

# Bhakti Sastri Course

## Bhakti Rasamrta Sindhu

### Eastern Section – Wave-2 – Part-2

# Bhakti-Rasāmṛta-Sindhu



# Bhakti-Rasāmr̥ta-Sindhu

Eastern Section - Second Wave

Sadhana Bhakti

# Topic - 12

## Angas of Devotional Service

# Angas of Devotional Service

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

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

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

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

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

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

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

7. **nivāso dvārakā ādau vā gaṅgāder api sannidhau** – Residing in Dvārakā or other holy places, or near the Gaṅgā
  
8. **vyāvahāreṣu sarveṣu yāvad-arthānuvartitā** – Accepting only what is necessary in dealing with the body



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

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

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

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

eṣām atra daśāṅgānām  
bhavet prārambha-rupatā

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**vyatirekatayāmīṣām  
daśānām syād anuṣṭhitīḥ**

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

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

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



## List of the other 44 Angas

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

## List of the other 44 Angas

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

## List of the other 44 Angas

11. performing menial service to the deity

12. singing for the deity

13. singing in a group

14. performing japa

15. offering words or sentiments

## List of the other 44 Angas

16.reciting prayers

17.tasting food offered to the Lord

18.tasting the foot water of the Lord

19.smelling the incense and flowers offered to the  
Lord

20.touching the deity

## List of the other 44 Angas

21.seeing the deity

22.seeing the ārātrika and festivals

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

24.accepting the mercy of the Lord

25.remembrance of the Lord

## List of the other 44 Angas

26.meditating on the Lord

27.acting as a servant of the Lord

28.thinking of the Lord as a friend

29.offering oneself to the Lord

30.offering the best items to the Lord

## List of the other 44 Angas

31.making full efforts for the Lord

32.surrendering to the Lord

33.serving tulasī

34.studying the scriptures

35. living in Mathurā

## List of the other 44 Angas

36. serving the devotees

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

38. observing Kārtika vrata

39. observing Janmāṣṭamī and other special occasions

40. having faith and great affection for serving the deity



## List of the other 44 Angas

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

## Rupa Goswami's glorification of the last five items

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

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

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

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

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

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

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

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

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

Otherwise, his mercy will not bear results.

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

# Importance of Guru

|| 11.20.17 ||

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

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



## Srila Prabhupada on this Verse

The purport is that one should not accept as a spiritual master someone who is fool number one, who has no direction according to the scriptural injunctions, whose character is doubtful, who does not follow the principles of devotional service, or who has not conquered the influence of the six sense-gratifying agents.

The six agents of sense gratification are the tongue, the genitals, the belly, anger, the mind and words.

## Srila Prabhupada on this Verse

Anyone who has practiced controlling these six is permitted to make disciples all over the world.

To accept such a spiritual master is the crucial point for advancement in spiritual life.

One who is fortunate enough to come under the shelter of a bona fide spiritual master is sure to traverse the path of spiritual salvation without any doubt.

## 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 (amāyayānuvṛttyā). By that pure bhakti the Lord (yaiḥ), the supreme soul (ātmā), will be satisfied (tuṣyed), and give Himself to that devotee (ātma-dah). (SB 11.3.22)

**What is Diksa?**

|| Bhakti Sandharba - 283||

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

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

**Is Diksa Compulsory?**

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

|| Madhya 15.108 ||

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

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

|| Madhya 15.108 - Purport ||

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

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



## || Madhya 15.108 - Purport ||

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

## || Madhya 15.108 - Purport ||

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

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

## || Madhya 15.108 - Purport ||

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

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

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

## || Madhya 15.108 - Purport ||

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

## Srila Prabhupada on this Verse

The attitude of the disciple should be to satisfy the  
bona fide spiritual master.

Then it will be very easy for him to understand  
spiritual knowledge.

This is confirmed in the Vedas, and Rūpa Gosvāmī  
will further explain that for a person who has  
unflinching faith in God and the spiritual master,  
everything becomes revealed very easily.

### 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. Sādhu-vartma anuvartanam – Following the scriptural rules

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

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



## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhū-vartma anuvartanam – Following the scriptural rules

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

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

## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhū-vartma anuvartanam – Following the scriptural rules

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

## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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



## 4. Sādhu-vartma anuvartanam – Following the scriptural rules

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

## Srila Prabhupada on this Verse

Those who do not strictly follow the principles of revealed scriptures are generally called sahajiyās—those who have imagined everything to be cheap, who have their own concocted ideas, and who do not follow the scriptural injunctions.

Such persons are simply creating disturbances in the discharge of devotional service.

In this connection, an objection may be raised by those who are not in devotional service and who do not care for the revealed scriptures.

## Srila Prabhupada on this Verse

An example of this is seen in Buddhist philosophy.

Lord Buddha appeared in the family of a high-grade kṣatriya king, but his philosophy was not in accord with the Vedic conclusions and therefore was rejected.

Under the patronage of a Hindu king, Mahārāja Aśoka, the Buddhist religion was spread all over India and the adjoining countries.

However, after the appearance of the great stalwart teacher Śaṅkarācārya, this Buddhism was driven out beyond the borders of India.

## Srila Prabhupada on this Verse

The Buddhists or other religionists who do not care for revealed scriptures sometimes say that there are many devotees of Lord Buddha who show devotional service to Lord Buddha, and who therefore should be considered devotees.

In answer to this argument, Rūpa Gosvāmī says that the followers of Buddha cannot be accepted as devotees.

Although Lord Buddha is accepted as an incarnation of Kṛṣṇa, the followers of such incarnations are not very advanced in their knowledge of the Vedas.

## Srila Prabhupada on this Verse

To study the Vedas means to come to the conclusion of the supremacy of the Personality of Godhead. Therefore any religious principle which denies the supremacy of the Personality of Godhead is not accepted and is called atheism.

Atheism means defying the authority of the Vedas and decrying the great ācāryas who teach Vedic scriptures for the benefit of the people in general.

Lord Buddha is accepted as an incarnation of Kṛṣṇa in the Śrīmad-Bhāgavatam, but in the same Śrīmad-Bhāgavatam it is stated that Lord Buddha appeared in order to bewilder the atheistic class of men.

## Srila Prabhupada on this Verse

Therefore his philosophy is meant for bewildering the atheists and should not be accepted.

If someone asks, "Why should Kṛṣṇa propagate atheistic principles?" the answer is that it was the desire of the Supreme Personality of Godhead to end the violence which was then being committed in the name of the Vedas.

The so-called religionists were falsely using the Vedas to justify such violent acts as meat-eating, and Lord Buddha came to lead the fallen people away from such a false interpretation of the Vedas.

## Srila Prabhupada on this Verse

Also, for the atheists Lord Buddha preached atheism  
so that they would follow him and thus be tricked  
into devotional service to Lord Buddha, or Kṛṣṇa.

## 5. sad-dharma-ṛcchā – Inquiry into bhakti

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

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



|| 4.34 ||

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

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

## Baladeva

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

## Baladeva

- Praṇipāta means offering respects like dandavats.
- Sevā means serving these devotees like menial servants.

→ Sab dharma prcchē

- Paripraśna means to ask various questions about the Lord's form, qualities and powers.

## Baladeva

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

# Srila Prabhupada

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

→ Pranīpāt - Pāsi Prasnā & sevā

## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

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



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

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

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

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

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

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

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

yā vai lasac-chrī-tulasī-vimiśra-  
kṛṣṇāṅghri-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 (**kṛṣṇāṅghri-reṇu**) mixed with beautiful tulasī (**lasat-śrī-tulasī-vimiśra**), purifies the worlds (**punāti lokān**) along with their leaders (**sa īśān**) inside and outside, above and below (**ubhayatra**)(**SB 1.19.6**)

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

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

## 8. Yavad arthā anuvartitā – Living with minimal material needs

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

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

## || 2.2.4 ||

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

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

## || 2.2.5 ||

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

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

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



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

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

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

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

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

## Srila Prabhupada on this Verse

The purport is that one should not neglect following the principles of devotional service, nor should one accept the rulings of devotional service which are more than what he can easily perform.

For example, it may be said that one should chant the Hare Kṛṣṇa mantra at least one hundred thousand times daily on his beads. But if this is not possible, then one must minimize his chanting according to his own capacity.

Generally, we recommend our disciples to chant at least sixteen rounds on their japa beads daily, and this should be completed.

## Srila Prabhupada on this Verse

But if one is not even able to chant sixteen rounds, then he must make it up the next day. He must be sure to keep his vow.

If he does not strictly follow this out, then he is sure to be negligent. That is offensive in the service of the Lord.

If we encourage offenses, we shall not be able to make progress in devotional service.

It is better if one fixes up a regulative principle according to his own ability and then follows that vow without fail. That will make him advanced in spiritual life.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

# Meaning of Asat Sangha

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

# **Glories of Vaisnava Association**



## Glories of Vaisnava Association

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

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

# Glories of Vaisnava Association

darśana sparśanālāpa  
sahavāsādibhiḥ kṣaṇāt  
bhaktāḥ punanti kṛṣṇasya  
sākṣād api ca pukkaśam

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

## Glories of Vaisnava Association

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

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

**What is Asat Sangha?**

- These worldly people are of seven kinds:

(1) Māyāvādīs and atheists

(2) Sense enjoyers

(3) Those who fond of the sense enjoyers

(4) Women/Men

(5) Womanizers

(6) The hypocritically devout

(7) The ill-behaved foolish outcastes

## Association of Mayavadis

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

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

# Association of Sense Enjoyers and those fond of Sense Enjoyment

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

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

# Association of Sense Enjoyers and those fond of Sense Enjoyment

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

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



# Association of Opposite Sex and Womanizers

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

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

## Association of Hypocritically Devout

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

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

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

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

# Association of Hypocritically Devout

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

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