

Bhaktyaloka

By

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11

Six Qualities that Enhance Bhakti

12. Sādhu-vṛtti - Following in
the footsteps of the previous
ācāryas

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

36. Eagerness to associate with advanced devotees

A grhastha Vaisnava should be eager to associate with advanced devotees.

In the Caitanya-caritāmṛta (Madhya 22.83) it is stated:

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

37. Give diligent attention to 5 potent limbs

Out of all the processes of devotional service, one should give earnest attention to the five limbs mentioned in Caitanya-caritāmṛta (Madhya 22.128-129) as follows:

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana
sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāncera alpa saṅga

"One should ^①associate with devotees, ^②chant the holy name of the Lord, ^③hear Śrīmad-Bhāgavatam, ^④reside at Mathurā and ^⑤worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

38. Gradually give up dependence on ~~20 forms of bhakti~~ ^{Vaidhi sādhane} & take it to spontaneous D.S.

Gradually one should diminish the following of prescribed rules out of obligation and cultivate spontaneous attachment.

↓
Rāgabhāvanā
Sādhane

↓
Vaidhi sādhane

When spontaneous attachment to the Lord is awakened, many prescriptions are automatically discarded and atonement becomes needless.

The difference is described in the Caitanya-caritāmṛta (Madhya 22.140, 142-143) as follows:

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī
vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpācāre tāra kabhu nahe mana
ajñāne vā haya yadi 'pāpa' upasthita
kṛṣṇa tānre śuddha kare, nā karāya prāyaścitta

"If a person gives up all material desires and completely engages in the
transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is
never indebted to demigods, sages, or forefathers. Although the pure devotee does
not follow all the regulative principles of varnāśrama, he worships the lotus feet of
Kṛṣṇa. Therefore he naturally has no tendency to commit sin. If, however, a
devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He
does not have to undergo the regulative form of atonement."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

39. No separate endeavor for jñāna & vairāgya

A gr̥hastha Vaiṣṇava should not endeavor for any knowledge or renunciation other than knowledge of one's relationship with the Lord in devotional service and renunciation born from devotional service.

If one begins the worship of Kṛṣṇa with special care and eagerness, then he achieves all auspiciousness.

As stated in the Caitanya-caritāmṛta (Madhya 22.145):

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

jñāna-vairāgyādi—bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

"The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."

40. One should endeavor to gradually progress from śraddhā to bhakti → while diligently trying to understand where one is & how to get to the next stage

The gradations of devotion to Lord Kṛṣṇa are stated in the Caitanya-caritāmṛta (Madhya 23.10-13). One should cultivate them as follows:

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

(sādhū-saṅga haite haya 'śravaṇa-kīrtana')
sādhana-bhaktye haya 'sarvānārtha-nivartana'
anārtha-nivṛtti haile bhaktye 'niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya
ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura
sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā 'prayojana' sarvānanda-dhāma

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

41. Chant constantly & avoid offense

A gr̥hastha Vaisnava should constantly chant the holy names while carefully giving up the ten offenses.

As stated in the Caitanya-caritāmṛta (Antya 4.70-71):

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

"Among the ways of executing devotional service, the nine prescribed
methods are the best, for these processes have great potency to deliver
Kṛṣṇa and ecstatic love for Him. Of the nine processes of devotional
service, the most important is to always chant the holy name of the
Lord. If one does so, avoiding the ten kinds of offenses, one very easily
obtains the most valuable love of Godhead."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

42. Accept P.D.S that is not based on religious
Sentiments

A householder should accept pure devotional service that is not based simply on religious sentiments.

In the Caitanya-bhāgavata (CB Madhya khanda 23.41) the Lord states:

mora nrtya dekhite uhāra kon śakti?
payah pān karile ki mote haya bhakti?

"What qualification does he have to watch My dancing? By drinking milk can one attain devotion for Me?"

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

43. Give up lording mentality & accept the mood of servitude

The mood of servitude is proper for a living entity, and the mood of being lord is detrimental.

