

# Topic - 13

Primary and Secondary  
Benefits of performing the  
Limbs of Bhakti

# Primary and Secondary Benefits of performing the Limbs of Bhakti

keṣāṁcit kvacid aṅgānām  
yat kṣudraṁ śrūyate phalaṁ |  
bahir-mukha-pravṛtṭyaitat  
kintu mukhyaṁ phalaṁ ratiḥ ||

In some of the verses quoted from the scriptures (**keṣāṁcit**), material results are attributed to the aṅgas (**kvacid aṅgānām yat kṣudraṁ phalaṁ śrūyate**) for attracting persons possessing material consciousness (**bahir-mukha-pravṛtṭyaitat**). However, the main result of these aṅgas is rati (bhāva) (**kintu mukhyaṁ phalaṁ ratiḥ**). (BRS)

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

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

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvrena bhakti-yogena**). SB 2.3.10

satyaṁ diśaty arthitam arthito nṛṇāṁ  
naivārthado yat punar arthitā yataḥ  
svayaṁ vidhatte bhajatām anicchatām  
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives (**satyaṁ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṁ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṁ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānam**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**). SB 5.19.27

pādaḥ hareḥ kṣetra-padānusarṇaṇe  
śiro hr̥ṣīkeśa-padābhivandane  
kāmaṁ ca dāsye na tu kāma-kāmyayā  
yathottamaśloka-janāśrayā ratiḥ

He engaged his legs in walking to the holy places and temples of the Lord (**pādaḥ hareḥ kṣetra-padānusarṇaṇe**), his head in bowing down before the Lord (**śiro hr̥ṣīkeśa-padābhivandane**), and all his desires in serving the Lord (**kāmaṁ ca dāsye**), without desiring material enjoyment (**na tu kāma-kāmyayā**), in order to develop rati as possessed by great devotees (**yathā uttamaśloka-janāśrayā ratiḥ**). (SB 9.4.20)

- However, for those persons with material inclinations, material results are mentioned.
- For the real devotees, rati is the result, because rati is produced simply by hearing about the qualities of the Lord.
- Even though this worship is easy, it produces results that cannot be attained by other processes.

- Therefore, bhāva or rati is the main result of practicing the aṅgas of bhakti.

# Topic - 14

**Vaṛṇāśrama duties are not  
Limbs of Bhakti**



# Vaṛṇāśrama duties are not Limbs of Bhakti

**sammatam bhakti-vijñānam  
bhakty-aṅgatvam na karmaṇām**

The consensus of those knowledgeable of bhakti (**sammatam bhakti-vijñānam**) is that karma (vaṛṇāśrama duties) is not an aṅga of bhakti (**karmaṇām na bhakty-aṅgatvam**). (**BRS**)

# Varnāśrama duties are not Limbs of Bhakti

- Someone may argue as follows.
- “True, there is a glorification of all the aṅgas of pure bhakti (above all other processes), but Parāśara has glorified karma as well:

varṇāśramācaravatā  
puruṣeṇa paraḥ pumān |  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam ||

The Supreme Lord Viṣṇu (**paraḥ pumān viṣṇuh**) is to be worshipped by man (**puruṣeṇa ārādhyate**) through the duties of varṇāśrama (**varṇāśrama ācaravatā**). There is no other path for satisfying the Lord (**na anyat panthā tat-toṣa-kāraṇam**).  
(**Viṣṇu Purāṇa 3.8.9**)

① 6 kṛtyā tu toṣa bhāvanā | ∴ from ① & ②  
② varṇāśrama tu toṣa bhāvanā | varṇāśrama =  
1/15 is of 6 kṛti.

