

# Six Qualities that Enhance Bhakti

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

# Topic - 12

## Angas of Devotional Service

śrī-bhāgavata artha  
āsvādah

- ① Mitha ratiḥ  
↳ mutual affection.
- ② Mithah tuṅḷī
- ③ nivṛtti mitha etyāhaḥ

Relishing Bhāgavatam

Srimad Bhagavatam is not  
just for Paramahamsas.

Beginners need not Fear  
Approaching it.

# Purpose of Vysadeva's compiling the Bhagavatam

anarthopaśamaṁ sākṣād  
bhakti-yogam adhokṣaje  
lokasyājānato vidvāṁś  
cakre sātvata-saṁhitām

And Vyāsa saw bhakti-yoga to the Lord (sākṣād  
bhakti-yogam adhokṣaje) which effectively  
destroys jīva's saṁsāra (anarthopaśamaṁ).  
Learned Vyāsa (vidvān) then wrote the  
Bhāgavatam (cakre sātvata-saṁhitām) for  
ignorant people (ajānato lokasya).

## Purpose of Sukadeva's speaking the Bhagavatam

yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atititīrṣatām tamo 'ndham  
saṁsārinām karuṇayāha purāṇa-guhyam  
taṁ vyāsa-sūnum upayāmi gurum muninām

I surrender to the son of Vyāsa (**taṁ vyāsa-sūnum upayāmi**),  
the incomparable guru of all the sages (**gurum muninām**), who  
mercifully spoke the Purāṇa full of hidden meanings (**karuṇayā**  
**āha purāṇa-guhyam**), the essence of all the scriptures, the  
essence of hearing (**akhila-śruti-sāram ekam**), for all the people  
of this world, even in the future (**saṁsārinām**); who spoke the  
Bhāgavatam, which revealed the excellence of rasa to Śukadeva  
(**yaḥ svānubhāvam**), and which is the revealer of ātmā  
(**adhyātma-dīpam**) for those desiring to cross dense ignorance  
with ease (**atititīrṣatām tamo 'ndham**).

## Purpose of Maitreya's speaking the Bhagavatam

so 'ham nṛṇām kṣulla-sukhāya duḥkham  
mahad gatānām viramāya tasya  
pravartaye bhāgavatam purāṇam  
yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this Bhāgavata Purāṇa (aham pravartaye bhāgavatam purāṇam), spoken by the Lord to the sages (yad āha sākṣād bhagavān ṛṣibhyaḥ), for removing the suffering of persons (nṛṇām duḥkham viramāya) who have fallen into great distress (mahad gatānām duḥkham) by seeking insignificant happiness (ksulla-sukhāya).

# Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

vicakṣaṇo 'syārhati vedituṁ vibhor  
ananta-pārasya nivṛttitaḥ sukham  
pravartamānasya guṇair anātmanas  
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

The wise person (**vicakṣaṇah**), giving up material happiness (**nivṛttitaḥ**), can realize the happiness of the Lord (**asya vibhoḥ sukham vedituṁ arhati**) who is beyond measure (**ananta-pārasya**) and then take to bhakti, setting an example for others (**implied**). Describe the pastimes of the Lord (**tato bhavān darśaya vibhoḥ ceṣṭitaṁ**) for those materialists (**anātmanah**) who are pushed by the guṇas of matter (**guṇaih pravartamānasya**).



## Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

etad dhy ātura-cittānām  
mātrā-sparśecchayā muhuḥ  
bhava-sindhu-plavo dṛṣṭo  
hari-caryānuvarṇanam

It is personally experienced by me (dṛṣṭah) that those who  
are always full of cares and anxieties (muhuh ātura-  
cittānām) due to desiring contact of the senses with their  
objects (mātrā-sparśecchayā) can cross the ocean of  
nescience on a most suitable boat (**bhava-sindhu-plavah**)—  
the constant chanting of the transcendental activities of the  
Personality of Godhead (**hari-caryānuvarṇanam**).

## Srimad Bhagavatam is not just for Paramahamsas

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-  
pittopatapta-rasanasya na rocikā nu  
kintv ādarād anudinam khalu saiva juṣṭā  
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā apy syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pittopatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully chanting these sweet names (**kintv ādarād khalu saiva juṣṭā**) every day (**anudinam**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

## Srimad Bhagavatam is not just for Paramahansas

dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām  
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam  
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvarah  
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

The Supreme Lord (īśvarah) becomes immediately captured in the heart (sadyo hr̥dy avarudhyate) of the accomplished devotees (kṛtibhiḥ) by hearing Bhāgavatam (atra) and even by those who have suddenly developed a desire to hear it (śuśrūṣubhis tat-kṣaṇāt). This does not happened with other works (atra). In the Bhāgavatam alone, created by the Lord himself (śrīmad-bhāgavate mahā-muni-kṛte), is presented the real, permanent object (vedyam vāstavam vastu) which can be understood by those without selfish intentions (paramo nirmatsarāṇām satām), and which bestows auspiciousness (śivadam) and release from the material world of miseries (tāpa-trayonmūlanam). In the Bhāgavatam alone (atra) is presented the process for attaining that highest object, devoid of all material goals and liberation (projjhita-kaitava dharmah).

# Srimad Bhagavatam is not just for Paramahamsas

pibanti ye bhagavata ātmanah satām  
kathāmrtam śravaṇa-putesu sambhrtam  
punanti te visaya-vidūṣitāśayam  
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (pibanti ye) the sweet pastimes (kathāmrtam) of the Lord and his devotees (bhagavata ātmanah satām) held in the cups of their ears (śravaṇa-putesu sambhrtam) clean their hearts of all contamination (punanti te visaya-vidūṣitāśayam) and attain the lotus feet of the Lord for service (vrajanti tac-caraṇa-saroruha antikam).

↓  
Tsvarah. Sadyo hr̥di avardhate.

# The Uniqueness of Srimad Bhagavatam Compared to the Other Literatures

|| 2.10.1 ||

śrī-śuka uvāca—

atra sargo visargaś ca  
sthānam poṣaṇam ūtayaḥ |  
manvantareśānukathā  
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

daśamasya viśuddhyartham  
navānām iha lakṣaṇam |  
varṇayanti mahātmānaḥ  
śrutenārthena cāñjasā ||

The great devotees such as Vidura and Maitreya describe properly. (mahātmānaḥ varṇayanti añjasā) the nine topics (navānām iha lakṣaṇam) in order to impart the highest knowledge of the tenth topic. (daśamasya viśuddhy-arthaṁ), through the words of the scripture and stories to illustrate their meaning (śrutena ca arthena).

kali-mala-samhati-kālano 'khileśo  
harir itaratra na gīyate hy abhikṣṇam  
iha tu punar bhagavān aśeṣa-mūrtiḥ  
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (harih akhila īśah), who annihilates the accumulated sins of the Kali age (kali-mala-samhati-kālanah), is not glorified much in other works (itaratra na gīyate hy abhikṣṇam). But Bhagavān (tu bhagavān), with unlimited forms (aśeṣa-mūrtiḥ), is abundantly and constantly (punah) described throughout (paripaṭhito anu-padam) the various narrations of this Śrīmad-Bhāgavatam (kathā-prasaṅgaiḥ).



|| 3.5.10 ||

parāvareṣām bhagavan vratāni  
śrutāni me vyāsa-mukhād abhīkṣṇam  
atr̥pnuma ksulla-sukhāvahānām  
teṣām r̥te kṛṣṇa-kathāmṛtaughāt

Great person (bhagavan)! I have heard repeatedly (śrutāni me abhīkṣṇam) of various natures of high and low persons (para avareṣām vratāni) from the mouth of Vyāsadeva (vyāsa-mukhāt). I have been satiated with hearing about those natures (teṣām atr̥pnuma) which give insignificant happiness (ksulla sukha-avahānām), being devoid of (r̥te) the great sweetness of Kṛṣṇa's pastimes (kṛṣṇa-katha amṛta-oghāt).

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.

- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

|| 2.7.51 ||

idam bhāgavatam nāma  
yan me bhagavatoditam |  
saṅgraho 'yam vibhūtīnām  
tvam etad vipulī kuru ||

This work called Bhāgavatam (idam bhāgavatam  
nāma), spoken to me by the Lord (yad me  
bhagavatā uditam), is a collection of the Lord's  
vibhūtis (ayam vibhūtīnām saṅgrahah). You  
should distribute it everywhere (tvam etad vipulī  
kuru).

|| 2.7.52 ||

yathā harau bhagavati  
nṛṇām bhaktir bhaviṣyati |  
sarvātmany akhilādhāre  
iti saṅkalpya varṇaya ||

After making a saṅkalpa (iti saṅkalpya), you should speak the Bhāgavatam (varṇaya) in such a way that devotion (yathā bhaktih) to Hari, attractor of the mind (harau), Bhagavān, the blissful object of worship (bhagavati), the essence of all worship (sarvātmany) and the fulfiller of all desires (akhilādhāre), will appear in the people of Kali-yuga (nṛṇām bhaviṣyati).

## Rupa Goswami's glorification of the last five items

śaṅke nītāḥ sapadi daśama-skandha-padyāvalīnām  
varṇāḥ karnādhvani pathikatām ānupurvyād bhavadbhiḥ |  
hamho dimbhāḥ parama-śubhadān hanta dharmārtha-kāmān  
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti ||

O idiots (hamho dimbhāḥ), how unfortunate you are (hanta)!  
I think (śaṅke) that you must have been hearing all the  
syllables (sapadi varṇāḥ karnādhvani pathikatām nītāḥ), one  
by one (ānupurvyād), of the verses of the Tenth Canto of  
Bhāgavatam (daśama-skandha-padyāvalīnām), because your  
ears are now denouncing (yad garhantaḥ) the most auspicious  
goals (parama-śubhadān) of dharma, artha and kāma  
(dharmārtha-kāmān), and even decrying the fourth goal of  
liberation (mokṣam apy ākṣipanti) which is most blissful  
(sukhamayam). (BRS)