

# Six Qualities that Enhance Bhakti

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

# Topic - 12

## Angas of Devotional Service

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

piteva putram karuno  
nodvejayati yo janam  
viśuddhasya hr̥ṣīkeśas  
tūrṇam tasya prasīdati

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

19. sevā-nāmāparādhānām varjanam – Avoiding  
sevā and nāma aparādhās  
mamārcanāparādhā ye  
kīrtiyante vasudhe mayā |  
vaiṣṇavena sadā te tu  
varjanīyāḥ prayatnataḥ

The devotees should avoid (vaiṣṇavena  
varjanīyāḥ) the offenses in deity worship (mama  
arcana aparādhā ye) described by Me (mayā  
kīrtiyante), O earth (vasudhe), at all times (sadā)  
and with great care (prayatnataḥ). (Varāha  
Purāṇa)

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

(sarvāparādhā-krd api)  
(mucyate hari-saṁśrayaḥ |)  
(harer apy aparādhān yaḥ)  
(kuryād dvipada-pāmsavaḥ)

(nāmāśrayaḥ kadācit syāt  
taraty eva sa nāmataḥ |)  
nāmno 'pi sarva-suhrdo hy  
aparādhāt pataty adhah

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

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

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

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

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

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

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

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



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

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

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

karnaṁ pidhāya nirayād yad akalpa īse  
dharmāvitary asṛṇibhir nṛbhir asyamāne  
chindyāt prasahya ruśatīm asatīm prabhuś cej  
jihvām asūn api tato visṛjet sa dharmah

When the protector of religion (<sup>शिव</sup> dharmāvitary), a master (īse),  
is insulted (asyamāne) by uncontrollable people (asṛṇibhir  
nṛbhir), one should leave that place (nirayād), blocking one's  
ears (karnaṁ pidhāya), if he cannot kill the person (yad  
akalpa) or he should die (implied). If possible (prabhuś cet)  
he should forcibly cut (chindyāt prasahya) the tongue of the  
offenders who speak badly (ruśatīm asatīm jihvām) and then  
give up his own life (asūn api tato visṛjet). That is the correct  
procedure (sa dharmah). (SB 4.4.17)

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

## 21. atha vaiṣṇava-cihṇa-dhṛtiḥ– Wearing the marks of the Vaiṣṇava

5 - Sanskrit

↓  
Sanskrit to Devanagari

a) कण्ठा (kaṇṭha) → ket

b) पुण्ड्रा (puṇḍra)

c) ललाटे (lālāṭe)

d) यज्ञे (yāgye)

e) मंत्रे (manṭre)

ye kaṇṭha-lagna-tulasī-nalināksā-mālā  
ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ |  
ye vā lālāṭa-phalake lasad-ūrdhva-puṇḍrās  
te vaiṣṇavā bhuvanam āśu pavitrayanti

Those Vaiṣṇavas (ye vaiṣṇavā) who have tulasī beads, lotus seed beads and japa beads around their necks (kaṇṭha-lagna-tulasī-nalināksā-mālā), who have their shoulders marked with the signs of conch and cakra (ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ), and who have tilaka on their foreheads (ye vā lālāṭa-phalake lasad-ūrdhva-puṇḍrās) quickly purify the earth (te bhuvanam āśu pavitrayanti). (Padma Purāṇa)

## 22. nāmākṣara-dhṛtiḥ – Wearing the syllables of the name

hari-nāmākṣara-yutam  
bhāle gopī-mrdaṅkitam |  
tulasī-mālikoraskam  
spṛśeyur na yamodbhaṭāḥ

The servants of Yama (yamodbhaṭāḥ) will not touch (na  
spṛśeyur) those who have the names of Hari on their body  
(hari-nāmākṣara-yutam), who have gopī-candana-tilaka  
on their foreheads (bhāle gopī-mrdaṅkitam) and who  
have tulasī beads on their chests (tulasī-mālikā uraskam).  
(Skanda Purāṇa)

## 22. nāmākṣara-dhṛtiḥ – Wearing the syllables of the name

kṛṣṇa-nāmākṣarair gātram  
aṅkayec candanādinā |  
sa loka-pāvano bhutvā  
tasya lokam avāpnuyāt

He who has the syllables of Kṛṣṇa's names (kṛṣṇa-nāma-akṣaraih) marked on his body (gātram aṅkayet) with candana (candanādinā), after purifying this world (sahloka-pāvano bhutvā), attains the planet of the Lord (tasyalokam avāpnuyāt). (Padma Purāṇa)

## 23. nirmālya-dhṛtiḥ – Wearing the garlands used by the Lord

tvayopabhukta-srag-gandha-  
vāso'laṅkāra-carcitāḥ |  
ucchista-bhojino dāsās  
tava māyām jayema hi

Simply by decorating ourselves (carcitāḥ) with the garlands, fragrant oils (srag-gandha), clothes and ornaments (vāsaḥ alaṅkāra) that You have already enjoyed (tvayā upabhukta), and by eating the remnants of Your meals (ucchista-bhojinah), we, Your servants (tava dāsāḥ), will indeed conquer Your illusory energy (māyām jayema hi). (SB 11.6.46)

## 23. nirmālya-dhṛtiḥ – Wearing the garlands used by the Lord

kṛṣṇottīrṇaṃ tu nirmālyaṃ  
yasyāṅgaṃ sprśate mune |  
sarva-rogaḥ tathā pāpāḥ  
mukto bhavati nārada

O sage Nārada (nārada mune), whoever touches (yasya aṅgaṃ sprśate) the garlands offered to Kṛṣṇa (kṛṣṇa uttīrṇaṃ tu nirmālyaṃ) becomes freed (mukto bhavati) from all diseases and all sins (sarva-rogaḥ tathā pāpāḥ).  
(Skanda Purāṇa)



## 24. agre tāṇḍavam – Dancing before the deity

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

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

## 24. agre tāṇḍavam – Dancing before the deity

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

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

## 25. daṇḍavan-natiḥ – Offering obeisances

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

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