

# Six Qualities that Enhance Bhakti

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

# Topic - 12

## Angas of Devotional Service

## 26. abhyūtthānam – Rising when the deity approaches

yānārūḍham puraḥ prekṣya  
samāyāntam janārdanam |  
abhyutthānam naraḥ kurvan  
pātayet sarva-kilbiṣam

The person who rises up (**abhyutthānam kurvan naraḥ**) on seeing (**puraḥ prekṣya**) the Lord approaching (**samāyāntam janārdanam**) on a palanquin (**yānārūḍham**) will have all sins destroyed (**pātayet sarva-kilbiṣam**).  
(**Brahmāṇḍa Purāṇa**)

## 27. anuvrajyā – Following after the Lord's processions

rathena saha gacchanti  
pārśvataḥ pṛṣṭhato 'grataḥ |  
viṣṇunaiva samāḥ sarve  
bhavanti śvapadādayaḥ

All the outcastes (**sarve śvapadādayaḥ**) who go along with the chariot (**rathena saha gacchanti**) — be-side, behind or in front of it (**pārśvataḥ pṛṣṭhato agrataḥ**)—become similar to Viṣṇu (**viṣṇunā eva samāḥ bhavanti**).  
(**Bhaviṣyottara Purāṇa**)

## 28. sthāne gatiḥ – Going to the places of the Lord

sthānam tīrtham grham cāsyā  
tatra tīrthe gatiḥ yathā

Sthānam means tīrtha or temple (sthānam tīrtham ca asya grham). First going to the tīrtha is illustrated (tatra tīrthe gatiḥ yathā).

## 28. sthāne gatiḥ – Going to the places of the Lord

saṃsāra-marukāntāra-  
nistāra-karaṇa-kṣamau |  
slāghyau tāv eva caranau  
yau hares tīrtha-gāminau

The two feet (caranau), ~~which go to the tīrtha of the Lord~~  
(yau hares tīrtha-gāminau), are praiseworthy (tāv eva  
slāghyau), since they enable one to cross over (nistāra-  
karaṇa-kṣamau) ~~the dangerous desert of saṃsāra~~  
(saṃsāra-marukāntāra). (Some Purana)

28. sthāne gatiḥ (ālaye) – Going to the places of the Lord  
(Going to the temple)

pravīśann ālayam viṣṇor  
darśanārtham subhaktimān |  
na bhūyaḥ praviśen mātuh  
kukṣi-kārāgrham sudhīh

The intelligent person (sudhīh) who enters the temple of Viṣṇu (pravīśann ālayam viṣṇor) with devotion to see the Lord (darśana artham subhaktimān) does not again enter (na bhūyaḥ praviśet) the prison of a mother's womb (mātuh kukṣi-kārāgrham). (Hari-bhakti-sudhodaya)

## 29. Parikramah – Circumambulation

viṣṇum pradakṣiṇī-kurvan  
yaś tatrāvartate punaḥ |  
tad evāvartanam tasya  
punar nāvartate bhave

If a person circumambulates Viṣṇu (yaḥ viṣṇum pradakṣiṇī-kurvan) and returns to the same spot (tatra āvartate punaḥ), that returning (tad eva āvartanam) guarantees that he does not return to another birth (tasya punar na āvartate bhave). (Hari-bhakti-sudhodaya)



## 29. Parikramah – Circumambulation

catur-vāram bhramībhis tu  
jagat sarvaṃ carācaram |  
krāntaṃ bhavati viprāgrya  
tat-tīrtha-gamanādikam

O best of the brāhmaṇas (viprāgrya), those who circumambulate the Lord four times (catur-vāram bhramībhih) surpass the world of moving and non-moving creatures (jagat sarvaṃ carācaram krāntaṃ bhavati). This surpasses going to tīrthas (tat-tīrtha-gamanādikam). (Skanda Purāṇa)

## 29. Parikramah – Circumambulation

- Circumambulation of the deity is superior to  
visiting tīrthas because it more quickly produces  
devotion to the Lord than going to tīrthas such  
as the Gaṅgā.

## 30. arcanam – Deity Worship

śuddhi-nyāsādi-pūrvāṅga-  
karma-nirvāha-pūrvakam |  
arcanam tūpacārāṇām  
syān mantreṇopapādanam

Arcana means (arcanam syāt) “offering items  
(upacārāṇām upapādanam) with mantra (mantreṇa) after  
introductory activities (pūrvāṅga-karma-nirvāha-  
pūrvakam) such as bhūta-śuddhi and nyāsa (śuddhi-  
nyāsādi).” (BRS)

## 30. arcanam – Deity Worship

- Śuddhi here refers to bhūta-śuddhi, purification of the elements of the body.
- Nyāsa refers to nyāsas such as mātrikā-nyāsa.
- These and other actions (purvāṅga-karma) are performed prior to the offering of items (such as lamp and flowers) to the deity.
- Offering of items with mantra along with these preliminary activities is called arcana.

## 30. arcanam – Deity Worship

svargāpavargayoḥ puṁsām  
rasāyām bhuvī sampadām |  
sarvāsām api siddhīnām  
mūlam tāc-caraṇārcanam

Worship of the Lord's lotus feet (tāc-caraṇa arcanam) is the root cause of all the perfections a person can find (puṁsām sarvāsām api siddhīnām mūlam) in heaven, in liberation, in the subterranean regions and on earth (svarga apavargayoḥ rasāyām bhuvī sampadām).  
(10.81.90)

## 30. arcanam – Deity Worship

- In this verse arcana is emphasized, and is thus mentioned as the mūlam or root to glorify it (in comparison to processes other than bhakti).
- However, the greatness of other āngas of bhakti should be understood to be similar.
- If arcana is absent, another ānga of bhakti can be performed and fulfill the same function.

## 30. arcanam – Deity Worship

śrī-viṣṇor arcanam ye tu  
prakurvanti narā bhuvi |  
te yānti śāśvataṁ viṣnor  
ānandaṁ paramaṁ padam

Those men who perform arcana of Viṣṇu (ye narāh śrī-  
viṣṇor arcanam prakurvanti) on this earth (bhuvi) go (te  
yānti) to the eternal, supreme place of Viṣnu (śāśvataṁ  
viṣnor padam), which is full of bliss (ānandaṁ  
paramaṁ). (Viṣṇu-rahasya)

### 31. paricaryā – Service to the deity

paricaryā tu sevopa-  
karaṇādi-pariṣkriyā |  
tathā prakīrṇaka-cchatra-  
vāditrādyair upāsanā

Paricaryā consists of decorating the Lord with different  
items (paricaryā tu sevopakaraṇādi-pariṣkriyā) and  
worshipping the Lord (tathā upāsanā) with cāmara,  
umbrella, music and other items (prakīrṇaka-cchatra-  
vāditra ādyaih). (BRS)



## 31. paricaryā – Service to the deity

- This can be considered part of arcana, but is listed separately since these services can be performed without the preliminary rites of purification (purvāṅga-karma) mentioned in verse 137.
- Paricaryā means serving the Lord like a king.
- There are two types: decorating with items and worshipping with cāmara etc.

### 31. paricaryā – Service to the deity

muhūrtaṁ vā muhūrtārdhaṁ yas  
tiṣṭhed dhari-mandire |  
sa yāti paramaṁ sthānam  
kim u śuśrūṣaṇe ratāḥ

If one remains in the temple of the Lord (yah tiṣṭhed hari-  
mandire) for one muhūrta or even half of a muhūrta  
(muhūrtaṁ vā muhūrta ardhaṁ), he goes to the supreme  
abode (sa yāti paramaṁ sthānam). What then to speak of  
the person engaged in the paricaryā of the Lord (kim u  
śuśrūṣaṇe ratāḥ)? (Nāradiya Purāṇa)

### 31. paricaryā – Service to the deity

yat-pāda-sevābhirucis tapasvinām  
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ  
sadyaḥ kṣiṇoty anvaham edhatī satī  
yathā padānguṣṭha-viniṣṛtā sarit

Like the water flowing from the big toe of the Lord (yathā pada  
ānguṣṭha-viniṣṛtā sarit), a taste of service to the Lord's feet (yat-  
pāda-sevā abhiruciḥ) immediately destroys (sadyaḥ kṣiṇoty) the  
contamination in the intelligence (dhiyaḥ malaṁ) of the performers  
of austerity (tapasvinām), which has been acquired through  
unlimited births (aśeṣa-janma upacitaṁ). ~~Day by day that spiritual~~  
~~taste increases~~ (anvaham edhatī satī).

(4.21.31)

## 31. paricaryā – Service to the deity

aṅgāni vividhāny eva  
syuḥ pūjā-paricaryayoḥ |  
na tāni likhitāny atra  
grantha-bāhulya-bhītataḥ

There are various aṅgas (aṅgāni vividhāny eva syuḥ) of deity worship and paricaryā (pūjā-paricaryayoḥ). These have not been described here (na tāni likhitāny atra) for fear of making the book too long (grantha-bāhulya-bhītataḥ). (BRS)

## 32. gītaṃ – singing

brāhmaṇo vāsudevākhyam  
gāyamāno 'niśam param |  
hareḥ sālokyam āpnoti  
rudra-gānādhikam bhavet

Even the brāhmaṇa (brāhmaṇah) who sings continuously  
(gāyamānah aniśam) in front of Vāsudeva  
(vāsudevākhyam param) attains the planet of Visnu  
(hareḥ sālokyam āpnoti). This singing is greater than Śiva  
himself singing (rudra-gāna adhikam bhavet). (Linga  
Purāṇa)

### 33. saṅkīrtanam – Chanting

nāma-līlā-guṇādīnām  
uccair-bhāṣā tu kīrtanam

Kīrtana is defined as (**kīrtanam tu**) the loud chanting (**uccair-bhāṣā**) of the names, pastimes and qualities of the Lord (**nāma-līlā-guṇādīnām**).  
(BRS)

33. Saṅkīrtanam (nāma-kīrtanam) – Chanting (Chanting  
the name of the Lord)

kṛṣṇeti maṅgalaṁ nāma  
yasya vāci pravartate |  
bhasmībhavanti rājendra  
mahā-pātaka-koṭayah

O king (rājendra), he who chants (yasya vāci pravartate)  
the auspicious name of Kṛṣṇa (kṛṣṇeti maṅgalaṁ nāma)  
turns to ashes (bhasmī bhavanti) ten million of the worst  
sins (mahā-pātaka-koṭayah). (Viṣṇu-dharma)

### 33. Saṅkīrtanam (līlā-kīrtanam)

so 'ham priyasya suhr̥dah para-devatāyā  
līlā-kathās tava nṛsimha viriñca-gītāḥ |  
añjas titarmy anugṛṇan guṇa-vipramukto  
durgāṇi te pada-yugālaya-hamsa-saṅgaḥ

O Nṛsimha (**nṛsimha**)! Taking association of persons who take shelter of your feet (**te pada-yugālaya-hamsa-saṅgaḥ**), hearing pastimes of the Supreme Lord (**līlā-kathāḥ anugṛṇan**) from devotees in **dāsyā**, **sakhyā** and **mādhurya-rasa** (**priyasya suhr̥dah para-devatāyā**), which are sung by Brahmā (**viriñca-gītāḥ**), becoming free from material attachment (**guṇa-vipramuktaḥ**), I will easily overcome (**aham añjas titarmy**) separation from you (**durgāṇi**). (7.9.18)



### 33. Saṅkīrtanam (Guṇa-kīrtana)

idaṁ hi puṁsas tapasaḥ śrutasya vā  
sviṣṭasya sūktasya ca buddhi-dattayoḥ |  
avicyuto 'rthaḥ kavibhir nirūpito  
yad uttamaśloka-guṇānuvarṇanam

The unfailing cause (avicyuto arthaḥ) of perfection from men's austerity, study of the Vedas (puṁsaḥ tapasaḥ śrutasya vā), performance of sacrifices, chanting of mantras, practicing jñāna and giving charity (sviṣṭasya sūktasya ca buddhi-dattayoḥ) is defined by the wise (kavibhir nirūpito) as glorifying the qualities of the Lord (uttamaśloka-guṇa anuvarṇanam). (1.5.22)