees.

SP on this topic

- A devotee who is attached to a particular form of the Lord does not wish to redirect his devotion to other forms.
- For example, Hanumān, the devotee of Lord Rāmacandra, knew that there is no difference between Lord Rāmacandra and Lord Nārāyaṇa, and yet he still wanted to render service only unto Lord Rāmacandra.
- That is due to the specific attraction of a particular devotee.
- There are many, many forms of the Lord, but Kṛṣṇa is still the original form.
- Though all of the devotees of the different forms of the Lord are in the same category, still it is said that those who are devotees of Lord Kṛṣṇa are the topmost in the list of all devotees.

**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**)

SP on This Topic

- In the Middle Ages, after the disappearance of Lord Caitanya's great associate Lord Nityānanda, a class of priestly persons claimed to be the descendants of Nityānanda, calling themselves the gosvāmī caste.
- They further claimed that the practice and spreading of devotional service belonged only to their particular class, which was known as Nityānanda-vaṁśa.
- In this way, they exercised their artificial power for some time, until Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the powerful ācārya of the Gauḍīya Vaiṣṇava sampradāya, completely smashed their idea.
- There was a great hard struggle for some time, but it has turned out successfully, and it is now correctly and practically established that devotional service is not restricted to a particular class of men.
- Besides that, anyone who is engaged in devotional service is already at the status of being a high-class brāhmaṇa.
- So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's struggle for this movement has come out successful.

SP on This Topic

- It is on the basis of his position that anyone can now become a Gauḍīya Vaiṣṇava, from any part of the world or any part of the universe.
- Anyone who is a pure Vaiṣṇava is situated transcendently, and therefore the highest qualification in the material world, namely to be in the mode of goodness, has already been achieved by such a person.
- Our Kṛṣṇa consciousness movement in the Western world is based on the above-mentioned proposition of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, our spiritual master.
- On his authority, we are claiming members from all sections of the Western countries.
- The so-called brāhmaṇas claim that one who is not born into a brāhmaṇa family cannot receive the sacred thread and cannot become a high-grade Vaiṣṇava.
- But we do not accept such a theory, because it is not supported by Rūpa Gosvāmī nor by the strength of the various scriptures.

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?!

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

Duties Expected of a Qualified Practitioner

anauṣṭhānato doṣo
bhakty-aṅgānām prajāyate
na karmanām akaraṇād
eṣa bhakty-adhikāriṇām

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

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

But SP Warns

- Śrīla Rūpa Gosvāmī warns, however, that if a person is properly initiated by a bona fide spiritual master, he should not think that simply by the acceptance of such initiation his business is then finished.
- One still has to follow the rules and regulations very carefully.
- If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen.

But SP Warns

- One must be very vigilant to remember that he is the part and parcel of the transcendental body of Kṛṣṇa, and that it is his duty as part and parcel to give service to the whole, or Kṛṣṇa.
- If we do not render service to Kṛṣṇa then again we fall down.
- In other words, simply becoming initiated does not elevate one to the position of a high-class brāhmaṇa.
- One also has to discharge the duties and follow the regulative principles very rigidly.

SP on this Verse

- Śrī Rūpa Gosvāmī also says that if one is regularly discharging devotional service, there will be no question of a falldown.
- But even if circumstantially there is some falldown, the Vaiṣṇava need have nothing to do with the prāyaścitta, the ritualistic ceremony for purification.
- If someone falls down from the principles of devotional service, he need not take to the prāyaścitta performances for reformation.
- He simply has to execute the rules and regulations for discharging devotional service, and this is sufficient for his reinstatement.
- This is the mystery of the Vaiṣṇava (devotional) cult.

Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād
ubhayor 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 (**ubhayor eṣa niścayaḥ**). (SB 11.21.2)

- 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.

SP on this Verse

- Practically there are three processes for elevating one to the platform of spiritual consciousness.
- These processes are called karma, jñāna and bhakti.
- Ritualistic performances are in the field of karma. Speculative processes are in the field of jñāna.
- One who has taken to bhakti, the devotional service of the Lord, need have nothing to do with karma or jñāna.
- It has been already explained that pure devotional service is without any tinge of karma or jñāna.
- Bhakti should have no tinge of philosophical speculation or ritualistic performances.

Proof for the Duties Expected of a Qualified Practitioner

sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam 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 utpatitam**). (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 Duties Expected of a Qualified Practitioner

- Those qualified for jñāna and karma are persons without such faith in bhakti.
- Though they may begin practicing pure bhakti by devotee association, they quickly show disrespect.
- As a result they fail to attain their goals.
- In that sense they become full of fault by giving up that for which they are qualified, namely, jñāna and karma.
- Viparyayaḥ (opposite) means “not to be fixed in performing work for which one is qualified,” and also “to become fixed in some other work for which one is not qualified.”

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 ekam śaraṇam vraja |
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā sucaḥ

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

- The word pari (fully) should be understood to mean that the rejection (tyāga) should be complete.
- “I will free you from all sins (sarva-pāpebhyah)” 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.

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**).

Angas of Devotional Service

āśritāvāntarāneka-
bhedaṁ kevalam eva vā |
ekaṁ karmātra vidvadbhir
ekaṁ bhakty-aṅgam ucyate

The learned (**vidvadbhir**) define an aṅga of bhakti (**bhakty-aṅgam ucyate**) as a complex of devotional actions with internal divisions (**āśritāu antar aneka-bhedam**) or (**vā**) only one action of bhakti (**ekaṁ eva karma atra**) which does not have clearly defined differences within it (**kevalam**).

- An example of a complex of actions is arcana.
- “Only one action” means action without clear internal divisions, such as taking shelter of the guru’s feet or standing when a deity procession comes.

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
4. **sādhu-vartma anuvartanam** – Following the rules of the scriptures as approved by the acaryas
5. **sad-dharma-prcchā** – Inquiry about the real duties of life

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

6. **bhogādi-tyāgaḥ kṛṣṇasya hetave** – Renunciation of enjoyment to gain Kṛṣṇa's mercy
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
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 aṅgas (**eṣām daśa aṅgānām 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-anubandhitvam** – not being attached to making disciples
13. **mahā ārambhādy-anudyamaḥ** – not being enthusiastic for huge undertakings
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

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

16. **śokādy-avaśa-vartitā** – not being subject to lamentation or other extreme emotions
17. **anya-devān avajñā** – not showing disrespect to devatās
18. **bhūta anudvega-dāyitā** – not giving disturbance to other living beings
19. **sevā-nāma aparādhānām udbhava abhāva-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**).

- These twenty aṅgas serve as the door for entering bhakti.
- The first three aṅgas — 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
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
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
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
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

List of the other 44 Angas

aṅgānām pañcakasyāsyā
pūrvam vilikhitasya ca |
nikhila-śraīṣṭhya-bodhāya
punar apy atra kīrtanam

iti kāya-hrṣīkāntaḥ-
karaṇānām upāsanāḥ

catuḥṣaṣṭiḥ pṛthak sāṅghā
tika-bhedāt kramādināḥ

The last five items (**asya pañcakasya aṅgānām**) were mentioned previously (**pūrvam vilikhitasya**). They have been again mentioned (**punar apy atra kīrtanam**) to point out their superiority among all aṅgas (**nikhila-śraīṣṭhya-bodhāya**). Thus, sixty-four methods of worship (**iti catuḥ ṣaṣṭiḥ upāsanāḥ**) involving the body, senses and the internal organ (**kāya-hrṣīkāntaḥ-karaṇānām**) have been presented sequentially (**kramādināḥ**), some being separate items and some containing additional items within them (**pṛthak sāṅghātika-bhedāt**). Next, examples of each item will be cited according to traditional authority.

List of the other 44 Angas

- Some items such as surrendering to the feet of guru should be considered as single items with no divisions.
- Others such as deity worship and kīrtana have many internal divisions. Those are considered as one aṅga from considering the whole.
- Though one can find many aṅgas within deity worship or other items, they can also be considered as a whole unit and regarded as one item.
- Thus there is no contradiction to counting sixty-four items only.

**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)

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)

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. Sādhu-vartmānuvartanam – Following the scriptural rules

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

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 pratasthire**). (**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.
- “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)
- 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. Sādhu-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.
- 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.
- 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 nirbandhinī matiḥ

Those whose minds are attached (**yeṣām nirbandhinī 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**)

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. 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.

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**)

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**)

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-vaivarta Purāṇa**)

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.
- 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**)

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

āliṅgam varam manye
vyāla-vyāghra-jalaukasām |
na saṅgaḥ śalya-yuktānām
nānā-devaika-sevinām

I consider it preferable (**varam manye**) to embrace (**āliṅgam**) a snake, a tiger or a crocodile (**vyāla-vyāghra-jalaukasām**) than to associate (**na saṅgaḥ**) with those who worship devatās (**nānā-deva eka-sevinām**). They are bearers of spears piercing me with their deviant desires (**śalya-yuktānām**). (**Viṣṇu-rahasya**)

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

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

- The injunction that one should not study many scriptures means that one should not study scriptures other than Vaiṣṇava scriptures—scriptures opposed to Bhāgavatam.
- 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
bhakṣyācchādāna-sādhane |
aviklava-matir bhūtvā
harim eva dhiyā smaret

Being undisturbed (**aviklava-matir bhūtvā**) when one does not attain (**alabdhe**) food or clothing (**bhakṣyācchādāna-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).
- 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**)

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

sarvāparādha-kṛd api
mucyate hari-saṁśrayaḥ |
harer apy aparādhān yaḥ
kuryād dvipada-pāṁsavaḥ

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

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-pāṁsavaḥ**) 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 (**nāmnaḥ 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
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

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

Seva Aparadhas to be avoided (Padma Purana)

11. Telling lies in front of the deity
12. Speaking loudly in front of the deity
13. Gossiping in front of the deity
14. Crying in front of the deity
15. Quarrelling in front of the deity
16. Fighting in front of the deity
17. Thanking others in front of the deity
18. Saying cruel words in front of the deity
19. Covering oneself with a blanket in front of the deity
20. Criticizing others in front of the deity

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

Seva Aparadhas to be avoided (Padma Purana)

21. Praising others in front of the deity
22. Using vulgar language in front of the deity
23. Passing air in front of the deity
24. Offering less items when capable of offering more
25. Eating food without offering it
26. Not offering seasonal fruits to the deity
27. Offering the deity what is offered already to someone else
28. Sitting with one's back to the deity
29. Addressing others in front of the deity
30. Praising oneself in front of the deity
31. Being silent in front of guru
32. Criticizing the deity

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

Seva Aparadhas to be avoided (Varaha Purana)

1. Eating a king's food
2. Touching the deity in the dark
3. Approaching the deity without proper rules
4. Opening the deity door without the sound of music or a bell
5. Gathering food offerings seen by a dog
6. Breaking the silence during worship
7. Going to pass stool during the worship
8. Offering incense without having first offered gandha, garlands and other items
9. Worshipping the deity with forbidden flowers
10. As well as this, there are the following offenses listed in the Varāha Purāṇa.

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

Seva Aparadhas to be avoided (Varaha Purana)

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9. Worshipping the deity with forbidden flowers
10. As well as this, there are the following offenses listed in the Varāha Purāṇa.

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

Seva Aparadhas to be avoided (Varaha Purana)

1. Wearing red cloth, blue cloth, unwashed cloth, soiled cloth or another person's cloth
2. Worshipping the deity after seeing a dead body
3. Passing air before the deity
4. Worshipping after showing anger
5. Worshipping after visiting the crematorium
6. Worshipping with undigested food in the stomach
7. Worshipping after eating pork, duck or hing, or kusumbha leaves
8. Touching the deity after taking an oil bath
9. Committing these actions leads to hell.

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

Seva Aparadhas to be avoided (Source not mentioned)

1. Worshipping the Lord without following the Vaiṣṇava scriptures
2. Advocating other scriptures
3. Chewing tāmbūla in front of the Lord
4. Worshipping the Lord with flowers placed on the leaves of the castor oil plant
5. Worshipping during inauspicious periods (asura-kāla)
6. Worshipping the Lord while sitting on the floor or a chair
7. Touching the deity with the left hand during bathing
8. Worshipping the Lord with withered or flowers obtained by begging
9. Spitting during the worship

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

Seva Aparadhas to be avoided (Source not mentioned)

10. Showing arrogance while worshipping
11. Wearing horizontal tilaka
12. Entering the temple with unwashed feet
13. Offering the deity food cooked by a non-vaiṣṇava
14. Worshipping within the sight of a non-vaiṣṇava
15. Worshipping without first worshipping Vighneśa
16. Worshipping after seeing a tantric
17. Bathing the deity with water touched by fingernails
18. Worshipping while perspiring

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

nindām bhagavataḥ śrṇvam
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)

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
sprṣeyur na yamodbhaṭāḥ**

The servants of Yama (**yamodbhaṭāḥ**) will not touch (**na sprṣeyur**) 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 pāpaiḥ
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 pāpaiḥ**).
(**Skanda Purāṇa**)

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

*kṛṣṇottīrṇaṃ tu nirmālyaṃ
yasyāṅgaṃ sprśate mune |
sarva-rogaish tathā pāpaiḥ
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 pāpaiḥ**).
(**Skanda Purāṇa**)

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**)

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**)

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-vāraṃ bhramībhis tu
jagat sarvaṃ carācaram |
krāntaṃ bhavati viprāgrya
tat-tīrtha-gamanādikam

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

- 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**).
(**Līṅga Purāṇa**)

- Singing songs is forbidden for the brāhmaṇa, so the sentence means “Even the brāhmaṇa.”

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 (nāma-kīrtanam) – Chanting (Chanting the name of the Lord)

- The glorification of Kṛṣṇa's name should be explained as similar to the glorification of arcana.
- Kṛṣṇa's name is mentioned for emphasizing it, but other names of the Lord should also be considered to be auspicious and render similar effects.
- This observation applies to other quotations also.

33. Saṅkīrtanam (līlā-kīrtanam) – Chanting (Chanting the pastimes of the Lord)

so 'ham priyasya suhṛdaḥ 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 suhṛdaḥ 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) – Chanting (Chanting the qualities of the Lord)

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)

33. Saṅkīrtanam (Guṇa-kīrtana) – Chanting (Chanting the qualities of the Lord)

- Even though there are material desires in difference religious processes, they are accepted as religious processes because of the bhakti in them.
- The sages have discerned that chanting the qualities of the Lord is the infallible (avicyutaḥ) cause of success (arthah) for the austerity and other processes executed by human beings.
- Since the results of austerity and other acts are achieved by bhakti according to the words of the Lord, what use are those processes? – (yat karmabhir yat tapasā)
- According to the Padma Purāṇa, all processes, what to speak of those just mentioned, must contain bhakti – (smartavyaḥ satataṁ viṣṇur)

33. Saṅkīrtanam (Guṇa-kīrtana) – Chanting (Chanting the qualities of the Lord)

- There is another meaning to this verse.

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

The final purport of the scriptures (**arthaḥ**) which enjoin austerities and other processes (**puṁsah tapasaḥ śrutasya vā sviṣṭasya sūktasya ca buddhi-dattayoḥ**) is the performance of bhakti to the Lord (**idaṁ hi**). Chanting about the Lord (**yad uttamaśloka-guṇānuvarṇanam**) is the unmistakable conclusion of the scriptures (**avicyuto arthaḥ kavibhir nirūpito**). (1.5.22)

- 1.5.21 mentions “mahānubhāvābhyudayo adhigaṇyatām” – Vividly describe the activities of the Supreme Lord.

33. Saṅkīrtanam (Guṇa-kīrtana) – Chanting (Chanting the qualities of the Lord)

- According to the Lord Himself, the ultimate goal of all the statements of the scriptures is the Lord

kālena naṣṭā pralaye
vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā
dharmo yasyāṁ mad-ātmakaḥ

By the influence of time (**kālena**), the transcendental sound of Vedic knowledge (**vāṇīyaṁ veda-saṁjñitā**) was lost at the time of annihilation (**naṣṭā pralaye**). Therefore, when the subsequent creation took place (**ādau**), I spoke the Vedic knowledge to Brahmā (**mayā brahmaṇe proktā**) because I Myself am the religious principles enunciated in the Vedas (**yasyāṁ dharmo mad-ātmakaḥ**). (11.14.3)

- Thus, two meanings of the word artha are acceptable: cause (of the results given by other processes) and meaning (purport of the scriptures).

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)

- 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-hastam mām
evam 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-hastam**), “Please come here (**evam 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.
- 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
vandaniyā divaukasām

The perfected sages (**muni-siddhānām**) and the devatās (**diva okasām**) respect (**namasyā vandaniyā**) those whose tongues are ornamented (**yeṣāṃ jihvā tv alaṅkṛtā**) with the abundance of jewel-like verses of praise of Kṛṣṇa (**śrī-kṛṣṇa-stava-ratna oghaiḥ**). (**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 food 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. Pādyā 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 viṣā āpaham**) inflicted on those bitten by the snake of material existence (**tad-bhava-vyāla-daṣṭānām**). (**Hari-bhakti-sudhodaya**)

- Smelling the mahauṣadhi incense with the nose destroys karma.

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

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

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

- This is a glorification of touching the deity for those qualified to do so.

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**)

Jiva Goswami's Commentary

- Speaking to all people the glories of seeing the deity, and speaking of all forms of the deities, the author, overcome by ever-increasing devotion, particularly glorifies seeing Govinda, Bhagavān, the most excellent form of the deity.
- Bhakti is the highest goal of the human being: sa vai puṁsām paro dharmo yato bhaktir adhokṣaje. (SB 1.2.6)
- Therefore, the wise consider bhakti to be the goal of all pious actions.
- Thus, puṇya-kṛtām gatim (the goal of those who do puṇyas) actually means, “bhakti, the final goal of all puṇyas, as understood by the wise.”

