

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

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

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

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

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

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

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

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

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

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

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

## Srila Prabhupada on this Verse

And one should also not be very enthusiastic about constructing new temples, nor should one be enthusiastic about reading various types of books, save and except the ones which lead to the advancement of devotional service.

Practically, if one very carefully reads Bhagavad-gītā, Śrīmad-Bhāgavatam, Teachings of Lord Caitanya and this Nectar of Devotion, that will give him sufficient knowledge to understand the science of Kṛṣṇa consciousness.

One need not take the trouble of reading other books.

## Srila Prabhupada on this verse

One who has accepted the sannyāsa order of life is forbidden to accept as a disciple anyone who is not fit.

A sannyāsī should first of all examine whether a prospective student is sincerely seeking Kṛṣṇa consciousness. If he is not, he should not be accepted.

However, Lord Caitanya's causeless mercy is such that He advised all bona fide spiritual masters to speak about Kṛṣṇa consciousness everywhere.

Therefore, in the line of Lord Caitanya even the sannyāsīs can speak about Kṛṣṇa consciousness everywhere, and if someone is seriously inclined to become a disciple, the sannyāsī always accepts him

## Srila Prabhupada on this Verse

The one point is that without increasing the number of disciples, there is no propagation of the cult of Kṛṣṇa consciousness.

Therefore, sometimes even at a risk, a sannyāsī in the line of Caitanya Mahāprabhu may accept even a person who is not thoroughly fit to become a disciple.

Later on, by the mercy of such a bona fide spiritual master, the disciple is gradually elevated.

However, if one increases the number of disciples simply for some prestige or false honor, he will surely fall down in the matter of executing Kṛṣṇa consciousness.



## Srila Prabhupada on this Verse

Similarly, a bona fide spiritual master has no business reading many books simply to show his proficiency or to get popularity by lecturing in different places.

One should avoid all these things.

It is also stated that a sannyāsī should not be enthusiastic about constructing temples.

We can see in the lives of various ācāryas in the line of Śrī Caitanya Mahāprabhu that they are not very enthusiastic about constructing temples.

## Srila Prabhupada on this Verse

So a bona fide spiritual master should not personally take any responsibility for constructing temples, but if someone has money and wants to spend it in the service of Kṛṣṇa, an ācārya like Rūpa Gosvāmī may utilize the devotee's money to construct a nice, costly temple for the service of the Lord.)

Unfortunately, it happens that someone who is not fit to become a spiritual master may approach wealthy persons to contribute for temple constructions.

If such money is utilized by unqualified spiritual masters for living comfortably in costly temples without actually doing any preaching work, this is not acceptable.)

## Srila Prabhupada on this Verse

In other words, a spiritual master needn't be very enthusiastic for constructing temple buildings simply in the name of so-called spiritual advancement.

Rather, his first and foremost activity should be to preach.  
In this connection, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja recommended that a spiritual master print books.

If one has money, instead of constructing costly temples, one should spend his money for the publication of authorized books in different languages for propagating the Kṛṣṇa consciousness movement.

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

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

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

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

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

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

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

## Srila Prabhupada on this Verse

The purport is that every conditioned soul is always absorbed in thinking of materialistic activities; he has to free himself from such thoughts and transfer himself completely to Kṛṣṇa consciousness.

As we have already explained, the basic principle of Kṛṣṇa consciousness is to always think of Kṛṣṇa.

One should not be disturbed in material loss, but, rather, should concentrate his mind upon the lotus feet of the Lord.

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

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

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



## 17. anya-devānājñā – Not disrespecting the devatās

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

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

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

piteva putram karuṇo  
nodvejayati yo janam  
viśuddhasya hr̥ṣīkeśas  
tūrṇam tasya prasīdati

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

## Srila Prabhupada on this Verse

In so-called civilized society there is sometimes agitation against cruelty to animals, but at the same time regular slaughterhouses are always maintained.

A Vaiṣṇava is not like that.

A Vaiṣṇava can never support animal slaughter or even give pain to any living entity.

