

Six Qualities that Enhance Bhakti

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

Topic - 12

Angas of Devotional Service

59. śrī-janma-dina-yātrā – Observing the
appearance day of the Lord

yasmin dine prasūteyam
devakī tvām janārdana |

tad-dinaṁ brūhi vaikuṅṭha
kurmas te tatra cotsavam |
tena samyak-prapannānām
prasādam kuru keśavaḥ ||

59. śrī-janma-dina-yātrā – Observing the appearance day of the Lord

O Janārdana (**janārdana**), Tell us (**brūhi**) the day that Devakī gave birth to You (**yasmin dine devakī tvām prasūteyam**). O Vaikuṅṭha (**vaikuṅṭha**), We will perform a festival on that day (**tad-dinam kurmah te tatra ca utsavam**). O Keśava (**keśavaḥ**), may You be pleased (**prasādam kuru**) with that festival performed (**tena**) by those who are completely surrendered to You (**samyak-prapannānām**). (**Bhaviṣyottara Purāṇa**)

The Five Most Potent Limbs

Rupa Goswami's glorification of the last five items

durūhādbhuta-vīrye 'smin
śraddhā dūre'stu pañcake |
yatra svalpo'pi sambandhaḥ
sad-dhiyām bhāva-janmane ||

The last five items (pañcake) have inconceivable and astonishing power (durūha adbhuta-vīrye). What to speak of having faith in these items (asmin śraddhā dūre astu), if there is just a little relationship with these items (yatra svalpah api sambandhaḥ), persons who are devoid of offenses (sad-dhiyām) can attain the level of bhāva (bhāva-janmane). (BRS)

śrī-mūrter-anghri-sevane
prītiḥ

Attachment to Serving the
Lotus Feet of the Deity

What is the need for deity
worship if chanting Hare
Kṛṣṇa is sufficient in
itself for perfection?

Adi 7.76 (Purport)

- To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead.
- It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord.

Adi 7.76 (Purport)

- The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life.
- In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple.

Adi 7.76 (Purport)

- The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life.

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Succumbing

- Thus Nārada, in his pāñcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential.

Adi 7.76 (Purport)

- Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned.
- It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations.
- Thus the regulative principles for worship of the Deity are also simultaneously essential.

Deity Worship is
absolutely essential for
the Sadhakas, especially
Grhasthas

SB 7.5.23-24 (Purport)

- It is therefore recommended that initiated devotees follow the principles of Nārada Pañcarātra by worshiping the Deity in the temple.
- Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended.
- An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser.

SB 7.5.23-24 (Purport)

- One should not engage paid brāhmaṇas to worship the Deity.
- If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial.
- An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory.

SB 7.5.23-24 (Purport)

- Gṛhastha devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured.
- Deity worship means following the rules and regulations precisely.
- That will keep one steady in devotional service.

SB 7.5.23-24 (Purport)

- Grhastha devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master.
- Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purāṇa.

SB 7.5.23-24 (Purport)

- Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also.
- The special purpose of Deity worship is to keep oneself always pure and clean.
- Grhastha devotees should be actual examples of cleanliness.

SB 7.5.23-24 (Purport)

- By chanting the holy name of the Lord, one can reach the platform of love of Godhead.
- One might ask, then what is the necessity of being initiated?
- The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body.

SB 7.5.23-24 (Purport)

- Consequently, special stress is given to the arcana-vidhi.
- One should therefore regularly take advantage of both the bhāgavata process and pāñcarātrikī process.

Srila Jiva Goswami's
Comments on Deity
Worship for the
Sadhakas, especially
Grhasthas

Bhakti Sandharba

- If the grhasthas ignore this duty on the plea of having no money, their cheating activities will be a source of inauspiciousness for them.
 - Just as watering the roots of a tree automatically nourishes its branches, twigs, and leaves, the householder's proper worship of the deity brings peace, prosperity, and health to the family.
 - If this important duty is neglected, however, then householders can expect want, disease, and strife.
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Bhakti Sandharba

- Deity worship allows devotees to see their family, home, and wealth as the Lord's property.
- Then as (His) servants they simply offer back to the Lord whatever He has given them as their necessities.