SVCT Commentary

- Puṇya-kṛtām gatim, the goal of those who execute pious acts, is a phrase to attract the materialists, glorifying bhakti for material results.
- The author will later explain that the chief result of bhakti, for those without material desire, is attraction to the Lord in the form of rati (bhāva).

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 nityaṁ 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 nityaṁ śṛṇuyād abhīkṣṇam**). (12.3.15)

44. Tat-kṛpā īkṣaṇam – Expecting the Lord's mercy

tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākaṁ |
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 vipākaṁ**) 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 ||

tvam-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 (**tvam-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

smṛte sakala-kalyāṇa-
bhājanam yatra jāyate |
puruṣam tam ajam nityam
vrajāmi śaraṇam harim

I surrender (**vrajāmi śaraṇam**) to the unborn, eternal person Hari (**tam harim ajam nityam**), by remembrance of whom (**smṛte yatra**) one takes possession of all auspiciousness (**sakala-kalyāṇa-bhājanam jāyate**). (**Viṣṇu-purāṇa**)

45. Smṛtiḥ – Remembrance

prayāṇe cāprayāṇe ca
yan-nāma smaratām nṛṇām |
sadyo naśyati pāpaugho
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-kriḍā-
sevādeḥ suṣṭhu cintanam**

Meditation means (**dhyānam**) to contemplate with absorption (**suṣṭhu cintanam**) on the Lord's form, qualities, pastimes and service (**rupa-guṇa-kriḍā-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 vān-manasā 'gamyam
tam sākṣāt pratipedire

Constantly serving the Lord (**harim sadā paricarya**) with items produced in the mind (**mānasena upacārena**), some devotees have directly attained the Lord (**tam sākṣāt pratipedire**), who is not approachable for others by words or mind (**pare vāk-manasā agamyam**). (Some unspecified Purāṇa)

46. Sevā-dhyānam – Meditation on the Service

- There is a story related in the Brahma-vaivarta 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.
- 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.
- 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.
- 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.
- 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 kainkaryam api sarvathā

Dāsyam is defined as offering the results of prescribed duties (**dāsyam karmārpaṇam**) and acting as a menial servant of the Lord (**tasya kainkaryam 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.
- It is said in Itihāsa-samucchaya:

**janmāntara-sahasreṣu yasya syād buddhir īdrśī |
dāso 'ham vāsudevasya sarvān lokān sa uddharet ||**

One who has the attitude of being the servant of Vāsudeva for thousands of births can deliver all people.

47. Dāsyam – Acting as a servant

- Śrīdāma Vipra also states it in the Bhāgavatam:

**tasyaiva me sauhṛda-sakhya-maitrī-dāsyam punar-janmani
syād**

Life after life may I have love, friendship, sympathy and service (dāsyam). SB 10.81.36

- The dāsyam mentioned by Śrīdāma means “being in the position of a servant” according to Śrīdhara Svāmī.
- This service as kainkaryam means to perform actions of service with respect for the authority of the Lord.
- There is no real difference between this dāsyam and paricaryā (service, another aṅga) in its pure form.

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

tasmin samarpitaṁ karma
svābhāvikam apīśvare |
bhaved bhāgavato dharmas
tat-karma kim utārpitam

Prescribed duties, according to one's nature (**svābhāvikam karma api**), offered to that Lord (**tasmin īśvare samarpitaṁ**) become bhāgavata-dharma (**bhāgavato dharmah bhaved**). What to speak then (**kim uta**) of actions of bhakti dedicated to the Lord alone (**tat-karma arpitam**)? (**Skanda Purāṇa**)

- Even varnāśrama actions (karma-svābhāvikam) offered to that Lord (tasmin īśvare) become bhāgavata-dharma. What to speak then of actions for the Lord (tat-karma) such as hearing and chanting?

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

**karma svābhāvikam bhadram
japa-dhyānārcanādi ca |
itīdam dvividham kṛṣṇe
vaiṣṇavair dāsyam arpitam**

There are two categories of this varṇāśrama-dāsyam (**iti idam dvi vidham dāsyam**) offered by the Vaiṣṇavas to Kṛṣṇa (**kṛṣṇe vaiṣṇavair arpitam**): offering the auspicious among the prescribed actions according to one's nature (**bhadram svābhāvikam karma**) and offering only actions such as japa, meditation and deity worship (**japa-dhyāna arcanādi ca**). (BRS)

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

- There are two types of offering obligatory actions in varṇāśrama.
- Svābhāvikam here means those impressions attained from previous lives which give one a particular identity in the varṇāśrama system.
- Among those actions prescribed by that identity, only those that are auspicious are offered to the Lord, and not others (such as cleaning oneself with earth after passing nature).
- As well, japa and other spiritual actions (which are part of varṇāśrama activities) are offered.
- If the Vaiṣṇava offers these two types of actions to Kṛṣṇa, they are called dāsyam.

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

**mṛdu-śraddhasya kathitā
svalpā karmādhikāritā |
tad-arpitaṃ harau dāsyam
iti kaiścid udīryate**

Some persons say (**kaiścid udīryate**) that this offering of duties (**tad-arpitaṃ harau**) by a person with weak faith in bhakti (**mṛdu-śraddhasya**) and a slight qualification for prescribed duties (**svalpā karma adhikāritā**) is called dāsya (**dāsyam iti**).

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

- Actually, japa and meditation are considered aṅgas of pure bhakti even without offering them (after performance).
- However, offering the auspicious items among the prescribed duties are not aṅgas of bhakti.
- Therefore, the author does not approve the first type of offering mentioned in the previous verse. That is stated in this verse.
- Some people call this offering with weak faith dāsyam.
- This is a summary description of the first type of offering mentioned in verse 185.
- However, this is very different from the offerings of real dāsya mentioned in the “Sravanam kirtanam”.

47. Dāsyam (Karmarpanam) – Acting as a servant (Offering Prescribed Duties)

- Since it has already been stated that pure bhakti should not be covered by jñāna or karma, this type of dāsyā cannot be accepted in uttama-bhakti.
- This type of person has weak faith.
- That means the person lacks firm faith that by bhakti to the Lord alone everything is accomplished.

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 Purāṇa**).

- 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 dvi vidham īritam**): trust and being friendly (**viśvāso mitra-vṛttiś ca**).

- 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 (viśvāśah) – Friendship (Trust)

- This is the statement of Draupadī.
- It will be shown later that since she is an associate of the Lord on the level of high prema, the statement is the result of elevated prema, not sādhana.
- Still, it may be used as an example of sādhana since even those on the level of highest prema will sometimes act on the level of sādhana.
- The next verse (verse 190), which is taken from the section of Bhāgavatam describing the uttama devotees (who are beyond sādhana), should also be understood in a similar way.
- Later, this section in the Bhāgavatam concludes with the words praṇaya-rasanayā dhṛtāṅghri-padma: one who has thus captured the Supreme Lord within his heart is to be known as bhāgavata-pradhāna, the most exalted devotee of the Lord. (SB 11.2.55)

48. Sakhyam (viśvāṣah) – Friendship (Trust)

tri-bhuvana-vibhava-hetave'py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt |
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva (**surādibhir vimṛgyāt**), who have all accepted the Supreme Personality of Godhead as their life and soul (**ajitātma**). A pure devotee of the Lord can never forget those lotus feet in any circumstance (**akunṭha-smṛtiḥ**). He will not give up his shelter at the lotus feet of the Lord (**yaḥ na calati bhagavat-padāravindāt**) even for a single moment — in-deed, not even for half a moment (**lava-nimiṣa ardhham api**) — even in exchange for the benediction of ruling the entire universe (**tri-bhuvana-vibhava-hetave apy**) or taking the post of a devatā. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas (**sah vaiṣṇava agryaḥ**). (11.2.53)

48. Sakhyam (viśvāṣah) – Friendship (Trust)

- The statement of the siddha devotee Draupadī is not that of sādhanabhakti and the statement of this verse, an expression of a siddha-bhakta on the uttama-bhakti level, is also not sādhanabhakti.
- The siddha-bhaktas also partake of the aṅgas of sakhya and ātmanivedana.
- These aṅgas are not exclusive to sādhanabhakti.
- It will be said:
duṣkaratvena virale dve sakhyātma-nivedane |
keṣāmcid eva dhīrāṅgāṃ labhate sādhanārhatām ||

Friendship and offering the self and body are rare because of the difficulty in performance in sādhanā. How-ever, some wise men have considered that these two qualify as part of sādhanā. **BRS 1.2.198**

48. Sakhyam (viśvāśah) – Friendship (Trust)

- Thus, it should be understood that only some rare persons performing sādhana who are almost siddhas are qualified for these aṅgas, and not all sādhakas.
- Tribhuvana-vibhava-hetave akunṭha-smṛti means that the devotee is not disturbed in his remembrance of the Lord even after hearing, “Give up remembering the Lord for a second, and I will give you the dominion of the three worlds.”
- Therefore, this best of the Vaiṣṇavas does not waver from the lotus feet of the Lord, which are sought but not attained by the devatās who cannot control their senses (ajitāmā).

48. Sakhyam (viśvāsaḥ) – Friendship (Trust)

śraddhā-mātrasya tad-bhaktāv
adhikāritva-hetutā |
aṅgatvam asya viśvāsa-
viśeṣasya tu keśave

The cause of qualification for bhakti (**tad-bhaktāv
adhikāritva-hetutā**) is śraddhā alone (**śraddhā-mātrasya**).
The particular element viśvāsa to Keśava (**keśave viśvāsa-
viśeṣasya tu**) may be considered an aṅga of that (**asya
aṅgatvam**). (BRS)

48. Sakhyam (viśvāsaḥ) – Friendship (Trust)

- Though the terms śraddhā and viśvāsa are synonyms, since there is an abundant use of the words in a different context — śraddhā referring to the first stage and viśvāsa to a later stage — they are used with separate meanings here.
- The word mātra, indicating exclusiveness, is used with śraddhā to acknowledge it as the best and necessary means for producing results in bhakti as a whole.
- The word viśeṣa, meaning “particular” or “excellent” is used with viśvāsa, to acknowledge viśvāsa as the practice for bringing about a particular result of śraddhā and also being the topmost result of śraddhā.

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)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

- Even though the verse from agastya samhita is certainly classed as an aṅga of rāgānuga, which will be discussed later, the verse is quoted to show that there are examples of sakhya within vaidhi-bhakti, which follow after the mood of rāgānuga (predominantly vaidhi-bhakti, with a tinge of informality).
- This could be represented by a person who starts out practicing vaidhi-bhakti for Vraja Kṛṣṇa, and by association gradually incorporates to some degree rāgānuga-sādhana in his worship of Vraja Kṛṣṇa. Probably he would advance to pure rāgānuga later.
- Others may incorporate sakhya for Kṛṣṇa in Dvārakā in their worship, similar to Arjuna's relationship, but it would not be classed as rāgānuga, since rāgānuga by definition refers only to worship of Vraja Kṛṣṇa.
- Sakhya-rati here means attraction for the mood of friendship (rather than the sakhya-rati in relation to Kṛṣṇa developed from rāgānuga-bhakti.)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

- The sakhya in the form of friendliness (mitra) should be classed as rāgānuga.
- Though all the previous aṅgas can also be performed as rāgānuga by disregarding the emphasis on rules, it should be understood that the mitra aspect of sakhya reveals mainly the path of rāga.
- However, on both paths, vaidhi and rāgānuga, feelings of friendliness arising as part of sādhana can produce sakhya-rati.

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)

49. ātma-nivedanam – Offering the self

- Because he has offered his body to the Lord, he gives up all activities for pleasure in this life and the next, which nourish his body and things related to that body.
- The Lord then thinks “I desire to make him special.
- He then attains freedom from death (amṛtatvam) and attains similarity to Me (ātmabhūyāya).”
- This means that he attains liberation in the form of attaining his svarūpa and sārṣṭi (powers) like those of the Lord’s.
- This is not an exclusive statement indicating that all who practice ātma-nivedana achieve only sārṣṭi and sārūpya and not dāsya. A person who practices ātma-nivedana with pure bhakti will attain bhāva and prema with rasa.

49. ātma-nivedanam – Offering the self

artho dvidhātma-śabdasya
paṇḍitair upapāyate |
dehy-ahantāspadam kaiścid
dehaḥ kaiścin mamatva-bhāk

The learned say (**paṇḍitair upapāyate**) that ātmā (mentioned in previous verse) has two meanings (**ātma-śabdasya dvidhā arthah**): some say ātmā refers to the soul having the identity of “I” (**dehy-ahantāspadam kaiścid**), while others say that ātmā refers to the body, since it belongs to the soul (**dehaḥ kaiścin mamatva-bhāk**). (BRS)

49. ātma-nivedanam (dehī) – Offering the self (Soul)

vapur-ādiṣu yo 'pi ko 'pi vā
guṇato 'sāni yathā tathā-vidhaḥ |
tad ayam tava pāda-padmayor
aham adyaiva mayā samarpitaḥ

Whoever I may be, either a soul inhabiting the body and other material elements (**vapur-ādiṣu yah api ko 'pi vā**), or a deva or a human body made of the guṇas (**guṇato asāni yathā tathā-vidhaḥ**), today I offer that "I" (**aham adyaiva mayā samarpitaḥ**) to Your lotus feet (**tava pāda-padmayoh**). (**Stotra of Yāmunācārya**)

49. ātma-nivedanam (dehah) – Offering the self (Body)

cintāṃ kuryān na rakṣāyai
vikrītasya yathā paśoḥ |
tathārpayan harau deham
viramed asya rakṣanāt

Just as one does not worry (**na rakṣāyai cintāṃ kuryān**) about an animal that has been sold (**vikrītasya yathā paśoḥ**), one should offer this body to the Lord (**tathā arpayan harau deham**) and be disinterested in its maintenance (**viramed asya rakṣanāt**). (**Bhakti-viveka**)

49. ātma-nivedanam – Offering the self

duṣkaratvena virale
dve sakhyātma-nivedane |
keṣāmcid eva dhīrāṇām
labhate sādhanārhatām

Friendship and offering the self and body (**dve sakhya ātma-nivedane**) are rare because of the difficulty of execution during the state of sādhana (**duṣkaratvena virale**). However, some wise men have considered (**keṣāmcid eva dhīrāṇām**) that these two qualify as part of sādhana (**labhate sādhanā arhatām**). (BRS)

49. ātma-nivedanam – Offering the self

- Ātma-nivedanam in its pure form is rare because of the difficulty in execution, not because of having an elevated status, since it may be executed even without bhāva.
- Sakhya is rare because of the difficulty in execution and its extremely elevated status, since sakhya in its pure form possesses the most elevated bhāva.
- However if ātma-nivedanam becomes mixed with emotional relationships, it will become rare because of its elevated status as well.
- Pure ātma-nivedanam is seen in Bali Mahārāja when he gave himself to the Lord.
- Śaraṇāpatti is acceptance of the Lord as one's protector (as the predominant factor) but ātma-nivedanam is making oneself the possession of the Lord. That is the distinction between the two.

49. ātma-nivedanam – Offering the self

- Ātma-nivedanam mixed with the emotions of dāsyā is seen in Ambarīṣa. This is stated in Bhāgavatam starting with sa vai manaḥ kṛṣṇa-padāravindayoḥ and ending with kāmam ca dāsyē na tu kāma-kāmyayā. (SB 9.4.18-20)
- This mixed ātma-nivedana is also stated later in the Eleventh Canto with dāsyenātma-nivedanam: one should give oneself to Me as a servant. (SB 11.11.35)
- The bhāva of a dear lover mixed with ātma-nivedanam is seen in Rukmiṇī:

**tan me bhavān khalu vṛtaḥ patir aṅgajāyām
ātmārpitaś ca bhavato 'tra vibho vidhehi**

- Therefore, my dear Lord, I have chosen You as my hus-band, and I surrender myself to You (ātmārpitaḥ). Please come swiftly, O almighty one, and make me Your wife. **SB 10.52.39**
- In addition, it should be understood that sakhya and other rasas could also mix with ātma-nivedana.

