

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

**Chapter – 3**  
**Vaidhi Bhakti**

**Part – 1**

**General characteristics of Vaidhi  
Bhakti**

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

Those principles of religion that arise from the rules of scripture are divided into two types: mundane and spiritual.

①                      ②

↑ Mundane

The rules for artha, dharma and kama are mundane or material dharma.

Those rules are for the wellbeing of body, mind, society, morality and an afterlife on svarga loka, which is temporary.

After enjoying the happiness of svarga, the soul must return to the earth planet.

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### Part – 1 General characteristics of Vaidhi Bhakti

The varnasrama system described previously is also mundane. (Proof Below)

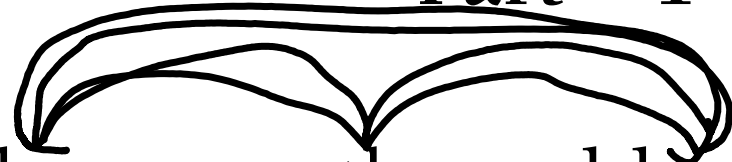
|| 11.10.26 ||

(tāvat sa modate svarge)  
(yāvat puṇyaṁ samāpyate)  
(kṣīṇa-punyaḥ)(pataty arvāg)  
(anicchan)(kāla-cālitaḥ)

Until his pious results are used up (yāvat puṇyaṁ samāpyate), he enjoys life in Svarga (tāvat sa modate svarge). When the pious results are exhausted (kṣīṇa-punyaḥ), however, he falls from Svarga (pataty arvāg) against his will (anicchan), by the force of time (kāla-cālitaḥ).

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### Part – 1 General characteristics of Vaidhi Bhakti



Dharma, artha and kama come in cyclic progression, and the soul never gets release from following those rules.

The goal of those rules is material acquisition, and thus they are all called mundane or material. (Proof Below)

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### Part – 1 General characteristics of Vaidhi Bhakti

|| 2.3.2 ||

brahma-varcasa-kāmas tu  
yajeta brahmaṇaḥ patim  
indram indriya-kāmas tu  
prajā-kāmaḥ prajāpatīn

The person who desires the knowledge of Brahmā should worship Brahmā,  
the master of the Vedas. The person who desires strong senses should  
worship Indra. The person desiring progeny should worship the Prajāpati  
such as Dakṣa.

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### Part – 1 General characteristics of Vaidhi Bhakti

|| 2.3.3 ||

devīm māyām tu śrī-kāmas

tejas-kāmo vibhāvasum

vasu-kāmo vasūn rudrān

vīrya-kāmo 'tha vīryavān

The person who desires prosperity should worship Durgā, and the person desiring energy should worship Agni. The person desiring wealth should worship eight Vasus, and the strong person desiring virility should worship the Rudras.

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### Part – 1 General characteristics of Vaidhi Bhakti

|| 2.3.4 ||

annādyā-kāmas tv aditiṃ  
svarga-kāmo 'diteḥ sutān  
viśvān devān rājya-kāmaḥ  
sādhyān saṃsādhako viśām

The person desiring to eat or feed others should worship Aditi. The person  
desiring Svarga should worship her sons, the twelve Ādityas. The person  
desiring a kingdom should worship the Viśva-devas. The person in  
agriculture and trade should worship the Sādhyas.



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### Part – 1 General characteristics of Vaidhi Bhakti

