

47. Dāsyam – Acting as a servant

**dāsyam karmārpaṇam tasya
kaiṅkaryam api sarvathā**

Dāsyam is defined as offering the results of prescribed duties (**dāsyam karmārpaṇam**) and acting as a menial servant of the Lord (**tasya kaiṅkaryam api sarvathā**).
(**BRS**)

47. Dāsyam – Acting as a servant

- Offering the results of prescribed varṇāśrama actions (karmārpaṇam) is considered by some to be dāsyam.
- However, Rūpa Gosvāmī's opinion is that only kairkaryam, acting as the menial servant of the Lord is considered dāsyam.
- One should identify oneself as the servant of the Lord.

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

īhā yasya harer dāsyē
karmaṇā manasā girā |
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

He who has the desire to serve the Lord (**yasya harer dāsyē īhā**) with actions, mind and words (**karmaṇā manasā girā**) in this world (**nikhilāsv apy avasthāsu**) is called a liberated jīva in all circumstances (**jīvan-muktaḥ sa ucyate**) (**Nāradiya Purāna**).

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

- The author indicates his own opinion with a glorification of this type of dāsyam.
- Īhā dāsyē here means “having the desire for servitude” One should have the desire “I am Your servant.”

48. Sakhyam – Friendship

**viśvāso mitra-vṛttiś ca
sakhyam dvividham īritam**

There are two types of sakhyam (**sakhyam dvi
vidham īritam**): trust and being friendly (**viśvāso
mitra-vṛttiś ca**).

48. Sakhyam – Friendship

- The first type is the opinion of others, and the second is the opinion of the author.
- Mitra here means friendship in general (rather than the sakhya-sthāyi-bhāva that appears only in bhāva and prema).
- Such a tendency is described in the Bhāgavatam

48. Sakhyam – Friendship

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (**aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām**)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (**paramānandam**), the eternal Supreme Brahman (**pūrṇam brahma**), has become their friend (mitra) (**yan-mitram**). (SB 10.14.32)

- To identify with such a position of friendship is called sakhyam.

48. Sakhyam (viśvāśah) – Friendship (Trust)

pratijñā tava govinda
na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya
prāṇān saṁdhārayāmy aham

O Govinda (**govinda**), remembering again and again (**saṁsmṛtya saṁsmṛtya**) Your promise (**tava pratijñā**) that Your devotee will never perish (**na me bhaktaḥ praṇaśyati iti**), I maintain my life (**aham prāṇān saṁdhārayāmy**). (**Mahābhārata**)

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

paricaryā parāḥ kecit
prāsādeṣu ca śerate |
manuṣyam iva taṁ draṣṭuṁ
vyāvahartuṁ ca bandhuvat

A person who is dedicated to serving the Lord (**kecit paricaryā parāḥ**), and out of friendship sees and treats Him as a human (**manuṣyam iva taṁ draṣṭuṁ vyāvahartuṁ ca**), lies down in the Lord's temple (**prāsādeṣu ca śerate**). (**Agastya-saṁhitā**)

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

rāgānugāṅgatāsyā syād
vidhi-mārgānapekṣatvāt |
mārga-dvayena caitena
sādhyā sakhya-ratir matā

The last example should be classed as rāgānuga-sādhana (**asya rāgānugāṅgatah syād**), because of disregard for vaidhi-sādhana (**vidhi-mārga anapekṣatvāt**). However, attraction for feelings of friendship (**sādhyā sakhya-ratih**) is cultivated in both rāgānuga-sādhana and vaidhi-sādhana (**etena ca mārga-dvayena matā**). (BRS)

49. ātma-nivedanam – Offering the self

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṃ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

A person who gives up all prescribed activities (**yadā martyah tyakta-samasta-karmā**) and offers himself entirely unto Me (**niveditatma**), becomes the object of My special desires (**vicikīrṣito me**). He achieves liberation from birth and death (**tadā amṛtatvaṃ pratipadyamānah**) and is promoted to the status of sharing My own opulences (**mayā ātma-bhūyāya ca kalpate**). (11.29.34)

50. nija-priya upaharaṇam – Offering articles dear to oneself

yad yad iṣṭatamaṁ loke
yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyam
tad ānantyāya kalpate

Whatever is most desired by one within this material world (yad yad iṣṭatamaṁ loke), and whatever is most dear to oneself (and also dear to Me) (yac ca ati-priyam ātmanaḥ) — one should offer that very thing to Me (tat tan nivedayet mahyam). Such an offering qualifies one for eternal life (tad ānantyāya kalpate). (11.11.41)

51. tad-arthe akhila-ceṣṭitam – Making full efforts for the Lord

laukikī vaidikī vāpi
yā kriyā kriyate mune |
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

O sage (**mune**)! Among all the Vedic and routine actions that are performed (**laukikī vaidikī vāpi yā kriyā kriyate**), the person desiring bhakti (**bhaktim icchatā**) should perform those which are favorable for service to the Lord (**sā kāryā hari-sevā anukūla eva**). (**Pañcarātra**)

52. Śaraṇāpattiḥ – Accepting the Lord’s protection

tavāsmīti vadan vācā
tathaiva manasā vidan |
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

He who, while saying “I am Yours,” (**tavāsmīti vadan vācā tathaiva manasā vidan**) accepts the protection of the Lord (**tat-sthānam āśritas tanvā**), feels bliss (**modate śaraṇāgataḥ**). (**Hari-bhakti-vilāsa**)

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

destroys all sins *प्रवर्तिते बोधे*
yā dr̥ṣṭā (nikhilāgha-saṅga-śamani) (spr̥ṣṭā vapuh-
pāvani)
(rogānām abhivaṅditā) nirasani (siktāntaka-trāsini)|
pratyāsatti-vidhāyini bhagavataḥ kṛṣṇasya
(samropitā)
nyastā tac-carane vimukti-phaladā tasyai tulasyai
namah

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

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

54. śāstrasya – Service to the scriptures

sarva-vedānta-sāram hi
śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tr̥ptasya
nānyatra syād ratiḥ kvacit

Śrīmad-Bhāgavatam is declared (**śrī-bhāgavatam iṣyate**) as the essence of all Vedānta philosophy (**sarva-vedānta-sāram**). One who has felt satisfaction from its nectarean mellow (**tad-rasāmṛta-tr̥ptasya**) will never be attracted to any other literature (**nānyatra syād ratiḥ kvacit**). (SB 12.13.15)

55. mathurāyāḥ – Serving Mathurā and other holy places

mathurām ca parityajya
yo 'nyatra kurute ratim |
mūḍho bhramati saṁsāre
mohitā mama māyayā

The fool (**mūḍhah**) who gives up Mathurā (**yah mathurām parityajya**) and develops attraction for some other place (**anyatra kurute ratim**) wanders in the material world birth after birth (**bhramati saṁsāre**), bewildered by My māyā (**mohitā mama māyayā**). (**Varāha Purāṇa**)

55. mathurāyāḥ – Serving Mathurā and other holy places

trailokya-varti-tīrthānām
sevanād durlabhā hi yā |
parānanda-mayī siddhir
mathurā-sparṣa-mātrataḥ

The bliss at the stage of prema (**parānanda-mayī siddhih**), which is rarely obtained (**durlabhā hi yā**) even by serving all the holy places in the three worlds (**trailokya-varti-tīrthānām sevanād**), is available just by touching Mathurā (**mathurā-sparṣa-mātrataḥ**). (**Brahmāṇḍa Purāṇa**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

ārādhanaṁ sarveṣāṁ
viṣṇor ārādhanaṁ param |
tasmāt parataram devi
tadīyānām samarcanam

Of all types of worship (**ārādhanaṁ sarveṣāṁ**), worship of Viṣṇu is supreme (**viṣṇor ārādhanaṁ param**). O Devī (**devi**), worship of His devotees (**tadīyānām samarcanam**), however, is even superior to that (**tasmāt parataram**). (**Padma Purāṇa**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

By service to the devotees (**yat-sevayā**), intense rasa of bhāva-bhakti (**tīvraḥ rati-rāsaḥ**) to the Lord (**bhagavataḥ**) who is fixed in one form (**kūṭa-sthasya**) and destroys obstacles for the devotee (**madhu-dviṣaḥ**) appears (**bhavet**), and destruction of material suffering then takes place (**pādayor vyasana ardanaḥ**). (SB 3.7.19)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ |
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

Simply by our remembering You (**yeṣāṁ saṁsmaraṇāt**), our houses become instantly sanctified (**sadyaḥ śuddhyanti vai gṛhāḥ**). And what to speak of seeing You, touching You (**kiṁ punar darśana-sparśa**), washing Your holy feet and offering You a seat in our home (**pāda-śauca āsanādibhiḥ**)? (**SB 1.19.33**)

56. vaiṣṇavānām sevanaṁ – Service to Vaiṣṇavas

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

Those who claim to be My devotees (**ye me bhakta-janāḥ pārtha**) are not My devotees (**na me bhaktās ca te janāḥ**). Those who are the devotees of My devotees (**mad-bhaktānām ca ye bhaktās**), I consider them to be My best devotees (**te me bhaktatamā matāḥ**). (**Ādī-purāṇa**)

56. vaiṣṇavānām sevanam – Service to Vaiṣṇavas

yāvanti bhagavad-bhakter
aṅgāni kathitāniha |
prāyas tāvanti tad-bhakta-
bhakter api budhā viduḥ

All the aṅgas of bhakti described in relation to the Lord (**yāvanti bhagavad-bhakter aṅgāni kathitāni**) are also aṅgas in relation to the devotees of the Lord (**prāyas tāvanti tad-bhakta-bhakter api**). This is the conclusion of the wise (**budhāh viduḥ**).
(**BRS**)

57. yathā-vaibhava-mahotsavah – Observing festivals according to ones wealth

yaḥ karoti mahīpāla
harer gehe mahotsavam |
tasyāpi bhavati nityam
hari-loke mahotsavaḥ

O king (**mahīpāla**), he who performs a festival for the temple of the Lord (**yaḥ karoti harer gehe mahotsavam**) experiences for eternity (**tasyāpi bhavati nityam**) a festival in the planet of the Lord (**hari-loke mahotsavaḥ**). (**Padma Purāṇa**)

58. Ūrjādarah – Observing Ūrja-vrata

yathā dāmodaro bhakta-
vatsalo vidito janaiḥ |
tasyāyam tādṛśo māsaḥ
svalpam apy uru-kārah

Just as men know (**yathā janaiḥ viditah**) that Dāmodara is affectionate to His devotee (**dāmodaro bhakta-vatsalah**), the Dāmodara month is also affectionate to the devotee (**tasya ayam**). Even a little service performed during that month yields great results (**tādṛśo māsaḥ svalpam apy uru-kārah**). (**Padma Purāṇa**)

58. Ūrjādarah – Observing Ūrja-vrata

- The month is affectionate just as Dāmodara is affectionate.
- Thus, a little service to Dāmodara becomes multiplied if performed during that month.
- Uru-kāraka means a person (in this case the month) who accepts something very small and makes it big, like a person who feels extremely indebted and performs great actions for another person.

58. Ūrjādarah – Observing Ūrja-vrata

- Similarly, His month, called Kārtika month, gives great benefit.
- It takes what is meager and makes it significant.
- Svalpam uru-kārah means “The month of Dāmodara is a future giver of huge results for a little service.”

58. Ūrjādarah – Observing Ūrja-vrata

bhuktim muktim harir dadyād
arcito 'nyatra sevinām |
bhaktim tu na dadāty eva
yato vaśyakarī hareḥ ||

sā tv añjasā harer bhaktir
labhyate kārttike naraiḥ |
mathurāyām sakṛd api
śrī-dāmodara-sevanāt ||

58. Ūrjādarah – Observing Ūrja-vrata

The Lord (**hariḥ**), being worshipped elsewhere (**anyatra arcitah**), awards material enjoyment and liberation to those worshippers (**sevinām bhuktim muktim dadyād**). He does not give bhakti (**bhaktim tu na dadāty eva**) because bhakti controls the Lord (**yato vaśyakarī hareḥ**). However, men can achieve bhakti to the Lord (**naraiḥ tu sā harer bhaktih labhyate**) very easily (**añjasā**) by serving Dāmodara (**śrī-dāmodara-sevanāt**) during Kārtika month (**kārttike**) in Mathurā just once (**mathurāyām sakṛd api**).
(**Padma Purāṇa**)

59. śrī-janma-dina-yātrā – Observing the appearance day of the Lord

yasmin dine prasūteyaṁ
devakī tvāṁ janārdana |

tad-dinaṁ brūhi vaikuṅṭha
kurmas te tatra cotsavam |
tena samyak-prapannānāṁ
prasādaṁ kuru keśavaḥ ||

59. śrī-janma-dina-yātrā – Observing the appearance day of the Lord

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

The Five Most Potent Limbs

Rupa Goswami's glorification of the last five items

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

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

śrī-mūrter-anghri-sevane

prītiḥ

Attachment to Serving the
Lotus Feet of the Deity

What is the need for deity
worship if chanting Hare
Kṛṣṇa is sufficient in
itself for perfection?

Adi 7.76 (Purport)

- To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead.
- It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord.

Adi 7.76 (Purport)

- The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life.
- In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple.

Adi 7.76 (Purport)

- The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life.
- Thus Nārada, in his pāñcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential.

Adi 7.76 (Purport)


- Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned.
- It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations.
- Thus the regulative principles for worship of the Deity are also simultaneously essential.

**Deity Worship is
absolutely essential for
the Sadhakas, especially
Grhasthas**

SB 7.5.23-24 (Purport)

- It is therefore recommended that initiated devotees follow the principles of Nārada Pañcarātra by worshiping the Deity in the temple.
- Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended.
- An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser.

SB 7.5.23-24 (Purport)

- One should not engage paid brāhmaṇas to worship the Deity. 
- If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial.
- An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory.

SB 7.5.23-24 (Purport)

- Gr̥hastha devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured.
- Deity worship means following the rules and regulations precisely.
- That will keep one steady in devotional service.

SB 7.5.23-24 (Purport)

- Grhastha devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master.
- Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purāṇa.

SB 7.5.23-24 (Purport)

- Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also.
- The special purpose of Deity worship is to keep oneself always pure and clean. ✕
- Gṛhastha devotees should be actual examples of cleanliness.

SB 7.5.23-24 (Purport)

- By chanting the holy name of the Lord, one can reach the platform of love of Godhead.
- One might ask, then what is the necessity of being initiated?
- The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body.

SB 7.5.23-24 (Purport)

- Consequently, special stress is given to the arcana-vidhi.
- One should therefore regularly take advantage of both the bhāgavata process and pāñcarātrikī process.

**Srila Jiva Goswami's
Comments on Deity
Worship for the
Sadhakas, especially
Grhasthas**

Bhakti Sandharba

- If the grhasthas ignore this duty on the plea of having no money, their cheating activities will be a source of inauspiciousness for them.
- Just as watering the roots of a tree automatically nourishes its branches, twigs, and leaves, the householder's proper worship of the deity brings peace, prosperity, and health to the family.
- If this important duty is neglected, however, then householders can expect want, disease, and strife.

Bhakti Sandharba

- Deity worship allows devotees to see their family, home, and wealth as the Lord's property.
- Then as His servants they simply offer back to the Lord whatever He has given them as their necessities.

What is śrī-mūrter-anghri-
sevane prītiḥ ? Is it
Possible to perform such
worship on the platform
of Vaidhi Sadhana ?

Suddha Bhakti Cintamani

1. Householders must worship the Lord according to their means and not with less.

2. Devotees should love the Lord as if He were a friend or family member, and they should gaze on Him with tears of love.

- Having given their hearts, should it be difficult for devotees to offer their bodies and possessions to their most worshipable Deity?

Suddha Bhakti Cintamani

- Since Rādhā and Kṛṣṇa are the object of spontaneous affection, devotees often inquire how Rādhā-Kṛṣṇa deities are to be worshipped on the path of regulative devotion.

→ Vaidhi

- ①
- Devotees first worship Rādhā and Kṛṣṇa with reverence, the mood of worship offered to Lakṣmī-Nārāyaṇa.

Suddha Bhakti Cintamani

- 2 As they advance, their mood becomes more spontaneous, although their external worship remains formal and regulated.
- The deity worship in ISKCON is performed according to the rules of regulative devotion, technically known as pāñcarātrika-vidhi.

Suddha Bhakti Cintamani

- In regulative reverential worship, Rādhā and Kṛṣṇa reciprocate in the mood of Lakṣmī-Nārāyaṇa.
- Neophyte devotees who avoid the sixty-four offences in deity worship are gradually purified and raised to what Śrīla Prabhupāda calls the “Vṛndāvana platform,” the path of spontaneous devotion. [Śrīmad-Bhāgavatam 4.24.45–46, purport]

Suddha Bhakti Cintamani

- In this advanced stage, devotees worship Rādhā and Kṛṣṇa with natural attraction, and Their Lordships reciprocate with them accordingly.
- Does this mean that as devotees advance to the spontaneous platform the standard of deity worship in ISKCON should change?

Suddha Bhakti Cintamani

- No, it should not change because there will always be neophyte devotees visiting or joining the temples and deity worship should always be suitable for them.
- Otherwise, beginners will not become fixed in the essential principles of regulative devotion and may become sahajiyās.
- Advanced devotees need not change the external form of their worship.

Suddha Bhakti Cintamani

- They need only change their mood of worship, which develops naturally, without external adjustment.
- Thus the worship of Rādhā and Kṛṣṇa follows the regulative pāñcarātriḱa-vidhi. For devotees faithful to Śrīla Prabhupāda’s teachings, the mood of regulative worship gradually transforms into the spontaneous mood of rāga-mārga, the “Vṛndāvana platform.”

Suddha Bhakti Cintamani

- Yet to the observer, both the neophyte and advanced devotee appear to be engaged in the same type of worship—the regulative worship characteristic of service to Lord Nārāyaṇa.

**Deity Worship Bestows
the Sadhakas the
Qualification to Hear**

Suddha Bhakti Cintamani

- In addition to purifying the heart, deity worship has two other important effects:
 1. It increases the devotees' interest to hear about the Lord
 2. It bestows the ability to concentrate the mind, which increases the capacity to hear.

Suddha Bhakti Cintamani

- Tending the deity naturally awakens awareness of Kṛṣṇa's personality.
- As devotees become increasingly attached to the person they are worshipping, they want to know more about Him.
- Subsequently, they want to hear about His pastimes and to learn how to serve Him better.

Suddha Bhakti Cintamani

- As they increase their service, their instinctive taste for hearing and reading becomes purified and directed toward topics of the Lord. [Śrīmad-Bhāgavatam 1.5.13, purport]
- Śrīla Prabhupāda also glorified deity worship as a means to fix the mind: “This deity worship means to train the neophyte devotees how to concentrate upon the form of Kṛṣṇa, especially His lotus feet.” [Lecture, Śrīmad-Bhāgavatam 1.15.28, Los Angeles, 6 December, 1973]

Suddha Bhakti Cintamani

- By observing the Lord's form during āraṭi, thinking of Him during the day, and tasting His remnants at meals, devotees naturally remember Him.
↓ How it enhances samādhānam
- This regular remembrance is a form of training that helps new devotees subdue and direct the restless mind.
- When they have achieved a certain measure of success, devotees find reading and hearing much more rewarding.