As stated in the Caitanya-bhāgavata (CB Madhya khanda 23.480, 482):

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

udara-bharaṇa lāgi' ebe pāpī saba
laoyāya 'īśvara āmi'-mūle jaradgava
kukkurera bhaksya deha-ihāre laiya
balaye 'īśvara' viṣṇu-māyā mugdha haiyā

"All sinful persons claim to be God in order to fill their bellies,
although factually they are idiots. Accepting the material body, which
is meant to be eaten by the dogs, they call themselves God under the
influence by Lord Viṣṇu's external energy."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

44. He should model his character after LCM & His associates

A gr̥hastha Vaisnava should model his character after that of Lord Caitanya and His followers.

A householder should follow the ways of life and obtain his means of livelihood as exhibited by Lord Caitanya and His followers.

45. He should desire ॐ in all his activities

If one desires Kṛṣṇa in all his activities, then those activities are auspicious.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

46. No endeavor to gratify sense

By endeavoring to gratify one's senses and attain irrelevant fruits, one becomes a materialist.

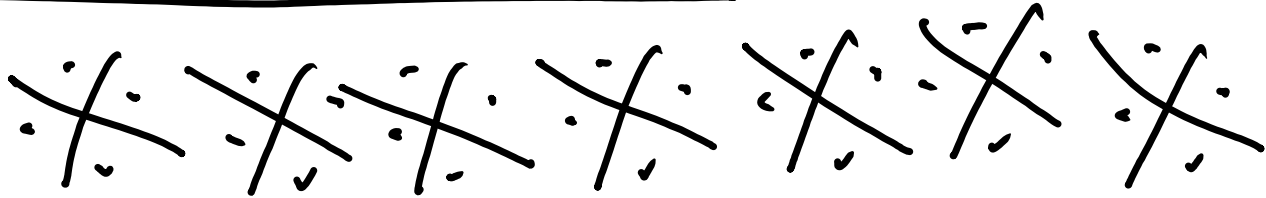
~~47. śiṣya~~

For a devotee, to remain a householder or to become a renunciate is the same thing.

Śrīla Rāmānanda Rāya, Śrī Puṇḍarīka Vidyānidhi, Śrī Śrīvāsa Paṇḍita, Śrī Śivānanda Sena, Śrī Satyarāja Khān, and Śrī Advaita Prabhu were all grhasthas and have shown us the way of faultless living.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

The difference between a householder and a renunciate is due to their different means of livelihood.



47. If home is favourable for DS
one should not give it up

If the home is favorable for a devotee's devotional service, then he should not leave.

48. But, remain @ home with detachment

It is his duty to remain a grhastha with detachment.

49. If home is unfavourable & if one has developed
detachment from home due to his practice of DS,
then he can leave home

But when the home becomes unfavorable for his service, he then becomes eligible to leave home.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

At that time the detachment he develops for his house through his devotional service is accepted.

For this reason, Śrīvasa Paṇḍita did not leave home.

For this reason, Svarūpa Dāmodara took sannyāsa.

All genuine devotees have remained either at home or in the forest due to this consideration.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

Whoever has left home due to this consideration is called a genuine renunciate.

50. But, never commit nāha-dāśa.

He is always careful not to commit offenses against the holy name.

Now let us consider the occupation of a renunciate.

In the Caitanya-caritāmṛta (Antya 6.222-227, 236-237) Śrī Caitanya Mahāprabhu spoke to the renunciate Raghunātha dāsa Gosvāmī as follows:

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

bhāla kaila, vairāgīra dharma ācarila

Raghunātha dāsa has done well, he has acted suitably for a person in the renounced order.

① Always Chant the HNs ② Beg & maintain oneself.

vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa

A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

③ Non-dependence on others

vairāgī hañā yebā kare parāpeksā
kārya-siddhi nahe, kṛṣṇa karena upekṣā

A vairāgī [a person in the renounced order] should not depend on others.
If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

④ No eagerness to eat palatable food stuffs

vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaśa

If a renunciant is eager for his tongue to taste different foods, his spiritual
life will be lost, and he will be subservient to the tastes of his tongue.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

⑤ Satisfy the belly with simple food

vairāgīra kṛtya—sadā nāma-saṅkīrtana
śāka-patra-phala-mūle udara-bharaṇa

The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

⑥ One should not give in to the urges of T B G

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

- ⑦ No Prasāda ⑧ No LUXURIOUS food ⑨ Do not dress luxuriously

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

- ⑩ Do not expect honour ⑪ Offer respects to all ⑫ Mentally keep serving (or) worshipping their

amānī mānada hañā kṛṣṇa-nāma sadā la'be Lesshtis-
vraje rādhā-kṛṣṇa-sevā mānase karibe

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

① Should not live in his village with his relatives

A sannyāsī or a renunciate should not live in his village with his relatives.

As stated in the Caitanya-caritāmṛta (Madhya 3.177):

sannyāsīra dharma nahe—sannyāsa kariñā
nija janma-sthāne rahe kuṭumba lañā

"After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

(2) Do not meet a king (or) woman.

A renunciate should not meet a king or woman.

In the Caitanya-caritāmṛta (Madhya 11.7) the Lord said:

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

⑬ A renunciant should remain faultless

A renunciate should remain faultless.

As stated in the Caitanya-caritāmṛta (Madhya 12.51, 53):

śukla-vastre masi-bindu yaiche nā lukāya
sannyāsira alpa chidra sarva-loke gāya
prabhu kahe,-pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa

"As soon as the general public finds a little fault in the behavior of a sannyāsī,
they advertise it like wildfire. A black spot of ink cannot be hidden on a white
cloth. It is always very prominent. Śrī Caitanya Mahāprabhu then said: There
may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is
untouchable."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

(14) Mind should be absorbed in ecstatic love day & night

The behavior of a renunciate is explained in the Caitanya-caritāmṛta (Madhya 17.229):

(15) They eat & bathe simply out of habit

preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha karena abhyāse

"His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit."

The symptoms of a pseudo-renunciate are stated by the Lord in the Caitanya-caritāmṛta (Antya 2.117-118, 120, 124, 5.35-36):

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

prabhu kahe,-vairāgī kare prakṛti sambhāṣaṇa
dekhite na pāron āmi tāhāra vadana
durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare muner api mana
ksudra-jīva saba markāṭa-vairāgya kariyā
indriya carāṇā bule 'prakṛti' sambhāṣiyā
prabhu kahe,-mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana
āmi ta' sannyāsī, āpanāre virakta kari' māni
darśana rahu dūre, 'prakṛtira' nāma yadi śuni
tabahiṅ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

Synonyms of a Pseudo-renunciate.

"The Lord replied: I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman. So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person. There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women. Śrī Caitanya Mahāprabhu said: My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women. I am a sannyāsī, and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

16. Detachment in the heart of a householder should be appreciated

Again, detachment in the heart of a householder is greatly appreciated.

In the Caitanya-caritāmṛta (Antya 5.80) the Lord says:

'gṛhastha' hañā nahe rāya ṣaḍ-vargera vaśe

'viṣayī' hañā sannyāsire upadeśe

"Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

17. Do not accept foods (or) goods from materialistic people

A renunciate should not eat foods or accept goods from materialistic people, nor should he invite other renunciates to eat foods or accept goods from such people.

In the Caitanya-caritāmṛta (Antya 6 274-275) Śrīla Raghunātha dāsa Gosvāmī concludes as follows:

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana
mora citta dravya la-ite nā haya nirmala
ei nimantraṇe dekhi,—'pratiṣṭhā'-mātra phala

"I invite Śrī Caitanya Mahāprabhu by accepting goods from
materialistic people. I know that the Lord's mind is not satisfied by
this. My consciousness is impure because I accept all these goods from
people who are interested only in pounds, shillings, and pence.
Therefore by this kind of invitation I only get some material
reputation."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

The Lord replied in Caitanya-caritāmṛta (Antya 6.278-279):

viṣayāra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smarana
viṣayāra anna haya 'rājasa' nimantraṇa
dātā, bhoktā—duñhāra malina haya mana

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly. When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated."