

Six Qualities that Enhance Bhakti

10. Tat-tat-karma-pravartana - Various activities favorable for devotional service

Śrīla Rūpa Gosvāmī has enjoined the system of tat-tat-karma-pravartanat, acting according to the regulative principles, for those aspiring to perform devotional service.

64 limbs

Dharma → duties
↓
adhikāra → Qualification

In the Upadeśāmṛta, activities by which pure devotional service is cultivated are called tat-tat-karma, prescribed duties.

Limbs → 10 limbs (64 limbs)
→ 20 limbs (All the other activities which are performed to support 10 limbs)

Śrī Kṛṣṇa tells Uddhava in the Śrīmad-Bhāgavatam (11.19.20-24):

|| 11.19.20-24 ||

śraddhāmṛta-kathāyām me śaśvan mad-anukīrtanam
pariniṣṭhā ca pūjāyām stutibhiḥ stavanam mama

ādarah paricaryāyām sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ

mad-arthesv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ sarva-kāma-vivarjanam

mad-arthe 'rtha-parityāgo bhogasya ca sukhasya ca
iṣṭam dattam hutam japtam mad-artham yad vratam tapah

evam dharmair manusyānām uddhavātma-nivedinām
mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣya

Firm faith in the narration of my sweet pastimes (**śraddhāmṛta-kathāyām me**), constant chanting of my glories (**śaśvad mad-anukīrtanam**), unwavering attachment to my worship (**pariniṣṭhā ca pūjāyām**), praising me through verses (**stutibhiḥ mama stavanam**), great respect for serving the deity (**ādarah paricaryāyām**), offering obeisances with the entire body (**sarvāṅgair abhivandanam**), performing extensive worship of my devotees (**mad-bhakta-pūjābhyadhikā**), consciousness of me in all living entities (**sarva-bhūteṣu man-matiḥ**), offering of ordinary bodily activities in my service (**mad-artheṣv aṅga-ceṣṭā**), use of words to describe my qualities (**vacasā mad-guṇa īraṇam**), offering the mind to me (**manasaḥ mayy arpaṇam ca**), rejection of all material desires (**sarva-kāma-vivarjanam**), giving up wealth for my sake (**mad-arthe artha-parityāgo**), renouncing material sense gratification and happiness (**bhogasya ca sukhasya ca**), performing acts of charity, offering homa, and chanting japa (**iṣṭam dattam hutam japtam**), performing vows like Ekādaśī as austerity with the purpose of achieving me (**mad-artham yad vratam tapah**)—by these (**evam dharmair**) those human beings who have surrendered themselves to me (**ātma-nivedinām manuṣyānām**) develop bhakti for me (**mayi bhaktiḥ sañjāyate**). What other result could remain for my devotee (**kaḥ anyo arthah asya avaśiṣyate**)?

Based on these instructions of the Lord, Śrīla Rūpa Gosvāmī has divided these activities into sixty-four items in his Bhakti-rasāmṛta-sindhu.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written about those activities in the Caitanya-caritāmṛta (Madhya 22.115-129) as follows:

(^①guru-pādāśraya), (^②dīksā), (^③gurura sevana)
(^④sad-dharma-śikṣā-prcchā), (^⑤sādhu-mārgānugamana)

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) One must accept initiation from him. (3) One must serve him. (4) One must receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) One must follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

(⁶ kṛṣṇa-prītye bhoga-tyāga), (⁷ kṛṣṇa-tīrthe vāsa)
(⁸ yāvan-nirvāha-pratigraha), (⁹ ekādaśy-upavāsa)

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on the Ekādaśī day."

⑩ dhātry-aśvattha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana

⑪

"(10) One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. (11) One should avoid offenses against devotional service and the holy name."

⑫ avaṣṇava-saṅga-tyāga, ⑬ bahu-śiṣya nā kariba
bahu-grantha-kalābhyāsa-vyākhyāna varjiba

⑭

"(12) To give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations."

⑮ (hāni-lābhe sama), (śokādīra vaśa nā ha-iba) ⑯
anya-deva, anya-śāstra nindā nā Kariba) ⑰

"(15) The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures."

18
(viṣṇu-vaiṣṇava-nindā), (grāmya-vārtā nā śuniba) ⑱
(prāṇi-mātre mano-vākye udvega nā diba) ⑳

"(18) The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be."

śravaṇa, kīrtana, smarana, pūjana, vandana
paricaryā, dāsyā, sakhya, ātma-nivedana

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully."

agre nrtya, gīta, vijñapti, dandavan-nati
abhyutthāna, anuvraja, tīrtha-grhe gati

"One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple."

parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālya-gandha-mahāprasāda-bhojana

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity."

ārātrika-mahotsava-śrīmūrti-darśana
nija-priya-dāna, dhyāna, tadīya-sevana

"One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate on the Deity, and (27-30) serve those related to the Lord."

'tadīya'—tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata

"Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa (Mathurā), and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam."

kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa

"(31) One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees-ceremonies like Lord Kṛṣṇa's birthday or Rāmacandra's birthday."

sarvathā śaraṇāpatti, kārtikādi-vrata
'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva

"(34) One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like Kārttika-vrata. These are some of the sixty-four important items of devotional service."

5 most potent links

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravana
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

"One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration."

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāncera alpa saṅga

"These five limbs of devotional service are the best of all.
Even a slight performance of these five awakens love for
Kṛṣṇa."

Aspiring devotees should first take shelter of the lotus feet of a bona fide guru.

①

Without taking shelter of a guru, one cannot achieve anything auspicious.

There are two types of people-one has developed intelligence and one has undeveloped intelligence.

Those whose intelligence is undeveloped are absorbed in the so-called happiness of this world.

If by chance they get the association of a mahājana, then they also become intelligent.

Symptom of the dawn of true ego

Ahambhāva

Material desires do not vanish immediately.

Then they consider, "How unfortunate I am! I'm always engaged in sense gratification. I'm passing my days hankering for material enjoyment."

This initial association with a great soul is also called association with the guru by hearing.

↓ mahat sevā → aśīṣeta svikṛti

↓ śraddhā

↓ bhāṣaṇeṣu spṛhā

By good fortune, at this time faith is awakened. When faith is awakened, one endeavors for devotional service.

Then it is essential for one to take shelter of the lotus feet of a guru.

↓ śādhyaśaṅge → GURU

In this way by good fortune persons with undeveloped intelligence become intelligent and take shelter of the lotus feet of a guru.

What type of guru one should take shelter of is explained in the śāstras.