|| 2.3.5 ||

āyus-kāmo 'śvinau devau

puṣṭi-kāma ilām yajet

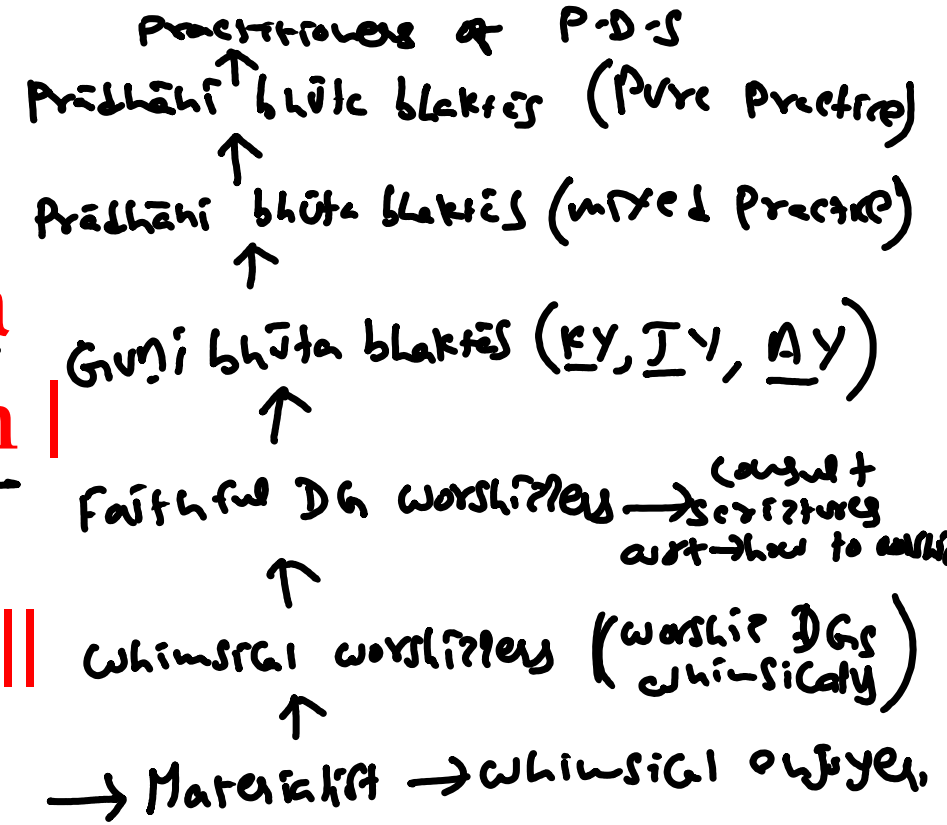
pratiṣṭhā-kāmaḥ puruṣo

rodasī loka-mātarau

The person desiring long life should worship the Aśvini-kumāras. The person desiring a strong body should worship the earth. The person desiring to stay in his position should worship the heaven and earth--which support the world.

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ |  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ param ||



Intelligence based on guidance of scripture.

The person desiring destruction of all desires (akāmaḥ), the person with all desires (sarva-kāmo vā), and even the person with an intense desire for liberation (mokṣa-kāma), if he has good intelligence (udāra-dhīḥ), will worship the Supreme Lord (yajeta puruṣaṁ param) with pure bhakti (tīvreṇa bhakti-yogena).

↳ Jānaka-kauṇḍī anāvṛta bhakti

|| 2.3.11 ||

etāvān eva yajatām  
iha niḥśreyasodayaḥ |  
bhagavaty acalo bhāvo  
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (niḥśreyasa udayaḥ) for the worshippers of  
devatās (etāvān eva yajatām) if firm devotion for the Lord  
(bhagavaty acalo bhāvo) arises from association with devotees (yad  
bhāgavata-saṅgataḥ).

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### Part – 1 General characteristics of Vaidhi Bhakti

Whatever results are obtained by doing those activities are material.

Those material results lead to more action, which lead to more material results.

The result after which there is no more chain of action is called spiritual or apavarga. Material religion may be either polytheistic or monotheistic.

The following example will illustrate the chain of action and result:

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### Part – 1 General characteristics of Vaidhi Bhakti

Marriage is an action; its goal is children, who should perform action, in the form of offering rites when the parents die.

When this goal is achieved and turns to action of offering the pindas, the goal is to satisfy the pitrs.

The satisfaction of the pitrs leads to the satisfaction of the children.

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### Part – 1 General characteristics of Vaidhi Bhakti

The children then perform more actions, which give more results, which leads to more actions.

The results of all these actions are temporary.

Therefore the happiness of begetting children and even the peace arising from liberation and the bliss of Brahman are all within the chain of material action and material result.