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**)

52. Śaraṇāpattiḥ – Accepting the Lord’s protection

tvām prapanno ’smi śaraṇam
deva-deva janārdana |
iti yaḥ śaraṇam prāptas
tam kleśād uddharāmy aham

I deliver from suffering that person (**tam kleśād uddharāmy aham**) who takes shelter of Me (**yaḥ śaraṇam prāptas**) saying, “Lord of lords, exciter of all beings (**deva-deva janārdana**), I have taken You as my protector (**tvām prapanno ’smi śaraṇam iti**).” (**Narasimha Purāṇa**)

53. tadyānām sevanam – Service to things related to the Lord

yā dṛṣṭā nikhilāgha-saṅga-śamanī sprṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasani siktāntaka-trāsinī |
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṁropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ

Seeing tulasī destroys all sins (**yā dṛṣṭā nikhilāgha-saṅga-śamanī**).
Touching her purifies the body (**sprṣṭā vapuḥ-pāvanī**). Bowing to
her destroys all sufferings (**abhivanditā rogāṇām nirasani**).
Sprinkling her with water delivers one from death (**sikta antaka-**
trāsinī). Planting her (**saṁropitā**) bestows attachment of the mind
to Lord Kṛṣṇa (**bhagavataḥ kṛṣṇasya pratyāsatti-vidhāyinī**).
Offering her to Kṛṣṇa's lotus feet bestows special liberation in the
form of prema (**nyastā tac-caraṇe vimukti-phaladā**). I offer my
respects to tulasī (**tasyai tulasyai namaḥ**). (**Skanda Purāṇa**)

53. tadīyānām sevanam – Service to things related to the Lord

dr̥ṣṭā spr̥ṣṭā tathā dhyātā
kīrtitā namitā stutā
ropitā sevitā nityam
pūjitā tulasī śubhā

navadhā tulasīm devīm ye
bhajanti dine dine
yuga-koṭi-sahasrāṇi
te vasanti harer gṛhe

Those who worship (**ye bhajanti**) auspicious tulasī (**śubhā tulasīm devīm**) daily by nine processes (**navadhā dine dine**) — namely, seeing, touching, meditating (**dr̥ṣṭā spr̥ṣṭā tathā dhyātā**), glorifying, offering obeisances, praising (**kīrtitā namitā stutā**), planting, serving, and worshipping her (**ropitā sevitā pūjitā**) — live in the Lord's house (**te vasanti harer gṛhe**) for ten billion yugas (**yuga-koṭi-sahasrāṇi**). (**Skanda Purāṇa**)

54. śāstrasya – Service to the scriptures

vaiṣṇavāni tu śāstrāṇī
ye śṛṅvanti paṭhanti ca |
dhanyās te mānavā loke
tesām kṛṣṇaḥ prasīdati

vaiṣṇavāni tu śāstrāṇī
ye 'rcayanti gṛhe narāḥ |
sarva-pāpa-vinirmuktā
bhavanti sura-vanditāḥ

tiṣṭhate vaiṣṇavam śāstram
likhitam yasya mandire |
tatra nārāyaṇo devaḥ
svayam vasati nārada

O Nārada (**nārada**), fortunate are those people in this world (**dhanyās te mānavā loke**) who hear and read the Vaiṣṇava scriptures (**ye śṛṅvanti paṭhanti ca vaiṣṇavāni tu śāstrāṇī**). Kṛṣṇa is pleased with them (**tesām kṛṣṇaḥ prasīdati**). Those who worship the Vaiṣṇava scriptures in their houses (**vaiṣṇavāni tu śāstrāṇī ye arcayanti gṛhe narāḥ**) become free of all sins (**sarva-pāpa-vinirmuktā**) and are praised by the devatās (**bhavanti sura-vanditāḥ**). The Supreme Lord Nārāyaṇa Himself (**svayam nārāyaṇo devaḥ**) lives in the house (**tatra vasati**) where the written Vaiṣṇava scriptures have appeared (**yasya mandire vaiṣṇavam likhitam śāstram tiṣṭhate**). (**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 siddhiḥ**), 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**). (**Brahmaṇḍa Purāṇa**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

ārādhānām sarveṣām
viṣṇor ārādhanaṁ param |
tasmāt parataram devi
tadīyānām samarcanam

Of all types of worship (**ārādhānām sarveṣām**), worship of Viṣṇu is supreme (**viṣṇor ārādhanaṁ param**). O Devī (**devi**), 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

śaṅkha-cakrāṅkita-tanuḥ
śirasā mañjarī-dharaḥ |
gopī-candana-liptāṅgo
dr̥ṣṭaś cet tad-agmaṁ kutaḥ

Where sin is for the person (**tad-agmaṁ kutaḥ**) who has seen (**dr̥ṣṭaś cet**) a Vaiṣṇava whose body is marked with conch and disk (**śaṅkha-cakrāṅkita-tanuḥ**), who has tulasī mañjarīs on his head (**śirasā mañjarī-dharaḥ**) and whose limbs are smeared with gopī-candana (**gopī-candana-lipta aṅgaḥ**)? (**Skanda Purāṇa**)

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 sevanaṁ – 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

yaḥ 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 (**yaḥ 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-kāraḥ

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-kāraḥ**). (**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.
- Similarly, His month, called Kārtika month, gives great benefit. It takes what is meager and makes it significant.
- Svalpam uru-kārakaḥ 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 ||**

The Lord (**harīh**), 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 prasūteyaṃ
devakī tvāṃ janārdana |

tad-dinaṃ brūhi vaikuṅṭha
kurmas te tatra cotsavam |
tena samyak-prapannānāṃ
prasādaṃ kuru keśavaḥ ||

O Janārdana (**janārdana**), Tell us (**brūhi**) the day that Devakī gave birth to You (**yasmin dine devakī tvāṃ prasūteyaṃ**). O Vaikuṅṭha (**vaikuṅṭha**), We will perform a festival on that day (**tad-dinaṃ kurmah te tatra ca utsavam**). O Keśava (**keśavaḥ**), may You be pleased (**prasādaṃ kuru**) with that festival performed (**tena**) by those who are completely surrendered to You (**samyak-prapannānāṃ**). (**Bhaviṣyottara Purāṇa**)

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-sadāgrāhī**) and serving Me as the goal in his life (**mama sevā-priyaḥ sadā**). (**ādi-purāṇe**)

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)

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).

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- By using the word rasa as a modifier, the Bhāgavatam is described as having sweetness, but the real intention is to proclaim that Bhāgavatam is completely sweetness.
- It is sweetness alone and nothing else.
- 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.
- 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.
- Since the Bhāgavatam is the tadīya of the Lord (dear object related to the Lord), rasa also is the tadīya of the Lord.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- Bhāgavatam means “related to the Lord.”
- Thus, the words bhāgavatam rasam can also mean “rasa or sweetness related to the Lord.”
- The definition of rasa is indeed a relationship of pure affection for the Lord. 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)

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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)
- This rasa is also the highest objective.
- Rasam hy evāyam 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).

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- 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.
- Though the completely sweet fruit is excellent by its nature, in order to convey its supreme position, another excellence is then described.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- In describing the fruit, an analogy is given.
- Because of living in the tree, the parrot astonishingly develops a very sweet mouth.
- 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- 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)

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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 (**vibho**)! I have related to you (**te kathitāh**) the narrations of all these great devotees (**imāh mahīyasām kathā**) who attained the Lord (**para iyuṣām**), 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**

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

yat tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityaṁ 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 nityaṁ śṛṇuyād**), the constant chanting of which destroys everything inauspicious (**saṅgīyate abhīkṣṇam amaṅgala-ghnaḥ**). **SB 12.3.15**

- Verse 14 illustrates the first type of rasa, that which is useful for leading up to the topmost taste, and verse 15 illustrates the second type, that which is fully developed.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- 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**

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- The word sat refers to the ātmārāmas.
- The same meaning is found in other places such as ittham satām brahma-sukhānubhūtyā:
- He is the source of the brahman effulgence for jñānīs (satām) desiring to merge into that effulgence. (SB 10.12.11)
- These ātmārāmas are also called surāḥ in the verse (sat-surāḥ), because they taste only nectar (as the devatās do).
- Furthermore, one should equate the real sweetness of Bhāgavatam with Kṛṣṇa's pastimes (rasa=līlā) as indicated in the following quotation.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

samsāra-sindhūm atī-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevāṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries (**pumso vividha-duḥkha-davārditasya**) and who desires to cross the insurmountable ocean of material existence (**samsāra-sindhūm atī-dustaram uttīrṣor**), there is no suitable boat (**na anyāḥ 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**

- 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- Though the rasa composed of prīti is the best, there is some distinction in this.
- 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.
- 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- This is also stated else-where:

**sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya 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-tṛptasya**) will never be attracted to any other literature (**kvacit na anyatra ratiḥ syād**). **SB 12.13.15**

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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:

**na vai jano 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**

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

SVCT Commentary

- In the previous verse (1.1.2) of the Bhāgavatam, the powers of Bhāgavatam to capture the Lord in the heart were described.
- In this verse, the sweetness of Bhāgavatam is described.
- 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.
- 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).

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

SVCT Commentary

- 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.
- Galitam 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- 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.
- The parrot, Śuka, has even made an opening in the fruit with his beak for bringing out the sweetness.
- Moreover, having been tasted by him, that fruit becomes even sweeter.
- 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.

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā |
gr̥hita-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 (**gr̥hīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**). (SB 2.1.9)

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

- “You are the famous Śukadeva. Being fixed in realization of brahman from birth, you left the house and wandered about.
- You could not even learn anything from your father. Why is it that you speak now?”
- This verse answers:
- “Though fixed in brahman, my heart was attracted by the pastimes of the Lord.
- I am the proof that the pastimes of the Lord are sweeter than realization of brahman.”

62. sa-jāṭiyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo –
Association with like-minded, affectionate 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)

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

Jiva Goswami's commentary

- 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 Naimiṣāranya 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.

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

- 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 utāśiṣaḥ**), 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)

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

SVCT commentary

- 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.

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

- 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.

62. sa-jāṭiyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

- 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:

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

na tathāśya 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**). (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.

62. sa-jāṭiyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo –
Association with like-minded, affectionate devotees

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**)

62. sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo – Association with like-minded, affectionate devotees

- 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 sa-jātīyān, like-minded..

63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

etan nirvidyamānānām
icchatām akuto-bhayam |
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanaṁ ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanaṁ**) has been prescribed (**nirṇītaṁ**) 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)

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

Jiva Goswami's Commentary

- Icchatām refers to those desiring material satisfaction.
- Nirvidyamānānām refers to those desiring liberation.
- Yoginām refers to liberated persons.
- Nāma-kīrtana has no fear attached to it (it is beneficial for all), since it acts both as the sādhana and the sādhya. (It is not given up at a certain stage for another practice which must be learned with extra endeavor and time, such as karma followed by jñāna, followed by yoga and followed by bhakti.)

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

SVCT Commentary

- “It is understood from this scripture that bhakti is the method. Among the aṅgas of bhakti, is one of them ascertained as the king?”
- This verse answers.
- Chanting the name of the Lord is the principal method.
- Among all the aṅgas of bhakti, the chief ones are hearing, chanting and remembering, as mentioned in the verse:

**tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam**

O descendant of King Bharata (**bhārata**), therefore (**tasmād**), the Lord (**hariḥ**) who is Paramātmā, Bhagavān and Lord of power (**sarvātmā bhagavān īśvarah**), should be heard about, glorified and remembered (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) by those desiring freedom from fear (**icchatā abhayam**). (SB 2.1.5)

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

- 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.

63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

- 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.

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

- “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.

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

- 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.

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 saṁkīrtanam – 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)

63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

- 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).
- If one is particularly inquisitive, one can consult the chapter on Bhagavān in the Bhagavat-sandarbha.

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**)

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

- Sevonnukhe 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
hāsyam mṛgatvam api yaḥ samudājahāra**

He gave up his body of the deer (**yaḥ mṛgatvam samudājahāra**) while smiling broadly (**udāram hāsyam**) saying, “All respects to Nārāyaṇa, the Lord.” (**nārāyaṇāya haraye nama ity**) (SB 5.14.45)

63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

- There is also the case of Gajendra:

**evam vyavasito buddhyā
samādhāya mano hṛdi
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 hṛdi**) and chanted a mantra (**jajāpa paramam jāpyam**) which he had learned in his previous birth (**prāg-janmany anuśikṣitam**). (SB 8.3.1)

64. śrī-mathurā-maṇḍale sthitiḥ – Residing in Mathurā

anyeṣu puṇya-tīrtheṣu muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir mathurāyām tu labhyate ||

tri-vargadā kāmīnām yā mumukṣūṇām ca mokṣadā |
bhaktiḥ bhaktidā kaścān mathurām nāśrayed budhaḥ ||

aho madhu-purī dhanyā vaikuṇṭhāc ca garīyasī |
dinam ekaṁ nivāseṇa 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 bhaktiḥ**), which is desired by the liberated souls (**muktaiḥ prārthyā**), can be attained at Mathurā (**mathurāyām tu labhyate**). Mathurā bestows dharma, artha, kāma to those who have material desires (**kāmīnām tri-vargadā**). It awards liberation to those desiring liberation (**mumukṣūṇām ca mokṣadā**). It awards bhakti to those desiring bhakti (**bhakti icchoh bhaktidā**). What intelligent person will not take shelter of Mathurā (**kaścān mathurām na āśrayed**)? Oh, Mathurā is most auspicious (**aho madhu-purī dhanyā**), and greater than Vaikuṇṭha (Goloka) (**vaikuṇṭhāc ca garīyasī**)! (*It will be explained later in the commentary on 1.2.303 that Vaikuṇṭha means Goloka, a part of Vraja filled with aiśvarya. Mathurā here means Gokula.*) By staying only one day in Mathurā (**dinam ekaṁ nivāseṇa**), bhakti to the Lord appears (**harau bhaktiḥ prajāyate**). (**Padma Purāṇa**)

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)

Rupa Goswami's glorification of the last five items

The power of serving the deity

smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-dṛṣṭim
vaṁśī-nyastādhara-kiśalayām ujvalām candrakena |
govindākhyām hari-tanum itaḥ keśi-tīrthopakaṇṭhe
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 prekṣiṣṭhāḥ**) upon the form of the Lord called Govinda (**govindākhyām hari-tanum itaḥ**) wandering near Keśi-tīrtha on the bank of the Yamunā river (**keśi-tīrtha upakaṇṭhe**), 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-dṛṣṭim**), flute placed on His red lower lip (**vaṁśī-nyasta adhara**) like a tender bud (**kiśalayām**), and shining gloriously with a peacock feather (**ujvalām candrakena**). (**BRS**)

Rupa Goswami's glorification of the last five items

- Using his own sweet words, the author, in five verses that follow, expresses his ecstasy about the five items that he had mentioned in verses 90-92.
- By saying, “Do not look” the author actually means that one must look at Kṛṣṇa.
- “By experiencing the sweetness of the Lord's form, you will consider everything else to be insignificant. Therefore, look at that form of Kṛṣṇa!”
- This is the intention of the prohibition.

Rupa Goswami's glorification of the last five items
The power of hearing Bhāgavatam

śaṅke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathikatām ānupurvyād bhavadbhiḥ |
haṁho dimbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti ||

O idiots (**haṁho 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)

Rupa Goswami's glorification of the last five items

Jīva Gosvāmī's Commentary

- This is a praise of the Bhāgavatam using the device of criticism.
- This and the previous verse are examples of the literary ornament called aprastuta-praśamsā, conveying the subject by something that is not the subject.

**kārye nimitte sāmanye viśeṣe prastute sati |
tad anyasya vacas tulye tulyasyeti ca pañcadhā ||**

When irrelevant topics are introduced in reference to the topic at hand, it is called aprastuta-praśamsā. There are five types: stating the effect when the cause is the subject, stating the cause when the effect is the subject, stating the general when the particular is the subject, stating the particular when the general is the subject, and stating similarity. (**Kāvya-prakāśa 10.99**)

Rupa Goswami's glorification of the last five items

- Instead of the general topic, details of the topic are introduced.
- The general topics are serving the deity and hearing the Bhāgavatam, but details are introduced as the focus.
- The aim is actually to become aware of the greatness of the general topic.
- Moreover, in the previous verse, because the intention is to praise the form of the Lord, the literal statement — that forbids one from seeing Govinda — is not the real meaning.

Rupa Goswami's glorification of the last five items

- Similarly, in the present verse, the real meaning is not contempt for hearing Bhāgavatam, expressed by saying 'O fools!' (hamho ḍimbā), because the auspiciousness of dharma, artha, kāma and the happiness achieved through liberation are actually surpassed by the supreme bliss attained by bhāva induced through the hearing of the Tenth Canto of Bhāgavatam.
- In these two verses, the subjects are praised by the use of extreme criticism.
- To praise an object by criticizing it is the ornament called vyāja-stuti, indirect eulogy.

Rupa Goswami's glorification of the last five items

SVCT Commentary

- Varnā eva karṇādhvani pathikatām nītā means “the syllables of the Bhāgavatam have become travelers on the pathways belonging to the ears.”
- The implication is that the foolish persons have not understood the meaning of what they have heard (just hearing syllables).
- “O idiots! (ḍimbhā) You must have been hearing, because from hearing those syllables, those ears are now criticizing dharma, artha and kāma, and deriding even liberation.”
- By extreme criticism in the two verses, one can understand that the author is praising the subjects in the two verses.
- This is the ornament called vyāja-stuti.

Rupa Goswami's glorification of the last five items
The power of association with the devotee of Kṛṣṇa

**dr̥g-ambhobhir dhautah pulaka-patalī maṇḍita-tanuḥ
skhalann antah-phullo dadhad atipṛthum vepathum api |
dṛśoh kakṣām yāvan mama sa puruṣah ko 'py upayayau
na jāne kim tāvan matir iha gr̥he nābhiramate ||**

Ever since I saw (**yāvad dṛśoh**) 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 (**atipṛthum 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)

Rupa Goswami's glorification of the last five items

The power of chanting the name of the Lord

yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śātror 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-śātror 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**)

Rupa Goswami's glorification of the last five items

- Śītā (cool) here refers to the cooling effect of hearing Nārada chant the names of the Lord. Material existence has a burning effect with its pain.
- Hearing the chanting of the names relieves a person of material suffering.
- Vaiṇika refers to Nārada, who plays a vīṇā.
- By not naming him directly, all devotees of a similar nature are indicated.
- The extraordinary state (kām avasthām) is actually prema.
- Iva is simply ornamental.
- Śāmyati means that the mind, giving up all external objects, becomes completely blissful.

Rupa Goswami's glorification of the last five items

The power of residing in the district of Mathurā

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**)

Rupa Goswami's glorification of the last five items

- From the text, one can understand that these five aṅgas are extraordinary. This is confirmed by other verses as well.
- Concerning the form of the deity, it is said:

**sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīm dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kim punaḥ**

If even only once, or even by force (**sakṛd**), one brings the form of the Supreme Personality of Godhead into one's mind (**yad-aṅga-pratimā antar manomayī āhitā**), one can attain the supreme salvation by the mercy of Kṛṣṇa, as Aghāsura did (**bhāgavatīm gatim dadau**). What then is to be said (**kim punaḥ**) of those in whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord (**antar-gato hi**), who is the source of transcendental bliss for all living entities (**sa eva nitya ātma-sukha anubhūty**) and by whom all illusion is completely removed (**abhivyudasta-māyah**)? **SB 10.12.39**

Rupa Goswami's glorification of the last five items

- Concerning the Bhāgavatam, it is said:

**dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt**

Completely rejecting all religious activities which are materially motivated (**projjhita-kaitavo dharmah**), this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart (**paramo nirmatsarāṇām satām**). The highest truth is reality distinguished from illusion (**vedyam vāstavam atra vastu**) for the welfare of all (**śivadam**). Such truth uproots the threefold miseries (**tāpa-traya unmūlanam**). This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture (**śrīmad-bhāgavate mahā-muni-kṛte kim vā parair**)? As soon as (**tat-kṣaṇāt sadyah**) one attentively and submissively hears the message of Bhāgavatam (**kṛtibhiḥ**), by this culture of knowledge (**śuśrūṣubhiḥ**) the Supreme Lord is established within his heart (**īśvaraḥ hr̥dy avarudhyate**).SB 1.1.2

Rupa Goswami's glorification of the last five items

- Concerning association with the devotee of the Lord, it is said:

**bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ**

When the material life of a wandering soul has ceased (**yadā bhava bhramato janasya apavargo bhavet**), O Acyuta (**acyuta**), he may attain the association of Your devotees (**tarhy sat-samāgamah**). Moreover, when he associates with them (**sat-saṅgamo yarhi**), there awakens in him devotion unto You (**tadaiva tvayi jāyate matiḥ**), who are the goal of the devotees (**sad-gatau**) and the Lord of all causes and their effects (**parāvareśe**). **SB 10.51.53**

Rupa Goswami's glorification of the last five items

- Concerning chanting the name of the Lord, it is said:

**stenah surā-po mitra-dhruḡ
brahma-hā guru-talpa-gaḥ
strī-rāja-pitr-go-hantā
ye ca pātakino 'pare**

**sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor
yatas tad-viṣayā matiḥ**

The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇam**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenah 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 (**sarveṣām apy aghavatām**) attract the attention of the Supreme Lord (**yataḥ tad-viṣayā matiḥ**). [SB 6.2.9-10](#)

Rupa Goswami's glorification of the last five items

- Concerning residing in Mathurā district it has been said:

**parānanda-mayī siddhir
mathurā-sparṣa-mātrataḥ**

- One achieves the highest bliss just by touching Mathurā.
(Verse 212 of this chapter, quoted from Brahmāṇḍa Purāṇa)

**Primary and Secondary
Benefits of performing the
Limbs of Bhakti**

Primary and Secondary Benefits of performing the Limbs of Bhakti

keṣāmcit kvacid aṅgānām
yat kṣudram śrūyate phalam |
bahir-mukha-pravṛttyaitat
kintu mukhyam phalam ratiḥ ||

In some of the verses quoted from the scriptures (**keṣāmcit**), material results are attributed to the aṅgas (**kvacid aṅgānām yat kṣudram phalam śrūyate**) for attracting persons possessing material consciousness. However, the main result of these aṅgas is rati (bhāva) (**kintu mukhyam phalam ratiḥ**). (BRS)

Primary and Secondary Benefits of performing the Limbs of Bhakti

Jīva Gosvāmī's Commentary

- The main result can be understood from the following verses.

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**). SB 2.3.10

Primary and Secondary Benefits of performing the Limbs of Bhakti

- The main result can be understood from the following verses.

**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

Primary and Secondary Benefits of performing the Limbs of Bhakti

pādaḥ hareḥ kṣetra-padānusaṅgane
śiro hr̥ṣīkeśa-padābhivandane
kāmaṁ ca dāsyē 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-padānusaṅgane**), his head in bowing down before the Lord (**śiro hr̥ṣīkeśa-padābhivandane**), and all his desires in serving the Lord (**kāmaṁ ca dāsyē**), 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)

Primary and Secondary Benefits of performing the Limbs of Bhakti

- 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.
- Though the result of sādhana-bhakti is bhāva, that bhava or rati also has many varieties according to which of the many forms of the amśī, Kṛṣṇa, the person is worshipping.

**Vaṛṇāśrama duties are
not Limbs of Bhakti**

Varṇāśrama 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 (varṇāśrama 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**)

Varṇāśrama duties are not Limbs of Bhakti

- 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:

Varnāśrama duties are not Limbs of Bhakti

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, Hṛṣīkeśa (**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 varnāśrama 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

Varṇāśrama duties are not Limbs of Bhakti

- 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).

Vaṛṇāśrama duties are not Limbs of Bhakti

- But Parāśara also says:

sā hānis tan mahac chidraṁ
sa mohaḥ sa ca vibhramaḥ |
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 hānih**). It is the greatest fault (**tad mahad chidraṁ**), the greatest illusion (**sa mohaḥ**), and the greatest anomaly (**sa ca vibhramaḥ**). (Viṣṇu-dharma 1.16)

Vaṇāśrama duties are not Limbs of Bhakti

- The commentary says karmāṇi means daily and periodic duties of vaṇāśrama.
- The scriptures say:

śruti-smṛtī mamaivājñe
yas te ullāṅghya vartate |
ājñā-cchedī mama dveṣī
mad-bhakto'pi na vaiṣṇavaḥ ||

Whoever disregards the śruti and smṛti scriptures (**yah śruti-smṛtī ullāṅghya vartate**) that are mine (**mama eva ājñe 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-bhakto'pi na vaiṣṇavaḥ**).

Varṇāśrama duties are not Limbs of Bhakti

- 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.

**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**).

Jnana and Vairagya are not Limbs of Bhakti

- 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.

Jnana and Vairagya are not Limbs of Bhakti

- 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**).

Jnana and Vairagya are not Limbs of Bhakti

- 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).

Jnana and Vairagya are not Limbs of Bhakti

- “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.
- “But bhakti also will become a cause of hardening of the heart, since perfection can be reached only by effort.”

Jnana and Vairagya are not Limbs of Bhakti

naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ-prabhṛtayaḥ saha-deva-martyāḥ |
ādy-antavanta urugāya vidanti hi tvām
evam vimṛśya sudhiyo viramanti śabdāt ||

Neither the three guṇas (**na ete guṇā**), nor their predominating deities (**na guṇinah**), nor the five gross elements (**mahad-ādayo ye sarve prabhṛtayaḥ**), nor the mind (**manaḥ**), nor the devatās, nor the human being (**saha deva martyāḥ**), all having a beginning and end (**ādy-antavanta**), can understand you (**urugāya tvām vidanti hi**). Considering this (**evam vimṛśya**), the wise have given up such study (**sudhiyah viramanti śabdāt**). **SB 7.9.49**

SVCT Commentary – Verse 49

- Knowledge will manifest by bhakti to you and not by study of scriptures, intelligence and skill.
- If these persons do not know you, then how will the ordinary jīvas know you after considering all things by mind, intelligence, study and teachings of scripture?
- After considering this, the wise have given up all these methods.
- Śruti says kim arthā vayam adhyeṣyāmahe kim arthā vayam vakṣyāmahe: What meaning will we understand and what meaning shall we speak?
- Nānudhyāyed bahūn śabdān vāco viglāpanam hi tat: do not contemplate many words; it gives merely fatigue from speaking. (Bṛhad-āraṇyaka Upaniṣad 4.7.21) Smṛti says:

yadā te mohakalilam buddhirvyatitarīṣyati
tadā gantāsi nirvedam śrātavyasya śrutasya ca

- When your intelligence has completely crossed the denseness of illusion, you will be indifferent to all that has been heard and all that will be heard. BG 2.52

Jnana and Vairagya are not Limbs of Bhakti

tat te 'rhattama namaḥ stuti-karma-pūjāḥ
karma-smṛtiś caraṇayoḥ śravaṇam kathāyām |
samsevayā tvayi vineti ṣaḍ-aṅgayā kim
bhaktim janaḥ paramahaṁsa-gatau labheta ||

O Lord worthy of worship (**arhattama**)! The six parts of bhakti are offering respects, praising you, deity worship (**namaḥ stuti-karma-pūjāḥ**), menial service, remembering your lotus feet and hearing about you (**karma smṛtiś caraṇayoḥ śravaṇam kathāyām**). How can a person attain prema (**kim janaḥ bhaktim labheta**) without these six types of bhakti to you (**tvayi iti ṣaḍ-aṅgayā samsevayā vinā**), who also award liberation to the jñānīs (**paramahaṁsa-gatau**)? **SB 7.9.50**

SVCT Commentary – Verse 50

- This summarizes his prayers.
- Since one cannot know you by study and other methods, giving up efforts to know you, one should strive to perform sādhana for prema to you.
- This is the essence of all human goals.
- O Lord most worthy of worship! Offering respects to you, offering praises, deity worship, menial services to you, remembering your lotus feet, hearing about you—without these six aṅgas of bhakti, how can one attain prema?
- Without these, one cannot attain prema to you, who award liberation to the jñānīs (parama-haṁsa-gatau).

SVCT Commentary – Verse 50

- By bhakti-miśra-jñāna, they attain liberation only.
- Therefore, since it the root of all success, give everyone service of the six aṅgas which will produce prema.
- If that is difficult, then give them liberation, and free them from suffering in saṁsāra.
- But I have been successful in service to your devotee. I do not worry.

Jnana and Vairagya are not Limbs of Bhakti

- In the second verse quoted, the word karma (namaḥ stuti-karma-pūjāḥ) refers to paricaryā, treating the Lord as a king.
- Karma-smṛtiḥ caraṇayoḥ means remembrance of the pastimes of the lotus feet of the Lord.
- Caranayoḥ is related to all the six items in the list and indicates the devotion of the speaker.
- Without these six types of service (samsevayā vinā iti) how can a person attain bhakti?
- Vairāgya and jñāna are not mentioned at all in this statement.

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**

The goals of jñāna,
vairāgya and other
processes are achieved by
bhakti alone

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**

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- Itaraiḥ śreyobhiḥ (by other processes that aim at the highest goal) means “by bhakti mixed with desires for sālōkya etc.”
- 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.
- Thus, it is said in the Sixth Canto *reme vidyādhara-strībhir gāpayan harim īśvaram*: Citraketu enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari. (SB 6.17.3)

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- In the Brahma-vaivarta Purāṇa Śukadeva prays to the Lord:

tvam brūhi mādharma jagad-nigadopameyā
māyākhilasya na vilāṅghyatamā tvadīyā |
badhnāti mām na yadi garbham imam vihāya
tad yāmi samprati muhuḥ pratibhūs tvam atra ||

O Mādharma (**mādharma**), Your māyā (**tvadīyā māyā**), like chains binding the whole universe (**jagad-nigada upameyā**), is most difficult to overcome by all beings (**akhilasya na vilāṅghyatamā**). If that māyā will not bind me (**yadi mām na badhnāti**), I will give up this womb (**imam garbham vihāya**) and enter the world right now (**tad yāmi samprati**). You are the constant assurance for this (**tvam atra muhuḥ pratibhūh**). Please tell me (**tvam brūhi**).

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- In the Seventh Canto Prahlāda says:

**trasto 'smy aham kṛpaṇa-vatsala duḥsahogra-
samsāra-cakra-kadanād grasatām praṇītaḥ |
baddhaḥ sva-karmabhir uśattama te 'nghri-mūlam
prīto 'pavarga-śaraṇam 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 aham**) of destruction (**kadanād**) through the intolerably fierce wheel of saṁsāra (**duḥsaha-ugra-samsāra-cakra**). When will you call me (**prītaḥ hvayase kadā nu**) to the shelter of your lotus feet (**te aṅghri-mūlam**), which award liberation (**apavarga-śaraṇam**)?

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- I am afraid of the terrible suffering (kadanād) of the wheel of saṁsāra, because it is difficult to endure.
- I have been thrown (praṇītaḥ) to the devouring demons.
- O most desirable object (uśattama), being pleased with me, when will You call me to the eternal position at Your lotus feet (te aṅghri-mūlam), to Vaikuṅṭha?

The goals of jñāna, vairāgya and other processes are
achieved by bhakti alone

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**)

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- 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**)?

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- To answer this dilemma, the author supplies this verse.
- 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.

The goals of jñāna, vairāgya and other processes are
achieved by bhakti alone

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)

The goals of jñāna, vairāgya and other processes are
achieved by bhakti alone

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**)

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- 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 (upayauñjataḥ) 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.

The goals of jñāna, vairāgya and other processes are
achieved by bhakti alone

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo
vairāgyaṁ 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 vairāgyaṁ kathyate**). (**BRS**)

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- 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**

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

proktena lakṣaṇenaiva
bhakter adhikṛtasya ca |
aṅgatve suniraste 'pi
nityādy-akhila-karmaṇām ||

jñānasyādhyātmikasyāpi
vairagyasya ca phalgunah |
spṛṣṭatārtham punar api
tad evedam nirākṛtam ||

The daily and periodic duties of varṇāśrama (**nityādy-akhila-karmaṇām**) and the impersonal aspect of jñāna (the obstructive portions of karma and jñāna) (**jñānasya adhyātmikasya api**) have already been rejected as aṅgas of bhakti (**aṅgatve suniraste**) by using the stated definition of uttama-bhakti obtained through the bhakti scriptures (**bhakter adhikṛtasya proktena lakṣaṇena eva**). However, in order to make the point clear (**tad eva spṛṣṭatārtham**), the false type of vairāgya (the obstructive portion) (**vairagyasya ca phalgunah**) has been again rejected as an aṅga of bhakti (**punar api idam nirākṛtam**). (BRS)

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

- The two verses (257-258) are connected. By using the definition of pure bhakti — jñāna-kārmādy-anāvṛtam — mentioned in this book (proktena lakṣaṇena), karma with its daily and occasional duties and jñāna with impersonalism have already been rejected as aṅgas of bhakti.
- That definition has been obtained from scriptures concerning bhakti (bhakter adhikṛtasya).
- Again, in order to make the point about pure bhakti clear, there is another rejection — this time of phalgu-vairāgya.

**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**)

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

- In the phrase *jñāna-karmādy-anāvṛtam* (not covered by *jñāna*, *karma* or other things), “other things” includes laxness in execution of *bhakti*.
- *Bhakti* accomplished through wealth and followers indicates this negligence or inattentiveness.
- Such execution cannot be accepted as an *aṅga* of *uttama-bhakti*.

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

- 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.

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

**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)

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

- 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
āstikyam brahmacaryam ca
maunam sthairyam kṣamābhayam**
- 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 (**āstikyam brahmacaryam ca**), silence, steadiness, forgiveness and fearlessness (**maunam sthairyam kṣamā abhayam**) are the twelve primary disciplinary principles. **SB 11.19.33**

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

- “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.

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ |
hari-bhaktāu 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-bhaktāu pravṛttā ye**) will never cause affliction to others (**na te syuḥ para-tāpinaḥ**). (**Skandha Purana**)

Other Prominent Practices which do not constitute the limbs of Pure Devotional Service

**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**)

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**)

Eka-Anga and Aneka-Anga Bhakti

- That bhakti in which one aṅga is performed as the principal one among hearing, chanting and other aṅgas, while other aṅgas become secondary, or that bhakti in which many aṅgas are performed, leads to perfection.
- The choice of one or many aṅgas is according to one's preference (sva-vāsaṇusārena).

Eka-Anga and Aneka-Anga Bhakti

śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuh pūjane |
akrūras tv abhivandane kapi-patir dāsye 'tha sakhya 'rjunah
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣām 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 (**pṛthuh 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 (**eṣām 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-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam |
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite ||267||

pādau hareḥ kṣetra-padānusarpaṇe
śiro hr̥ṣīkeśa-padābhivandane |
kāmam ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa (**sa vai manah kṛṣṇa-padāravindayoh**), his words in describing the glories of the Lord (**vacāmsi vaikunṭha-guṇānuvarṇane**), his hands in cleansing the Lord's temple (**karau harer mandira-mārjanādiṣu**), and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa (**śrutim cakāra acyuta-sat-kathodaye**). He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana (**mukunda-liṅgālaya-darśane dṛśau**), he engaged his sense of touch in touching the bodies of the Lord's devotees (**tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam**), he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord (**ghrāṇam ca tat-pāda-saroja-saurabhe śrīmat-tulasyā**), and he engaged his tongue in tasting the Lord's prasāda (**rasanām tad-arpite**). He engaged his legs in walking to the holy places and temples of the Lord (**pādau hareḥ kṣetra-padānusarpaṇe**), his head in bowing down before the Lord (**śiro hr̥ṣīkeśa-padābhivandane**), and all his desires in serving the Lord, twenty-four hours a day (**kāmam ca dāsye**). Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification (**na tu kāma-kāmyayā**). He engaged all his senses in devotional service, in various engagements related to the Lord (**implied**). This is the way to increase attachment for the Lord and be completely free from all material desires (**yathottamaḥśloka-janāśrayā ratiḥ**). (SB 9.4.18-20)

Eka-Anga and Aneka-Anga Bhakti

- After offering tulasī leaves to the lotus feet of the Lord, the leaves take on the special fragrance of His feet. Ambarīṣa engaged his nose in smelling that fragrance.
- In the phrase mukunda-liṅgālaya-darśane, the word liṅga means the deity form of the Lord.
- Ambarīṣa engaged his feet in walking to the holy places (kṣetra), such as Mathurā, and to the Lord's temples (pada).
- He engaged all his senses in these activities in such a way that the devotees of the Lord would be pleased (yathā uttamaḥ-śloka-janāśrayā ratiḥ).

