

Six Qualities that Enhance Bhakti

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

Topic - 12

Angas of Devotional Service

34. Japaḥ - Japa

mantrasya sulaghūccāro
japa ity abhidhīyate

Japa is defined (japa ity abhidhīyate) as a very soft
chanting of mantra (mantrasya sulaghu uccārah).
(BRS)

34. Japaḥ - Japa

kr̥ṣṇāya nama ity eṣa
mantraḥ sarvārtha-sādhakaḥ |
bhaktānām japatām bhūpa
svarga-mokṣa-phala-pradaḥ

Chanting very softly the mantra (japatām eṣa mantraḥ),
“kr̥ṣṇāya namaḥ (kr̥ṣṇāya nama ity)”, produces all
benefits (sarva artha-sādhakaḥ). O king (bhūpa), Svarga
and liberation are bestowed to the devotees who perform
japa of this mantra (bhaktānām svarga-mokṣa-phala-
pradaḥ). (Padma Purāṇa)

35. Vijñaptih – Entreaty

harim uddiśya yat kiñcit
kṛtaṁ vijñāpanaṁ girā |
mokṣa-dvārārgalān mokṣas
tenaiva vihitas tava

By making entreaties to the Lord with words (harim
uddiśya yat kiñcit kṛtaṁ vijñāpanaṁ girā), the bolt on
the door of liberation (mokṣa-dvāra argalān) is released
(mokṣah). (Skanda Purāṇa)

35. Vijñaptih – Entreaty

samprārthanātmikā dainya-
bodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ
kṛṣṇe vijñaptir īritā

The wise have explained (dhīraiḥ īritā) that there are various types of entreaties to Kṛṣṇa (kṛṣṇe vividhā vijñaptih), such as prayers (samprārthanātmikā), admission of incompetence (dainya-bodhikā) and expressions of longing (lālasāmayī ity ādih). (BRS)

35. Vijñaptiḥ – Entreaty

- Samprārthanā (prayers) are statements coming from persons who have not attained the stage of bhāva.
- Lālasā statements come from persons who have attained bhāva.
- That is the difference.

35. Vijñaptiḥ (samprārthanātmikā) – Entreaty (Prayer)

yuvatīnām yathā yūni
yūnām ca yuvatau yathā |
mano 'bhiramate tadvan
mano 'bhiramatām tvayi

Just as the minds of young women (yathā yuvatīnām manah) are attracted to a young man (yūni abhiramate), and the minds of young men are attracted to a young woman (yūnām ca yuvatau yathā), may my mind be attracted to You (tadvat manah abhiramatām tvayi)!

(Padma Purāna)

35. Vijñaptiḥ (dainya-bodhikā) – Entreaty (Admission of worthlessness)

mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana |
parihāre 'pi lajjā me
kiṁ brūve puruṣottama

O Supreme Lord (**puruṣottama**)! There is no one as sinful as me (**mat-tulyo na asti pāpātmā**), no one who has committed so many offenses (**na aparādhī ca kaścana**). What can I say (**kiṁ brūve**)? I am very ashamed to ask You to remove those sins (**parihāre api lajjā me**). (**Padma Purāṇa**)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

kadā gambhīrayā vācā
śriyā yukto jagat-pate |
cāmara-vyagra-hastam mām
evam kurv iti vakṣyasi

O master of the universe (jagat-pate), when will you (kadā), accompanied by Lakṣmī (śriyā yukto), say with a deep voice to me (mām vakṣyasi gambhīrayā vācā), eager to serve You with cāmara (cāmara-vyagra-hastam), “Please come here (evam kurv iti)”? (Nārada-pañcarātra)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

kadāham yamunā-tīre
nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarīkākṣa
racayisyāmi tāṇḍavam

O lotus-eyed Lord (puṇḍarīkākṣa), When will I dance
(kadā aham racayisyāmi tāṇḍavam) on the bank of the
Yamunā (yamunā-tīre) with tears in my eyes (udbāṣpaḥ)
while singing Your names (nāmāni tava kīrtayan)?
(Source not mentioned)

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

- Superficially, this appears to be a prayer (samprārthanā) of someone who has not manifested bhāva (since he is praying for it).
- Samprārthanā belongs to someone without the appearance of bhāva, whereas lālasā or prayers with intense longing belong to a person who has manifested bhāva.
- However, when a prayer (samprārthanā) is filled with a similar longing (expressing such bhāva, even though not attained) it is also called lālasā.