Suddha Bhakti Cintamani

- We often see new devotees distracted or sleepy while listening to class or reading.
- Learning to fix the mind on the deity helps fix the mind on topics of Kṛṣṇa.
- Thus deity worship helps devotees stay alert and focused in other devotional acts.

Suddha Bhakti Cintamani

- Through the medium of deity worship, the devotees' dormant attachment to Kṛṣṇa is awakened.
- That attachment naturally increases their qualification for and interest in hearing topics of Kṛṣṇa.
- In this way they overcome the influence of the lower modes and advance happily in Kṛṣṇa consciousness. [Śrīmad-Bhāgavatam 1.2.19]

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**But, Deity Worship is not
just for the Neophytes!!!**

Suddha Bhakti Cintamani

- And although deity worship is especially recommended for neophytes, Śrīla Prabhupāda warns advanced devotees not to neglect it.
[Śrīmad-Bhāgavatam 3.29.16, purport]
- Although they were fully realized souls, associates of the Lord such as Rūpa Gosvāmī and Gadādhara Paṇḍita worshipped their own deities with love and attention.

Suddha Bhakti Cintamani

- While advanced devotees generally worship the Lord by the process of remembrance (smarana), they initiate many neophytes into serving the deity in the temple and show their disciples how to dedicate themselves to caring for Him.

Active and Personal Deity
Worship is Most Potent

Suddha Bhakti Cintamani

- Bowing before the deities, chanting their names, and observing āraṭi are certainly parts of the arcana process, but devotees would do well to be more actively involved in the actual worship.
- By cooking for the deities, dressing them, and doing menial services such as washing the floor or making garlands, the devotees can stay conscious of the deity throughout the day and reminded of the standards that please Kṛṣṇa.

**Neglect of Deity Worship
leads to Collapse of
Spiritual Community**

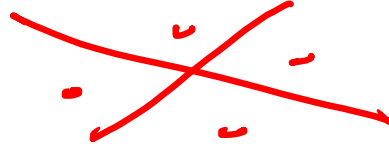
Suddha Bhakti Cintamani

- When senior devotees remain aloof from the deities' welfare, the health of temple projects and the spiritual health of the devotees under their care is weakened.
- If leading devotees act as if they are aloof from the deity, their followers will emulate their behaviour and also become indifferent to hearing and chanting about the Lord.



Suddha Bhakti Cintamani

- It follows that if hearing and chanting are to remain the heartbeat of ISKCON's devotional curriculum, and if devotees are to develop the proper qualification for these practices, then deity worship must be done perfectly.



**When Deity Worship is
Properly Managed, the
Deity Manages the
Temple Properly**

Srila Prabhupada's Letter to Hayagriva Prabhu

- As GBC you should see the standard is perfectly maintained and that deity worship is perfectly done.
- Then Krishna will give us all protection.
- Neglecting the principles means neglecting Krishna's order.
- So you are one of the chief men of this institution.

Srila Prabhupada's Letter to Hayagriva Prabhu

- Kindly maintain your behaviour to the standard
so that others will follow and the whole thing
may go on nicely.
- It was said about Lord Caitanya, apani acari
prabhu jivere sikhaya; that is, He personally used
to practise Himself the injunctions and then He
used to teach others.

Srila Prabhupada's Letter to Hayagriva Prabhu

- That is our principle: Unless one is perfectly behaved person, he cannot teach others.
- My only request is that all the GBC members should be strictly to the standard of life and see that others are also following them.
- Then our centres will be well managed. Kindly do that and advise your co-workers to do that.”

60. śrī-mūrter-anḡhri-sevane prītiḡ – Attachment to serving the lotus feet of the deity

mama nāma-sadāgrāhī
mama sevā-priyaḡ sadā |
bhaktis tasmai pradātavyā
na tu muktiḡ kadācana ||

I give bhakti (**bhaktiḡ pradātavyā**), and ~~never~~ liberation (**na tu muktiḡ kadācana**), to the person (**tasmai**) who is always engaged in chanting My name (**mama nāma-sadā grāhī**) and serving Me as the goal in his life (**mama sevā-priyaḡ sadā**). (**ādi-purāṇe**)

Rupa Goswami's glorification of the last five
items

The power of serving the deity

smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-
drṣṭim

vaṁśī-nyastādhara-kiśalayām ujvalām
candrakeṇa |

govindākhyām hari-tanum itaḥ keśi-
tīrthopakaṇṭhe

mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti
raṅgaḥ ||

O my friend (**sakhe**), if you desire to enjoy with your friends and relatives (**yadi bandhu-sange raṅgaḥ asti**), then do not look (**mā prekṣiṣṭhāh**) upon the form of the Lord called Govinda (**govindākhyām hari-tanum itaḥ**) wandering near Keśī-tīrtha on the bank of the Yamunā river (**keśī-tīrtha upakaṅthe**), with a slight smile on His lips (**smerām**), posed with three bends in His body (**bhaṅgī-traya-paricitām**), eyes glancing everywhere in a crooked fashion (**sāci-vistīrṇa-drṣṭim**), flute placed on His red lower lip (**vaṁśī-nyasta adhara**) like a tender bud (**kiśalayām**), and shining gloriously with a peacock feather (**ujjvalām candrakeṇa**). (**BRS**)

śrī-bhāgavata artha
āsvādah

Relishing Bhāgavatam

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

nigama-kalpa-taror-galitaṃ phalaṃ
śuka-mukhād amṛta-drava-saṃyutam |
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ ||

O knowers of rasa (rasikā)! O fortunate souls (bhuvi bhāvukāḥ)! Constantly drink (muhuh pibata) from the mouth of Śukadeva (śuka-mukhād) the Bhāgavatam (bhāgavatam), the fruit of the tree of the Vedas, which has dropped from the tree to this earth (nigama-kalpa-taror-galitaṃ phalaṃ), which is immortal, liquid (amṛta-drava-saṃyutam), which is the essence of sweetness and which includes all types of liberation (rasam ālayam). (SB 1.1.3)

General Explanation of the Verse

61. śrī-bhāgavata artha āsvādah – Relishing Bhāgavatam

Jiva Goswami's Commentary

- O paths to the highest bliss (bhāvukāḥ)! O men who appreciate the love of the Supreme Lord (rasikāḥ)!
- You, situated on this earth (bhuvi), please relish and internalize (pibata) the fruit called the Bhāgavatam, the very form of rasa (rasam ālayam), which has dropped down (galitam) to this earth, coming from the tree of the Vedas, which grows in Vaikunṭha and gives all types of fruits on its branches and twigs.
- Ah, you have attained that which cannot be easily attained (aho).

Bhāgavatam Rasam

Bhāgavatam Rasam

- Bhāgavatam also means that which belongs to Bhagavān as the proprietor.
- This implies that He alone gives the scripture to His devotees, and thus persons other than them do not have rights to it.

Bhāgavatam Rasam

- The scripture called the Bhāgavatam is indeed
tasty or rasavat, but is designated by the word
rasa to indicate that it is solely composed of rasa
or sweet taste.
- It is sweetness alone and nothing else.
- Moreover, by the word Bhāgavatam (that which
is related to Bhagavān, the Lord) it is indicated
that sweetness or rasa also belongs to the Lord.

Bhāgavatam Rasam

- Since the Bhāgavatam is the tadīya of the Lord (dear object related to the Lord), rasa also is the tadīya of the Lord.
- Thus, the words bhāgavatam rasam can also mean “rasa or sweetness related to the Lord.”

But, Rasa indicates a relationship of pure affection for the Lord.

Bhāgavatam Rasam

- This is understood from the statement of results described from reading the Bhāgavatam.

**yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā**

Simply by giving aural reception to this Vedic literature (yasyām vai śrūyamāṇāyām), the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead (kṛṣṇe parama-pūruṣe bhaktih), sprouts up at once (utpadyate) to extinguish the fire of lamentation, illusion and fearfulness (śoka-moha-bhayāpahā). SB (1.7.7)

Rasikāḥ

Rasikāḥ

- The word rasa is also employed in the śruti to indicate directly Bhagavān, since He is composed completely of rasa.
- The śruti says raso vai sah: He is rasa. (Taittirīya Upaniṣad 2.7.1)

Rasikāḥ

- This rasa is also the highest objective
- Rasam hy evāyam labdhvānandī bhavati: attaining that rasa (Bhagavān), the jīva becomes blissful.
- And thus the word rasikāḥ used in this verse indicates that realization of this rasa belongs to those persons who have become accomplished in rasa only through long impressions in past and present lives (since one has to realize the Lord to realize rasa).

Nigama Kalpa Taru

Nigama Kalpa Taru

- Nigama refers to the Veda.
- The Veda is a desire tree because it naturally gives fruit in the form of various purusārthas (human goals — artha, dharma, kāma and mokṣa) which are desired by those who resort to it.

Nigama Kalpa Taru

- However, because of its nature as a tree (being magnanimous, fulfilling everyone's desires), it also gives the fruit known as the Bhāgavatam (since some people desire that).

Galitam Phalam

Galitam Phalam

- The word galitam (fallen down and also liquid and dripping) indicates the extremely ripened state of a fruit, and concerning scriptures, it indicates its very relishable nature as well as its success at bringing out the meaning of scripture in the most skillful manner.
- The word rasam (juice), used in describing a fruit, indicates that the fruit is totally without skin, seed or other defects.

Galitam Phalam

- Concerning scriptures, it indicates that this scripture is without any inferior parts.
- Stating that the Bhāgavatam is the supreme fruit of the tree of the Vedas indicates that the Bhāgavatam is the highest goal of human endeavor.

Galitam Phalam

- Galitam also means that it falls down of its own accord when ripened on the tree, not by force.
- Thus, it is completely full of sweetness.
- Even after falling from a high position in the tree, it does not break, nor does it lose its sweetness.