Eka-Anga and Aneka-Anga Bhakti

- He engaged his eyes in seeing the forms of Mukunda, the temples of the Lord, the eternal dhāmas such as Mathurā and the Vaiṣṇavas.
- He engaged his nose in smelling the Lord's lotus feet with tulasī leaves on them, and in smelling the tulasī that had been offered to the lotus feet of the Lord.
- This means he had direct contact with the Lord's feet covered with tulasī.
- He engaged his tongue (rasanām) in tasting the food offered to the Lord (tad-arpite).

Eka-Anga and Aneka-Anga Bhakti

- He engaged his feet in repeatedly going to the Lord's holy places (kṣetra) such as Mathurā and to the Lord's temples (pada).
- He engaged his head in bowing down to the feet of the Lord and to the feet of the devotees.
- He did all this in such a way that rati, devoid of material attachments, found in the devotees of the Lord (uttama-śloka-jana) such as Prahlāda would appear.
- He did not perform the actions with a desire for material objects.

Eka-Anga and Aneka-Anga Bhakti

śāstroktayā prabalayā
tat-tan-maryādayānvitā |
vaidhī bhaktir iyaṁ kaiścan
maryādā-mārga ucyate

Some persons call (**kaiścan ucyate**) vaidhi-bhakti (**iyam vaidhī bhaktih**) the path of rules (maryādā-mārga) (**maryādā-mārga**), since it is bound by strong limitation of the rules (**prabalayā tat-tad-maryādayā anvitā**) mentioned in the scriptures (**śāstroktayā**). (**BRS**)

Eka-Anga and Aneka-Anga Bhakti

- If the rules spoken in the scriptures are prominent in one's devotional process, that immediately becomes the cause for performing bhakti.
- This vaidhi-bhakti, filled with rules (maryāda) is called maryādā-mārga by some people.

Raganuga Sadhana Bhakti

Defining Raganuga and Ragatmika

virājantīm abhivyaktām
vraja-vāsī janādiṣu |
rāgātmikām anusṛtā
yā sā rāgānugocyate ||

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusṛtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**). (BRS)

Defining Raganuga and Ragatmika

**rāgānugā-vivekārtham
ādau rāgātmikocyate**

In order to define rāgānuga-bhakti (**rāgānugā-viveka artham**) first rāgātmika-bhakti should be discussed (**ādau rāgātmika ucyate**). (**BRS**)

Defining Raganuga and Ragatmika

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

Rāga is defined as (rāgaḥ bhavet) spontaneous (svārasikī), deep thirst (parama āviṣṭatā) for the object of love (iṣṭe). Bhakti that is impelled exclusively by such a thirst (tan-mayī yā bhaved bhaktiḥ) is called rāgātmika-bhakti (sā atra rāgātmika uditā). (BRS)

Defining Raganuga and Ragatmika

Jiva Goswami

- Iṣṭe refers to the person towards whom one has loving sentiments.
- Svārasikī means natural or spontaneous.
- Paramāviṣṭatā (extreme engrossment) actually means “thirst intrinsic to prema,” which is the cause of being engrossed.
- Thus, rāga is defined as “spontaneous, intense thirst for one’s object of love.”

Defining Raganuga and Ragatmika

Jiva Goswami

- The cause — the love thirst—is considered non-different from the effect — deep absorption—because of its extremely strong connection as the cause.
- It is similar to saying “Life is ghee.”
- Ghee is the cause of long life, but is spoken of as its equivalent, to show the importance of ghee as a cause.
- Thus, by mentioning the effect, absorption, one should infer the cause — thirst for the object of love.

Defining Raganuga and Ragatmika

Jiva Goswami

- This fact should be considered in other verses also.
- Tan-mayī (composed only of that thirst) means “what is impelled only by that thirst.”

Defining Raganuga and Ragatmika

SVCT

- Spontaneous (svārasikī) absorption (paramāviṣṭatā) in one's object of love (iṣṭe) is called rāga.
- The word āviṣṭatā (absorption) is the same as its cause.
- Thus, it infers the love-filled thirst that gives rise to the absorption.
- That thirst is called rāga.

Defining Raganuga and Ragatmika

SVCT

- Thus the complete meaning of the sentence is “That love-filled thirst, or actions inspired by it, such as stringing garlands for Kṛṣṇa, which generates complete absorption in the object of love, is called rāgātmika-bhakti.”
- There is no fault in this rāga even though it may not conform to expected rules.

Types of Ragatmika Bhakti:

1. Sambandha Rupa

2. Kama Rupa

Types of Ragatmika Bhakti

sā kāmārūpā sambandha-rūpā ceti bhaved dvidhā

There are two types of rāgātmika-bhakti (**sā dvidhā bhaved**): that impelled by conjugal feelings (kāma-rūpā) and that impelled by other relationships (sambandha-rūpā) (**kāmārūpā sambandha-rūpā ca iti**). (**BRS**)

Jiva Goswami

- Kāma-rūpā means that bhakti which is typified (rūpyate) or impelled by conjugal feelings (kāma), a particular type of thirst.
- Sambandha-rūpā means that bhakti undertaken or impelled by thirst caused by relationship.

Types of Ragatmika Bhakti

Jiva Goswami

- Though kāma-rūpa-bhakti is a type of relationship, it is labeled separately, since it is the chief relationship.
- It is similar to saying, “Everyone is coming, and the king is also coming.”
- Though the word, “everyone,” includes the king, special mention is made of the king because of his importance.

Types of Ragatmika Bhakti

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manah
āveśya tad-aghaṁ hitvā
bahavas tad-gatiṁ gatāḥ

Just as by vaidhi-bhakti one can attain one's spiritual goals (**yathā bhaktyā**), many persons (**bahavaḥ**) have attained suitable forms (**tad-gatiṁ gatāḥ**) after absorbing their minds in the Lord (**manah īśvare āveśya**) out of lust, hatred, fear (**kāmād dveṣād bhayāt**), and family relationships filled with affection (**snehād**), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (**tad-aghaṁ hitvā**). (7.1.30)

Types of Ragatmika Bhakti

**gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho**

My dear King Yudhiṣṭhira (**vibho**)! The gopīs by their conjugal desires (**gopyaḥ kāmād**), Kāmsa by his fear (**bhayāt kaṁsah**), Śiśupāla and other kings by envy (**dveṣāt caidyah ādayo nṛpāḥ**), and the Yadus and you Pāṇḍavas (**vṛṣṇayaḥ yūyaṁ**) by your affectionate family relationships with Kṛṣṇa (**snehād sambandhād**), and we, by our vaidhi-bhakti, have obtained the mercy of Kṛṣṇa (**vayaṁ bhaktyā**). (7.1.32)

Types of Ragatmika Bhakti

Jiva Goswami

- Because of the impossibility of regulating the feelings that arise spontaneously according to their own taste, those persons filled with conjugal attraction and other emotions mentioned in the verse, cannot be classed as practitioners of vaidhi-bhakti.

**tasmād vairānubandhena
nirvairēṇa bhayena vā
snehāt kāmena vā yuñjyāt
kathañcin nekṣate pṛthak**

By continuous enmity (**tasmād vairānubandhena**), by favorable relationships (**nirvairēṇa**), or by conjugal feelings arising from strong spiritual affection (**snehāt kāmena vā**) out of fear of transgressing morality as an unmarried lover, or even as a married lover (**bhayena vā**), the mind should concentrate on the Lord (**kathañcid yuñjyāt**). One will realize a relationship with the Lord only according to the mode of practice (**na ikṣate pṛthak**). (7.1.26)

Types of Ragatmika Bhakti

Jiva Goswami

- In this verse the verb *yuñjyāt*, in the potential mood, indicating possibility (rather than injunction, which belongs to *vaidhi-bhakti*).
- The meaning is thus: “it is possible to concentrate on the Lord through enmity, devotion, fear, affection or conjugal love,” rather than, “one should concentrate on the Lord through enmity, devotion, fear, affection or conjugal attraction.” (One cannot order a person to have these emotions)

Types of Ragatmika Bhakti

Jiva Goswami

- Yathā in verse SB 7.1.30 means yathāvat, “correspondingly.”
- Tad-gatim means “an appropriate form.”
- Therefore the meaning of verse SB 7.1.30 is: “Many persons, absorbing their minds in the Lord out of conjugal feelings, hatred, fear, affection and devotion, attained, according to their type of absorption (yathāvat), a suitable form (tad-gatim).” (Those who intensely concentrate on the Lord with hatred or fear can attain liberation, but not prema.)

Types of Ragatmika Bhakti

Jiva Goswami

- Among those persons, those with hatred or fear gave up their sins or impurity by the power of absorbing their minds in the Lord.
- This statement however does not apply to those persons with conjugal feelings (kāma). (They have no sin. The kāma mentioned is not material.)
- The supreme nature of the gopīs' kāma is shown in the following statement:

dviṣann api hr̥ṣīkeśam kim utādhokṣaja-priyāḥ

Since even Śīsupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear gopīs? (**SB 10.29.13**)

Types of Ragatmika Bhakti

Jiva Goswami

- This statement praises the kāma of the gopīs, showing how it is superior, even though, in verse SB 7.1.30, it is mentioned alongside fear and hatred exhibited by people opposed to Kṛṣṇa.
- The gopīs with lust mentioned in verse SB 7.1.30 are understood to be the gopīs in the state of pūrva-rāga, prior to meeting Kṛṣṇa directly (during earthly pastimes).
- The same applies to the Vṛṣṇis. (Later it will be explained that the Vṛṣṇis refers to the inhabitants of Vraja, who are rāgātmika-bhaktas having relationships (sambandha) other than kāma rather than the Vṛṣṇis of Dvārakā, who do not have rāgātmika-bhakti. During earthly pastimes, even the Yadus of Mathurā and the Pāṇḍavas experience separation from Kṛṣṇa before He leaves Vraja. Later they meet Him when He leaves Vraja. This state of separation is called utkaṅṭhita in the case of rasas other than madhura-rasa. Thus after meeting Him, they are said to “have attained the Lord.”

Types of Ragatmika Bhakti

SVCT

- One should not say, “How can the nitya-siddha devotees such as the gopīs be described as attaining kāma and other relationships since those relations are eternal.”
- The intention is to show the state of pūrva-rāga that they experience during Kṛṣṇa’s earthly pastimes.
- The same applies to the Vṛṣṇis.

Types of Ragatmika Bhakti

ānukūlya-viparyāsād
bhīti-dveṣau parāhatau |
snehasya sakhya-vācivād
vaidha-bhakty-anuvartitā ||

kiṁ vā premābhidhāyivān
nopayogo'tra sādhanē |
bhaktyā vayam iti vyaktam
vaidhī bhaktir udīritā ||

Because fear and hatred are not favorable (**bhīti-dveṣau ānukūlya-viparyāsād**), they are rejected as modes of bhakti (**parāhatau**). Affection (sneha) of the Pāṇḍavas, if it means friendliness (sakhya) (**snehasya sakhya-vācivād**), belongs to vaidhi-bhakti (because the sakhya is predominated by veneration) (**vaidha-bhakty-anuvartitā**). If sneha means prema or a stage of prema (**kiṁ vā prema abhidhāyivāt**), it still could not be admitted here (**na upayogo atra**), as the topic is sādhana-bhakti (**sādhanē**). In the phrase “bhaktyā vayam” (and we, the sages (Nārada), attained befitting goals by bhakti) (**bhaktyā vayam iti vyaktam**), bhakti refers to vaidhi-bhakti (**vaidhī bhaktir udīritā**). (BRS)

Types of Ragatmika Bhakti

Jiva Goswami

- Though many ways of attaining Kṛṣṇa were mentioned in the Bhāgavatam verse, only two among them — kāma and sambandha — are accepted as causes of rāgātmika- bhakti.
- This is explained in two verses.
- Nārada mentions fear and hatred only to express kaimutya — how much more the persons performing real bhakti will attain (and not to class them as bhakti).

Types of Ragatmika Bhakti

Jiva Goswami

- This is illustrated by the following verse.

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-
śālvādayo gati-vilāsa-vilokanādyaiḥ |
dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim ||

Inimical kings like Śiśupāla, Pauṇḍraka and Śālva (**śiśupāla-pauṇḍra-śālvādayo nṛpatayaḥ**), while they were lying down, sitting or engaging in other activities (**śayana āsana ādau**), enviously meditated (**vaireṇa dhyāyanta**) upon the bodily movements of the Lord (**yaṁ gati**), his sporting pastimes (**vilāsa**), and his loving glances (**vilokanādyaiḥ**). Being thus always absorbed in Kṛṣṇa (**ākṛta-dhiyaḥ**), they achieved positions in the spiritual world (**tat-sāmyam āpuḥ**). What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood (**kim punaḥ anurakta-dhiyāṁ**)? (**SB 11.5.48**)

Types of Ragatmika Bhakti

Jiva Goswami

- This point has also already been explained in the third verse (**BRS 1.2.3**): **sā bhaktiḥ saptama-skandhe bhaṅgyā devarṣiṇoditā**: bhakti has been explained by Nārada along with other items which are not bhakti.
- But still, Nārada has also said:

**yathā vairānubandhena
martyas tan-mayatām iyāt
na tathā bhakti-yogena
iti me niścītā matiḥ**

One cannot achieve (**martyah na tathā iyāt**) such intense absorption in thought of the Supreme Lord (**tan-mayatām**) by devotional service (**bhakti-yogena**) as one can through enmity toward him (**yathā vairānubandhena**). That is my opinion (**iti me niścītā matiḥ**). (**SB 7.1.27**)

Types of Ragatmika Bhakti

Jiva Goswami

- However, he makes this statement only to express the greatly inferior nature of his own vaidhi-bhakti, in comparison to the presence of strong emotions, such as lust or enmity, as a means of attaining complete absorption in the Lord.
- Among the means of attaining the Lord, which are filled with emotions, the relationship of enmity to the Lord, though condemned, is also considered by him to be better than bhakti filled with rules, because it causes absorption in the Lord. (Viśvanātha Cakravartī Ṭhākura's commentary says, how much greater then must be the absorption caused by kāma-rūpa-bhakti.)
- The phrase tan-mayatā in SB 7.1.27 means “being absorbed in the Lord,” in the same manner that a lusty man, who is absorbed in women, is called strī-maya.

Types of Ragatmika Bhakti

Jiva Goswami

- Sneha is explained as follows: some may claim that the sneha or affection of the Pāṇḍavas should be classed as rāgātmika, since it is filled with friendly feelings of sakhya for the Lord, evident in their dealings with Kṛṣṇa.
- Nevertheless, because that affection is predominated by awareness of the Lord's powers, that sneha should be considered predominantly on the path of vaidhi (vaidhi-sādhana leads to prema with awareness of the Lord's powers.)
- This sneha is, thus, not suitable for pure rāgānuga-sādhana.

Types of Ragatmika Bhakti

Jiva Goswami

- If the word sneha is taken to mean general prema, it is impossible to follow such prema, since no particular details are given about actions that are unique to such prema.
- Thus, it would not be fitting for rāgānuga-sādhana, because of the lack of any unique features to support it.
- If one proposes that sneha means a particular elevated type of prema (not mixed with awareness of the Lord), then it will end up being classed as sambandha-rūpa (relationships of thirst other than kāma).
- But that is already mentioned in relation to the Vṛṣṇis (actually the inhabitants of Vraja).

Types of Ragatmika Bhakti

Jiva Goswami

- The bhakti mentioned in verse 275 (bhaktyā vyaṁ vibho) should be accepted as vaidhi in nature.
- This is because it is the only type of devotion left, after enumerating rāgātmika (kāma and sambandha), vaidhi mixed with sneha (Pāṇḍavas) and rejecting dveṣa and bhaya as bhakti.
- It is also understood to be vaidhi-bhakti because the devotion of Nārada was characterized by reverential worship of the Lord in his previous life.

Types of Ragatmika Bhakti

Jiva Goswami

- In the first of the two verses quoted (274), five items are mentioned: lust, hatred, fear, affection and bhakti.
- In the explanation of the author, six items are mentioned (corresponding to items apparently listed in verse 275): lust, hatred, fear, relationship, affection and bhakti.
- This mention of six items is only in deference to the commentary of Śrīdhara Svāmī on the Bhāgavatam verse.

Types of Ragatmika Bhakti

Jiva Goswami

- Actually, the meaning of the last line of verse 275 should be, “from sambandha filled with affection, you, Pāṇḍavas, and the Vṛṣṇis achieved the goal.”
- Thus, there is only one item instead of two for both the parties — the Pāṇḍavas and the Vṛṣṇis. (*Though the Pāṇḍavas’ relation is here classed as sambandha because of their affection, the previous cause of ultimate rejection as part of rāgātmika-bhakti still stands. The Pāṇḍavas had awareness of Kṛṣṇa as the Lord with powers.)*
- Sambandha and sneha would then not be distinguished as separate items. This is according to Vopadeva.
- Thus, the second verse will have five items as in the first verse.

Types of Ragatmika Bhakti

Jiva Goswami

- This agrees well with the next verse in the Bhāgavatam, where five types are again mentioned:

katamo 'pi na venaḥ syāt pañcānām puruṣam prati

Any of the five types of persons, but not King Vena (who did not concentrate on the Lord), will attain their objectives in relation to the Lord. (SB 7.1.32)

- Puruṣam here refers to the Lord. The meaning is “any of these five persons will be successful in relation to the Lord.”
- Thus, what the Bhāgavatam verses have illustrated is two types of rāgātmika-bhakti: kāma-rūpa and sambandha-rūpa.