- 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 <sup>(RG)</sup> states that the consensus (sammataṃ) of those thoroughly experienced in bhakti, the pure devotees, including even Parāśara, is otherwise.
- Parāśara has also said:

yajñeśācyuta govinda mādhavānanta keśava |  
kṛṣṇa viṣṇo hr̥ṣīkeśety āha rājā sa kevalam |  
nānyad jagāda maitreya kiñcit svapnāntareṣv api

O Maitreya (**maitreya**), King Bharata (**rājā**) simply said (**āha kevalam**), “O master of sacrifice (**yajñeśa**), O Acyuta, Govinda, Mādhava, Ananta, Keśava, Kṛṣṇa, Viṣṇu, Hr̥ṣīkeśa (**acyuta govinda mādhaba ananta keśava kṛṣṇa viṣṇo hr̥ṣīkeśa ity**)!” He said nothing else (**nānyad jagāda kiñcit**), even in his dreams (**svapnāntareṣv api**).  
(**Viṣṇu Purāṇa 2.13.10**)

- Thus, the statement quoted from Viṣṇu Purāṇa that approves varṇāśrama as bhakti, has been spoken only to encourage those persons who are not qualified for pure bhakti.

# Varṇāśrama duties are not Limbs of Bhakti

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

J-Y

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

↓ B-Y

- 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 Visnu 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).

↓  
P-D-S

- But Parāśara also says:

sā hānis tan mahac chidraṁ  
sa mohah sa ca vibhramah |  
yan muhūrtaṁ kṣaṇaṁ vāpi  
vāsudevaṁ na kīrtayet ||

If even for a moment (**yad muhūrtaṁ kṣaṇaṁ vāpi**) the remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed (**vāsudevaṁ na kīrtayet**), it is the greatest loss (**sā hāniḥ**). It is the greatest fault (**tad mahad chidraṁ**), the greatest illusion (**sa mohah**), and the greatest anomaly (**sa ca vibhramah**). (**Viṣṇu-dharma 1.16**)

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

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

Whoever disregards the śruti and smṛti scriptures (yaḥ śruti-smṛtī ullāṅghya vartate) that are mine (mama eva ajñe yas te) is a breaker of My order (ājñā-cchedī), a hater of Me (mama dveṣī). Even if he is My devotee he is not a Vaiṣṇava (mad-bhaktō'pi na vaiṣṇavaḥ).

- However, this does not apply to the devotee  
because the devotee is following another order.
  
- He breaks the first order, to perform  
varṇāśrama, only because he is following  
another order of the Lord which is based on  
detachment from material enjoyment and faith  
in bhakti.

## Srila Prabhupada about this section

- Some scholars argue that simply by following the principles of varna and āśrama one can gradually rise to the perfections reached by practicing devotional service, but this argument is not accepted by the great authorities.
- Lord Caitanya also condemned this idea while He was talking with Rāmānanda Rāya about the gradual development of devotional service.

## Srila Prabhupada about this section

- He rejected the idea of the importance of varnāśrama-dharma when it was put forward by Rāmānanda Rāya.
- He said that this advancement of varṇa and āśrama is merely external.
- There is a higher principle.

## Srila Prabhupada about this section

- In Bhagavad-gītā also the Lord says that one has to give up all other principles of elevation and take simply to the method of Kṛṣṇa consciousness. → 5 aṅga dharma
- That will help one in achieving the highest perfection of life.  
t = vad karmāṇi
- In the Eleventh Canto, Twentieth Chapter, verse 9, of Śrīmad-Bhāgavatam, the Lord Himself says, "One should execute the prescribed duties of varṇa and āśrama as long as he has not developed spontaneous attachment for hearing about My pastimes and activities."

## Srila Prabhupada about this section

- In other words, the prescribed forms of varṇa and āśrama are ritualistic ceremonies of religion intended for economic development, sense gratification or salvation.
- All of these things are recommended for persons who have not developed Kṛṣṇa consciousness; in fact, all such activities are recommended in the revealed scriptures only to bring one to the point of Kṛṣṇa consciousness.
- But one who has already developed spontaneous attachment for Kṛṣṇa does not require to execute the duties prescribed in the scriptures.



