

Six Qualities that Enhance Bhakti

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

Topic - 12

Angas of Devotional Service

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 marīṣyamāṇah

Who at the point of death (kaḥ marīṣyamāṇah) 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)

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

- The word ādi indicates Puri as well, as illustrated from the Brahma Purāṇa.
- The glory of Puri with its surrounding area of 80 miles is inconceivable. The devatās see everyone residing there as having four arms.

8. Yavad arthā anuvartitā – Living with minimal material needs

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyām ca
cyavate paramārthataḥ

The person with wisdom concerning material objects (artha-vit) accepts (tāvad svīkuryāt) as much as is necessary for maintenance of bhakti (yāvatā syāt sva-nirvāhaḥ). By accepting more or less than that (ādhikye nyūnatāyām ca), the person will fail to attain the highest goal (cyavate paramārthataḥ). (Naradiya Purāṇa)

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair
bāhau sva-siddhe hy upabarhaṇaiḥ kim |
saty añjalau kim purudhāna-pātryā
dig-valkalādau sati kim dukūlaiḥ ||

If there is the earth (**satyām kṣitau**), why do you need a bed (**kim kaśipoḥ prayāsair**)? If you have arms (**bāhau sva-siddhe**), why do you need a pillow (**hy upabarhaṇaiḥ kim**)? If you have your palms of your hands (**saty añjalau**), why do you need many dishes (**kim purudhā anna-pātryā**)? If you have the directions and tree bark (**dig-valkalādau sati**), why do you need clothing (**kim dukūlaiḥ**)?

|| 2.2.5 ||

cīrāṇi kim pathi na santi diśanti bhikṣām
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan |
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān ||

Are there not torn clothes on the road (**cīrāṇi kim pathi na santi**)? Are not the trees (**na eva aṅghripāḥ**), sustainers of others (**para-bhṛtaḥ**), giving alms (**diśanti bhikṣām**)? Have the rivers gone dry (**saritaḥ apy aśuṣyan**)? Have the caves all closed (**ruddhā guhāḥ kim**)? Does not Viṣṇu protect his devotees (**ajito avati na upasannān**)? Why should the wise worship (**kasmād bhajanti kavayo**) the blind men infatuated with money (**dhana-durmada andhān**)?

- But here the idea given by Śrīla Śukadeva Gosvāmī is that the reserve energy of human life, which is far superior to that of animals, should simply be utilized for self-realization.
- Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which is not possible in any form of life other than the human.
- One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life.

- Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and such a "civilization" is not worthy of the name.
- In pursuit of such false activities, a human being is in the clutches of māyā, or illusion.
- Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life.
- They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection.

- Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree.
- They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities.
- And still they were able to give us most important literatures of self-realization.

- If one is not accustomed to abiding by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Śrīla Śukadeva Gosvāmī, and that will help one to achieve the desired success.

- The renounced order of life is never meant for begging or living at the cost of others as a parasite.

- According to the dictionary, a parasite is a sycophant who lives at the cost of society without making any contribution to that society.

- The renounced order is meant for contributing something substantial to society and not depending on the earnings of the householders.
- On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for the tangible benefit of the donor.

9. hari-vāsara-sammāno – Respecting the day of the Lord

sarva-pāpa-praśamanam
punyam ātyantikam tathā |
govinda-smāraṇam nṛṇām
ekadaśyām upoṣaṇam

By fasting on Ekādaśī (ekadaśyām upoṣaṇam), a person destroys all sins (nṛṇām sarva-pāpa-praśamanam), gains abundant pious credits (punyam ātyantikam) and attains remembrance of the Lord (govinda-smāraṇam). (Brahma-vaiivarta Purāṇa)

9. hari-vāsara-sammāno – Respecting the day of the Lord

mādhava-tithi, bhakti-janani,
jatane pālana kori
kṛṣṇa-vasati, vasati boli,
parama ādare bori

I observe with great care (jatane pālana kori) the holy days commemorating the pastimes of Lord Mādhava (mādhava-tithi), for they are the mother of devotion (bhakti-janani). As my dwelling place I choose with the greatest of reverence and love (parama ādare bori) the transcendental abode of Śrī Kṛṣṇa (kṛṣṇa-vasati, vasati boli).

10. dhātry-aśvatthādi-gauravam – Respecting the āmālakī, aśvattha and other things

aśvattha-tulasī-dhātrī-
go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ pranatāḥ dhyātāḥ
kṣapayanti nṛṇām agham

Human beings destroy sin (nṛṇām agham kṣapayanti) by worshipping, respecting, and contemplating (pūjitāḥ pranatāḥ dhyātāḥ) the (aśvattha) tree, (tulasī) tree, (āmālakī) tree (aśvattha-tulasī-dhātrī), the cow, the brāhmaṇa and the Vaiṣṇava (go-bhūmi-sura-vaiṣṇavāḥ). (Skandha Purāṇa)

10. dhātry-aśvatthādi-gauravam – Respecting the āmalakī, aśvattha and other things

- The aśvattha tree is worthy of worship because it is a vibhūti of the Lord (explained in the Gītā).
- Because the Lord has descended on earth as the benefactor and friend of the cows and the brāhmanas, they also should be worshipped by the devotees.