Types of Ragatmika Bhakti

yad-arīṇām priyāṇām ca
prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt
kīraṇārkopamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (**yad-arīṇām priyāṇām ca ekam prāpyam iva uditam**), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (**tad brahma-kṛṣṇayor aikyāt**), in the manner that the rays of the sun and the sun are one (**kīraṇa-arka-upamā-juṣoḥ**). (BRS)

Types of Ragatmika Bhakti

Jiva Goswami

- It was stated in verse 274, quoting from the Bhāgavatam, that those with hatred and fear attained the goal (tad-gatiṁ gatāḥ) as did those with conjugal love and affection.
- The doubt may arise how an enemy of Kṛṣṇa and a friend of Kṛṣṇa can achieve the same goal.
- This verse clears the doubt.
- Priyāṅgām refers to the gopīs, Vṛṣṇis, Pāṇḍavas and Nārada.

Types of Ragatmika Bhakti

Jiva Goswami

- The example of the sun and its rays are given in the Brahma-saṁhitā:

yasya prabhā prabhavato jagad aṇḍa koṭi
koṭiṣv aśeṣa vasudhādi vibhūti bhinnam |
tad brahma niṣkalam anantam aśeṣa bhūtaṁ
govindam ādi puruṣaṁ tam ahaṁ bhajāmi ||

I serve the Supreme Personality of Godhead Govinda, the primeval Lord (**govindam ādi puruṣaṁ tam ahaṁ bhajāmi**), whose transcendental bodily effulgence (**yasya prabhā**), known as the brahmajyoti (**tad brahma**), which is unlimited, unfathomed and all pervasive (**niṣkalam anantam aśeṣa bhūtaṁ**), is the cause of the creation of unlimited numbers of planets, etc. (**prabhavato koṭi koṭiṣv jagad aṇḍa**), with varieties of climates and specific conditions of life (**aśeṣa vasudhādi vibhūti bhinnam**). (**Brahma-saṁhitā 5.40**)

Types of Ragatmika Bhakti

Jiva Goswami

- Bhagavad-gītā also says brahmaṇo hi pratiṣṭhāham: I am the shelter of the impersonal brahman (BG 14.27).
- Pratiṣṭhā means shelter.
- If a person becomes highly qualified, he realizes the condensed form through the appearance of the Lord as Bhagavān with form and qualities.

Types of Ragatmika Bhakti

Jiva Goswami

- Otherwise, the person realizes the diluted form, through the appearance of the Brahman, with no form and qualities.
- One should understand that the effulgence could exist only if it has a foundation.
- Thus, even those satisfied with realization of ātmā, become attracted to the qualities of Bhagavān.
- If one is very inquisitive, one can consult the Bhagavat-sandarbha.

Types of Ragatmika Bhakti

brahmaṇy eva layam yānti
prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyā
bhāsam majjanti tat-sukhe ||

The enemies of the Lord (**hareḥ ripavaḥ**) generally (**prāyeṇa**) merge into the impersonal brahman (**brahmaṇy eva layam yānti**). Some of them (**kecit**), even though they attain semblance of a form similar to the Lord's (sārūpyābhāsam) (**sārūpyābhāsam prāpya api**), remain absorbed in the happiness of brahman (**majjanti tat-sukhe**). (BRS)

Types of Ragatmika Bhakti

SVCT

- Among the enemies some merge into brahman.
- Others, such as Śṛgāla Vāsudeva , attain forms somewhat resembling that of the Lord, but remain merged in the happiness of brahman (rather than serving the Lord).

Types of Ragatmika Bhakti

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi |
siddhā brahma-sukhe magnā
daityāś ca hariṇa hatāḥ ||

Siddha-loka (the spiritual world) is beyond prakṛti (**siddha-lokas tu tamasaḥ pāre**). There (**yatra**), demons killed by the Lord (**daityāś ca hariṇa hatāḥ**) and some sages (**siddhā**) dwell (**vasanti hi**), merged in the happiness of brahman (**brahma-sukhe magnā**).
(**Brahmāṇḍa Purāṇa**)

Types of Ragatmika Bhakti

Jiva Goswami

- The proof that the demons merge in the brahman will be given in the first half of verse 282.
- The proof that some demons attain the planet of the Lord but still remain merged in the happiness of brahman is stated in this verse.
- Thus the phrase tathā ca brahmāṇḍa purāṇe (moreover...) is used.
- Siddhā refers to sages.
- The sages and the demons dwell on that planet of the Lord, merged in the happiness of brahman.

Types of Ragatmika Bhakti

rāga-bandhena kenāpi
tam bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-
rūpās tasya priyā janāḥ ||

Those persons most devoted to the Lord (**tasya priyā janāḥ**), who are the very form of prema (**prema-rūpāḥ**) and who worship Him with intense, spontaneous absorption (**tam bhajanto rāga-bandhena**), attain the nectar of His lotus feet (**vrajanty aṅghri-padma-sudhāḥ**).
(**BRS**)

- This verse describes especially the supreme position of the devoted gopīs. The word priyā indicates this.

Types of Ragatmika Bhakti

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hr̥di yan
munaya upāsate tad-arayo 'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ ||

Simply by constantly thinking of Him (**smaraṇāt**), the enemies of the Lord (**tad-arayah api**) attained (**yayuḥ**) the same Brahman that sages fixed in yoga worship (**yad dṛḍha-yoga-yujo munayah upāsate**) by controlling their breath, mind and senses (**nibhṛta-marut-mano akṣa**). Similarly, we śrutis (**vayam api**), adopting a mood similar to the gopīs (**sama-dṛśo**), and finally attaining similar bodies (**te samāḥ**), will achieve the same nectar from Your lotus feet (**aṅghri-saroja-sudhāḥ**) that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms. (**SB 10.87.23**)

Types of Ragatmika Bhakti

Jiva Goswami

- The author matches the statement of this verse, from the prayers of the personified Vedas in the Tenth Canto, with the attainment of brahman mentioned in the first half of verse 279, and with the attainment of the Lord's feet by rāga mentioned in verse 281.
- By the use of api twice, once in each half of the present verse, two separate pairs of persons (with differing destinations) should be understood.
- The enemies of the Lord attained that brahman, which the sages contemplate in their hearts, simply by remembrance of the Lord in fear or hatred.
- Striyaḥ here refers to the gopīs, as they are well known in this context.

Types of Ragatmika Bhakti

Jiva Goswami

- The gopīs attained the nectar of Your lotus feet — the various types of sweetness filled with prema.
- We, the Upaniṣads, adopting a mood or emotion similar to that of the gopīs (sama-dṛśaḥ), and thus attaining forms like them (samāḥ), also attained the nectar of Your lotus feet.
- The detailed meaning can be seen in the commentary of Śrīla Sanātana Gosvāmī) on the Tenth Canto called Vaiṣṇava-toṣaṇī.
- Furthermore in the Bṛhad-vāmana Purāṇa, it is stated that the gopīs attained the gopī bodies for which they had prayed.

Types of Ragatmika Bhakti

Jiva Goswami

- In the previous verse, the attainment of the Lord's feet also applies, in general, to persons who act with rāga, though, it directly indicates the gopis.
- The gopīs mentioned in the Bhāgavatam verse are those kāma-rūpa-rāgātmika devotees, and the personified śrutis, who are speaking, are kāmānuga devotees (those performing rāgānuga-sādhana following after the kāma-rūpa gopīs.)
- Similarly, the Vṛṣṇis should be understood to be sambandha-rūpa-rāgātmika-bhaktas, and those who follow after them would be sambandhānuga-sādhana-bhaktas.

Types of Ragatmika Bhakti

SVCT

- Nibhṛtaiḥ means “with extreme steadiness,” and thus indicates processes such as dhāraṇa.
- The brahman (yad), which the sages worship by fixed themselves in yoga by highly controlled prāṇas, mind and senses (akṣa), with only a possibility of attaining it, is attained by the enemies of the Lord by remembering Him with hatred.
- The gopīs are absorbed in thinking (viṣakta-dhiyaḥ) of the arms of Kṛṣṇa that are like the body of the king of snakes (uragendra-bhoga).

Kāmarūpa-Rāgātmika- Bhakti

Kāmarūpa-Rāgātmika-Bhakti

sā kāmarūpā sambhoga-
trṣṇām yā nayati svatām |
yad asyām kṛṣṇa-saukhyārtham
eva kevalam udyamaḥ ||

That type of bhakti with full absorption in the beloved is called kāma-rūpa-bhakti (**sā kāmarūpā**) which produces (**yā nayati**) an intrinsic thirst for a conjugal relationship with the Lord in the ātmā (**svatām sambhoga-trṣṇām**). It is called bhakti because (**yad**) in that condition (**asyām**) there is only eagerness for giving pleasure to Kṛṣṇa (**kṛṣṇa-saukhya artham eva kevalam udyamaḥ**). (**BRS**)

Kāmarūpa-Rāgātmika-Bhakti

SVCT

- Kāma should be described as a particular type of prema with full, spontaneous absorption in the beloved object.
- This has already been mentioned in the definition of rāgātmika-bhakti.
- That which is famous as prema (sā) is called kāma-rūpa in this verse. Other varieties are excluded.
- The verse covers only the characteristics of kāma-rūpa.
- What is its effect?

Kāmarūpa-Rāgātmika-Bhakti

SVCT

- The thirst for conjugal enjoyment famous as kāma or lust is actually a thirst composed of prema alone, with no trace of material lust, and this thirst becomes one's essential nature (svatām).
- The verse then explains the reason that this kāma is equated with prema — because (yad) in this thirst for enjoyment (asyām), there is complete eagerness of the gopīs of Vraja only for pleasing Kṛṣṇa, and not a thirst for their personal enjoyment.

Kāmarūpa-Rāgātmika-Bhakti

iyam tu vraja-devīṣu
suprasiddhā virājate |
āsām prema-viśeṣo 'yam
prāptaḥ kām api mādhurīm |
tat-tat-krīḍā-nidānatvāt
kāma ity ucyate budhaiḥ ||

This very famous kāma-rūpa-bhakti (**iyam suprasiddhā**) appears with brilliance (**virājate**) in the women of Vraja (**vraja-devīṣu**). They have a particular type of prema (**ayam prema-viśeṣo āsām**) which has a special sweetness (**kām api mādhurīm prāptaḥ**). It is called kāma by the wise (**kāma ity ucyate budhaiḥ**) because it is the cause of various amorous actions (**tat-tat-krīḍā-nidānatvāt**). (BRS)

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- The author gives an example of this kāma-rūpa-bhakti.
- Its famous nature (suprasiddha) is illustrated in the following verse (which was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.)

yat te sujāta-caraṇāmburuhaṃ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaṣeṣu
tenātavīm aṭasi tad vyathate na kim svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

- O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (SB 10.31.19)

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- “But in such examples, the word kāma-rūpa actually should be kāmātmika, completely filled with thirst.
- The phrase kāma-rūpa expresses only bhakti composed of conjugal actions, and not the conjugal emotions, whereas the phrase kāmātmika (bhakti completely inundated with conjugal feelings) indicates bhakti endowed with conjugal feelings as well as actions.
- It would not be possible for that thirst composed only of actions to cause complete transformation into prema.”

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- However, even though this kāma-rūpa is composed of action, this action will produce a transformation because part of the action is the action of the mind.
- In the mind, the person thinks, “Kṛṣṇa will attain happiness from me.”
- Thus, the transformation into prema in the ātmā will take place (since both body and mind are involved).

Kāmarūpa-Rāgātmika-Bhakti

premaiva gopa-rāmāṇām
kāma ity agamat prathām ||

The kāma-rūpa-bhakti of the gopīs (**gopa-rāmāṇām kāmah**) has become famous simply as prema (**premaiva ity prathām agamat**). (**Tantra**)

ity uddhavādayo 'py etam
vāñchati bhagavat-priyāḥ ||

And, because it is a form of exalted prema (**ity**), persons such as Uddhava (**uddhavādayo apy**), dear to the Lord (**bhagavat-priyāḥ**), desire that aspect of it (**etad vāñchati**). (**BRS**)

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- The word iti indicates the reason why kāma-rūpa-bhakti is well known as prema.
- Uddhava, by expressing his desire in the following verse, makes that kāma-rūpa- bhakti famous as prema.

etāḥ param tanu-bhr̥to bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

Among all persons on earth (**etāḥ bhuvi**), these cowherd women, alone (**gopa-vadhvaḥ eva**), have actually perfected their embodied lives (**param tanu-bhr̥to**), for they have achieved the perfection of unalloyed love (**rūḍha-bhāvāḥ**) for Lord Govinda (**nikhilātmani govinda**). Their pure love is hankered after (**yad vāñchanti**) by those who fear material existence (**bhava-bhiyah**), by great sages (**munayah**), and by ourselves as well (**vyaṁ ca**). For one who has tasted the narrations of the infinite Lord (**ananta-kathā-rasasya**), what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself (**kiṁ brahma-janmabhir**)? SB 10.47.58

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- The word etam indicates prema similar to theirs (etādrśa), similar to their intense prema (rūḍha-bhāvāḥ), characterized by emotions, by which they identify themselves as conjugal lovers of Govinda.
- However, it should be understood that he actually did not desire the gopīs' particular type of prema, because such a desire would suggest that he is forcing conformity to the goal of kāma-rūpa-bhakti on the desirers of liberation (bhava-bhiyāḥ), the liberated (munayaḥ) and the devotees (vayam).

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- Thus, there would no existence of other sthāyi-bhāvas such as sakhya or dāsya.
- Uddhava desired the intensity of their prema but not their kāma-rūpa-bhāva, which causes the intensity.
- Thus, when Uddhava says, he desires their prema, he does not desire the kāma-rūpa-bhāva.

Kāmarūpa-Rāgātmika-Bhakti

kāma-prāyā ratiḥ kintu
kubjāyām eva sammatā ||

But the wise agree (**kintu sammatā**) that the attraction to Kṛṣṇa seen in Kubjā (**kubjāyām ratiḥ**) is essentially due to kāma only (**kāma-prāyāh eva**). (**BRS**)

Jiva Goswami

- That Kubja had a prominence of kāma is evident in her not showing the actions of the pure prema of the gopīs.
- The pure prema is illustrated in the following verse.

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (SB 10.31.19)

Kāmarūpa-Rāgātmika-Bhakti

Jiva Goswami

- She, on the other hand, exhibits only lusty actions:

tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttariyāntam akṛṣya
smayantī jāta-hṛc-chayā

Now endowed with beauty, character, and generosity, Trivakrā (**tato rūpa-guṇaudārya-sampannā**) began to feel lusty desires for Lord Keśava (**keśavam jāta-hṛc-chayā**). Taking hold of the end of His upper cloth (**uttariyāntam akṛṣya**), she smiled (**smayantī**). (SB 10.42.9)

- However, she is said to have rati to a small degree, because the object of her attraction was Kṛṣṇa.

Sambandharūpa- Rāgātmika-Bhakti

Sambandharūpa-Rāgātmika-Bhakti

sambandha-rūpā govinde
pitṛtvādy-ābhimānitā |
atropalakṣaṇatayā
vṛṣṇīnām vallavā matāḥ |
yadaiśya-jñāna-śūnyatvād
eṣām rāge pradhānatā

Sambandha-rūpa-rāgātmika-bhakti (**sambandha-rūpā**) is that bhakti inspired by great absorption arising from identifying oneself as the parent, friend or servant of Govinda (**govinde pitṛtvādy-ābhimānitā**). This refers to the bhakti of the cowherd people, which is indicated by the word, sambandhād vṛṣṇayaḥ, quoted in verse 275 as an example of sambandha (**atra upalakṣaṇatayā vṛṣṇīnām vallavā matāḥ**). This is because these other relationships in Vraja also have a predominance of intense affection (rāga) (**yadā eṣām rāge pradhānatā**), caused by a lack of awareness of Kṛṣṇa as God (**īśya-jñāna-śūnyatvād**). (BRS)

Rāgātmika-Bhakti

kāma-sambandha-rūpe te
prema-mātra-svarūpake |
nitya-siddhāśrayatayā
nātra samyag vicārite

Since kāma-rūpa and sambandha-rūpa-bhakti (**kāma-sambandha-rūpe te**), which are caused by prema alone (**prema-mātra-svarūpake**), take shelter of the nitya-siddhas (**nitya-siddhāśrayatayā**), they have not been discussed in this section thoroughly (**atra na samyag vicārite**). (BRS)

Rāgātmika-Bhakti

rāgātmikāyā dvaividhyād
dvidhā rāgānugā ca sā |
kāmānugā ca sambandhā
nugā ceti nigadyate

From these two types of rāgātmika-bhakti (siddha-bhakti) (**dvaividhyād rāgātmikāyā**), two types of rāgānuga-bhakti (sādhana-bhakti) (**dvidhā rāgānugā ca sā**), called kāmānuga and sambandhānuga-bhakti, are derived (**kāmānugā ca sambandhānugā ca iti nigadyate**). (**BRS**)

- Having described the qualities of rāgātmika-bhakti as a secondary topic, the qualities of rāgānuga-sādhana, the topic of this section, are now described.