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### Part – 1 General characteristics of Vaidhi Bhakti

When the bliss of Brahman matures to bliss of service to the Supreme Lord, the material chain ends and the final result is achieved in the form of spiritual life.

Thus āpavarga has two meanings: (1) liberation and (2) devotion.

When persons attain liberation from material bondage, they also attain the eternal dharma of bhakti, devotion.

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### Part – 1 General characteristics of Vaidhi Bhakti

As long as dharma aims at material goals, it is called material dharma or material religion.

It is also called morality or smarta dharma.

① bhāva/prem  
When dharma aims at spiritual goals, it is called spiritual dharma or spiritual religion.

②  
When it follows the rules of scripture it is called sadhana bhakti.

Bhakti

Vaidhi



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### Part – 1 General characteristics of Vaidhi Bhakti

The so-called worship of the Lord observed in smarta dharma (sandhya rites, Deity worship, sacrifice, and prayers) is not on the spiritual level, because all those daily and occasional actions of worship simply result in nourishing the worshipper's material tendency or improving the social environment.

Samskāras → Nourish & fix our false ego.

Such worship can be classed as karma because the end result is material.

For those following material dharma, worship of the Lord is only one rule amongst many.

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### Part – 1 General characteristics of Vaidhi Bhakti

It is not the eternal loyalty to the Lord that is found in real spiritual dharma.

Those actions that aim at the wellbeing of body, mind and society are called naitika or moralistic or ethical.

Although actually not accepting the Lord as real, the followers of material dharma accept worship of the Lord on the naitika level, as a means of purification.

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### Part – 1 General characteristics of Vaidhi Bhakti

Even Compte, an avowed atheist, accepted worship of the Lord as a means of purification of the mind.

On the path of mundane faith, all worship of the Lord is of this type.

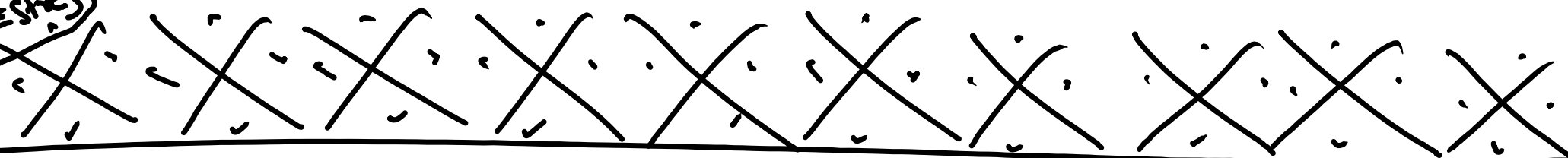
The arrangements for meditating on forms of the Lord found in yoga scriptures are also of this type.

# Chapter - 3

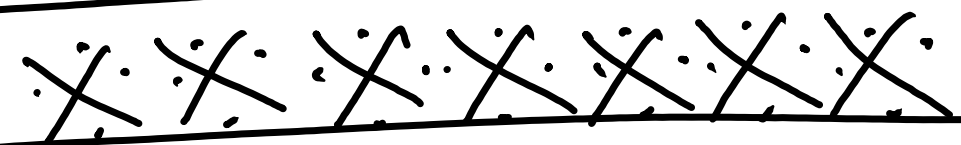
## Part - 1 General characteristics of Vaidhi Bhakti

But the prescriptions for devotion service according to rules (vaidhi bhakti) found in the devotional literatures are purely spiritual religion or apavarga dharma.

Dharma (Sāstra)



On deeply analyzing the matter, it will be found that there is a great conceptual difference between the rules of material dharma (smarta or naitika) with its motivated worship, and the rules of spiritual dharma which advocate constant dedication to the Lord.