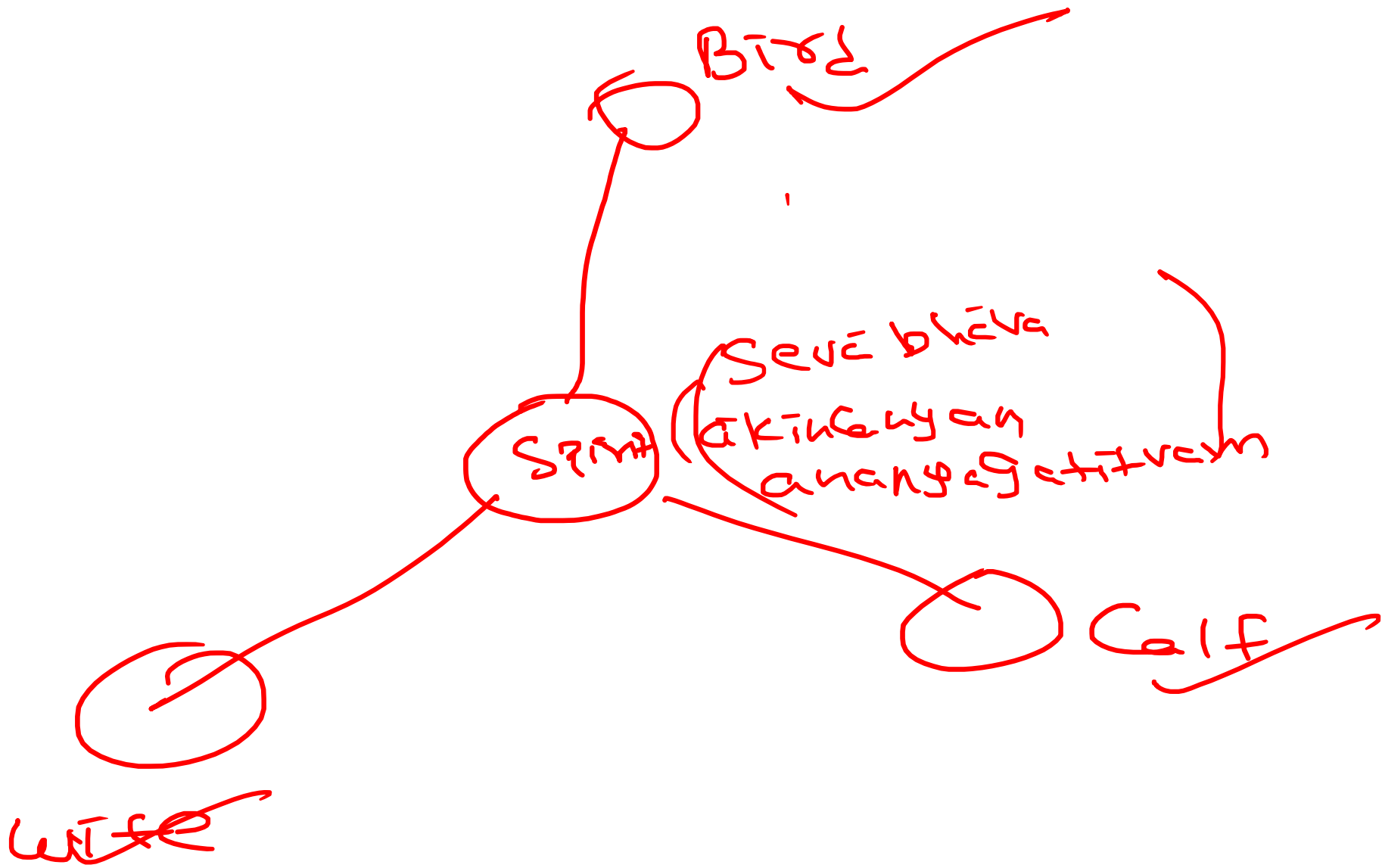
White colour X Black colour  
(Vaiṣṇavas)

White colour X Colourless  
(Māyāvādī)

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Vistāras longing to meet  
śankarāśara (spiritual)

- ① Wingless small birds waiting for mother.  
(helpless dependence)  
(akīrcāyam)
- ② Calf waiting for mother (ananya  
gatitvam)
- ③ Longing of a chaste wife (Service attitude)



# Topic - 15

**Jnana and Vairagya are  
not Limbs of Bhakti**

# Jnana and Vairagya are not Limbs of Bhakti

**jñāna-vairāgyayor bhakti-  
praveśāyopayogitā |  
īṣat prathamam eveti  
nāṅgatvam ucitaṁ tayoh ||**

Jñāna and vairāgya (**jñāna-vairāgyayoh**) are suitable for entering bhakti (**bhakti-praveśāya upayogitā**), being somewhat useful in the beginning of bhakti (**īṣat prathamam eva**), but they are not considered aṅgas of bhakti (**na aṅgatvam ucitaṁ tayoh**).