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

mamārcanāparādhā ye  
kīrtyante 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 kīrtyante**), O earth (**vasudhe**), at all times (**sadā**) and with great care (**prayatnataḥ**). (**Varāha Purāṇa**)

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

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

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

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

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

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

### Seva Aparadhas to be avoided (Padma Purana)

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

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

### Seva Aparadhas to be avoided (Padma Purana)

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



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

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

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

karnaṅau piḁhāya nirayāḁ yad akalpa īṣe  
dharmāvitary aṣṛṅibhir nṛbhir asyamāne  
chindyāt prasahya ruṣatīm asatīm prabhuś cej  
jihvām asūn api tato viṣṛjet sa dharmah

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

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

## Srila Prabhupada on this Verse

In one of Lord Caitanya's Śikṣāṣṭaka verses it is stated, "The devotee should be more tolerant than the tree and more submissive than the grass. He should offer all honor to others, but may not accept any honor for himself."

In spite of Lord Caitanya's being so humble and meek as a devotee, when He was informed about injuries inflicted on the body of Śrī Nityānanda, He immediately ran to the spot and wanted to kill the offenders, Jagāi and Mādhāi.

## Srila Prabhupada on this Verse

This behavior of Lord Caitanya's is very significant.

It shows that a Vaiṣṇava may be very tolerant and meek, foregoing everything for his personal honor, but when it is a question of the honor of Kṛṣṇa or His devotee, he will not tolerate any insult.

There are three ways of dealing with such insults.

If someone is heard blaspheming by words, one should be so expert that he can defeat the opposing party by argument.

## Srila Prabhupada on this Verse

If he is unable to defeat the opposing party, then the next step is that he should not just stand there meekly, but should give up his life.

The third process is followed if he is unable to execute the above-mentioned two processes, and this is that one must leave the place and go away.

If a devotee does not follow any of the above-mentioned three processes, he falls down from his position of devotion.

## 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-mālikoraskam  
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 uraskam**).  
(**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**)

## Srila Prabhupada on this Verse

The purport of this verse is that for any person who simply follows these rules and regulations of decorating the body with the marks of tilaka of gopī-candana or sandalwood pulp, and who puts on the garlands which were offered to Kṛṣṇa, there is no question of being conquered by the spell of material energy.

At the time of death, there is no question of such a person's being called by the constables of Yamarāja.

Even if one does not accept all the Vaiṣṇava principles, but still takes the remnants of foodstuff offered to Kṛṣṇa, or kṛṣṇa-prasāda, he will gradually become qualified to rise to the platform of a Vaiṣṇava.

## 24. agre tāṇḍavam – Dancing before the deity

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

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

## 24. agre tāṇḍavam – Dancing before the deity

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

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

## 25. daṇḍavan-natiḥ – Offering obeisances

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

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

## 26. abhyūtthānam – Rising when the deity approaches

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

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



## 27. anuvrajyā – Following after the Lord’s processions

rathena saha gacchanti  
pārśvataḥ pṛṣṭhato ’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 pṛṣṭhato agrataḥ**)—become similar to Viṣṇu (**viṣṇunā eva samāḥ bhavanti**).  
(**Bhaviṣyottara Purāṇa**)

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

sthānam tīrtham gr̥ham cāsyā  
tatra tīrthe gatir yathā

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

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

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

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

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

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

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

## 29. Parikramah – Circumambulation

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

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

## 29. Parikramah – Circumambulation

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

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

## 29. Parikramah – Circumambulation

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

## 30. arcanam – Deity Worship

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

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



## 30. arcanam – Deity Worship

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

## 30. arcanam – Deity Worship

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

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

## 30. arcanam – Deity Worship

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

## 30. arcanam – Deity Worship

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

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

## 31. paricaryā – Service to the deity

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

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

## 31. paricaryā – Service to the deity

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

## 31. paricaryā – Service to the deity

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

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

### 31. paricaryā – Service to the deity

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

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

(4.21.31)



## 31. paricaryā – Service to the deity

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

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

## 32. gītaṃ – singing

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

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

## 33. saṅkīrtanam – Chanting

nāma-līlā-guṇādīnām  
uccair-bhāṣā tu kīrtanam

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

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

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

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

### 33. Saṅkīrtanam (līlā-kīrtanam)

so 'ham priyasya suhṛdah 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 suhṛdah para-devatāyā**), which are sung by Brahmā (**viriñca-gītāḥ**), becoming free from material attachment (**guṇa-vipramuktaḥ**), I will easily overcome (**aham añjas titarmy**) separation from you (**durgāṇi**). (7.9.18)