35. Vijñaptiḥ (lālasāmayī) – Entreaty (Longing)

- Thus, this example is classed as lālasāmayī.
- Prayers and longing such as these are given here to illustrate the topic, but actually, they should be understood to be examples of rāgānuga-
bhakti.

36. Stava-pāṭhaḥ – Reciting compositions of praise

proktā maṇiṣibhir gītā-
stava-rājādayaḥ stavāḥ

The wise consider (proktā maṇiṣibhir) that the Gītā and the stava-rāja contained in the Gautamīya-tantra (gītā-stava-rājādayaḥ) are examples of stavas (stavāḥ). (BRS)

- The Gītā is called stava because its contents glorify the Supreme Lord.

36. Stava-pāṭhaḥ – Reciting compositions of praise

śrī-kṛṣṇa-stava-ratnaughair
yesām jihvā tv alaṅkṛtā |
namasyā muni-siddhānām
vandanīyā divaukasām

The perfected sages (muni-siddhānām) and the devatās (diva okasām) respect (namasyā vandanīyā) those whose tongues are ornamented (yesām jihvā tv alaṅkṛtā) with the abundance of jewel-like verses of praise of Kṛṣṇa (śrī-kṛṣṇa-stava-ratna oghaih). (Skanda Purāna)

36. Stava-pāṭhaḥ – Reciting compositions of praise

stotraiḥ stavaiś ca devāgre
yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto
viṣṇu-lokam avāpnuyāt

He who praises Madhusūdana (yaḥ stauti madhusūdanam) with stotras and stavas (stotraiḥ stavaiḥ), in front of His deity form (deva agre) is freed from all sins (sarva-pāpa-vinirmukto) and attains the planet of Viṣṇu (viṣṇu-lokam avāpnuyāt). (Narasimha Purāṇa)

37. Naivedya āsvādah – Tasting the remnants of the deity

naivedyam annam tulasī-vimiśram
vīśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityam purato murāreḥ
prāpnoti yajñāyuta-koti-puṇyam

He, who always eats (yah aśnāti nityam) outside the inner
sanctum (purato murāreḥ), the remnants of the Lord's
food (naivedyam annam) sprinkled with water from the
Lord's feet (vīśeṣataḥ pāda-jalena siktam) mixed with
tulasī (tulasī-vimiśram), achieves the results of one
hundred billion sacrifices (prāpnoti ayuta-koti-yajña-
puṇyam). (Padma Purāṇa)

38. Pādyā āsvādah – Tasting the foot water remnants of the deity

na dānam na havir yeṣām
svādhyāyo na surārcanam |
te 'pi pādodakam pītvā
prayānti paramām gatim

Those who drink the foot water of the Lord (yeṣām pādodakam pītvā) achieve the supreme goal (te prayānti paramām gatim), even though they have not performed charity, sacrifices, Vedic study or deity worship (na dānam na havih svādhyāyo na surārcanam api). (Padma Purāṇa)

39. Dhūpa-saurabhyam– Smelling incense offered to the Lord

āghrāṇam yad dharer datta-
dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānām
nasyam karma viṣāpaham

The action of the nose (nasyam) — smelling (āghrāṇam)
the incense offered to the Lord (yad dharer datta-dhūpa
ucchiṣṭasya sarvataḥ) — fully destroys the poison of
karma (karma viṣa āpaham) inflicted on those bitten by
the snake of material existence (tad-bhava-vyāla-
dastānām). (Hari-bhakti-sudhodaya)

39. Mālya-saurabhyam– Smelling the garlands offered to
the Lord

āghrāṇam gandha-puṣpāder
arcitasya tapodhana |
viśuddhiḥ syād anantasya
ghrāṇasyehābhidhīyate

It is said that (abhidhīyate) the nose smelling (ghrāṇasya āghrāṇam) flowers and gandha offered to the infinite Lord (anantasya arcitasya gandha-puṣpāder) is the cause of complete purification in this world (iha viśuddhiḥ syād).
(Tantra Sastra)

40. śrī-mūrteḥ sparśanam – Touching the deity

sprstvā viṣṇor adhiṣṭhānam
pavitraḥ śraddhayānvitaḥ |
pāpa-bandhair vinirmuktaḥ
sarvān kāmān avāpnuyat

The pure, faithful person (pavitraḥ śraddhayānvitaḥ)
who touches the deity of Viṣṇu (sprstvā viṣṇor
adhiṣṭhānam) becomes freed from the bondage of sin
(pāpa-bandhair vinirmuktaḥ) and attains all desires
(sarvān kāmān avāpnuyat). (Viṣṇu-dharmottara)

41. śrī-mūrteḥ darśanam – Seeing the deity

vṛndāvane tu govindam
ye paśyanti vasundhare |
na te yama-puram yānti
yānti puṇya-kṛtām gatim

O Earth (vasundhare)! Those who see (ye paśyanti)
Govinda in Vṛndāvana (vṛndāvane tu govindam) do not
go to the city of Yama (na te yama-puram yānti), but
achieve pure bhakti, the goal of all puṇya (yānti puṇya-
kṛtām gatim). (Varāha Purāṇa)

42. ārātrika-darśanam – Seeing the ārātrika of the Lord

koṭayo brahma-hatyānām
agamyāgama-koṭayah |
dahaty āloka-mātreṇa
viṣṇoḥ sārātrikaṁ mukham

The face of Viṣṇu (viṣṇoḥ mukham) lit by the light from the ārātrika lamp (āloka-mātreṇa sārātrikaṁ) burns up (dahaty) ten million sins of killing brāhmanas (koṭayo brahma-hatyānām) and ten million sins committed in the past and to be committed in the future (agamyā āgama-koṭayah). (Skanda Purāṇa)

42. utsava-darśanam – Seeing the festivals

ratha-stham ye nirīksante
kautikenāpi keśavam |
devatānām gaṇāḥ sarve
bhavanti śvapacādayaḥ

The dog-eaters and other low persons (śvapacādayaḥ)
who joyfully see (ye kautikenāpi nirīksante) Keśava on
His chariot (ratha-stham keśavam) all become associates
of the Lord (sarve devatānām gaṇāḥ bhavanti).
(Bhaviṣyottara Purāṇa)

42. ādi-śabdena pūjā-darśanam – The word ādi (verse 87) refers to seeing the worship

pūjitaṃ pūjyamānaṃ vā
yaḥ paśyed bhaktito harim |
śraddhayā modamānas tu
so 'pi yoga-phalaṃ labhet

He who sees the Lord (yaḥ paśyed harim) with devotion (bhaktito), faith and joy (śraddhayā modamānas tu), after He is worshipped or while He is being worshipped (pūjitaṃ pūjyamānaṃ vā), attains eternal service to the Lord (sah api yoga-phalaṃ labhet). (Agni Purāna)

43. Śravaṇam – Hearing

śravaṇam nāma-carita-guṇādīnām śrutir bhavet

Hearing means listening to the name, pastimes and
qualities of the Lord. (BRS)

43. Nāma-śravaṇam – Hearing the name of the Lord

samsāra-sarpa-daṣṭa-
naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavam mantram
śrutvā mukto bhaven narah