- Jñāna here refers to realization of tvam-padārtha (jīva), tat-padārtha (brahman) and finally realization of their oneness (tat tvam asi).
- This is called brahman-jñāna consisting of three stages.
- The word īśat (somewhat) means that the knowledge of jīva and brahman are useful but realization of oneness should be rejected.

- Vairāgya in the verse means the type of renunciation that is useful only for brahma-jñāna.
- That part of vairāgya, which is contrary to bhakti, should also be rejected.
- That is the meaning of īśat in relation to vairāgya.

- Jñāna and vairāgya are somewhat useful only in the beginning of bhakti.
- That means that they are suitable only at the stage of giving up attachment to other objects.
- When attachments have been given up and a person begins practicing bhakti, jñāna and vairāgya become insignificant.

- Also, after beginning bhakti, thinking of these processes will distract a person from bhakti.
- Thus, they are useful only in the very beginning of bhakti.



## Srila Prabhupada about this Verse

- Some scholars recommend that knowledge and renunciation are important factors for elevating oneself to devotional service. But actually that is not a fact.
- Actually, the cultivation of knowledge or renunciation, which are favorable for achieving a footing in Kṛṣṇa consciousness, may be accepted in the beginning, but ultimately they may also come to be rejected, for devotional service is dependent on nothing other than the sentiment or desire for such service.
- It requires nothing more than sincerity.

# Jnana and Vairagya are not Limbs of Bhakti

yad ubhe citta-kāṭhinya-  
hetū prāyaḥ satām mate |  
sukumāra-svabhāveyam  
bhaktis tad-dhetur īritā ||

Because jñāna and vairāgya (**yad ubhe**) generally (**prāyaḥ**) make the heart harsh (**citta-kāṭhinya-hetū**), the authoritative devotees have concluded (**satām mate**) that bhakti alone (**bhaktih**), whose nature is very tender (**sukumāra-svabhāveyam**), is the cause of entering into bhakti (**tad-dhetur īritā**).

- This verse speaks of another fault in being attached to jñāna and vairāgya.
- They cause hardness in the heart.
- In jñāna, one must deliberate on the truth by defeating a variety of other philosophies, and in vairāgya, one must renounce enjoyment by repeated toleration of suffering.

- The very nature of these practices is harsh or unpleasant, and thus the heart becomes similarly harsh. (This is the opposite of sweetness and softness of the heart).

पु वृत्ता - र्त्वि. वृत्ता

- “But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”
- The answer is given.

- Bhakti is said to be the cause of entering bhakti, and  
previous acts of bhakti alone are the cause of entering  
into higher stages of bhakti.

# Jnana and Vairagya are not Limbs of Bhakti

tasmān mad-bhakti-yuktasya  
yogino vai mad-ātmanah |  
na jñānam na ca vairāgyam  
prāyah 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 prāyah śreyo bhaved) within this world (iha). SB 11.20.31

## Srila Prabhupada about this Verse

- It is the opinion of expert devotees that mental speculation and the artificial austerities of yoga practice may be favorable for becoming liberated from material contamination, but they will also make one's heart harder and harder.
- They will not help at all in the progress of devotional service.
- These processes are therefore not favorable for entering into the transcendental loving service of the Lord.

## Srila Prabhupada about this Verse

- Actually, Kṛṣṇa consciousness—devotional service itself—is the only way of advancing in devotional life.
- Devotional service is absolute; it is both the cause and the effect.
- The Supreme Personality of Godhead is the cause and effect of all that be, and to approach Him, the Absolute, the process of devotional service—which is also absolute—has to be adopted.