### 33. Saṅkīrtanam (Guṇa-kīrtana)

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

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

## 34. Japaḥ - Japa

**mantrasya sulaghūccāro  
japa ity abhidhīyate**

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

## 34. Japaḥ - Japa

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

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



## 35. Vijñaptih – Entreaty

harim uddiśya yat kiñcit  
kṛtam vijñāpanam girā |  
mokṣa-dvārārgalān mokṣas  
tenaiva vihitas tava

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

## 35. Vijñaptiḥ – Entreaty

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

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

## 35. Vijñaptiḥ – Entreaty

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

## 35. Vijñaptiḥ (samprārthanātmikā) – Entreaty (Prayer)

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

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

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

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

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

## 35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

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

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

## 35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

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

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

## 35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

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



## 35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

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

## 36. Stava-pāṭhaḥ – Reciting compositions of praise

proktā maṇiṣibhir gītā-  
stava-rājādayaḥ stavāḥ

The wise consider (**proktā maṇiṣibhiḥ**) 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 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 viṣa āpaham**) inflicted on those bitten by the snake of material existence (**tad-bhava-vyāla-dastānām**). (**Hari-bhakti-sudhodaya**)

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

āghrāṇam gandha-puṣpāder  
arcitasya tapodhana |  
viśuddhiḥ syād anantasya  
ghrāṇasyehābhidhīyate

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



## 40. śrī-mūrteḥ sparśanam – Touching the deity

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**)

## 41. śrī-mūrteḥ darśanam – Seeing the deity

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

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

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

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

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

## 42. utsava-darśanam – Seeing the festivals

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

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

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

pūjitaṃ pūjyamānaṃ vā  
yaḥ paśyed bhaktito harim |  
śraddhayā modamānas tu  
so 'pi yoga-phalaṃ labhet

He who sees the Lord (**yaḥ paśyed harim**) with devotion (**bhaktito**), faith and joy (**śraddhayā modamānas tu**), after He is worshipped or while He is being worshipped (**pūjitaṃ pūjyamānaṃ vā**), attains eternal service to the Lord (**sah api yoga-phalaṃ labhet**). (**Agni Purāṇa**)

## 43. Śravaṇam – Hearing

**śravaṇam nāma-carita-guṇādīnām śrutir bhavet**

Hearing means listening to the name, pastimes and qualities of the Lord. (BRS)

## 43. Nāma-śravaṇam – Hearing the name of the Lord

samsāra-sarpa-daṣṭa-  
naṣṭa-ceṣṭaika-bheṣajam |  
kṛṣṇeti vaiṣṇavam mantram  
śrutvā mukto bhaven naraḥ

Hearing the Vaiṣṇava mantra ‘Kṛṣṇa’ (**śrutvā kṛṣṇeti vaiṣṇavam mantram**), which is the only effective medicine (**eka-bheṣajam**) to counteract the bite of the snake of saṁsāra (**samsāra-sarpa-daṣṭa-naṣṭa-ceṣṭā**), a man becomes liberated (**mukto bhaven naraḥ**). (**Garuḍa Purāṇa**)

## 43. Caritra-śravaṇam – Hearing the pastimes of the Lord

yatra bhāgavatā rājan  
sādhavo viśadāśayāḥ  
bhagavad-guṇānukathana-  
śravaṇa-vyagra-cetasah

tasmin mahan-mukharitā madhubhic-caritra-  
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti  
tā ye pibanty avitr̥ṣo nṛpa gādha-karṇais  
tān na spr̥śanty aśana-tr̥ḍ-bhaya-śoka-mohāḥ

Where there are devotees (**yatra bhāgavatā**) with pure hearts and proper conduct (**sādhavo viśada āśayāḥ**), who are eager to hear (**śravaṇa-vyagra-cetasah**) discussions of the qualities of the Lord (**bhagavad-guṇa-anukathana**), profuse streams of nectar (**pīyūṣa-śeṣa-saritaḥ**) of the pastimes of the Lord (**madhubhit-caritra**) emanating from the mouths of the saintly devotees, the mahāprasāda of the devotees (**mahat-mukharitā**), flow everywhere (**paritaḥ sravanti**). Those who drink (**ye pibanty**) that nectar (**tā**) with firm ears (**gādha-karṇaih**), with constant thirst (**avitr̥ṣo**), O King (**nṛpa**), will not be touched (**na spr̥śanty**) by hunger, thirst, fear, lamentation and illusion (**aśana-tr̥ḍ-bhaya-śoka-mohāḥ**).