Qualification for Rāgānuga-Bhakti

Qualification for Rāgānuga-Bhakti

rāgātmikāika-niṣṭhā ye
vraja-vāsi-janādayaḥ |
teṣāṁ bhāvāptaye lubdho
bhaved atrādhikāravān

That person who is greedy for attaining a bhāva (**ye bhāva āptaye lubdhah**) similar to that of the inhabitants of Vraja (**vraja-vāsi-janādayaḥ**)—who are fixed solely in rāgātmika-bhakti (**rāgātmika eka-niṣṭhā ye**)—is qualified for rāgānuga-bhakti (**atra adhikāravān bhaved**). (BRS)

Qualification for Rāgānuga-Bhakti

tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate |
nātra śāstram na yuktim ca
tal-lobhotpatti-lakṣaṇam

The appearance of that greed is indicated (**tad-lobha-utpatti-lakṣaṇam**) when the intelligence does not depend (**yad dhīr na apekṣate**) on rules of scripture and logic (**śāstram ca yuktim ca**), after realizing to some degree the sweetness of their (inhabitants of Vraja) love through the process of hearing from the scriptures (**tat-tad-bhāvādi-mādhurye śrute**). (BRS)

Qualification for Rāgānuga-Bhakti

Jiva Goswami

- When a person realizes to some degree the sweetness of the love and activities of the inhabitants of Vraja through hearing from the scriptures such as Bhāgavatam, which describe these siddha devotees, his intelligence may develop disregard for the injunctions of scripture (śāstram) and logic (yuktim), though logic is certainly employed.
- To make any sense of scripture, logic must be used to understand the meaning of a statement. As well, where there are contradictions in scripture, logic must be used to bring about a conclusion.

Qualification for Rāgānuga-Bhakti

SVCT

- One can infer (lakṣaṇam) that greed has arisen in the person from recognizing this symptom.
- Nevertheless, it is not possible to say that the condition described is the real essence (svarūpa) of that greed, since that greed does not always include disregard for scriptural injunctions and logic as a necessary component.
- These are usual by-products of greed.
- One may also develop greed without showing symptoms of disregard for rules of scripture and logic.

Qualification for Rāgānuga-Bhakti

vaidha-bhakty-adhikārī tu
bhāvāvirbhavanāvadhi |
atra śāstram tathā tarkam
anukūlam apekṣate

Those qualified for vaidhi-bhakti (**vaidha-bhakty-adhikārī tu**) are dependent on the rules of scripture and favorable use of logic (**atra śāstram tathā tarkam anukūlam apekṣate**) until the appearance of bhāva-bhakti (**bhāva āvirbhavana avadhi**). (BRS)

Qualification for Rāgānuga-Bhakti

Jiva Goswami

- Because of following after the rāgātmikas, those practicing rāgānuga-bhakti practice bhakti with no limitations.
- That means that there is no specific rule concerning the time at which they will give up dependence on the rules of scripture.
- Is there a limit to how long those practicing vaidhi-bhakti should depend on the rules? This verse answers.
- Bhāva here means rati or the stage of bhāva-bhakti after sādhana-bhakti.

Qualification for Rāgānuga-Bhakti

Jiva Goswami

- At the stage of rati, the devotee would not commit sin by his nature, and thus would not have to consider the rules of scripture.
- However, his vaidhi-sādhana would influence his bhāva and prema, coloring it with awareness of Kṛṣṇa as the Lord.

Qualification for Rāgānuga-Bhakti

SVCT

- In performing sādhana-bhakti, the vaidhi-bhakti practitioner will depend on scriptural injunctions and favorable use of logic until the appearance of rati.
- After the appearance of rati, he no longer depends on these things. However, as soon as the greed manifests in him (for attaining a bhava similar to that of the Vrajavāsis), and he develops an inclination for raga-bhakti, the practitioner of rāgānuga-bhakti does not depend any longer on scriptural rules and logic.
- Thus, it is greatly superior.

Qualification for Rāgānuga-Bhakti

SVCT

- However, wherever that greed has appeared, it is understood that the person must have studied the scriptures in order to attain that greed.
- It is also necessary to study the scriptures in order to understand the proper sādhana for rāgānuga-bhakti.

Practice of Rāgānuga-Bhakti

Practice of Rāgānuga-Bhakti

kṛṣṇam smaran janam cāsyā
preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (BRS)

Practice of Rāgānuga-Bhakti

SVCT

- Now starts the description of the method of rāgānuga-sādhana.
- One should remember the most dear form of Kṛṣṇa (preṣṭham kṛṣṇam), the son of Nanda of kaiśora age, and the devotees of that particular form of Kṛṣṇa (asya janam), who have the same type of desires (for serving Kṛṣṇa) as oneself (nija-samīhitam).
- Remembering such devotees, one should live in Vraja.
- If possible, one should physically live in Vṛndāvana, the place where Kṛṣṇa resided as Nanda's son.
- If one cannot do that, one should live there mentally.

Practice of Rāgānuga-Bhakti

sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

Following after the inhabitants of Vraja (**vraja-loka anusārataḥ**), one should perform service (**sevā hi kāryā**) in one's physical body (**sādḥaka-rūpeṇa**) and in one's siddha body (**siddha-rūpeṇa ca**), with a desire for a particular bhāva (**tad-bhāva-lipsunā**). (**BRS**)

Practice of Rāgānuga-Bhakti

Jiva Goswami

- Sādhaka-rūpa refers to the physical body of the practitioner.
- Siddha-rūpa refers to the body which is suitable for one's desired service, and which has been developed by internal meditation.
- The siddha-rūpa is given by a guru on the path of rāga-bhakti when he sees the qualification for rāgānuga-bhakti and a particular inclination in a particular disciple.

Practice of Rāgānuga-Bhakti

Jiva Goswami

- Theoretically this would be a form of an associate of one of the prominent devotees in Vraja with a specific rasa—dāsya, sakhya, vatsala or madhura.
- Along with the form, specific dress and service for Kṛṣṇa throughout the day would be given.
- However, forms of mañjarīs, assistants to the sakhīs of Rādhā, seem to be the most prominent forms given.
- The details are given in works by Gopālaguru Gosvāmī, Dhyānacandra Gosvāmī and Viśvanātha Cakravartī Thākura.

Practice of Rāgānuga-Bhakti

Jiva Goswami

- One serves with a desire for the particular bhāva or rati of an associate of Kṛṣṇa situated in Vraja (tad-bhāva-lipsunā).
- One should follow in the footsteps of the dear associates of Kṛṣṇa in Vraja (vraja-lokā) and others loyal to them.

Practice of Rāgānuga-Bhakti

SVCT

- One performs service with sādḥaka-rūpa—the present body—and with the siddha-rūpa—the body which is suitable for serving Vraja Kṛṣṇa in the particular type of rati or bhāva one desires, and which appears through inner contemplation, with a desire for a particular rati directed to one's beloved Kṛṣṇa situated in Vṛndāvana (tad–bhāva-lipsunā).
- The idea here is it is simultaneous in rāgānuga-bhakti, not at the same instant, but during the same period.
- For instance, for some hours he will meditate, and the rest of the day he will chant, read, and do deity services.

Practice of Rāgānuga-Bhakti

SVCT

- One should follow after the dear devotees of Kṛṣṇa such as Rādhā, Lalitā, Viśākhā, Śrī Rūpa-mañjarī and those following after them—persons such as Śrī Rūpa and Sanātana Gosvāmī (vraja-lokānuṣārataḥ).
- Accordingly, one should perform mental service in one's siddha-rūpa, following after the examples of Śrī Rādhā, Lalitā, Viśākhā, Śrī Rūpa-mañjarī and others.
- In one's physical body, one should perform services using one's body, following after persons such as Śrī Rūpa and Sanātana Gosvāmī situated in Vraja.

Practice of Rāgānuga-Bhakti

SVCT

- By the word vraja-lokā, one should understand persons situated in Vraja — Rādhā, Candrāvalī and others.
- Following after them, one should perform service using one's physical body also.
- Some modern persons following the sauramya-sampradāya think that since persons such as Rādhā did not perform services such as surrendering to guru, following Ekādaśī vows, and serving śālagrāma and tulasī, we also need not do those activities.

Practice of Rāgānuga-Bhakti

SVCT

- That idea is defeated here.
- Jīva Gosvāmī in his commentary has explained this with the words **vraja-lokās tv atra kṛṣṇa-preṣṭha-janās tad-anugatāś ca tad-anusārataḥ**: vraja-lokā means those dear to Kṛṣṇa (like Śrī Rādhā etc.) and persons following after them (like Śrī Rūpa etc.); one should follow in their footsteps.

Practice of Rāgānuga-Bhakti

śravaṇotkīrtanādīni
vaidha-bhakty-uditāni tu
yāny aṅgāni ca tāny atra
vijñeyāni manīṣibhiḥ

The discriminating practitioners (**vijñeyāni manīṣibhiḥ**) should accept the aṅgas (**tāny tu aṅgāni**) which were mentioned in vaidhi-bhakti (**yāny vaidha-bhakty-uditāni**) such as hearing and chanting (**śravaṇa utkīrtana ādīni**) as the aṅgas of rāgānuga-bhakti (**atra**). (**BRS**)

Practice of Rāgānuga-Bhakti

SVCT

- Along with hearing and chanting, items such as surrendering to the lotus feet of guru should be understood as favorable.
- Without those favorable items how can one accomplish following after the eternal inhabitants of Vraja?
- After considering with intelligence, one should select activities conducive to one's own sentiments for Kṛṣṇa, and not those activities which are contrary to one's sentiments.

Practice of Rāgānuga-Bhakti

SVCT

- Though prescribed in the scriptures, activities of deity worship such as worshipping Rukmiṇī, meditation of Dvārakā, performing mudrās and nyāsas, or identifying oneself with the Lord and worshipping oneself, should be rejected.
- The scriptures also say that, on the path of bhakti, there is no fault in omitting some of the procedures (procedures such as meditation on Rukmiṇī).

Practice of Rāgānuga-Bhakti

SVCT – Proof for “No fault in omitting some procedures”

yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimīlya vā netre
na skhalen na pated iha

O King (**rājan**), one who accepts this process of devotional service to the Supreme Personality of Godhead (**yān āsthāya narah**) will never blunder on his path (**na pramādyeta karhicit**) in this world (**iha**). Even while running with eyes closed (**dhāvan nimīlya vā netre**), he will never trip or fall (**na skhalen na pated iha**). (SB 11.2.35)

Practice of Rāgānuga-Bhakti

SVCT – Proof for “No fault in omitting some procedures”

na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ

My dear Uddhava (**aṅga uddhava**), because I have personally established it (**mayā vyavasitaḥ samyak**), this process of devotional service unto Me (**mad-dharmasya**) is transcendental and free from any material motivation (**nirguṇatvād anāśiṣaḥ**). Certainly a devotee never suffers even the slightest loss (**na hy aṅu api dhvaṁso**) by adopting this process (**mad-dharmasya upakrame**). (SB 11.29.20)

Elements of
Practice of
Kāmānuga-Bhakti

Elements of Practice of Kāmānuga-Bhakti

kāmānugā bhavet trṣṇā
kāma-rūpānugāminī
sambhogecchā-mayī tat-tad-
bhāvecchātmēti sā dvidhā

That rāgānuga-sādhana-bhakti which is filled with longing (**trṣṇā**) and which follows after the kāma-rūpa-rāgātmika-bhakti of the siddha-bhaktas (**kāma-rūpa anugāminī**), is called kāmānuga-bhakti (**kāmānugā bhavet**). There are two types (**sā dvidhā**): sambhogecchā-mayī and tad-tad-bhāvecchātmā (**sambhoga-icchā-mayī tat-tad-bhāva-icchātmā iti**). (**BRS**)

Elements of Practice of Kāmānuga-Bhakti

SVCT

- That bhakti which is filled with activities that follows in the footsteps of the gopīs' actions, which are inspired by prominent kāma or conjugal prema within them, and which is inspired by a similar and prominent love thirst in the sādḥaka, is called kāmānuga-bhakti.
- There are two types of activity: those in the mind—consisting of thoughts; and services—consisting of actions of the external senses.

Elements of Practice of Kāmānuga-Bhakti

SVCT

- One should not say as follows.
- *“If it is prescribed that the sādḥaka must perform activities following after the activities of the young gopīs, then, why do the pure devotees not perform worship of the sun, which is undertaken by the gopīs?”*
- *If the devotees perform such actions, will it harm the purity of their bhakti?*
- *The sādḥakas also perform actions, such as, worship and Ekādaśī vows, which were performed by Rūpa Gosvāmī and other great devotees.*
- *But the gopīs did not perform these.”*

Elements of Practice of Kāmānuga-Bhakti

SVCT

- The word anugāmini means, “following after,” not imitating.
- One should follow after them, in the sense of accepting the gopīs’ sentiments.
- It does not mean one should do everything they do.
- Similarly, taking support of the Vedānta, if one gives explanations with logic, with one’s additional input, it is called, “following the Vedānta.”

The Two types of Kāmānuga-Bhakti

The Two types of Kāmānuga-Bhakti

keli-tātparyavaty eva
sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām
bhāva-mādhurya-kāmitā

Sambhogecchā-mayī-bhakti is characterized (**sambhoga-icchā-mayī bhavet**) by enjoying conjugally with Kṛṣṇa (**keli-tātparyavaty eva**). Tad-bhāvecchātmika-bhakti is characterized (**tad-bhāvecchātmikā**) by desiring the sweet mood of love of the kāma-rūpa-siddha devotees (**tāsām bhāva-mādhurya-kāmitā**). (BRS)

The Two types of Kāmānuga-Bhakti

Jiva Goswami

- Sambhogecchā-mayī means following those who are kāma-prāyas— having a prominence of desire of giving direct conjugal enjoyment to Kṛṣṇa. (*This use of the word kāma-prāya is different from its use in describing Kubja, who had a predominance of material kāma.*)
- Tad-bhāvecchātmika means that type of bhakti whose very life (ātmā) is the desire for the particular rati of a cherished women of Vraja.
- This should be understood to be the main type of kāmānuga-bhakti.

The Two types of Kāmānuga-Bhakti

Jiva Goswami

- This is illustrated in the Bhāgavatam:

**striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'nghi-saroja-sudhāḥ**

The women of Vraja (**striyah**) were attracted (**viṣakta-dhiyah**) to the arms of Kṛṣṇa resembling the lord of the serpents (**uragendra-bhoga-bhuja-daṇḍa**) and attained the nectar of His lotus feet (**aṅghi-saroja-sudhāḥ**). We (śrutis) also with similar mood, attaining similar bodies, attained His feet (**vayam api te samāḥ sama-dṛśo**). (SB 10.87.23)

The Two types of Kāmānuga-Bhakti

Jiva Goswami

- Sambhoga means conjugal enjoyment.
- Keli means the same thing.
- Sambhogecchā-mayī has the aim of conjugal enjoyment with Kṛṣṇa (keli-tātparyavatī).
- Tad-tad-bhāva-icchātmika-bhakti has a desire for the sweetness of the love of the women of Vraja (tāsām bhāva-mādhurya-kāmitā).

The Two types of Kāmānuga-Bhakti

SVCT

- Sambhogecchā-mayī means bhakti consisting of the two types of activities (mental and physical), inspired by the desire for a direct experience of giving conjugal enjoyment to Kṛṣṇa independently, like a leader of a group of gopīs.
- An example of a leader of a group, according to scriptures, is Candrāvalī.
- Tat-tad-bhāvecchātmika means bhakti whose inspiration (ātmā) is the desire to taste the special bhāva in relation to Kṛṣṇa possessed by a particular woman of Vraja, whom one holds dear.
- This should be understood to be superior to the previous type.

The Two types of Kāmānuga-Bhakti

SVCT

- In this verse, sambhogah means conjugal union, and keli means the same thing.
- Action whose goal is keli with Kṛṣṇa is called sambhogecchā-mayī-kāmānuga-bhakti.
- That bhakti which has the desire to taste the sweetness of the gopīs' love in relation to Kṛṣṇa is called tat-tad-bhāvecchātmika-bhakti.

Qualification for Kāmānuga-Bhakti

Qualification for Kāmānuga-Bhakti

śrī-mūrter mādhurīm prekṣya tat-tal-līlām niśamya vā |
tad-bhāvākāṅkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śrūyate pādme puṁsam api bhaved iyam

Those who develop longing for the bhāva of the gopīs (**tad-bhāva ākāṅkṣiṇo ye**) after seeing the sweetness in the deity of Kṛṣṇa and the gopīs (**śrī-mūrter mādhurīm prekṣya**), or after hearing about His pastimes with the gopīs (**tat-tal-līlām niśamya vā**), are qualified for sādhana of either of these types of kāmānuga-bhakti (**teṣu sādhanatānayoḥ syuh**). In the Padma Purāṇa, it is said (**pādme purāṇe śrūyate**) that even men can attain this bhakti (**puṁsam api iyam bhaved**). (BRS)

Qualification for Kāmānuga-Bhakti

Jiva Goswami

- Devotees should see the particular sweetness of pastimes through the deity forms of Kṛṣṇa and His consorts (gopīs), or hear about the sweetness of their love and pastimes.
- Previously only hearing (and remembering, after hearing) was mentioned.
- The intention is to show that, in the act of seeing, the assistance of hearing is also necessary.

Qualification for Kāmānuga-Bhakti

Jiva Goswami

- Without hearing, there will be no manifestation of their basic forms and pastimes.
- Hearing about Kṛṣṇa and the gopīs, even without seeing, is also effective.
- These persons develop longing for the bhāva of the gopīs, and thus become qualified (sādhanatā) for these two types of sādhana (anayoḥ).