## Srila Prabhupada about this Verse

- This is confirmed in Bhagavad-gītā by the Lord Himself: "One can understand Me only through devotional service." In beginning His teaching of the Gītā, the Lord said to Arjuna, "Because you are My devotee, I shall teach these secrets to you."
- Vedic knowledge means ultimately to understand the Supreme Lord, and the process of entering into His kingdom is devotional service.

## Srila Prabhupada about this Verse

- That is accepted by all authentic scriptures.
- Mental speculators neglect the process of devotional service, and by simply trying to defeat others in philosophical research they fail to develop the ecstasy of devotion.

# Topic - 16

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

# kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati

However (**kintu**), the goals of jñāna, vairāgya and other processes (**jñāna-virakty-ādi-sādhyam**) are achieved by bhakti alone (**bhaktyaiva sidhyati**).

- The goal of jñāna is liberation. The goal of vairāgya is jñāna.
- These are indeed achieved by bhakti alone.

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

yat karmabhir yat tapasā  
jñāna-vairāgyataś ca yat |  
yogena dāna dharmeṇa  
śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena  
mad-bhakto labhate 'njasā |  
svargāpavargam mad-dhāma  
kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'njasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargam mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). **SB 11.20.32-33**

- Kathañcid yadi vāñchati means “if a person desires things which are useful for serving in devotion.”
- Examples are Citraketu enjoying in his airplane given by the Lord, Śukadeva desiring to reject māyā and Prahlāda desiring to live near the Lord.

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-  
saṁsāra-cakra-kadanād grasatām praṇītaḥ |  
baddhaḥ sva-karmabhir uśattama te 'ṅhri-mūlaṁ  
prīto 'pavarga-śaraṇaṁ hvayase kadā nu ||

O Lord, who are kind to the fallen souls (**kṛpaṇa-vatsala**)!  
Excellent Lord (**uśattama**)! Thrown into (**praṇītaḥ**) the  
association of devouring demons (**grasatām**), bound by  
my karmas (**sva-karmabhir baddhaḥ**), I am afraid (**trastah  
asmy ahaṁ**) of destruction (**kadanād**) through the  
intolerably fierce wheel of saṁsāra (**duḥsaha-ugra-  
saṁsāra-cakra**). When will you call me (**prītaḥ hvayase  
kadā nu**) to the shelter of your lotus feet (**te aṅhri-  
mūlaṁ**), which award liberation (**apavarga-śaraṇaṁ**)?

SB 7.9.16

# Topic - 17

**Taste for Bhakti Destroys  
all Material Attachments**



- Previously vairāgya was condemned at the beginning of bhakti because it causes the heart to become hard.

पुत्रवा-पक्षे

- 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**)?

Answer

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

# Taste for Bhakti Destroys all Material Attachments

rucim udvahatas tatra  
janasya bhajane hareḥ |  
viṣayeṣu gariṣṭho 'pi  
rāgaḥ prāyo viliyate ||

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 viliyate) during sādhana without resorting to vairāgya (rāgaḥ). (BRS)

- Having a taste for bhakti will destroy the attachment to material objects.
- Thus, the ~~hardness~~ of heart caused by practice of vairāgya will not take place, and still detachment will manifest.
- At the stage of ruci or taste for bhakti, material attraction will be destroyed for the most part (prāyaḥ).

- The meaning is that it will be completely destroyed with the maturation of bhakti.

↓ bhava & p-sevā

- It is not mentioned, but understood from this statement that the taste for bhakti not only produces vairāgya but also jñāna.

# Taste for Bhakti Destroys all Material Attachments

vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ |  
janayaty āśu vairāgyam  
jñānam ca yad ahaitukam ||

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), one immediately acquires (**janayaty āśu**) causeless knowledge (**jñānam ca yad ahaitukam**) and detachment from the world (**vairāgyam**). (SB 1.2.7 )

## Srila Prabhupada about this Verse

- Actually, a person who is developing Kṛṣṇa consciousness and still has some attachment to material enjoyment will soon be freed from such a tendency by regularly discharging devotional service—under the instruction of a bona fide spiritual master.