(4.29.39-40)



## 43. Guṇa-śravaṇam – Hearing the qualities of the Lord

yas tūttamaḥ-śloka-guṇānuvādaḥ  
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |  
tam eva nityam śṛṇuyād abhīkṣṇam  
kṛṣṇe 'malām bhaktim abhīpsamānaḥ

The person who desires pure devotional service to Lord Kṛṣṇa (**kṛṣṇe amalām bhaktim abhīpsamānaḥ**) should hear (**śṛṇuyād**) the narrations of Lord Uttamaḥśloka's glorious qualities (**uttamaḥ-śloka-guṇānuvādaḥ**), the constant chanting of which (**yas tu abhīkṣṇam saṅgīyate**) destroys everything inauspicious (**amaṅgala-ghnaḥ**). The devotee should engage in such listening in regular daily assemblies and should continue his hearing throughout the day (**tam eva nityam śṛṇuyād abhīkṣṇam**). (12.3.15)

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

tat te ’nukampām su-samīkṣamāṇo  
bhuñjana evātma-kṛtaṁ vipākam |  
hr̥d-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who (**yah**) earnestly waits for You to bestow Your causeless mercy upon him (**te anukampām su-samīkṣamāṇah**), **all the while patiently suffering the reactions of his past misdeeds** (**bhuñjana eva ātma-kṛtaṁ vipākam**) and offering You respectful obeisances (**vidadhan namas te**) with his heart, words and body (**hr̥d-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.

## Srila Prabhupada on this verse

- This statement of Śrīmad-Bhāgavatam should be the guide of all devotees.
- A devotee should not expect immediate relief from the reactions of his past misdeeds.
- No conditioned soul is free from such reactionary experiences, because material existence means continued suffering or enjoying of past activities.

## Srila Prabhupada on this verse

- If one has finished his material activities then there is no more birth.
- This is possible only when one begins Kṛṣṇa conscious activities, because such activities do not produce reaction.
- Therefore, as soon as one becomes perfect in Kṛṣṇa conscious activities, he is not going to take birth again in this material world.

## Srila Prabhupada on this verse

- A devotee who is not perfectly freed from the resultant actions should therefore continue to act in Kṛṣṇa consciousness seriously, even though there may be so many impediments.
- When such impediments arise he should simply think of Kṛṣṇa and expect His mercy. That is the only solace.
- If the devotee passes his days in that spirit, it is certain that he is going to be promoted to the abode of the Lord.
- By such activities, he earns his claim to enter into the kingdom of God.

## Srila Prabhupada on this verse

- The exact word used in this verse is dāya-bhāk.
- Dāya-bhāk refers to a son's becoming the lawful inheritor of the property of the father.
- In a similar way, a pure devotee who is prepared to undergo all kinds of tribulations in executing Kṛṣṇa conscious duties becomes lawfully qualified to enter into the transcendental abode.

## 45. Smṛtiḥ – Remembrance

yathā katham cin-manasā  
sambandhaḥ smṛtir ucyate

Somehow or other connecting the mind to the Lord is called remembrance.

## 45. Smṛtiḥ – Remembrance

prayāṇe cāprayāṇe ca  
yan-nāma smaratām nṛṇām |  
sadyo naśyati pāpaughō  
namas tasmai cid-ātmane

I offer my respects to the omniscient Lord (**namas tasmai cid-ātmane**). Remembrance of His name (**yan-nāma smaratām**), while living or dying (**prayāṇe ca aprayāṇe ca**), immediately destroys (**sadyo naśyati**) heaps of sins committed by men (**nṛṇām pāpa oghah**). (**Padma-purāṇa**)