Galitam Phalam

- That is because it comes down from the highest position, from Nārāyaṇa, to the branch of Brahmā, then to the lower branch of Nārada, then to Vyāsa, and finally to the mouth of Śuka.
- Thus without being injured, it is endowed with liquid sweetness like honey.

Śuka – Mukhād

Śuka – Mukhād

- Though the completely sweet fruit is excellent by its nature, in order to convey its supreme position, another excellence is then described.
- In describing the fruit, an analogy is given.
- Because of living in the tree, the parrot astonishingly develops a very sweet mouth.

Śuka – Mukhād

- The fruit touched by that parrot's sweet mouth
becomes additionally sweet.
- In the same way, the descriptions of the Lord
touched by the mouth of highly elevated
devotees become even sweeter.

Śuka – Mukhād

- Then, how much more sweet the Bhāgavatam will become when it emanates from the mouth of Śukadeva, the great king of all the greatest devotees!
- Having attained the culmination of the highest taste, naturally a person can have no satisfaction in anything else.

Śuka – Mukhād

- Moreover, it remains unbroken, coming down step-by-step from the branch of Sūta and others.



- What is implied here is that without the guru-paramparā, one cannot drink Bhāgavatam in its unbroken form just by trying to taste it through use of one's limited intelligence.

Ālayam

Ālayam

- Therefore, drink this, since this sweet fruit includes even the bliss of liberation within it (ā means “including” and laya means “liberation”).
- Later Śukadeva will say:

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
gr̥hīta-cetā rājarse ākhyānam yad adhītavān

O King (**rājarse**)! Though I was fixed in brahman (**pariniṣṭhitah api**) and beyond the guṇas (**nairguṇya**), my mind became attracted (**gr̥hīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**). (SB 2.1.9)

Ālayam

- By mentioning liberation (which is eternal and inexhaustible), it is thus indicated that the taste intrinsic to the Bhāgavatam will not diminish either with the passage of time or by an increase in the number of people who relish it.

Ālayam

- Alternatively, there is another meaning of ālayam. (Thus ālayam can mean “leading up to prema and including the stage of complete prema.”)
- This is because in the Bhāgavatam there are two types of rasa, though both are filled with affection for the Lord —that which is useful for leading up to the topmost taste and, that, which is fully developed in taste for the Lord.

Ālayam

2nd
~~SB~~ type of
Rasā

- Thus, it is said in the Twelfth Canto:

kathā imās te kathitā mahīyasām
vitāya lokeṣu yaśaḥ pareyuṣām |
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam ||

O mighty Parīkṣit (**vibhoh**)! I have related to you (**te kathitāh**) the narrations of all these great devotees (**imāh mahīyasām kathā**) who attained the Lord (**para iyuṣām**), who spread their fame throughout the world (**vitāya lokeṣu yaśaḥ**), with a desire to speak about their renunciation and their realization of the Lord (**vijñāna-vairāgya-vivakṣayā**). I have not spoken to show the power of words (**na vaco-vibhūtīr**), but to give you the highest spiritual knowledge (**tu pāramārthyam**). SB 12.3.14

Ālayam ~~SB~~ ~~type~~ of
BSP

yat tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityaṁ śṛṇuyād abhīkṣṇam
kṛṣṇe'malāṁ bhaktim abhīpsamānaḥ ||

The person who desires pure bhakti to Kṛṣṇa (kṛṣṇe amalāṁ bhaktim abhīpsamānaḥ) should hear the narrations of the Lord's glorious qualities (tam eva uttamaḥ-śloka-guṇānuvādaḥ nityaṁ śṛṇuyād), the constant chanting of which destroys everything inauspicious (saṅgīyate abhīkṣṇam amaṅgala-ghnaḥ). **SB 12.3.15**

Ālayam

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

Amṛta Drava

Amṛta Drava

- The verse, having described that Bhāgavatam has the general nature of rasa, then indicates the more particular nature of that rasa with the word amṛtam.
- Amṛta refers to sweetness or rasa of the Lord's pastimes.

Amṛta Drava

- In the Twelfth Canto, this specialty of the Bhāgavatam is mentioned:

**ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-mṛtānandita-sat-suram**

From beginning to end (**ādi-madhyā-avasāneṣu**), the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life (**vairāgya ākhyāna-saṁyutam**), as well as nectarean accounts of Lord Hari's transcendental pastimes (**hari-līlā-kathā-vrāta**), which give ecstasy to the ātmārāmas who relish nectar (**amṛta ānandita-sat-suram**). **SB 12.13.11**

Amṛta Drava

- Furthermore, one should equate the real sweetness of Bhāgavatam with Kṛṣṇa's pastimes (rasa=līlā) as indicated in the following quotation.

Amṛta Drava

samsāra-sindhūṃ ati-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevanam antareṇa
puṃso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries (puṃso vividha-duḥkha-davārditasya) and who desires to cross the insurmountable ocean of material existence (ṣamsāra-sindhūṃ \ ati-dustaram \ uttīrṣor), there is no suitable boat (na anyāḥ plavo bhaved) except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes (bhagavataḥ puruṣottamasya līlā-kathā-rasa-
niṣevanam antareṇa) SB 12.4.40

Amṛta Drava

- However, by using the word drava (liquid, juice, essence) with amṛta, the Bhāgavatam is described as having the very essence of sweet pastimes.
- This should be explained as follows.

Pibata

Pibata

- There are two types of experiencer of that rasa:
those who are taught about rasa (they are
ordered to drink the nectar of Bhāgavatam) and
those who are natural experiencers, being
participants in the pastimes of the Lord.
- Those who are participants in the pastimes
experience the rasa of the pastimes and realize
directly the essence of the rasa because they are
participating in those very pastimes.

Pibata

Sādhanās

- Those who are taught about rasa experience rasa only to some degree, because of being outside the pastimes.
- This being so, they should then drink (hear) that essence of rasa — the pastimes filled with the experiences of direct participants, identifying those experiences with their own realization of rasa.

Pibata

- That will have effect because the rasa of Bhāgavatam flows like a stream (galitam) from the mouth of Śukadeva (as if he is a direct experiencer) because he similarly identified with the experiences of the direct participants in the pastimes.
- In this way, the highest state of rasa in devotion to the Lord is expressed in the words of this verse.

Pibata

- This is also stated else-where:

**sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit**

Śrīmad-Bhāgavatam is declared (**śrī-bhāgavatam iṣyate**) to be the essence of all Vedānta philosophy (**sarva-vedānta-sāraṁ hi**). One who has felt satisfaction from its nectarean mellow (**tad-rasāmṛta-tr̥ptasya**) will never be attracted to any other literature (**kvacit na anyatra ratiḥ syād**). **SB 12.13.15**

Bhāvukāḥ

Bhāvukāḥ

- To indicate this, the word bhāvukāḥ is explained as rasa-viśeṣa-bhāvanā-caturā (those skillful at experiencing the most excellent rasa) in the commentary of Śrīdhara Svāmī.
- Such persons are described in the Bhāgavatam:

Bhāvukāḥ

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

My dear Vyāsa (**aṅga**), even though a devotee of Lord Kṛṣṇa (**mukunda-sevy janah**) sometimes falls down somehow or other (**implied**), he certainly does not undergo material existence (**na vai jātu kathañcana saṁsṛtim āvrajet**) like others [fruitive workers, etc.] (**anyavad**) because a person who has once relished the taste of the lotus feet of the Lord (**mukundāṅghry-upagūhanam rasa-graho janah**) can do nothing but remember that ecstasy again and again (**punar smaran na vihātum icchet**). **SB 1.5.19**

Srimad Bhagavatam is not
just for Paramahamsas.

Beginners need not Fear
Approaching it.

Purpose of Vysadeva's compiling the Bhagavatam

**anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvānś
cakre sātvata-saṁhitām**

And Vyāsa saw bhakti-yoga to the Lord (**sākṣād
bhakti-yogam adhokṣaje**) which effectively
destroys jīva's saṁsāra (**anarthopaśamaṁ**).
Learned Vyāsa (**vidvān**) then wrote the
Bhāgavatam (**cakre sātvata-saṁhitām**) for
ignorant people (**ajānato lokasya**).

Purpose of Sukadeva's speaking the Bhagavatam

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum muninām

I surrender to the son of Vyāsa (**taṁ vyāsa-sūnum upayāmi**), the incomparable guru of all the sages (**gurum muninām**), who mercifully spoke the Purāṇa full of hidden meanings (**karuṇayā āha purāṇa-guhyam**), the essence of all the scriptures, the essence of hearing (**akhila-śruti-sāram ekam**), for all the people of this world, even in the future (**saṁsāriṇām**); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (**yaḥ svānubhāvam**), and which is the revealer of ātmā (**adhyātma-dīpam**) for those desiring to cross dense ignorance with ease (**atititīrṣatām tamo 'ndham**).

Purpose of Maitreya's speaking the Bhagavatam

so 'ham nṛṇām kṣulla-sukhāya duḥkham
mahad gatānām viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this Bhāgavata Purāṇa (**aham pravartaye bhāgavatam purāṇam**), spoken by the Lord to the sages (**yad āha sākṣād bhagavān ṛṣibhyaḥ**), for removing the suffering of persons (**nṛṇām duḥkham viramāya**) who have fallen into great distress (**mahad gatānām duḥkham**) by seeking insignificant happiness (**kṣulla-sukhāya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

vicakṣaṇo 'syārhati veditum vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

The wise person (**vicakṣaṇah**), giving up material happiness (**nivṛttitaḥ**), can realize the happiness of the Lord (**asya vibhoḥ sukham veditum arhati**) who is beyond measure (**ananta-pārasya**) and then take to bhakti, setting an example for others (**implied**). Describe the pastimes of the Lord (**tato bhavān darśaya vibhoḥ ceṣṭitaṁ**) for those materialists (**anātmanah**) who are pushed by the guṇas of matter (**guṇaih pravartamānasya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

etad dhy ātura-cittānām
mātrā-sparśecchayā muhuh
bhava-sindhu-plavo dr̥ṣṭo
(hari-caryānuvarṇanam)
Ślokaḥ bhāgavatam

It is personally experienced by me (**dr̥ṣṭah**) that those who are always full of cares and anxieties (**muhuh ātura-cittānām**) due to desiring contact of the senses with their objects (**mātrā-sparśecchayā**) can cross the ocean of nescience on a most suitable boat (**bhava-sindhu-plavah**)—the constant chanting of the transcendental activities of the Personality of Godhead (**hari-caryānuvarṇanam**).