# Taste for Bhakti Destroys all Material Attachments

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

The vairāgya of that person who employs objects suitable for devotional development (yathā arham upayuñjataḥ), while remaining detached from them (anāsaktasya viṣayān), is said to be suitable for bhakti (yuktaṁ vairāgyam ucyate). The objects should be persistently related to Kṛṣṇa (nirbandhaḥ kṛṣṇa-sambandhe). (BRS)



# YUKTA - VIRIYU - QUESTIONNAIRE

- ① Do you need it?
- ② Will you use it for @5 score
- ③ Is it enhancing your <sup>kaśha</sup> <sub>consciousness</sub>.

- revealed the accumulation of  
adhikar-sakti
- With this verse, the author shows the type of vairāgya which is suitable for entering bhakti, and which was previously mentioned.

- The vairāgya of the person employing (upayunñjataḥ) material objects only to the extent that they are favorable for his devotional development (yathārham), while being detached from material enjoyment, is suitable (yuktam) for bhakti.

•

- In this, there should be persistence (nirbandhah)  
in relating the objects to Kṛṣṇa.

## Srila Prabhupada about this Verse

- Śrīla Rūpa Gosvāmī, then, recommends that one should not be attached to material sense enjoyment, but should accept everything enjoyable which is in relationship to Kṛṣṇa.
- For example, eating is necessary, and one wants some palatable dishes to satisfy his sense of taste.
- So in that case, for the satisfaction of Kṛṣṇa rather than for the satisfaction of the tongue, some palatable dishes may be prepared and offered to Kṛṣṇa.

# Srila Prabhupada about this Verse

- Then it is renunciation.
- Let the palatable dishes be prepared, but unless they are offered to Kṛṣṇa one should not accept them for eating.
- ~~This~~ vow of rejecting anything which is not offered to Kṛṣṇa is actually renunciation.
- And by such renunciation one is able to satisfy the demands of the senses.

# Taste for Bhakti Destroys all Material Attachments

prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ |  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate ||

Rejection (parityāgaḥ) of things related to the Lord (hari-sambandhi-vastunaḥ) by persons desiring liberation (mumukṣubhiḥ), who think that these things are simply material objects (prāpañcikatayā buddhyā), is called useless vairāgya (phalgu vairāgyam kathyate). (BRS)

① materialist → does not see  
the objects connection with ① →  
Engages it.

② Jñānī → does not see its  
connection with ① → rejects it

③ Bhakta → sees its connection  
with ① → engages it.

④ Sādhak → Additionally sees if he  
is capable of engaging  
it.

- 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**

## Srila Prabhupada about this Verse

- The impersonalists, who try to avoid everything material, may undergo severe austerities, but they miss the opportunity of being engaged in the service of the Lord.
- Thus their renunciation is not sufficient for perfection.
- There are many instances where, following such artificial renunciation without any contact with devotional service, the impersonalist again fell down and became attracted to material contamination.

## Srila Prabhupada about this Verse

- There are many supposed renouncers even at the present moment who officially become sannyāsīs, or renouncers, and outwardly claim that spiritual existence is truth and material existence untruth.
- In this way, artificially they make a show of renunciation of the material world.

## Srila Prabhupada about this Verse

- However, because they cannot reach the point of devotional service, they fail to achieve the goal, and they again come back to material activities, such as philanthropic work and political agitation.
- There are many examples of so-called sannyāsīs who gave up the world as untruth but again came to the material world, because they were not seeking their real repose at the lotus feet of the Lord.

# Topic - 18

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

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

**dhana-śiṣyādibhir dvārair  
yā bhaktir upapādyate |  
vidūratvād uttamatā-  
hānyā tasyāś ca nāṅgatā**

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 (**nāṅgatā**) because it destroys the pure nature of that bhakti (**tasyāh uttamatā-hānyāh**). It is situated far way from uttama-bhakti (**vidūratvād**).  
(**BRS**)

- Bhakti accomplished through wealth and followers indicates this negligence or inattentiveness.
- Such execution cannot be accepted as an aṅga of uttama-bhakti.
- Among the aṅgas of bhakti, wealth and the other items are generally not needed for hearing and chanting.