Qualification for Kāmānuga-Bhakti

purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dṛṣṭvā rāmaṁ harim tatra bhoktum aicchan suvigraham

te sarve strītvam āpannāḥ samudbhūtās ca gokule |
harim samprāpya kāmēna tato muktā bhavārṇavāt

Previously (**purā**), all the sages living in Daṇḍakāraṇya forest (**sarve daṇḍakāraṇya-vāsinaḥ maharṣayaḥ**), who after seeing Lord Rāma (**dṛṣṭvā rāmaṁ harim tatra**), desired enjoyment with His form (**bhoktum aicchan suvigraham**), attained forms of women (**te sarve strītvam āpannāḥ**) and appeared in Gokula (**samudbhūtās ca gokule**). Attaining the Lord by that kāmā (**harim samprāpya kāmēna**), they became liberated from the ocean of the material world (**tato muktā bhavārṇavāt**). (BRS)

Qualification for Kāmānuga-Bhakti

Jiva Goswami

- The sages refer to all those sages who had desires following the gopīs of Kṛṣṇa in Gokula.
- Seeing Rāma, they desired to enjoy with Him, when He would appear in the future, in the beautiful form of Kṛṣṇa.
- They thus asked for this boon in their minds.
- Kṛṣṇa's future appearance was well known to the learned from the scriptures.

Qualification for Kāmānuga-Bhakti

Jiva Goswami

- After obtaining a silent boon from Rāma, who acts as a desire tree, they attained bodies of women in the wombs of gopīs in a different region.
- They were then born from these gopīs, who then moved to Nanda Gokula, famous everywhere as Gokula.
- Due to their kāma alone, they attained the Lord in the form of attractive Kṛṣṇa, and later, attained liberation from the material ocean.

Qualification for Kāmānuga-Bhakti

Jiva Goswami

- These gopīs (sādhana-siddhas) are indicated in the following verse.

antar-gr̥ha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇaṁ tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ

Some of the gopīs, however (**kāścid gopyah**), could not manage to get out of their houses (**alabdha-vinirgamāḥ**), and instead they remained at home (**antar-gr̥ha-gatāḥ**) with eyes closed (**mīlita-locanāḥ**), meditating upon Him (**kṛṣṇaṁ dadhyuh**) in pure love (**tad-bhāvanā-yuktā**). SB 10.29.9

- These gopīs, meditating in separation, became completely purified and attained full spiritual bodies. With these bodies, they attained Kṛṣṇa's association in the rasa-līlā.

Qualification for Kāmānuga-Bhakti

SVCT

- Those gopīs became freed from the material ocean.
- That means that they became free from the material portions of their bodies.
- At the time of the rāsa dance when they were locked in their houses, they burned up the material portion of their bodies by the separation from Kṛṣṇa caused by their being locked up.
- The particular explanation of this can be seen in the commentary [of Viśvanātha] on the Tenth Canto. This is a result which accompanies bhakti.

**What about a Vaidhi-
Sadhaka who desires
Conjugal Relationship?**

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

**riraṃsām suṣṭhu kurvan
yo vidhi-mārgeṇa sevate |
kevalenaiva sa tadā
mahiṣītvam iyāt pure**

A person who serves on the path of vaidhi-bhakti (**yah vidhi-mārgeṇa sevate**) with a desire for a conjugal relationship with the Lord (**riraṃsām**) and a high position (**suṣṭhu kurvan**), but without desire for the gopis' type of love (**kevalenaiva**), after some time (**sah tadā**) becomes a queen in Dvārakā (**mahiṣītvam iyāt pure**). (BRS)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

Jiva Goswami

- This person serves according to the path of vaidhi, with the desire for an amorous relation (riraṁsām) with Kṛṣṇa, but not with the quality of the gopīs' love.
- The word suṣṭhu (excellent) indicates that the desire is tinged with the bhāva like that of a queen of Dvārakā, rather than with the conjugal bhāva of a maidservant.
- Serving according to vaidhi-bhakti, though using mantras for meditating on the love of the gopīs, and of course, using mantras and procedures for meditating on the love of the queens of Dvārakā, they will achieve the bhāva of the queens rather than the gopīs'.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

Jiva Goswami

- Kevalena means they execute this service without having desires for a relationship in Vraja.
- Thus, when they perform service in vaidhi-bhakti, desiring a conjugal relationship like the queens (suṣṭhu), but without the desire for a relationship like that of the gopīs (kevalena), they attain the status of a follower of the queens in Dvārakā.
- This is because of the great respect they have for the queens of Dvārakā in the āvaraṇa pūja (secondary worship after worshipping Kṛṣṇa) using the ten syllable mantra.
- They attain this status some time in the future, after some delay (tadā), but not as quickly as in rāgānuga-bhakti.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- Even though a person develops a strong desire for a conjugal relationship with Kṛṣṇa, if that person thinks that giving up all the rules in the scripture is improper, and unfavorable for nourishing his sentiments, then he attains the position of being an associate of the queens in Dvārakā.
- He completely follows the rules of vaidhi-bhakti—without rejecting any portions, such as, meditation on Dvārakā and worship of the queens, as being unfavorable for his bhāva.
- Those who have a desire to taste the sweetness of Rādhā and Kṛṣṇa in Vṛndāvana, but worship according to vaidhi-bhakti, using nyāsas and mudrās, do not attain Kṛṣṇa in Dvārakā with Rukmiṇī, because they do not have that aspiration.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- Nor can they attain Rādhā and Kṛṣṇa in Vṛndāvana, because they lack the worship on the path of rāga.
- Therefore, since they have a predominance of awareness of Kṛṣṇa as the Lord (āiśvarya-jñāna) in worship according to the path of rules (vidhi), they attain Rādhā and Kṛṣṇa in a portion of Vṛndāvana called Goloka, in correspondence to that worship.
- It is understood that they do not attain the Vṛndāvana of pure sweetness.
- Śrī Rūpa Gosvāmī has praised this Goloka as a portion of Vṛndāvana in Stava-mālā:

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- After thoroughly showing Vaikuṅṭha to His friends and relatives, with ease He brought them back to Vṛndāvana, since that place did not have pleasant inhabitants or a Vṛndāvana. May that Mukunda protect you! (**Stava-mālā**)
- The word vaikuṅṭha in this verse means Kṛṣṇa-vaikuṅṭha-goloka, the place where Kṛṣṇa resides with majesty.
- In the Tenth Canto it is described how Kṛṣṇa took all the cowherd men to Goloka, a Vaikuṅṭha (place of majesty) belonging to Kṛṣṇa, in order to illustrate the special sweetness of Vṛndāvana to them.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

**iti sañcintya bhagavān mahā-kāruṇiko hariḥ
darśayām āsa lokam svam gopānām tamasah param**

Thus, deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His own abode, which is beyond material darkness. (SB 10.28.14)

**te tu brahma-hradam nītā magnāḥ kṛṣṇena coddhṛtāḥ
dadṛśur brahmaṇo lokam yatrākrūro 'dhyagāt purā**

The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada — where Akrura had gone prior to the Bhāgavatam narration — and were submerged in the water, and then lifted up. The cowherd men then saw the abode of the Lord. (SB 10.28.16)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

nandādayas tu taṁ dr̥ṣṭvā paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ stūyamānaṁ su-vismitāḥ

Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers. (SB 10.28.17)

- Brahmano lokam (planet of brahman) described in SB 10.28.16 is Goloka, the planet of Kṛṣṇa, who is the Supreme Brahman in human form.
- It is not the Vaikuṅṭha planet with Lakṣmī.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- The Bhāgavatam verse 10.28.14 says that Kṛṣṇa showed them svam lokam, His own planet.
- Kṛṣṇa does not have a planet of Vaikuṅṭha with Lakṣmī.
- Verse 10.28.17 describes Kṛṣṇa being praised by the Vedas.
- It is impossible that there would be pastimes of Kṛṣṇa in Lakṣmī's Vaikuṅṭha.
- Thus, brahmano lokam refers to a planet of Kṛṣṇa (not Viṣṇu) called Goloka (with majesty).

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- This is explained in Vaiṣṇava-toṣaṇī, and in Laghu-bhāgavatāmṛta 1.5.498 with the words yat tu goloka-nāma syāt tac ca gokula-vaibhavam: what is called Goloka is Gokula with a majestic aspect (aiśvarya-goloka).
- Also in that book, it is said tad-ātma-vaibhavatvaṁ ca tasya tanmahimonnateḥ: Gokula's form of majesty (Goloka) arises from showing greater powers. (1.5.502)
- Though it is a divergence from the topic, the meaning is this.
- What is called Goloka (yad-goloka-nāma) is but the majesty of Gokula (gokula-vaibhavam).
- Gokula is known for its supreme sweetness.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- Gokula is known for its supreme sweetness.
- Goloka is a portion of Gokula which displays majesty. Thus, tad-ātma-vaibhavatvam means “Gokula’s majestic aspect.”
- Goloka is but the majestic aspect of Gokula because Gokula displays a superior position (tan-mahimonnateḥ).
- In the Pātāla-khaṇḍa of Padma Purāṇa it is said:
**aho madhupurī dhanyā vaikunṭhād api garīyasī |
dinam ekaṁ nivāsenā harau bhaktiḥ prajāyate**

Auspicious Gokula (madhupurī) is superior to Goloka (vaikunṭhāt). By staying there, for only one day, devotion to the Lord arises.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- Laghu-bhāgavatāmṛta explains that Mathurā has two parts: Gokula and the city of Mathurā. Gokula has a majestic part called Goloka. Thus, Madhupurī refers to Gokula as well as the city of Mathurā.
- The word vaikunṭhād, in this verse, means “more than majestic Goloka,” (rather than “more than Vaikunṭha”) because it is quoted by Rūpa Gosvāmī in Laghu-bhāgavatāmṛta to illustrate the greater position of Gokula in comparison to Goloka.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

agni-putrā mahātmānas
tapasā strītvam āpire |
bhartāram ca jagad-yoniṁ
vāsudevam ajam vibhum

The saintly sons of Agni (**agni-putrā mahātmānah**) attained bodies of women (**strītvam āpire**) by the path of vaidhi-bhakti (**tapasā**), and attained as their husband (not lover) (**bhartāram**), the unborn, powerful Vāsudeva (**vāsudevam ajam vibhum**), source of the universe (**jagad-yoniṁ**). (**Mahā-kurma Purāṇa**)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

SVCT

- Tapasā means by vaidhi-bhakti.
- A different type of desire from that of the rāgānuga-bhaktas is also indicated by mentioning vaidhi-bhakti.
- The word bhartāram (husband) confirms that such persons attained a status like the queens of Dvārakā, as mentioned previously.

Elements of
Practice of
Sambandhānuga-
Bhakti

Elements of Practice of Sambandhānuga-Bhakti

**sā sambandhānugā bhaktiḥ
procyate sadbhir ātmani |
yā pitṛtvādi-sambandha-
mananāropanātmikā**

The devotees define (**sadbhir procyate**) sambandhānuga-bhakti (**sambandhānugā bhaktiḥ**) as that bhakti (**sā**) in which there is a constant contemplation of oneself (**ātmani manana**) as a parent, friend or servant of Kṛṣṇa (**pitṛtvādi-sambandha**), and identification with the role (**āropanātmikā**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

Jiva Goswami

- That bhakti whose essence (ātmikā) is concentrated contemplation (manana) of a relationship such as parent, and furthermore, with identification of oneself in that role, is called sambandhānuga-bhakti.
- The definition of rāgānuga-bhakti has already specified that the ideal person whom one follows is an inhabitant of Vraja, and not Dvārakā.
- Thus identifying oneself as a father in Dvārakā is excluded from sambandhānuga-bhakti--which is a branch of rāgānuga-bhakti.

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lubdhair vātsalya-sakhyādau
bhaktiḥ kāryātra sādhakaiḥ
vrajendra-subalādīnām
bhāva-ceṣṭita-mudrayā

Practicing devotees (**sādhakaiḥ**) greedy (**lubdhaiḥ**) for parental, friendly or servant relationships (**vātsalya-sakhyādau**) perform this bhakti (**bhaktiḥ kāryā atra**) with indications of the behavior and mood of Nanda (parent), Subala (friend), and others (**vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā**). (**BRS**)

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- However, one should not think of oneself as Nanda or Subala.
- There are two types of identification: thinking oneself different from those persons, but in a similar role such as a parent; and thinking oneself to be Nanda or Subala.
- The second type is not suitable: one should not think of oneself as Nanda or Subala.

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- Just as worshipping the Lord thinking that one is identical to Him is not proper, similarly, worshipping His associates while thinking that one is identical to them is not proper, since it will be later explained that those forms are eternal like the Lord's form.
- One will commit offense to those associates through thinking of occupying their identities.

Elements of Practice of Sambandhānuga-Bhakti

SVCT

- It is improper to think of oneself identical to those Vraja devotees.
- In sakhya-bhakti for instance, one should not identify oneself completely with Subala, thinking, “I am Subala.”
- Though a type of identification exists, when one carries out the practice of ahaṅgrahopāsanā and thinks, “I am Kṛṣṇa,” one simply goes to hell, because this type of identification produces thoughts which are completely hostile to the inhabitants of Vraja such as Nanda (since one competes with them).

Elements of Practice of Sambandhānuga-Bhakti

SVCT

- Bhakti is service, which is to be performed with the sādḥaka-rūpa and siddha-rūpa by the sādḥaka.
- It has already been explained in verse 295: sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi.
- The phrase “with symptoms of the mood and behavior of Subala and Nanda” (vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā) needs to be explained.
- If one does not take shelter of a guru, offer respects, observe Ekādaśī etc., using the argument that Subala and others did not perform those acts (and we should only follow after them), one goes to hell, since one commits an offense to the guru.

Elements of Practice of Sambandhānuga-Bhakti

SVCT

- Therefore, the author has said that is a fault if one fails to perform the compulsory aṅgas of bhakti, such as observing Ekādaśī.

ananuṣṭhānato doṣo bhakty-aṅgānām prajāyate

The person qualified for bhakti is at fault for failing to perform all of the important aṅgas of bhakti. BRS 1.2.63

- Therefore, the mood and actions of Subala, Nanda and others have been described in Bhāgavatam, so that the devotee can perform similar service mentally in his siddha-deha (and, in his sādḥaka-deha, he follows the directions of the ācāryas).

Elements of Practice of Sambandhānuga-Bhakti

tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānaṁ tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-varadhakiḥ

It is said in the scriptures (**tathā hi śrūyate śāstre**) that some old carpenter (**kaścit vṛddha-varadhakiḥ**) living in Hastināpura (**kurupurī-sthitaḥ**) worshipped (**bhajan**) a deity form of Kṛṣṇa (**nanda-sūnor adhiṣṭhānaṁ**) as his son (**putratayā**), on the instructions of Nārada (**nāradasya upadeśena**), and attained the perfection of having Kṛṣṇa as his son (**siddhah abhūd**). (**BRS**)

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Jiva Goswami

- This verse shows the first type of identity, which is approved.
- Adhiṣṭhānam here means the deity form.
- Attaining perfection means that he attained the form of an elderly cowherd parent of the Lord during the pastime in which Brahmā stole the boys and calves, and Kṛṣṇa Himself became the sons of the cowherd men.
- In the Skanda Purāṇa, in the part spoken by Sanat-kumāra, there is the story of King Prabhākara.

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“Though the king was without a son, he did not desire one, because he thought that was his karma. Thinking of Kṛṣṇa, the eternal lord of the universe, the soul of all, and the object of Upaniṣadic knowledge as his son, he installed Him with abhiṣeka as the king. He did not pray for a son, but the Lord became his son. ”

- Then, the Lord Himself said, “I have become your son.”

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SVCT

- The Skanda Purāṇa offers proof that one should perform service, following the sādḥaka-bhaktas, using one's sādḥaka-deha.
- He installed the deity form (adhiṣṭhānam) of Kṛṣṇa, the son of Nanda.
- His service to the deity indicates that he did not meditate on the service and mood of the Nanda (which he could do without direct deity service), but performed physical service using his sādḥaka-deha, thinking that the deity was directly Kṛṣṇa, not to a deity form.
- Therefore, the sādḥaka should perform service to the deity form, since he does not have direct contact with the Lord.

Elements of Practice of Sambandhānuga-Bhakti

SVCT

- It should be understood that the aged carpenter performed service to the deity as his son, following after other great sādhakas.
- He attained perfection (siddho 'bhūt) during the pastime in which Brahmā stole the calves.
- At that time, Kṛṣṇa became the sons of all the cowherd men.

Elements of Practice of Sambandhānuga-Bhakti

pati-putra-suhṛd-bhrātr-
pitṛvan maitravād dharim |
ye dhyāyanti sadodyuktās
tebhyo'pīha namo namaḥ

I pay my respects repeatedly (**namo namaḥ**) to those (**tebhyo**) who constantly and eagerly meditate (**ye dhyāyanti sadā udyuktāḥ**) upon the Lord (**harim**) as their husband, son, well-wisher, brother, father or friend (**pati-putra-suhṛd-bhrātr-pitṛvan maitravād**). (**BRS**)

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- The suhṛt is one who acts for one's benefit unconditionally.
- The maitra is a person with whom one engages in play. That is the difference between the two words.

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**kr̥ṣṇa-tad-bhakta-kāruṇya-
mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid
iyaṁ rāgānugocyate**

The mercy of Kṛṣṇa and His devotees (**kr̥ṣṇa-tad-bhakta-kāruṇya-mātra**) is the only cause of attaining rāgānuga-bhakti (**lābhaika-hetukā**). Some call (**kaiścid ucyate**) this type of devotion (**iyaṁ rāgānuga**) puṣṭi-mārga (**puṣṭi-mārgatayā**). (**BRS**)

- This is the name given by the followers of Vallabhācārya.

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- The use of the word mātra (only) is used in this sentence to defeat the false proposition that offering of karmas sometimes acts as a cause of vaidhi-bhakti (and thus, offering varṇāśrama karmas, certainly, cannot be a cause of rāgānuga which is indifferent to rules.)