

# Six Qualities that Enhance Bhakti

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

# Topic - 12

## Angas of Devotional Service

# Angas of Devotional Service

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

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

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

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

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

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

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

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

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

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

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

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

**eṣām atra daśāṅgānām  
bhavet prārambha-rupatā**

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**vyatirekatayāmīṣām  
daśānām syād anuṣṭhitīḥ**

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

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

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

## List of the other 44 Angas

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

## List of the other 44 Angas

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



## List of the other 44 Angas

11. performing menial service to the deity

12. singing for the deity

13. singing in a group

14. performing japa

15. offering words or sentiments

## List of the other 44 Angas

16.reciting prayers

17.tasting food offered to the Lord

18.tasting the foot water of the Lord

19.smelling the incense and flowers offered to the  
Lord

20.touching the deity

## List of the other 44 Angas

21.seeing the deity

22.seeing the ārātrika and festivals

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

24.accepting the mercy of the Lord

25.remembrance of the Lord

## List of the other 44 Angas

26.meditating on the Lord

27.acting as a servant of the Lord

28.thinking of the Lord as a friend

29.offering oneself to the Lord

30.offering the best items to the Lord

## List of the other 44 Angas

31.making full efforts for the Lord

32.surrendering to the Lord

33.serving tulasī

34.studying the scriptures

35. living in Mathurā

## List of the other 44 Angas

36. serving the devotees

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

38. observing Kārtika vrata

39. observing Janmāṣṭamī and other special occasions

40. having faith and great affection for serving the deity

## List of the other 44 Angas

41. Relishing Bhāgavatam in association of devotees

42. Associating with like-minded, affectionate, superior devotees

43. Nāma-saṅkīrtana

44. Living in the area of Mathurā

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

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

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



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

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

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

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

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

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

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

Otherwise, his mercy will not bear results.

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

# Importance of Guru

|| 11.20.17 ||

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

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

## 2. Śrī-kṛṣṇa-dīkṣādi-śikṣaṇam – Acquiring knowledge after initiation

tatra bhāgavatān dharmān  
śikṣed gurv-ātma-daivataḥ |  
amāyayānuvṛtṭyā yaiś  
tuṣyed ātmātma-do hariḥ

Accepting the bona fide spiritual master as one's life and soul and worshipable deity (**gurv-ātma-daivataḥ**), the disciple should learn from him (**śikṣed**) the process of pure bhakti (**bhāgavatān dharmān**) by sincere service (**amāyayā anuvṛtṭyā**). By that pure bhakti the Lord (**yaiś**), the supreme soul (**ātmā**), will be satisfied (**tuṣyed**), and give Himself to that devotee (**ātmā-dah**). (SB 11.3.22)

**What is Diksa?**



|| Bhakti Sandharba - 283 ||

divyaṁ jñānaṁ yato dadyāt  
kuryāt pāpasya saṅkṣayam  
tasmād dīkṣeti sā proktā  
deśikais tattva-kovidaiḥ

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

**Is Diksa Compulsory?**

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

|| Madhya 15.108 ||

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

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

|| Madhya 15.108 - Purport ||

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

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

## || Madhya 15.108 - Purport ||

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

|| Madhya 15.108 - Purport ||

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

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

## || Madhya 15.108 - Purport ||

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

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

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

|| Madhya 15.108 - Purport ||

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



### 3. Viśrambheṇa guroḥ sevā – Serving the guru with reverence

ācāryam mām vi jānīyān  
nāvamanyeta karhicit |  
na martya-buddhyāsūyeta  
sarva-deva-mayo guruḥ

One should know the ācārya as Myself (ācāryam mām vi jānīyān) and never disrespect him in any way (na avamanyeta karhicit). One should not envy him (na asūyeta), thinking him an ordinary man (martya-buddhyā), for he is the representative of all the demigods (sarva-deva-mayo guruḥ). (SB 11.17.27)

## 4. Sādhu-vartmānuvartanam – Following the scriptural rules

sa mṛgyaḥ śreyasām hetuḥ  
panthāḥ santāpa-varjitaḥ |  
anavāptaśramam pūrve  
yena santaḥ prasthire

One should follow (sah mṛgyaḥ) the scriptural rules (panthāḥ) which give the highest benefit (śreyasām hetuḥ) and are devoid of hardship (santāpa-varjitaḥ), by which the previous devotees easily progressed (yena pūrve santaḥ anavāpta śramam prasthire). (Skandha Purana)

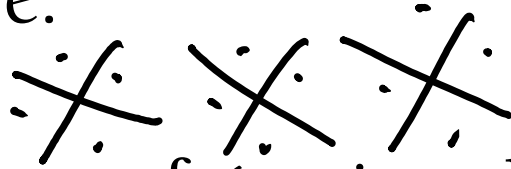
## 4. Sādhū-vartma anuvartanam – Following the scriptural rules

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

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

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

- This quotation shows the fault in not observing the rules of scripture.



- With the mention of śruti and other scriptures, it means that, among the scriptures, one should accept the Vaisnava scriptures, for one should accept only those things for which one is qualified and not other things.

- This is understood from the verse sve sve 'dhikāra (SB 11.21.2) previously quoted.

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

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

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

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

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

- Aṅkāntikī in the verse means “even after having attained steadiness.”

hiṣṭhā

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

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

bhaktir aikāntikī veyam  
avicārāt pratiyate |  
vastutas tu tathā naiva  
yad aśāstriyatekṣyate

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



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

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

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

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

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

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

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

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

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

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

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

|| 4.34 ||

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

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

## Baladeva

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

## Baladeva

- Praṇipāta means offering respects like dandavats.
- Sevā means serving these devotees like menial servants.
- Paripraśna means to ask various questions about the Lord's form, qualities and powers.



## Baladeva

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

## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

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

6. kr̥ṣṇārthe bhogādi-tyāgo – Renouncing enjoyment for  
pleasing Kṛṣṇa

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

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

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

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

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

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

yā vai lasac-chrī-tulasī-vimiśra-  
krṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |  
punāti seśān ubhayatra lokān  
kas tām na seveta marīṣyamāṇaḥ

Who at the point of death (**kaḥ marīṣyamāṇaḥ**) would not serve the Gaṅgā (**tām na seveta**) who (**yā**), carrying water (**ambu-netrī**) made excellent (**abhyadhika**) by the dust of Kṛṣṇa's feet (**krṣṇāṅghri-reṇu**) mixed with beautiful tulasī (**lasat-śrī-tulasī-vimiśra**), purifies the worlds (**punāti lokān**) along with their leaders (**sa īśān**) inside and outside, above and below (**ubhayatra**)(**SB 1.19.6**)