Srimad Bhagavatam is not just for Paramahamsas

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā apy syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pittopatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully chanting these sweet names (**kintv ādarād khalu saiva juṣṭā**) every day (**anudinam**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

Srimad Bhagavatam is not just for Paramahamsas

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

The Supreme Lord (**īśvarah**) becomes immediately captured in the heart (**sadyo hr̥dy avarudhyate**) of the accomplished devotees (**kṛtibhiḥ**) by hearing Bhāgavatam (**atra**) and even by those who have suddenly developed a desire to hear it (**śuśrūṣubhis tat-kṣaṇāt**). This does not happened with other works (**atra**). In the Bhāgavatam alone, created by the Lord himself (**śrīmad-bhāgavate mahā-muni-kṛte**), is presented the real, permanent object (**vedyam vāstavam vastu**) which can be understood by those without selfish intentions (**paramo nirmatsarāṇām satām**), and which bestows auspiciousness (**śivadam**) and release from the material world of miseries (**tāpa-trayonmūlanam**). In the Bhāgavatam alone (**atra**) is presented the process for attaining that highest object, devoid of all material goals and liberation (**projjhita-kaitava dharmah**).

Srimad Bhagavatam is not just for Paramahamsas

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puteṣu sambhṛtam

punanti te viṣaya-vidūṣitāśayam → *medicines*
Sādhanas

vrajanti tac-carāṇa-saroruhāntikam

beverage → *Siddhes*

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtam**) of the Lord and his devotees (**bhagavata ātmanaḥ satām**) held in the cups of their ears (**śravaṇa-puteṣu sambhṛtam**) clean their hearts of all contamination (**punanti te viṣaya-vidūṣitāśayam**) and attain the lotus feet of the Lord for service (**vrajanti tac-carāṇa-saroruha antikam**).

The Uniqueness of Srimad Bhagavatam Compared to the Other Literatures

|| 2.10.1 ||

śrī-śuka uvāca—

atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ |
manvantareśānukathā
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

|| 2.10.2 ||

daśamasya viśuddhy-arthaṃ
navānām iha lakṣaṇam |
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā ||

The great devotees such as Vidura and Maitreya describe properly (**mahātmānaḥ varṇayanti añjasā**) the nine topics (**navānām iha lakṣaṇam**) in order to impart the highest knowledge of the tenth topic (**daśamasya viśuddhy-arthaṃ**), through the words of the scripture and stories to illustrate their meaning (**śrutena ca arthena**).

kali-mala-saṁhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
iha tu punar bhagavān aśeṣa-mūrtiḥ
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (**harīh akhila īśah**), who annihilates the accumulated sins of the Kali age (**kali-mala-saṁhati-kālanah**), is not glorified much in other works (**itaratra na gīyate hy abhīkṣṇam**). But Bhagavān (**tu bhagavān**), with unlimited forms (**aśeṣa-mūrtiḥ**), is abundantly and constantly (**punah**) described throughout (**paripaṭhito anu-padam**) the various narrations of this Śrīmad-Bhāgavatam (**kathā-prasaṅgaiḥ**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atr̥pnuma kṣulla-sukhāvahānām
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**para avareṣām vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣām atr̥pnuma**) which give insignificant happiness (**kṣulla sukha-avahānām**), being devoid of (**ṛte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.

- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

॥ 2.7.51 ॥

idam bhāgavatam nāma
yan me bhagavatoditam |
saṅgraho 'yam vibhūtīnām
tvam etad vipulī kuru ॥

This work called Bhāgavatam (**idam bhāgavatam nāma**), spoken to me by the Lord (**yad me bhagavatā uditam**), is a collection of the Lord's vibhūtis (**ayam vibhūtīnām saṅgrahah**). You should distribute it everywhere (**tvam etad vipulī kuru**).

|| 2.7.52 ||

yathā harau bhagavati
nr̥ṇām bhaktir bhaviṣyati |
sarvātmany akhilādhāre
iti saṅkalpya varṇaya ||

After making a saṅkalpa (**iti saṅkalpya**), you should speak the Bhāgavatam (**varṇaya**) in such a way that devotion (**yathā bhaktih**) to Hari, attractor of the mind (**harau**), Bhagavān, the blissful object of worship (**bhagavati**), the essence of all worship (**sarvātmany**) and the fulfiller of all desires (**akhilādhāre**), will appear in the people of Kali-yuga (**nr̥ṇām bhaviṣyati**).

Rupa Goswami's glorification of the last five items

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

O idiots (**hamho dimbhāḥ**), how unfortunate you are (**hanta**)!
I think (**śaṅke**) that you must have been hearing all the
syllables (**sapadi varṇāḥ karṇādhvani pathikatām nītāḥ**), one
by one (**ānupurvyād**), of the verses of the Tenth Canto of
Bhāgavatam (**daśama-skandha-padyāvalīnām**), because your
ears are now denouncing (**yad garhantaḥ**) the most auspicious
goals (**parama-śubhadān**) of dharma, artha and kāma
(**dharmārtha-kāmān**), and even decrying the fourth goal of
liberation (**mokṣam apy ākṣipanti**) which is most blissful
(**sukhamayam**). (BRS)

sa-jātīyāśaya-snigdha-śrī-
bhagavad-bhakta-saṅgo

Association with like-
minded, affectionate
devotees

The Glories of Association of Devotees

The Glories of Association of Devotees

**tulayāma lavenāpi
na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ ||**

The value of a moment's association with the devotee of the Lord (**lavena api bhagavat-saṅgi-saṅgasya**) cannot be compared (**na tulayāma**) even to the attainment of heavenly planets or liberation from matter (**svargaṁ apunar-bhavam**). What then to speak of (**kim uta**) worldly benedictions in the form of material prosperity, which are meant for those who are destined to die (**martyānām āśiṣaḥ**). (SB 1.18.13)

- Bhagavat-saṅgi-saṅga means association with persons who are attached to the Lord.



- Saṅga means attachment, and he who constantly has that attachment to the Lord is called saṅgi.

- Even a moment's association with such a person cannot be compared to attaining the heavenly planets.

- In praising association of devotees, the sages at Naimiṣāranya show that they have also a similar desire for the association of devotees.
- The verse is used here as an example since it acts as a good instruction for others.
- The affectionate nature of devotees (snigdha) should be implied from the verse.

- One should also see a similar verse in the Fourth Canto:

**kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ**

What to speak of any blessings on this earth (**martyānām kim uta āśiṣaḥ**), or on Svarga, even the blessing of liberation (**svargaṁ apunar-bhavam**) cannot compare (**na tulaye**) with even half a moment's association with the devotee of the Lord (**kṣaṇa ardhena api bhagavat-saṅgi-saṅgasya**). (SB 4.24.57)

- This verse explains how much we should speak of the glories of the great ocean of association with such great devotees who have become visible in front of us.
- We should not compare a moment's association with devotees who are attached to the Lord, with Svarga, the result of karma, or liberation, the result of jñāna.

- We cannot compare at all that association with the worldly blessings of men in this world, such as a kingdom.
- That is because by the association of devotees, the sprout of bhakti, which is very rare, appears.
- We should not even compare the complete results of karma or jñāna with a moment's association with a devotee or with a small particle of sādhana-bhakti.
-

- What then to speak of devotee association of long duration, or even more, what to speak of the bhakti which results from that association!
- Even more, what can we say about attaining prema which is the result of bhakti?
- These comparisons are suggested in the verse.

- Since it is used in the negative, the meaning is that we should not even imagine a comparison between devotee association and the other items, just as one could never compare Mount Meru to a mustard seed.
- The verb is in the plural number, in order to suggest that it is not possible for anyone to disprove this statement, since it is the opinion of many.

- The importance of association with the devotees who are attached to the Lord may be explained in terms of the following verse:

Potency of a Sadhu

Potency of a Vaisnava

- "In the pure Vaiṣṇava resides Kṛṣṇa's energies of bhakti, hlādinī and samvit.
- Thus by contacting a Vaiṣṇava one can also receive Kṛṣṇa bhakti.
- For this reason also, the food remnants, the foot water and the foot dust from the pure Vaiṣṇavas are three powerful articles for creating bhakti.

Potency of a Vaisnava

- If one stays near a pure Vaisnava for some time, one can receive the bhakti energy flowing from his body.
- If one can bind that energy within one's heart, after having developed strong faith, bhakti will develop and one's body will begin to tremble in ecstasy.

Potency of a Vaisnava

- Thus, by living close to a Vaiṣṇava, soon devotion will appear in one's heart.
- First, such a person will begin chanting the holy name, and then, by the power of the name, he will receive all good qualities.
- This is the particular power of the uttama adhikārī.

sa-jātīyāśaya

Like-minded

*yasya yat-saṅgatiḥ puṁso
maṇivat syāt sa tad-guṇaḥ |
sva-kula-rddhyai tato dhīmān
sva-yūthān eva saṁśrayet*

A man (**puṁsah**) will attain the qualities (**tad-guṇaḥ syāt**) of the person with whom he associates (**yasya yat-saṅgatiḥ**), just as a crystal takes up the color of the object next to it (**maṇivat**). Therefore (**tato**), the wise man (**dhīmān**) will take shelter of those who have qualities like his own (**sva-yūthān eva saṁśrayet**) for the prosperity of his family (**sva-kula-rddhyai**). (**Hari-bhakti-sudhodaya**)

- This verse makes clear the power of association with like-minded persons using an example.
- This is a statement of Hiraṇyakaśipu to Prahlāda.
- Though the demon's intention was otherwise, because it is a general statement, it is possible to use the verse according to one's own intentions. This is the aim of the author.