10. dhātry-aśvatthādi-gauravam – Respecting the āmalakī, aśvattha and other things

- All those other items are mentioned along with tulasi and the Vaiṣṇava to remove doubt about worshipping them.



- Among the other items, worship of the cow bestows the ultimate goal for the worshippers of Kṛṣṇa.

11. śrī-kṛṣṇa-vimukha-jana-saṅga-tyāgaḥ – Giving up the
association of those opposed to Kṛṣṇa

varam huta vaha jvālā
pañjarāntar vyavasthitiḥ |
na śauri cintā vimukha
jana saṁvāsa vaiśasam

It is preferable (varam) to remain within a cage (pañjarāntar vyavasthitiḥ) of blazing fire (huta vaha jvālā) than to have the misfortune (vaiśasam) of living in association with persons (jana saṁvāsa) who are opposed to thinking of the Lord (śauri cintā vimukha).
(Kātyāyana-saṁhitā)

Meaning of Asat Sangha

- That means the devotees should not engage in the activities mentioned in the fourth verse of the Upadeśāmṛta with worldly people.
- Activities like talking with worldly people in the course of one's work is not considered association.
- When the same activities are done with affection for someone, then that is considered association with that person.

Glories of Vaisnava Association

Glories of Vaisnava Association

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

Lord Kṛṣṇa told Arjuna, "Those who are My direct devotees (**ye me bhakta-janāḥ pārtha**) are actually not My devotees (**na me bhaktās ca te janāḥ**), but those who are the devotees of My servant (**mad-bhaktānām ca ye bhaktāḥ**) are factually My devotees (**te me bhakta-tamā matāḥ**)." (**Ādi Purāṇa**)

Glories of Vaisnava Association

darśana sparśanālāpa
sahavāsādibhiḥ kṣaṇāt
bhaktāḥ punanti kṛṣṇasya
sākṣād api ca pukkaśam

"Even an outcaste (**pukkaśam api**) becomes completely pure (**punanti**) by seeing, touching, conversing with (**darśana sparśana ālāpa**), or living with (**saha vāsādibhiḥ**) Kṛṣṇa's devotee (**kṛṣṇasya bhaktāḥ sākṣād**) for even a moment (**kṣaṇāt**)." (**Ādi Purāṇa**)

Glories of Vaisnava Association

naiṣāṁ matis tāvad urukramāṅghrim
spr̥śaty anarthāpagamo yad-arthah
mahīyasāṁ pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat

As long as their intelligence (**yāvat matic**) does not accept (**na vṛṇīta**) the dust from the feet (**pāda-rajo-abhiṣekam**) of devotees (**mahīyasāṁ**) having no material desires (**niṣkiñcanānām**), the intelligence of these people (**eṣāṁ matic**) will not realize the lotus feet of the Lord (**spr̥śaty tāvad urukrama aṅghrim**), whose secondary goal (**yad-arthah**) is destruction of saṁsāra (**anartha apagamah**).
(7.5.32)

What is *Asat Sangha*?

- These worldly people are of seven kinds:

(1) Māyāvādīs and atheists

(2) Sense enjoyers

(3) Those who fond of the sense enjoyers

(4) Women/Men

(5) Womanizers

(6) The hypocritically devout

(7) The ill-behaved foolish outcastes

Association of Mayavadis

buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila raṅge
vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' mane

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy. When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon the Vedānta-sūtras, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord." ([Antya 2.94-95](#))

Association of Sense Enjoyers and those fond of Sense Enjoyment

viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly." ([Antya 6.278](#))

Association of Sense Enjoyers and those fond of Sense Enjoyment

viṣayīra anna haya 'rājasa' nimantraṇa
dātā, bhoktā—duñhāra malina haya mana

When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated. ([Antya 6.279](#))

Association of Opposite Sex and Womanizers

na tathāsyā bhaven moho
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**). (3.31.35)

Association of Hypocritically Devout

**aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane**

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

**rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tānre kṛpā nā karilā**

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

Association of Hypocritically Devout

**antare mumukṣu teṅho, vidyā-garvavān
sarva-citta-jñātā prabhu—sarvajña bhagavān**

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Since Śrī Caitanya Mahāprabhu is the omniscient Supreme Personality of Godhead, He can understand the heart of everyone, and thus He knew all these things.

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

(na śiṣyān anubadhniṭa)
granthān naiṣābhyased bahūn |
na vyākhyāṃ upayuñjīta
nārambhān ārabhet kvacit

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

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

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

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

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

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

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

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

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

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

alabdhe vā vinaste vā
bhaksyācchādana-sādhane |
aviklava-matir bhūtvā
harim eva dhiyā smaret

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

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

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

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

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

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

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

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

17. anya-devānājñā – Not disrespecting the devatās

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

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