Hearing the Vaiṣṇava mantra ‘Kṛṣṇa’ (śrutvā kṛṣṇeti
vaiṣṇavam mantram), which is the only effective
medicine (eka-bheṣajam) to counteract the bite of the
snake of saṁsāra (samsāra-sarpa-daṣṭa-naṣṭa-ceṣṭā), a
man becomes liberated (mukto bhaven narah). (Garuḍa
Purāna)

43. Caritra-śravaṇam – Hearing the pastimes of the Lord

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasah

tasmin mahan-mukharitā madhubhic-caritra-
pīyūsa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitr̥ṣo nṛpa gādha-karnais
tān na spr̥santy aśana-tr̥ḍ-bhaya-śoka-mohāḥ

Where there are devotees (yatra bhāgavatā) with pure hearts and proper conduct (sādhavo viśada āśayāḥ), who are eager to hear (śravaṇa-vyagra-cetasah) discussions of the qualities of the Lord (bhagavad-guṇa-anukathana), profuse streams of nectar (pīyūṣa-śeṣa-saritaḥ) of the pastimes of the Lord (madhubhit-caritra) emanating from the mouths of the saintly devotees, the mahāprasāda of the devotees (mahan-mukharitā), flow everywhere (paritaḥ sravanti). Those who drink (ye pibanty) that nectar (tā) with firm ears (gādha-karnaih), with constant thirst (avitr̥ṣo), O King (nṛpa), will not be touched (na spr̥santy) by hunger, thirst, fear, lamentation and illusion (aśana-tr̥ḍ-bhaya-śoka-mohāḥ).

(4.29.39-40)

43. Guṇa-śravaṇam – Hearing the qualities of the Lord

yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityaṁ śṛṇuyād abhīkṣṇam
kṛṣṇe 'malām bhaktim abhīpsamānaḥ

The person who desires pure devotional service to Lord Kṛṣṇa (kṛṣṇe amalām bhaktim abhīpsamānaḥ) should hear (śṛṇuyād) the narrations of Lord Uttamaḥśloka's glorious qualities (uttamaḥ-śloka-guṇānuvādaḥ), the constant chanting of which (yas tu abhīkṣṇam saṅgīyate) destroys everything inauspicious (amaṅgala-ghnaḥ). The devotee should engage in such listening in regular daily assemblies and should continue his hearing throughout the day (tam eva nityaṁ śṛṇuyād abhīkṣṇam). (12.3.15)

44. Tat-kṛpā īkṣaṇam – Expecting the Lord's mercy

tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtam vipākam |
hrd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who (yah) earnestly waits for You to bestow Your causeless mercy upon him (te anukampām su-samīkṣamāṇah), all the while patiently suffering the reactions of his past misdeeds (bhuñjana eva ātma-kṛtam vipākam) and offering You respectful obeisances (vidadhan namas te) with his heart, words and body (hrd-vāg-vapurbhir), is surely eligible (yah jīveta) for You, the shelter of liberation (mukti-pade), for that is his rightful claim (yah dāya-bhāk). (10.14.8)

- In this verse two different sādhanas—expecting the glance of mercy and offering obeisances—are mentioned together to glorify their exalted positions.
- They should be both understood to have great results.
- Ātma-kṛtam vipākam means happiness and suffering that occur during performance of bhakti.

- A secondary, unsought result of bhakti is happiness.
- The results of aparādhas are suffering.
- Experiencing both of these results from his bhakti (ātma-kṛtam vipākam), the devotee sees this (susamīksamānah) clearly (su for suṣṭhu) and accurately (sam for samyak) as Your mercy.

- He knows that the happiness and distress that he is experiencing stems from the Lord's mercy alone.
- It is just like a father who sometimes makes his son drink milk, and sometimes, bitter juice made from nimba leaves.
- “I do not know, but the Lord, like a father, knows what is good and bad for me, and thus sometimes He embraces and kisses me and sometimes slaps me.

- I, His devotee, have no power at all over karma and time.
- He, alone, by his mercy makes me experience happiness and distress and makes me serve Him.”
- The devotee considers his situation in this way, in the manner of King Pṛthu: