

Six Qualities that Enhance Bhakti

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

Topic - 12

Angas of Devotional Service

45. Smṛtiḥ – Remembrance

yathā katham cin-manasā
sambandhaḥ smṛtir ucyate

Somehow or other connecting the mind to the
Lord is called remembrance.

45. Smṛtiḥ – Remembrance

prayāṇe cāprayāṇe ca
yan-nāma smaratām nṛnām |
sadyo naśyati pāpaughō
namas tasmai cid-ātmane

I offer my respects to the omniscient Lord (namas tasmai cid-ātmane). Remembrance of His name (yan-nāma smaratām), while living or dying (prayāṇe ca aprayāṇe ca), immediately destroys (sadyo naśyati) heaps of sins committed by men (nṛnām pāpa oghah). (Padma-purāṇa)

46. Dhyānam – Meditation

dhyānam rūpa-guṇa-kṛīḍā-
sevādeḥ suṣṭhu cintanam

Meditation means (**dhyānam**) to contemplate with absorption (**suṣṭhu cintanam**) on the Lord's form, qualities, pastimes and service (**rūpa-guṇa-kṛīḍā-sevādeḥ**). (**BRS**)

46. Rūpa-dhyānam – Meditation on the form

bhagavac-carāṇa-dvandva-
dhyānam nirdvandvam īritam |
pāpino 'pi prasaṅgena
vihitam suhitam param

Meditation on the two feet of the Lord (bhagavac-
carāṇa-dvandva-dhyānam) is considered the
means of attaining freedom from the dualities of
this world (nirdvandvam īritam). Even a sinner
(pāpinaḥ api) who casually meditates (prasaṅgena
vihitam) attains the highest benefit (suhitam
param). (Nṛsimha Purāṇa)

46. Guṇa-dhyānam – Meditation on the qualities

ye kurvanti sadā bhaktyā
guṇānusmaranam hareḥ |
prakṣīṇa-kaluṣaughās te
praviśanti hareḥ padam

Those who constantly meditate on the qualities of the Lord (ye kurvanti sadā hareḥ guṇa anusmaranam) with devotion (bhaktyā), having destroyed all contaminations (prakṣīṇa-kaluṣaughās te), enter the abode of the Lord (praviśanti hareḥ padam). (Viṣṇu-dharma)

46. Krīdā-dhyānam – Meditation on the Pastimes

sarva-mādhurya-sārāṇi
sarvādbhuta-mayāni ca |
dhyāyan hareś caritrāṇi
lalitāni vimucyate

He who meditates (dhyāyan) on the most sweet (sarva-mādhurya-sārāṇi), most astonishing (sarva adbhuta-mayāni ca), charming pastimes of the Lord (hareh lalitāni caritrāṇi) attains liberation (vimucyate). (Padma Purāṇa)

46. Sevā-dhyānam – Meditation on the Service

mānasenopacārena
paricarya harim sadā |
pare vāñ-manasā 'gamyam
tañ sākṣāt pratipedire

Constantly serving the Lord (harim sadā paricarya) with items produced in the mind (mānasena upacārena), some devotees have directly attained the Lord (tañ sākṣāt pratipedire), who is not approachable for others by words or mind (pare vāk-manasā agamyam).
(Some unspecified Purāna)

46. Sevā-dhyānam – Meditation on the Service

- There is a story related in the Brahma-vaivarta Purāṇa.
- There once lived a brāhmana in the city of Pratiṣṭhāna.
- Though he was poor, he was peaceful, considering that he was reaping his karma.

46. Sevā-dhyānam – Meditation on the Service

- Being of sincere mind, one time he heard about Vaiṣṇava practices in an assembly of brāhmaṇas.
- Hearing that these processes could bring perfection just by engaging the mind, the impoverished man began to practice this.
- Finishing his daily rituals after taking bath in the Godāvarī, becoming peaceful in mind, he would sit down in a solitary place and perform the preliminaries of worship such as prāṇāyāma.

46. Sevā-dhyānam – Meditation on the Service

- Becoming steady in mind, he would mentally establish the deity form of his dear Lord.
- Mentally putting on a fine cloth, he would offer the Lord his respects, pull up his cloth and begin cleaning the Lord's temple.
- Offering respects again, he would then bring water in gold and silver pots from all the tīrthas headed by the Gaṅgā, and gather various materials for serving the Lord.

46. Sevā-dhyānam – Meditation on the Service

- After bathing the Lord, he would perform ārātrika and offer items befitting a king to the deity in his mind.
- After completing that worship, he would experience great happiness, which would last the whole day.

46. Sevā-dhyānam – Meditation on the Service

- After practicing for some time in this way, he once prepared in his mind some milk rice sprinkled with ghee and put it in a gold pot for the Lord to eat.
- In doing this, his two thumbs happened to enter into the preparation that was bubbling from the heat.

46. Sevā-dhyānam – Meditation on the Service

- Realizing what had happened, he exclaimed,
“How unfortunate! This offering has been
spoiled!”
- With sorrow, he rejected the offering.
- His samādhi then broke, and he felt great pain
because of his burned thumbs.

46. Sevā-dhyānam – Meditation on the Service

- Understanding this, the Lord seated in
Vaikunṭha laughed.
- Lakṣmī and others asked Him the cause of His
laughter.

46. Sevā-dhyānam – Meditation on the Service

- Then the Lord brought him in an airplane to His side and showed Lakṣmī his burnt thumbs.
- He then fixed the brāhmaṇa permanently by His side because of his qualifications.