## 46. Dhyānam – Meditation

**dhyānam rupa-guṇa-kṛīḍā-  
sevādeḥ suṣṭhu cintanam**

Meditation means (**dhyānam**) to contemplate with absorption (**suṣṭhu cintanam**) on the Lord's form, qualities, pastimes and service (**rupa-guṇa-kṛīḍā-sevādeḥ**). (**BRS**)



46. Rūpa-dhyānam – Meditation on the form  
bhagavac-caraṇa-dvandva-  
dhyānam nirdvandvam īritam |  
pāpino 'pi prasaṅgena  
vihitam suhitam param

Meditation on the two feet of the Lord (**bhagavac-caraṇa-dvandva-dhyānam**) is considered the means of attaining freedom from the dualities of this world (**nirdvandvam īritam**). Even a sinner (**pāpinaḥ api**) who casually meditates (**prasaṅgena vihitam**) attains the highest benefit (**suhitam param**). (**Nṛsimha Purāṇa**)

## 46. Guṇa-dhyānam – Meditation on the qualities

ye kurvanti sadā bhaktyā  
guṇānusmaraṇam hareḥ |  
prakṣiṇa-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 (**prakṣiṇa-kaluṣah oghās te**), enter the abode of the Lord (**praviśanti hareḥ padam**). (**Viṣṇu-dharma**)

## 46. Krīdā-dhyānam – Meditation on the Pastimes

sarva-mādhurya-sārāṇi  
sarvādbhuta-mayāni ca |  
dhyāyan hareś caritrāṇi  
lalitāni vimucyate

He who meditates (**dhyāyan**) on the most sweet (**sarva-mādhurya-sārāṇi**), most astonishing (**sarva adbhuta-mayāni ca**), charming pastimes of the Lord (**hareh lalitāni caritrāṇi**) attains liberation (**vimucyate**). (**Padma Purāṇa**)

## 46. Sevā-dhyānam – Meditation on the Service

mānasenopacārena  
paricarya harim sadā |  
pare vāñ-manasā 'gamyam  
tam sāksāt pratipedire

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

## 46. Sevā-dhyānam – Meditation on the Service

- There is a story related in the Brahma-vaiivarta Purāṇa.
- There once lived a brāhmaṇa in the city of Pratiṣṭhāna.
- Though he was poor, he was peaceful, considering that he was reaping his karma.

## 46. Sevā-dhyānam – Meditation on the Service

- Being of sincere mind, one time he heard about Vaiṣṇava practices in an assembly of brāhmaṇas.
- Hearing that these processes could bring perfection just by engaging the mind, the impoverished man began to practice this.
- Finishing his daily rituals after taking bath in the Godāvarī, becoming peaceful in mind, he would sit down in a solitary place and perform the preliminaries of worship such as prāṇāyāma.

## 46. Sevā-dhyānam – Meditation on the Service

- Becoming steady in mind, he would mentally establish the deity form of his dear Lord.
- Mentally putting on a fine cloth, he would offer the Lord his respects, pull up his cloth and begin cleaning the Lord's temple.
- Offering respects again, he would then bring water in gold and silver pots from all the tīrthas headed by the Gaṅgā, and gather various materials for serving the Lord.

## 46. Sevā-dhyānam – Meditation on the Service

- After bathing the Lord, he would perform ārātrika and offer items befitting a king to the deity in his mind.
- After completing that worship, he would experience great happiness, which would last the whole day.



## 46. Sevā-dhyānam – Meditation on the Service

- After practicing for some time in this way, he once prepared in his mind some milk rice sprinkled with ghee and put it in a gold pot for the Lord to eat.
- In doing this, his two thumbs happened to enter into the preparation that was bubbling from the heat.

## 46. Sevā-dhyānam – Meditation on the Service

- Realizing what had happened, he exclaimed, “How unfortunate! This offering has been spoiled!”
- With sorrow, he rejected the offering.
- His samādhi then broke, and he felt great pain because of his burned thumbs.

## 46. Sevā-dhyānam – Meditation on the Service

- Understanding this, the Lord seated in Vaikuṅṭha laughed.
- Lakṣmī and others asked Him the cause of His laughter.

## 46. Sevā-dhyānam – Meditation on the Service

- Then the Lord brought him in an airplane to His side and showed Lakṣmī his burnt thumbs.
- He then fixed the brāhmaṇa permanently by His side because of his qualifications.