What is śrī-mūrter-anghri-
sevane prītiḥ ? Is it
Possible to perform such
worship on the platform
of Vaidhi Sadhana ?

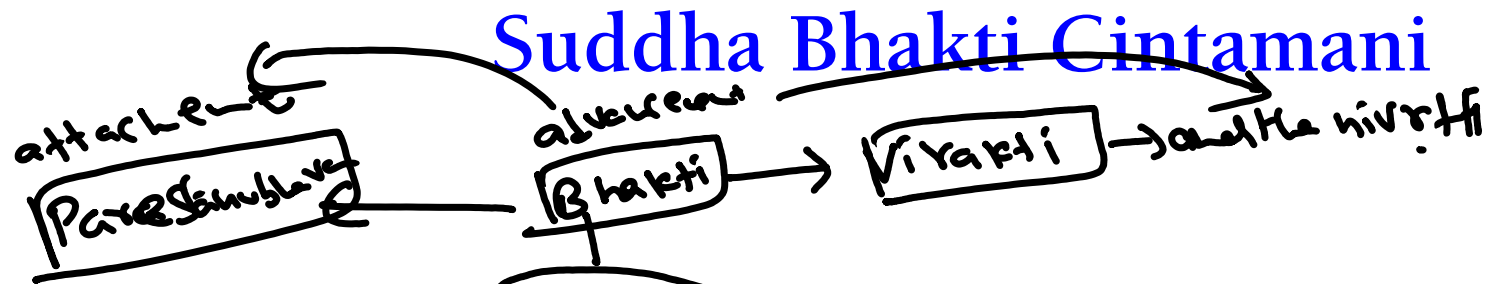
Suddha Bhakti Cintamani

- Householders must worship the Lord according to their means and not with less.
- Devotees should love the Lord as if He were a friend or family member, and they should gaze on Him with tears of love.
- Having given their hearts, should it be difficult for devotees to offer their bodies and possessions to their most worshipable Deity?

Suddha Bhakti Cintamani

Rāgāmbhā vigraha → Vaidhi ?

- Since Rādhā and Kṛṣṇa are the object of spontaneous affection, devotees often inquire how Rādhā-Kṛṣṇa deities are to be worshipped on the path of regulative devotion.
- Devotees first worship Rādhā and Kṛṣṇa with reverence, the mood of worship offered to Lakṣmī-Nārāyaṇa.



- As they advance, their mood becomes more spontaneous, although their external worship remains formal and regulated.
- The deity worship in ISKCON is performed according to the rules of regulative devotion, technically known as pāñcarātriḱa-vidhi.

Suddha Bhakti Cintamani

- In regulative reverential worship, Rādhā and Kṛṣṇa reciprocate in the mood of Lakṣmī-Nārāyaṇa.

Platform of Rāgānuga Sādhane

- Neophyte devotees who avoid the sixty-four offences in deity worship are gradually purified and raised to what Śrīla Prabhupāda calls the “Vṛndāvana platform,” the path of spontaneous devotion. [Śrīmad-Bhāgavatam 4.24.45-46, purport]

Suddha Bhakti Cintamani

- In this advanced stage, devotees worship Rādhā and Krsna with natural attraction, and Their Lordships reciprocate with them accordingly.
- Does this mean that as devotees advance to the spontaneous platform the standard of deity worship in ISKCON should change?

Suddha Bhakti Cintamani

- No, it should not change because there will always be neophyte devotees visiting or joining the temples and deity worship should always be suitable for them.
- Otherwise, beginners will not become fixed in the essential principles of regulative devotion and may become sahajiyās.
- Advanced devotees need not change the external form of their worship.

Suddha Bhakti Cintamani

- They need only change their mood of worship, which develops naturally, without external adjustment.
- Thus the worship of Rādhā and Kṛṣṇa follows the regulative pāñcarātriḱa-vidhi. For devotees faithful to Śrīla Prabhupāda's teachings, the mood of regulative worship gradually transforms into the spontaneous mood of rāga-mārga, the "Vṛndāvana platform."

Suddha Bhakti Cintamani

- Yet to the observer, both the neophyte and advanced devotee appear to be engaged in the same type of worship—the regulative worship characteristic of service to Lord Nārāyaṇa.