- The excellence of bhakti is destroyed when it depends on wealth and followers.
- For instance, in deity worship, one person may feel that he cannot perform all the services for the deity at once by himself and thus depend on followers.
- However this danger is not present in all aṅgas of bhakti.



## Srila Prabhupada about this Verse

- The spiritual master must never be carried away by an accumulation of wealth or a large number of followers.
- A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples.

## Srila Prabhupada about this Verse

- His is not a very high grade of devotional service.
- If a person is carried away by such achievements, then his devotional service becomes slackened.
- One should therefore strictly adhere to the principles of disciplic succession.

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

**viśeṣaṇatvam evaiṣām  
saṁśrayanty adhikāriṇām |  
vivekādīny ato 'mīṣām  
api nāṅgatvam ucyate**

Discrimination and other material qualities (**vivekādīny ato amīṣām api**) cannot be considered as aṅgas of uttama-bhakti (**na aṅgatvam ucyate**), since on their own they take shelter (**eṣām saṁśrayanty**) of the excellent condition of persons practicing uttama-bhakti (**adhikāriṇām viśeṣaṇatvam**). (BRS)

- Discernment and other qualities take shelter of the excellent condition (viśeṣaṇatvam) of the devotees (eṣām adhikāriṇām).
- Thus, discrimination and other qualities (amīṣām) should not be considered aṅgas.

# Topic - 19

All Good Qualities  
automatically take shelter  
of a Devotee

# All Good Qualities automatically take shelter of a Devotee

kr̥ṣṇonmukhaṁ svayaṁ yānti  
yamāḥ śaucādayas tathā |  
ity eṣāṁ ca na yuktā syād  
bhakty-aṅgāntara-pātītā

Basic rules of conduct (yamāḥ), rules of cleanliness and other actions (yamāḥ śaucādayas tathā) appear automatically in those who are extremely dedicated to Kṛṣṇa (kr̥ṣṇonmukhaṁ svayaṁ yānti). Thus, they are not included as aṅgas of bhakti (ity eṣāṁ bhakty-aṅgāntara-pātītā na syād). (BRS)

- By stating that yama and śauca automatically appear in the devotee, the author rejects them as aṅgas of bhakti (actions that produce bhakti).
- The rules of conduct (yamāḥ) are as follows:

ahimsā satyam asteyam  
asaṅgo hrīr asañcayaḥ  
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 bhayam**) are the twelve primary disciplinary principles. **SB 11.19.33**



## PUṢṬA-PANSA

- “Should the devotees in whom the good qualities do not appear on their own be considered to be actually non-devotees?”

## Answer

- This verse answers. Kṛṣṇonmukham means “extremely dedicated to Kṛṣṇa (kṛṣṇa-utkrṣṭa-mukham).”

↓  
NIṢṬHĒ

- For those persons extremely absorbed in Kṛṣṇa, the good qualities spontaneously appear.

# All Good Qualities automatically take shelter of a Devotee

ete na hy adbhutā vyādha  
tavāhimsādayo guṇāḥ |  
hari-bhaktau pravṛttā ye  
na te syuḥ para-tāpinaḥ

O hunter (**vyādha**)! These qualities such as non-violence (**ete ahimsādayo guṇāḥ**) are not astonishing (**na hy adbhutā**), because the persons who engage in devotion to the Lord (**hari-bhaktau pravṛttā ye**) will never cause affliction to others (**na te syuḥ para-tāpinaḥ**). (**Skandha Purana**)

# All Good Qualities automatically take shelter of a Devotee

antaḥ-śuddhir bahiḥ-śuddhis  
tapaḥ-śānti-ādayas tathā |  
amī guṇāḥ prapadyante  
hari-sevābhikāminām

Internal and external purity (**antaḥ-śuddhir bahiḥ-śuddhiḥ**), austerity (sense control), peacefulness and other qualities (**tapaḥ-śānti-ādayas tathā**) take shelter (**amī guṇāḥ prapadyante**) of persons who desire to serve the Lord (**hari-sevābhikāminām**). (**Skandha Purana**)

## Srila Prabhupada about this Section

- A Kṛṣṇa conscious person, being naturally purified, has no need of developing any other purificatory process of thought or action.
- On account of his being highly elevated in Kṛṣṇa consciousness, he has already acquired all the good qualities and is following the rules and regulations prescribed for the mystic yogic process.
- Such rules are automatically practiced by the devotees.

## Srila Prabhupada about this Section

- A concrete example is the quality of nonviolence, which is considered a good qualification.
- A devotee is naturally nonviolent and therefore doesn't have to practice nonviolence separately.
- Some people seek purification by joining a vegetarian movement, but a devotee is automatically a vegetarian.
- He doesn't need to practice separately in this matter or to join any society for vegetarians.
- He is automatically a vegetarian.

# Topic - 20

## Eka-Anga and Aneka-Anga Bhakti

# Eka-Anga and Aneka-Anga Bhakti

sā bhaktir eka-mukhyāṅgā  
śritānaikāṅgi kātha vā |  
sva-vāsanānusāreṇa  
niṣṭhātaḥ siddhi-kṛd bhavet

Bhakti (**sā bhaktih**), ~~taking shelter of one principal aṅga~~ (**eka-mukhya aṅgā śritāh**) or ~~many aṅgas~~ (**na ekāṅgi kātha vā**) according to one's desire (**sva-vāsanānusāreṇa**), and ~~practiced with steadiness~~ (**niṣṭhātaḥ**), ~~brings about~~ the ~~desired result~~ (bhāva and prema) (**siddhi-kṛd bhavet**). (BRS)

śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane  
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane |  
akrūras tv abhivandane kapi-patir dāsye 'tha sakhya 'rjunah  
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ param

Parīkṣit is an example of hearing about the Lord (**śrī viṣṇoḥ śravaṇe parīkṣid abhavad**) and Śukadeva is an example of chanting the glories of the Lord (**vaiyāsakiḥ kīrtane**). Prahlāda is an example of remembering the Lord (**prahlādaḥ smarāṇe**) and Lakṣmī is an example of serving the lotus feet of the Lord (**tad-aṅghri-bhajane lakṣmīḥ**). Pṛthu is an example of performing deity worship of the Lord (**pṛthuḥ pūjane**). Akrūra is an example of attaining perfection by offering prayers to the Lord (**akrūras tv abhivandane**). Hanumān is an example of service with the attitude of a servant of the Lord (**kapi-patir dāsye**). Arjuna is an example of friendship with the Lord (**atha sakhya arjunah**). Bali is an example of offering the self to the Lord (**sarvasvātma-nivedane balih**). They achieved Kṛṣṇa by following principally one aṅga (**eṣāṁ kṛṣṇāptir param abhūt**). (**Padyavali**)



## Eka-Anga and Aneka-Anga Bhakti

sa vai manaḥ kṛṣṇa-padāravindayor  
vacāmsi vaikunṭha-guṇānuvarṇane |  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye ||266||

mukunda-lingālaya-darśane dṛśau  
tad-bhr̥tya-gātra-sparśe 'ṅga-saṅgamaṁ |  
ghrāṇaṁ ca tat-pāda-saroja-saurabhe  
śrīmat-tulasyā rasanāṁ tad-arpite ||267||

pādaḥ hareḥ kṣetra-padānusarṇaṇe  
śiro hr̥ṣīkeśa-padābhivandane |  
kāmaṁ ca dāsye na tu kāma-kāmyayā  
yathottamaḥśloka-janāśrayā ratiḥ

## Srila Prabhupada about this Section

- The idea is that we should follow in the footsteps of great devotees.
- If we are unable to execute all the different items of devotional service, we must try to execute at least one of them, as exemplified by previous ācāryas.
- If we are engaged in the execution of all the items of devotional service, as was Mahārāja Ambarīṣa, then the perfection of devotional service is guaranteed from each one of these items.

## Srila Prabhupada about this Section

- With the first complete engagement, one becomes automatically detached from material contamination, and liberation becomes the maidservant of the devotee.
- This idea is confirmed by Bilvamaṅgala Thākura.
- If one develops unalloyed devotion to the Lord, liberation will follow the devotee as his maidservant.