47. Dāsyam – Acting as a servant

dāsyam karmārpaṇam tasya
kaiṅkaryam api sarvathā

Dāsyam is defined as offering the results of prescribed duties (dāsyam karmārpaṇam) and acting as a menial servant of the Lord (tasya kaiṅkaryam api sarvathā).
(BRS)

47. Dāsyam – Acting as a servant

- Offering the results of prescribed varṇāśrama actions (karmārpaṇam) is considered by some to be dāsyam.
- However, Rūpa Gosvāmī's opinion is that only kairkaryam, acting as the menial servant of the Lord is considered dāsyam.
- One should identify oneself as the servant of the Lord.

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

ihā yasya harer dāsyē
karmanā manasā girā |
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

He who has the desire to serve the Lord (yasya harer dāsyē (ihā)) with actions, mind and words (karmanā manasā girā) in this world (nikhilāsv apy avasthāsu) is called a liberated jīva in all circumstances (jīvan-muktaḥ sa ucyate) (Nāradiya Purāna).

47. Dāsyam (kainkaryam) – Acting as a servant (Acting as a menial servant of the Lord)

- The author indicates his own opinion with a glorification of this type of dāsyam.
- Īhā dāsyē here means “having the desire for servitude” One should have the desire “I am Your servant.”

48. Sakhyam – Friendship

viśvāso mitra-vṛttiś ca
sakhyam dvi vidham īritam

There are two types of sakhyam (sakhyam dvi vidham īritam): trust and being friendly (viśvāso mitra-vṛttiś ca).

48. Sakhyam – Friendship

- The first type is the opinion of others, and the second is the opinion of the author.
- Mitra here means friendship in general (rather than the sakhya-sthāyi-bhāva that appears only in bhāva and prema).
- Such a tendency is described in the Bhāgavatam

48. Sakhyam – Friendship

→ Rāganya 11-b

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (paramānandam), the eternal Supreme Brahman (pūrṇam brahma), has become their friend (mitra) (yan-mitram). (SB 10.14.32)

- To identify with such a position of friendship is called sakhyam.

48. Sakhyam (viśvāṣah) – Friendship (Trust)

pratijñā tava govinda
na me bhaktaḥ pranaśyati |
iti saṁsmṛtya saṁsmṛtya
prāṇān saṁdhārayāmy aham

O Govinda (govinda), remembering again and again (saṁsmṛtya saṁsmṛtya) Your promise (tava pratijñā) that Your devotee will never perish (na me bhaktaḥ pranaśyati iti), I maintain my life (aham prāṇān saṁdhārayāmy). (Mahābhārata)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

paricaryā parāh kecit
prāsādesu ca śerate |
manuṣyam iva taṁ draṣṭuṁ
vyāvahartuṁ ca bandhuvat

A person who is dedicated to serving the Lord (kecit
paricaryā parāh), and out of friendship sees and treats
Him as a human (manuṣyam iva taṁ draṣṭuṁ
vyāvahartuṁ ca), lies down in the Lord's temple
(prāsādesu ca śerate). (Agastya-saṁhitā)

48. Sakhyam (mitra-vṛtti) – Friendship (Being Friendly)

rāgānugāṅgatāsyā syād
vidhi-mārgānapekṣatvāt |
mārga-dvayena caitena
sādhyā sakhya-ratir matā

The last example should be classed as rāgānuga-sādhana (**asya rāgānugāṅgatah syād**), because of disregard for vaidhi-sādhana (**vidhi-mārga anapekṣatvāt**). However, attraction for feelings of friendship (**sādhyā sakhya-ratih**) is cultivated in both rāgānuga-sādhana and vaidhi-sādhana (**etena ca mārga-dvayena matā**). (BRS)

49. ātma-nivedanam – Offering the self

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṃ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

Devotee
[A person who gives up all prescribed activities] (yadā
martyah tyakta-samasta-karmā) and [offers himself
entirely unto Me] (niveditātmā), becomes the object of My
special desires (vicikīrṣito me). He achieves liberation
from birth and death (tadā amṛtatvaṃ pratipadyamānah)
and is promoted to the status of sharing My own
opulences (mayā ātma-bhūyāya ca kalpate). (11.29.34)

50. nija-priya upaharaṇam – Offering articles dear to oneself

Desires

yad yad iṣṭatamaṁ loke
yac cāti-priyam ātmanah |
tat tan nivedayen mahyam
tad ānanyāya kalpate

Whatever is most desired by one within this material world (yad yad iṣṭatamaṁ loke), and whatever is most dear to oneself (and also dear to Me) (yac ca ati-priyam ātmanah) — one should offer that very thing to Me (tat tan nivedayet mahyam). Such an offering qualifies one for eternal life (tad ānanyāya kalpate). (11.11.41)

51. tad-arthe akhila-ceṣṭitam – Making full efforts
for the Lord

laukikī vaidikī vāpi
yā kriyā kriyate mune |
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

O sage (mune)! Among all the Vedic and routine
actions that are performed (laukikī vaidikī vāpi yā
kriyā kriyate), the person desiring bhakti
(bhaktim icchatā) should per-form those which
are favorable for service to the Lord (sā kāryā hari-
sevā anukūla eva). (Pañcarātra)

52. Śaraṇāpattiḥ – Accepting the Lord's protection

tavāsmīti vadan vācā
tathaiva manasā vidan |
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

He who, while saying “I am Yours,” (tavāsmīti vadan vācā tathaiva manasā vidan) accepts the protection of the Lord (tat-sthānam āśritas tanvā), feels bliss (modate śaraṇāgataḥ). (Hari-bhakti-vilāsa)