- Maṇivat means “like a crystal.”
- It is used here as an example to illustrate taking up the qualities of an object in proximity, though it also has the quality of being completely unsteady, taking up any color of any nearby object.
- Sva-yūthān here indicates sajātīyān, like-minded.

Snigdhe

Affectionate

**dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam**

Offering gifts in charity (**dadāti**), accepting charitable gifts (**pratigrhṇāti**), revealing one's mind in confidence (**guhyam ākhyāti**), inquiring confidentially (**pṛcchati**), accepting prasāda and offering prasāda (**bhunkte bhojayate caiva**) are the six symptoms of love shared by one devotee and another (**ṣaḍ-vidham prīti-lakṣaṇam**). (NOI – 4)

- Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary.
- For instance, when one businessman wishes to contact another businessman he arranges a feast in a hotel, and over the feast he openly expresses what he wishes to do.
- He then inquires from his business friend how he should act, and sometimes presents are exchanged.

- Thus whenever there is a dealing of prīti, or love in intimate dealings, these six activities are executed.
- In the previous verse, Śrīla Rūpa Gosvāmī advised that one should renounce worldly association and keep company with the devotees (saṅga-tyāgāt sato vṛtteḥ).
- The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees.

- The life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members; therefore people must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can fully revive his dormant Kṛṣṇa consciousness.
- In the Bhagavad-gītā (2.62) it is stated, saṅgāt sañjāyate kāmahaḥ: one's desires and ambitions develop according to the company one keeps.

- It is often said that a man is known by his company, and if an ordinary man associates with devotees, he will certainly develop his dormant Kṛṣṇa consciousness.

-
- ① aśat tṛṣṇā → NOT-2
- ② hṛdaya downbalyam → ENvy, fault finding, cheating, excessive fame, prestige.
- ③ aparādhā → NOT-1
- ④ tattva vibhāṅga → Chastity to guru, seṅha & śāstrā
- NOT-4
↑

Svato-Vare

More Advanced

kṛṣṇeti yasya giri tam manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

One should mentally honor (**manasā ādriyeta**) the devotee who chants the holy name of Lord Kṛṣṇa (**kṛṣṇeti yasya giri tam**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation [dīkṣā] (**dīkṣāsti cet**) and is engaged in worshiping the Deity (**bhajantam īsam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve (**śuśrūṣayā**) that pure devotee who is advanced in undeviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**ananyam anyanindādi-śūnya-hṛdam**). (NOI – 5)

- In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination.
- Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status.
- In this verse he tells us how to deal with three types of devotees—the kaṇiṣṭha-adhikārī, madhyama-adhikārī and uttama adhikārī.

But Beware of Offenses

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-pankair
brahma-dravatvam apagacchati nīra-dharmaiḥ

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

(NOI – 6)

**The Easiest Way to
Develop Loving
Relationships is to
Discuss Krsna-Katha**

|| 11.3.30 ||

parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tustir
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tustir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithah ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

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

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

Where there are devotees (**yatra bhāgavatā**) with pure hearts and proper conduct (**sādhavo viśada āśayāḥ**), who are eager to hear (**śravaṇa-vyagra-cetasah**) discussions of the qualities of the Lord (**bhagavad-guṇa-anukathana**), profuse streams of nectar (**pīyūṣa-śeṣa-saritaḥ**) of the pastimes of the Lord (**madhubhit-caritra**) emanating from the mouths of the saintly devotees, the mahāprasāda of the devotees (**mahat-mukharitā**), flow everywhere (**paritaḥ sravanti**). Those who drink (**ye pibanty**) that nectar (**tā**) with firm ears (**gādha-karṇaih**), with constant thirst (**avitr̥ṣo**), O King (**nṛpa**), will not be touched (**na spr̥śanty**) by hunger, thirst, fear, lamentation and illusion (**aśana-tr̥ḍ-bhaya-śoka-mohāḥ**). (4.29.39-40)

*Association of Devotees
is More Glorious than
Association of the
Supreme Lord*

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

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

- Just as those who associate with persons attached to women are criticized more than those who associate with a woman, association with a person attached to the Lord is praised more and is more desirable than association with the Lord Himself.

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
grṇīta vāk karma karotu kāyaḥ

O Lord (**hareh**)! I shall become (**aham bhūyaḥ bhavitāsmi**) the servant of servants whose only shelter is your lotus feet (**tava pāda eka-mūla-dāsānudāsh**). May my mind remember the Lord of my life (**manaḥ smareta asu-pateh**), may my words chant your glories (**vāk grṇīta guṇāms te**) and may my body serve you (**kāyaḥ karma karotu**). (6.11.24)

mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvam-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

Let me (**mama bhūyāt**), wandering in the wheel of saṁsāra (**saṁsāra-cakre bhramataḥ**) by my karmas (**sva-karmabhiḥ**), be attached to the devotees of the Lord (**uttamaśloka-janeṣu sakhyam**). Let my mind not be attached (**na nātha bhūyāt**) to persons attached to body, children, wife, and house (**ātmā-ātmaja-dāra-geheṣv āsakta-cittasya**) because of the influence of your external energy (**tvad-māyayā**).
(6.11.24)

**janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor**

If it is Your wish that I be born again, then may I take birth in the home of Your devotee.

**bhukti-mukti-spr̥hā vihīna je bhakta
labhaite tānko saṅga anurakta**

I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ

On the other hand (**punaś ca**), in whatever birth I receive (**yām yām upayāmi sṛṣṭim**), may I have (**bhūyād**) rati for the unlimited Lord (**bhagavaty anante ratiḥ**), excellent association (**prasaṅgaḥ**) with his devotees (**mahatsu**) who take shelter of him (**tad-āśrayeṣu**) and friendship with all living beings (**maitry astu sarvatra**)! I offer respects to the brāhmaṇas (**namo dvijebhyaḥ**). (1.19.16)

ta ete sādhaveḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyāḥ
saṅga-doṣa-harā hi te

O Virtuous lady (**sādhvi**)! Those devotees are devoid of attachment to *artha*, *dharma*, *kāma* and *mokṣa* (**ta ete sādhaveḥ sarva-saṅga-vivarjitāḥ**). You should desire their association (**saṅgas teṣv atha te prārthyāḥ**). They destroy the faults of material association (**saṅga-doṣa-harā hi te**).

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**tad-joṣaṇād**) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

|| 4.9.11 ||

**bhaktim muhuḥ pravahatām tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanam bhavābdhim
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ**

O unlimited Lord (**ananta**)! May I always have the association (**bhūyād me prasaṅgaḥ**) of great devotees (**mahatām**) with pure hearts (**amala āśayānām**) who constantly perform *bhakti* to you (**bhaktim muhuḥ pravahatām tvayi**)! By this association (**yena**), intoxicated from drinking the nectar of your pastimes and qualities (**bhavad-guṇa-kathāmṛta-pāna-mattaḥ**), I shall easily combat (**añjasā neṣye**) the ocean of material existence (**bhavābdhim**) full of terrible suffering (**ulbaṇam uru-vyasanam**).

Rupa Goswami's glorification of the last five items

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

Ever since I saw (**yāvad dr̥śoh**) a certain person whose body was washed with his own tears (**dr̥g-ambhobhir dhautah**), whose hairs were standing on end (**pulaka-patalī maṇḍita-tanuḥ**), and who stumbled around with a joyous heart (**skhalann antah-phullo**), while quivering to the extreme (**atipṛthum vepathum api**), my mind (**mama matih**) has for some reason (**na jāne kiṁ**) become so attached to the form of Kṛṣṇa (**sah puruṣah upayayau**) that I have no attachment to my family (**matir iha gr̥he nābhiramate**). (**BRS**)

śrī-nāma samkīrtanam

Chanting the name of the
Lord

Chanting of the Holy-
Names is the Most
Powerful Limb of this Age

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

etan nirvidyamānānām
icchatām akuto-bhayam |
yoginām nṛpa nirṇītam
harer nāmānukīrtanam ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**). (SB 2.1.11)

- “It is understood from this scripture that bhakti is the method.
- Among the aṅgas of bhakti, is one of them ascertained as the king?” (**tasmad bharata...**)
- This verse answers.
- Chanting the name of the Lord is the principal method.

- Among those three, chanting is the chief.
- Among the different types of chanting — glorifying the names, pastimes and qualities of the Lord — chanting the name of the Lord is supreme.
- The phrase nāmānukīrtanam means, either chanting the name according to one's bhakti, or chanting the name continuously, since anu means both “according to” and “continuously.”

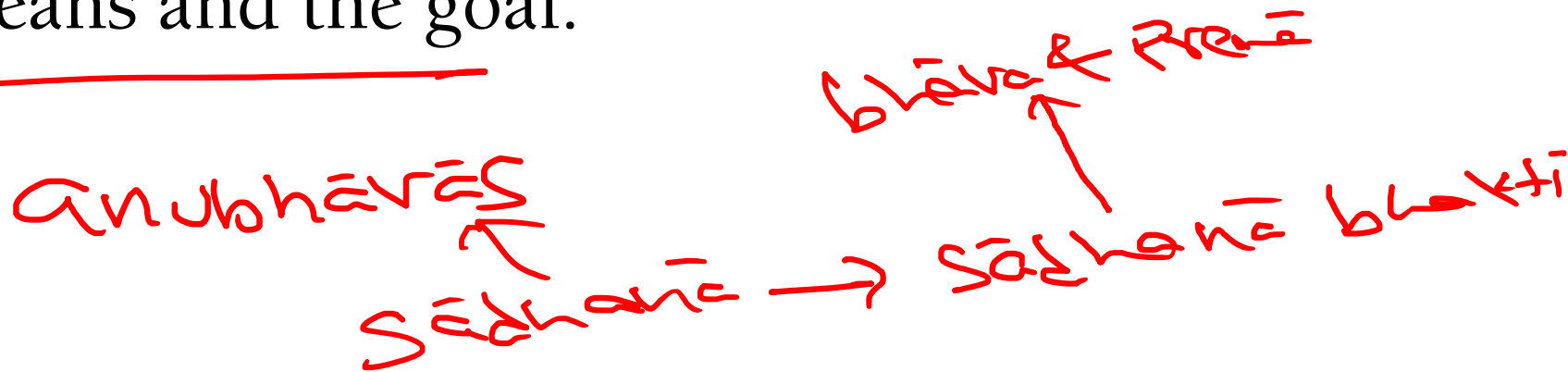
- This has been ascertained (nirṇītam) by the previous ācāryas, not just by me in the present time.
- And, because of this, one need not ask for further proof.
- That is the meaning of nirṇītam.

- What is this chanting of the name?
- It is without fear at all.
- What else can be said about chanting the name of the Lord, since there are no reservations arising from considerations of pure or impure time, place, candidate or ingredients (akutobhayam)?

- Even the lowest of humanity who cannot tolerate service to the Lord are not opposed to this process of chanting.
- “Then it is not the highest process for both sādhakas and siddhas.”
- The answer is given.
- It fulfills everyone’s desires.

- Nirvidyamānānām means those who are free from all desires, even from the desire for liberation. Thus, it refers to the devotees.
- Icchatām means those who have desires for Svarga or mokṣa.
- Yoginām refers to the ātmārāmas who are liberated.

- This is the process for the devotees, for those desiring material benefits and liberation and for those who have been liberated.
- This process has been ascertained as suitable for both the sādhaka and siddha, being both the means and the goal.



**Glories of the Holy-Name
from the Episode of
Ajamila**

॥ 6.2.7 ॥

ayam hi kṛta-nirveśo
janma-koṭy-amhasām api
yad vyājahāra vivaśo
nāma svasty-ayanam hareḥ

This person (**ayam**) has performed atonement (**kṛta-nirveśo**) for the sins of ten million births (**janma-koṭy-amhasām api**) since he has spontaneously chanted (**vivaśo vyājahāra**) the auspicious name of the Lord (**hareḥ svasty-ayanam nāma**).

- “You castigate us, but what offenses have we and our master committed in taking away Ajāmila to purify him, since he has performed no atonements for over a thousand great sins?”
- He has certainly performed atonement, not only for the sins of one life, but for ten thousand lives, since (yat) he has chanted the name of the Lord even though it was done unconsciously.

॥ 6.2.8 ॥

etenaiva hy aghono 'sya
kṛtam syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram

When he chanted the four syllables (**yadā jagāda etena catur-akṣaram**) “Nārāyaṇa (**nārāyaṇāya iti**),” atonement (**agha-niṣkṛtam**) for the sins he committed (**asya kṛtam aghonah**) has been accomplished (**syād**).

“But Ajāmila did not chant with awareness that
this was atonement.

He called out for his son because he was afraid of
us.”

- You do not understand the truth.
- Being materialistic, you do not understand.

- Even by calling for his son while not seeking to make atonement, atonement of this sinner (aghonah) was accomplished.
- Just chanting at this time for his son is the atonement for all his sins.
- However, previously he chanted in ungrammatical language, “O Nārāyaṇa, come here, from your mother’s lap to my lap.”

- The atonement took place then.
- Not only chanting four syllables, but chanting the Lord's name in two syllables or one syllable also destroys all sins.

॥ 6.2.9-10 ॥

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

sarveṣāṃ apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇaṃ viṣṇor
yatas tad-viṣayā matiḥ

The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇaṃ**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenaḥ surā-pah mitra-dhruḡ**), for one who kills a brāhmaṇa, for one who indulges in sex with the wife of his guru or another superior (**brahma-hā guru-talpa-gaḥ**), for one who kills women, the king, his father, or cows (**strī-rāja-pitr-go-hantā**), and for all other sinful men (**ye ca pātakino apare**). Simply by chanting the holy name of Lord Viṣṇu (**idam eva**), such sinful persons (**sarveṣāṃ apy aghavatām**) attract the attention of the Supreme Lord (**yataḥ tad-viṣayā matiḥ**).

|| 6.2.11 ||

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

A sinful man is not purified (**na yathā viśuddhyaty aghavān**) by abundant atonement (**niṣkṛtaih**), or by vows (**vratādibhiḥ**) mentioned by Manu and others (**brahma-vādibhiḥ uditaih**), as much as he is purified (**tathā viśuddhyaty**) by chanting even some portions of the names of the Lord (**hareh nāma-padaih udāhṛtaih**), which produce realization of his qualities (**tad uttamaśloka-guṇa-upalambhakam**).

- Nāma-padaīḥ means “just by some indications of the name, such as calling out the name of a son.”
- The name should be chanted but the mind may be attentive or not.
- He may be sinful, without even following karma or other scriptural process.

- And not only does the name uproot sin completely.
- One realizes the Lord's qualities, beauty, powers and sweetness.

- Or another meaning is as follows.
- “But how can grave sins which are destroyed only by great austerities and vows be destroyed by casual chanting of the name?”
- The name indicates the power (guṇa) of the Lord having great fame.
- The name removes great sin because it is the name of the most powerful Supreme Lord.

|| 6.2.12 ||

naikāntikaṃ tad dhi kṛte 'pi niṣkṛte
manaḥ punar dhāvati ced asat-pathe
tat karma-nirhāram abhīpsatām harer
guṇānuvādaḥ khalu sattva-bhāvanah

Since even after atonement (**tad kṛte niṣkṛte api**) the mind again pursues material enjoyment (**manaḥ punar asat-pathe dhāvati**), for people desiring complete destruction of material desire (**tat ekāntikaṃ karma-nirhāram abhīpsatām**), continuous chanting of the qualities of the Lord (**hareh guṇa anuvādaḥ**) is the only means of purification (**khalu sattva-bhāvanah**).

- Performance of atonement for twelve years is considered inferior to chanting the name.
- Since the mind pursues the path of sin after performing atonement which does not completely purify the mind, for persons desiring complete destruction of karmas, constant chanting of the name and qualities, after (anu) hearing them for someone is the real purification of one's existence become it destroys all desires.

“Why do you criticize committing sin again after doing atonements?”

We can explain that this is similar to being bitten by a snake without any teeth since it is caused simply by remaining impressions (just as you explain about commission of sin after chanting.”

- You are mistaken.
- Our explanation of the name is valid because of statements that the name destroys all sins along with desires.
- It is not simply imagination.

- How can you make your claim, since there are no statements in the scriptures concerning atonement which claim destruction of all desires, and even in the exaggerated claims of karma-kāṇḍa, one does not hear of decrease of sinful desire.
- This was stated previously.

|| 6.2.13 ||

athainam māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt

Therefore (**atha**), do not take Ajāmila (**enam mā apanayata**) who has performed unlimited atonement (**kṛta aśeṣa agha-niṣkṛtam**). Because of being sinless (**yad**), he has perfectly chanted the name of the Lord (**asau bhagavan-nāma samagrahīt**) while dying (**mriyamāṇaḥ**).

- Because of this, do not take Ajāmila.
- He has done unlimited atonements.
- This means at the time of naming his son Nārāyaṇa, from his first chanting, he accomplished all atonements.
- This was also done without any offenses to the name either previously or in this life.
- Because he was sinless (yat), while dying he chanted the name.

- If he had sin, how could he chant the name while dying? It is said in the Gītā:

**yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām |
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ ||**

But those whose sins have been destroyed by pious acts, being free of the ignorance arising from duality by worshipping me, then worship me with determination. BG 7.28

anta-kāle ca mām eva
smaran muktvā kalevaram |
yaḥ prayāti sa madbhāvaṁ
yāti nāsty atra saṁśayaḥ ||

At the point of death, he who leaves the body while knowing me in truth, attains a nature similar to mine. Of this there is no doubt. BG 8.5

- Thus by the appearance of the name or its non-appearance when dying, one can infer the absence of offenses to the name or the presence of offenses to the name.

|| 6.2.14 ||

sāṅketyaṁ pārihāsyam vā
stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam
aśeṣāgha-haram viduḥ

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyam**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**) .

॥ 6.2.15 ॥

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ

A person (**pumān**) who chants the name of the Lord (**harih ity avaśena āha**) while falling from a cliff (**patitaḥ**), stumbling on the road (**skhalitaḥ**), receiving injury in his body (**bhagnaḥ**), being bitten by snakes (**sandaṣṭaḥ**), being burned with fever (**taptaḥ**) or being attacked with sticks (**āhataḥ**) will not suffer hellish punishment (**na arhati yātanāḥ**).

|| 6.2.16 ||

gurūṇām ca laghūnām ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānām
jñātvoktāni maharṣibhiḥ

The great sages (**maharṣibhiḥ**), understanding the limited nature of atonements (**pāpānām prāyaścittāni jñātvā**), have said that (**uktāni**) severe atonements are prescribed for grave sins (**gurūṇām ca gurūṇi**), and light atonements are prescribed for minor sins (**laghūnām ca laghūni**).

- “According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity.
- How is it that by chanting once in nāmābhāsa all of the gravest sins are destroyed?”
- Because the atonements have limited power, such arrangements are prescribed.

- However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power.
- It is as easy as Balarāma's ability to destroy the all Kauravas, including Duryodana, in order to save Sāmba.

|| 6.2.17 ||

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajaṃ tad-dhṛdayaṃ
tad apīśānghri-sevayā

Sins are destroyed (**tāny aghāni pūyante**) by austerity, charity and vows (**taiḥ tapo-dāna-vrata ādibhiḥ**) but the root of sin is not destroyed (**na adharma-jaṃ tad-dhṛdayaṃ**). However by bhakti to the Lord, even the root of sin, namely desire, is destroyed (**tad api īśānghri-sevayā**).

|| 6.2.18 ||

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam agham puṁso
dahed edho yathānalah

Chanting the name of the Lord (**uttama śloka-nāma saṅkīrtitam**) with or without knowledge (**ajñānād athavā jñānād**) of its powers (**yat**) destroys a man's sins (**puṁsah agham dahed**), just as fire destroys dry grass (**yathā analah edhah**).

|| 6.2.19 ||

yathāgadam vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma-guṇam
kuryān manthro 'py udāhṛtaḥ

Just as powerful medicine (**yathā vīryatamam agadam**) when taken without knowledge of its powers (**yadṛcchayā upayuktaṁ**) still produces its effects quickly (**ātma-guṇam kuryāt**), so chanting the name of the Lord also (**manthro udāhṛtaḥ apy**) produces effects quickly (**ātma-guṇam kuryāt**), without knowing its powers (**ajānato apy**).

- Not only does the name destroy sin, but it bestows prema for the Lord.
- Another example is given.
- Yadṛcchayā means suddenly, without knowing.
- Strong medicine taken (upayuktam) without knowing, produces its qualities of curing disease, giving strength and nourishment.

- Similarly the name, the uttered form of mantra, or a mantra composed of the name of the Lord, when chanted, gives its effects.
- One does not have to know the powers of the name in order for it to have effect.

**Further Glories of the
Holy-Name from other
Sastras**

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

**gītvā ca mama nāmāni
vicaren mama sannidhau |
iti bravāmi te satyaṁ
krīto 'haṁ tasya cārjuna ||**

By singing My names (**gītvā ca mama nāmāni**), a person will attain a position close to Me (**vicaren mama sannidhau**). I make this promise (**iti bravāmi te satyaṁ**). That person, O Arjuna, purchases me (**krīto ahaṁ tasya ca arjuna**). (**Ādi Purāṇa**)

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

yena janma-sahasrāṇi
vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāni
sadā tiṣṭhanti bhārata ||

The names of the Lord (**hari-nāmāni**) remain constantly (**sadā tiṣṭhanti**) in the mouth of that person (**tad-mukhe**) who serves Vāsudeva (**yena vāsudevo niṣevitaḥ**) for a thousand births (**janma-sahasrāṇi**). (**Padma Purāṇa**)

- In order to increase that person's eagerness for devotion, the Lord, by His own will, will make that person take repeated birth.

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

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoh||

The name of the Lord fulfills all desires like cintāmaṇi (nāma cintāmaṇiḥ). It is the very form of Kṛṣṇa (kṛṣṇaḥ). It is full of consciousness and rasa (caitanya-rasa-vigrahaḥ). It is complete, pure, and eternally liberated (pūrṇaḥ śuddho nitya-mukto). This is because of the non-difference of the name and Kṛṣṇa (nāma-nāminoh abhinnatvāt). (Padma Purāṇa)

- The name is called cintāmaṇi because it bestows all things a person may desire.
- This is so, because it is the svarūpa of Kṛṣṇa.
- The other words describe Kṛṣṇa.
- The name is the same as Kṛṣṇa because it is non-different from Him.

- The meaning here is that the one tattva of eternity, knowledge, bliss and rasa appears in two forms (rūpa and nāma).

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

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ |
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ ||

Kṛṣṇa and His names (**ataḥ śrī-kṛṣṇa-nāmādi**) cannot be grasped by the material senses (**na indriyaiḥ grāhyam bhaved**), but when a person develops the tendency to accept the Lord's name and form (**sevonmukhe hi**), Kṛṣṇa then spontaneously appears (**svayam eva sphuraty adaḥ**) on the tongue and in the other senses (**jihvā ādau**).
(**Padma Purāṇa**)

- Sevonmukhe means “inclined to accept the Lord’s name and form.” Hi indicates accomplishment.
- There is a description of Bharata as he gave up the body of a deer.
- This illustrates this spontaneous appearance of the Lord’s name.

**nārāyaṇāya haraye nama ity udāram
hāsyān mṛgatvam api yaḥ samudājahāra**

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

- There is also the case of Gajendra:

**evam vyavasito buddhyā
samādhāya mano hṛdi
jajāpa paramam jāpyam
prāg-janmany anuśikṣitam**

Thereafter, Gajendra, deciding in this way (**evam vyavasito buddhyā**), fixed his mind on his heart with his intelligence (**samādhāya mano hṛdi**) and chanted a mantra (**jajāpa paramam jāpyam**) which he had learned in his previous birth (**prāg-janmany anuśikṣitam**). (SB 8.3.1)

Rupa Goswami's glorification of the last five items

yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śātror nāmā-gāthā prayātā |
anavakalita-pūrvām hanta kām apy avasthām
tadavadhi dadhad-antar-mānasam śāmyatīva ||

Ever since (**yadavadhi**) I have heard (**mama śruti-patham prayātā**) Nārada singing (**vaiṇikena anugītā**) the names of Kṛṣṇa (**agha-śātror nāmā-gāthā**), which pacify the ears (**śītā**), my heart has become completely blissful (**tadavadhi dadhad-antar-mānasam śāmyatīva**), fixed in an unprecedented (**anavakalita-pūrvām**) state of prema (**kām avasthām**). (BRS)

śrī-mathurā-maṇḍale
sthitih

Residing in Mathurā

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

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

tri-vargadā kāminām yā
mumuksūṇām ca mokṣadā |
bhakticchor bhaktidā kas tām
mathurām nāśrayed budhaḥ ||

aho madhu-purī dhanyā
vaikuṇṭhāc ca garīyasī |
dinam ekaṁ nivāsena
harau bhaktiḥ prajāyate ||

Liberation is the greatest result (**muktir eva mahā-phalam**) that can be obtained at other holy places (**anyeṣu puṇya-tīrtheṣu**), but devotion to the Lord (**harer bhaktih**), which is desired by the liberated souls (**muktaiḥ prārthyā**), can be attained at Mathurā (**mathurāyām tu labhyate**). Mathurā bestows dharma, artha, kāma to those who have material desires (**kāminām tri-vargadā**). It awards liberation to those desiring liberation (**mumuṣūṇām ca mokṣadā**). It awards bhakti to those desiring bhakti (**bhakti icchoh bhaktidā**). What intelligent person will not take shelter of Mathurā (**kaḥ budhaḥ tām mathurām na āśrayed**)? Oh, Mathurā is most auspicious (**aho madhu-purī dhanyā**), and greater than Vaikuṇṭha (Goloka) (**vaikuṇṭhāt ca garīyasī**)! (*It will be explained later in the commentary on 1.2.303 that Vaikuṇṭha means Goloka, a part of Vraja filled with aiśvarya. Mathurā here means Gokula.*) By staying only one day in Mathurā (**dinam ekam nivāseṇa**), bhakti to the Lord appears (**harau bhaktiḥ prajāyate**). (**Padma Purāṇa**)

vaikuṅṭhāj janito varā madhu-purī tatrāpi
rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi
govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world (**vaikuṅṭhāj varā madhu-purī**), because the Lord appeared there (**janito**). Superior to Mathurā-purī is the transcendental forest of Vṛndāvana (**tatrāpi vṛndā-aranyam**) because of Kṛṣṇa's rāsa-līlā pastimes (**rāsotsavād**). And superior to the forest of Vṛndāvana is Govardhana Hill (**tatrāpi govardhanaḥ**), for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes (**udāra-pāṇi-ramaṇāt**). And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme (**ihāpi rādhā-kuṇḍam**), for it is overflowed with the ambrosial nectarean prema (**prema amṛta āplāvanāt**) of the Lord of Gokula, Śrī Kṛṣṇa (**gokula-pateḥ**). Where, then, is that intelligent person (**kaḥ vivekī**) who is unwilling to serve this divine Rādhā-kuṇḍa (**asya sevām na kuryād**), which is situated at the foot of Govardhana Hill (**virājato giri-taṭe**)? (**NOI**)

Rupa Goswami's glorification of the last five items

tata-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ
sphuṭita-nava-kadambālambi-kūjad-dvirephā |
niravadhi-madhurimṇā maṇḍiteyaṁ katham me
manasi kam api bhāvaṁ kānana-śrīs tanoti ||

The splendor of Mathurā's forest (**kānana-śrīh**) made beautiful (**kṛta-kāntiḥ**) by being situated on the bank of the Yamunā (**śyāmalā yās taṭinyāḥ**), where buzzing bees (**kūjad-dvirephā**) take shelter of newly blooming kadamba trees (**sphuṭita-nava-kadambālambi**), ornamented with unlimited sweetness (**niravadhi-madhurimṇā maṇḍiteyaṁ**), produces an extraordinary state of bhāva in my mind (**me manasi kam api bhāvaṁ tanoti**). (**BRS**)

Rupa Goswami's glorification of the last five items

alaukika-padārthānām
acintyā śaktir īdrśī |
bhāvaṁ tad-viṣayaṁ cāpi
yā sahaiva prakāśayet

The inconceivable power (**acintyā śaktih**) of these extraordinary five aṅgas (**īdrśī alaukika-padārthānām**) is such that it will manifest (**yā prakāśayet**) the state of bhāva and its object, Kṛṣṇa (**bhāvaṁ tad-viṣayaṁ ca api**), at the same time (**saha eva**). (**BRS**)