Bhakti (Sāstra)

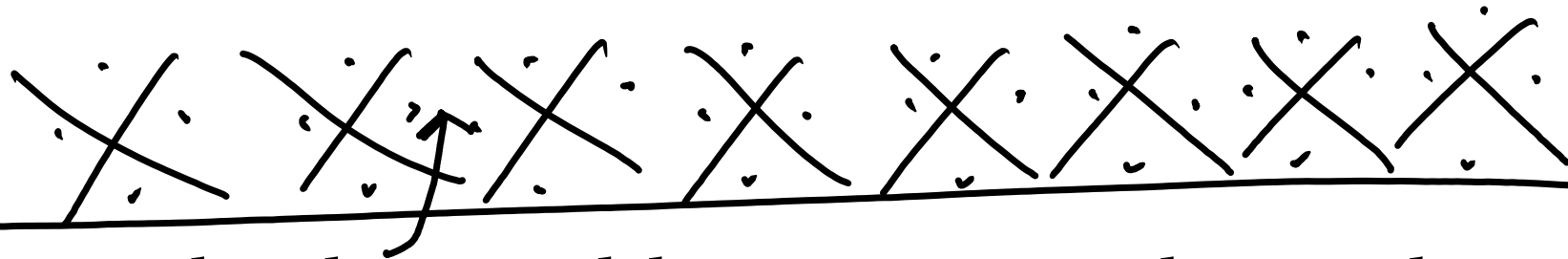
This difference is not a difference in activity or ritual, but rather a difference in consciousness.

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### Part – 1 General characteristics of Vaidhi Bhakti

The faithless moralists and smartas, taking ethical principles as the highest goal, limit religious life to fulfillment of dharma, artha and kama, whereas the devotees of vaidha bhakti increase the limits of dharma, artha and kama by linking them to spiritual, totally non-material goals.

Thus the mundane, moralistic dharma is included within the spiritual dharma.



When naitika dharma develops and becomes complete, it becomes spiritual dharma.

Proof of SP ātmā  
being the most evolved  
version of haṁkādharmī

|| 1.2.3 ||

yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atititīrṣatām tamo 'ndham  
saṁsāriṇām 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 (saṁsāriṇām); 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).

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### Part - 1 General characteristics of Vaidhi Bhakti



Mood → Lead a

dharmaic life.

Dharma s'astri

(activities)

With the addition of dedication to the Lord, to the mundane dharma, it blossoms and becomes spiritual dharma.

Dedication to the Lord → Means → to act for the pleasure of the Lord.

BLAKH S'ASTRI ←

Those situated in the world may accept spiritual dharma, yet they do not give up the rules of mundane dharma, for the rules of varnasrama still assist them in supporting their bodies, minds and social environment.

Being comfortable as a result of a proper body, mind and surroundings, a person is able to attain the eternal bliss of worshipping the Lord.

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### Part – 1 General characteristics of Vaidhi Bhakti

The mundane dharma is called karma kanda and the spiritual dharma is called sadhana bhakti.

It is apparent that the secondary rules of karma are one division of scripture and the principal rules of bhakti are another division.

There are two processes for attaining devotion: the gradual process and the sudden process.



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### Part – 1 General characteristics of Vaidhi Bhakti

In the Caitanya-caritamṛta the Lord described to Sri Rupa Goswami the gradual path.

|| CC Madhya 19.144 ||

tāra madhye 'sthāvara', 'jaṅgama'—dui bheda  
jaṅgame tiryak-jala-sthalacara-vibheda

“The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

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### Part – 1 General characteristics of Vaidhi Bhakti

|| CC Madhya 19.145 ||

tāra madhye manuṣya-jāti ati alpatara  
tāra madhye mleccha, pulinda, bauddha, śabara

“Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

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### Part – 1 General characteristics of Vaidhi Bhakti

|| CC Madhya 19.146 ||

veda-niṣṭha-madhye ardheka veda ‘mukhe’ māne  
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

“Among human beings, those who are followers of the Vedic principles are  
considered civilized. Among these, almost half simply give lip service while  
committing all kinds of sinful activities against these principles. Such people  
do not care for the regulative principles.”

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### Part – 1 General characteristics of Vaidhi Bhakti

|| CC Madhya 19.147 ||

dharmācāri-madhye bahuta 'karma-niṣṭha'  
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

“Among the followers of Vedic knowledge, most are following the process of  
fruitive activity and distinguishing between good and bad work. Out of many  
such sincere fruitive actors, there may be one who is actually wise.”

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### Part – 1 General characteristics of Vaidhi Bhakti

|| CC Madhya 19.148 ||

koṭi-jñāni-madhye haya eka-jana 'mukta'  
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

“Out of many millions of such wise men, one may actually become liberated  
[mukta], and out of many millions of such liberated persons, a pure devotee  
of Lord Kṛṣṇa is very difficult to find.”

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

|| CC Madhya 19.149 ||

kr̥ṣṇa-bhakta—niṣkāma, ataeva ‘śānta’  
bhukti-mukti-siddhi-kāmī—sakali ‘aśānta’

“Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.”

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### Part – 1 General characteristics of Vaidhi Bhakti

The trees and other motionless entities have covered consciousness.

ācchedita cetanā

Reptiles, aquatics and other animals have restricted consciousness.

mukhuta cetanā

The primitive people and civilized people with arts and sciences, but without varnasrama dharma, are devoid of moral principles.

Buddhist and other atheistic groups have only moral culture.

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### Part – 1 General characteristics of Vaidhi Bhakti

Those who accept the Vedas but do not practice strictly have morals with a material conception of God.

Those who actually practice dharma have belief in God conditioned by moral culture.

Amongst those, some people discover the real truth, and amongst those, a few obtain liberation from material consciousness.

Amongst those, a few attain devotion to the Lord.



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### Part – 1 General characteristics of Vaidhi Bhakti

Those who accept material results, liberation, and powers of yoga attain no real peace.

Only the devotee is actually peaceful.

Thus the human being may progress from uncivilized to civilized, to ethical dharma, and finally to theistic dharma.

Not being distracted by those results– material enjoyment, liberation and powers of yoga – a person then progresses to devotional life.

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### Part – 1 General characteristics of Vaidhi Bhakti

This is the process of gradual progress for the soul. This is the prescription of all scriptures and the path that will give certain results.

Mahaprabhu described to Sanatana Goswami as follows:

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### Part – 1 General characteristics of Vaidhi Bhakti

samsāra bhramite kona bhāgye keha tare  
(nadīra pravāhe yena) (kāṣṭha lāge tīre)

“The conditioned souls are wandering throughout the different planets of the universe, entering various species of life. By good fortune one of these souls may somehow or other be delivered from the ocean of nescience, just as one of the many big logs in a flowing river may by chance reach the bank.

C.C.Madhya 22.43

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### Part – 1 ~~General characteristics of Vaidhi Bhakti~~

The sudden process is caused by the mercy of Krsna, the mercy of a devotee, and destruction of obstacles created to previous practice.

Where the sudden process operates, it supersedes the gradual process.

Krsna, the creator of all rules, is the cause of this.

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It cannot be accommodated by reasoning power.

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### Part – 1 General characteristics of Vaidhi Bhakti

The logical contradiction between rule and mercy, which surpasses human intellect, can be reconciled only within the Lord--within Whom all opposites co-exist harmoniously.

Thus, by the mercy of Narada, the lawless hunter attained devotional life without having to take up a civilized life and basic moral principles.

By the mercy of Rama, Sabari, a tribal woman, attained a high state of devotion.

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### Part – 1 General characteristics of Vaidhi Bhakti

Such persons did not have to practice the many intervening stages of life.  
(Proof Below)

|| 11.12.3-6 ||

sat-saṅgena hi daiteyā yātudhānā mrgāḥ khagāḥ  
gandharvāpsaraso nāgāḥ siddhāś cāraṇa-guhyakāḥ

vidyādharā manuṣyeṣu vaiśyāḥ śūdrāḥ striyo 'ntya-jāḥ  
rajas-tamaḥ-prakṛtayas tasmims tasmin yuge yuge

bahavo mat-padaṁ prāptās tvāstra-kāyādhavādayaḥ  
vṛṣaparvā balir bāṇo mayaś cātha vibhīṣaṇaḥ

sugrīvo hanumān ṛkṣo gajo grdhro vaṇikpathaḥ  
vyādhaḥ kubjā vraje gopyo yajña-patnyas tathāpare

In every yuga (**tasmims tasmin yuge yuge**) many living entities (**bahavo**) entangled in the modes of passion and ignorance (**rajas-tamaḥ-prakṛtayah**) gained the association of my devotees (**sat-saṅgena**).

Thus, such living entities as the Daityas (**daiteyā**), Rāksasas, birds, beasts (**yātudhānā mṛgāḥ khagāḥ**), Gandharvas, Apsarās, Nāgas (**gandharvāpsaraso nāgāḥ**), Siddhas, Cāraṇas, Guhyakas (**siddhās cāraṇa-guhyakāḥ**) and Vidyādharas (**vidyādharā**), as well as such lower-class human beings as the vaiśyas, śūdras, women and others (**manuṣyeṣu vaiśyāḥ śūdrāḥ striyo 'ntyajāḥ**), were able to achieve my supreme abode (**mat-padam prāptāḥ**).

Vṛtrāsura, Prahlāda Mahārāja and others like them (**tvāṣṭra-kāyādhavādayaḥ**) also achieved my abode by association with my devotees (**sat-saṅgena mat-padam prāptāḥ**), as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇāsura, Maya, Vibhīṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā, the gopīs in Vṛndāvana and the wives of the brāhmaṇas who were performing sacrifice.



|| 11.12.7 ||

te nādhīta-śruti-gaṇā  
nopāsita-mahattamāḥ  
avratātapta-tapasah  
mat-saṅgān mām upāgatāḥ

The persons I have mentioned (**te**) did not undergo serious studies of the  
Vedic literature (**na adhīta-śruti-gaṇā**), nor did they worship great saintly  
persons (**na upāsita-mahattamāḥ**), nor did they execute severe vows or  
austerities (**avrata atapta-tapasah**). Simply by association with me and my  
devotees (**mat-saṅgān**), they achieved me (**mām upāgatāḥ**).

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

It should be understood that when a person attains devotional life, all the good qualities of moral and civilized life automatically appear as the ornaments of their life.     ↓ यत्स्यैति भक्त्या वैशेष्येण शक्तिरुत्पद्यते - - - -

But as this sudden process is rare and unpredictable, the aspirant should not rely upon it, but rather take shelter of the gradual process.

If the sudden process happens to appear, all the better.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

On the path of gradual development, care must be taken to become elevated to a higher level, no matter what the present level.

By good fortune, it is the nature of the soul that gradually it elevates itself, but there are obstacles such that the soul may fail to reach the goal.

Thus those who desire to reach a higher standard must always be conscious of that fact. In progressing from one level of life to another, two things should be considered.

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### Part – 1 General characteristics of Vaidhi Bhakti

The aspirant should be firmly fixed in one position in order to take a firm step higher.

Then, in order to advance to a higher level, when one foot gives up the previous place, that foot must fix itself firmly in the higher place before the other foot can raise itself to the same level.

Simultaneously, the aspirant must give up the lower level and become established firmly on the higher level.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

By moving too quickly, the aspirant will fall.

By moving too slowly, the results will also come slowly.

By progressing from tribal life, to civilized life, to moral life, to moral life with a materially conceived God, to moral life with an acceptance of God, to devotional life in practice (sadhana bhakti), step-by-step, the living entities can eventually achieve the highest end, prema.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

If they hurry too quickly to progress to the next step, they will fall to the lower step.

If they delay too long on one step, they will become lazy and block their own progress.

Understanding that both excessively quick or slow movement is an obstacle, people should elevate themselves gradually by becoming fixed firmly on one level, and then should give it up when firmness in the next higher level has been attained.

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### Part – 1 General characteristics of Vaidhi Bhakti

Some people lament that they have not attained devotion to Krsna, but at the same time they do not make any real attempt to raise themselves to the level of Krsna bhakti.

They remain bound to one of the levels without due cause, and do not make any attempt to progress (niyamagraha). (Proof Below)

atyāhārah prayāsaś ca  
prajalpo niyamāgrahaḥ  
jana-saṅgaś ca laulyaṁ ca  
ṣaḍbhir bhaktir vinaśyati

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.



## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

If people stop at one stage, how can they expect to progress to the top?

Thus, many devotees on the level of vaidhi bhakti make no attempt to progress to bhava bhakti, and lament that they have not attained bhava.

Again many people remain attached to the rules of varnasrama and are indifferent to bhava and prema.

This bondage to one level is an obstacle to their advancement.

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### Part – 1 General characteristics of Vaidhi Bhakti

Those who are fortunate to receive the teachings of Lord Caitanya, however, can progress very quickly.

In a short life span, a person can easily progress from varnasrama to the highest level of prema. (Proof Below)

|| 9.32 ||

mām hi pārtha vyapāśritya  
ye 'pi syuh pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim

Even those born in sinful situations (**ye pāpa-yonayaḥ syuh api**),  
such as women, vaiśyas and śūdas, and even the outcastes (**striyo**  
**vaiśyās tathā śūdrāḥ**), if they surrender to Me (**mām hi vyapāśritya**),  
attain Me, the supreme goal (**te api yānti parām gatim**).

|| 9.33 ||

kiṁ punar brāhmaṇāḥ puṇyā  
bhaktā rājaraṣayas tathā  
anityam asukhaṁ lokam  
imaṁ prāpya bhajasva mām

What then to speak of (kiṁ punar) devotees (bhaktā) who are pure brāhmaṇas (brāhmaṇāḥ puṇyā) or kings (rājaraṣayah)? Therefore, having come into this impermanent world of distress (imaṁ anityam asukhaṁ lokam prāpya), worship Me (bhajasva mām).

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### Part – 1 General characteristics of Vaidhi Bhakti

Those who have taken shelter of the rules of gradual development do not have to wait for another birth to elevate themselves.

However, those who, like dead fish, simply float on the currents of fate in the ocean of material existence, advancing and retreating with the ebb and flow of the tide, can hardly attain the desired goal.

↓ IF they do not endeavor.

The general characteristic of either gradual or sudden devotion is found in vaidhi bhakti: favorable cultivation of Krsna, with no desire other than the desire to nourish devotion itself, without contamination of jnana or karma.

(Proof Below)

||BRS 1.1.11||

anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

Cultivation (anusilanam) of Krsna is the essential part of bhakti.

The cultivation of God can be found in karma marga, but it is a secondary part of morality.

It is not called devotion, because moral conduct is the master and worship of God is but a servant of morality.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

On the path of jnana, there is cultivation of pure knowledge of Brahman.  
There, knowledge is the master and worship of God is the servant.

That also is not bhakti.

In bhakti, God is the only object of cultivation. (Proof Below)



3.25.32

śrī-bhagavān uvāca  
devānām guṇa-liṅgānām  
ānuśravika-karmaṇām  
sattva evaika-manaso  
vṛttiḥ svābhāvikī tu yā  
animittā bhāgavatī  
bhaktiḥ siddher garīyasī

The Lord said: *Bhakti* to the Supreme Lord without material desires (animittā bhāgavatī bhaktiḥ), composed of actions of the senses (devānām karmaṇām) to reveal senses objects related to the Lord (guṇa-liṅgānām), which conforms to guru's instructions (anuśravika), with mind dedicated exclusively to the Lord (sattva eva eka-manaso), and which includes actions on the spontaneous level (vṛttiḥ svābhāvikī tu yā), is superior to liberation (siddher garīyasī).

कृष्ण

भक्ति उत्तम

कर्म अनुष्ठान

अन्यलिप्ति  
सिद्धि

ज्ञान-को ली  
अवृत्त

Proof of Suddha bhakti

3.29.11-12

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye  
mano-gatih avicchinnā yathā gaṅgāmbhaso 'mbudhau

→ Stage of  
bhava.

lakṣaṇam ( bhakti-yogasya nirguṇasya ) hy udāhṛtam  
ahaituky avyavahitā yā bhaktiḥ puruṣottame

↑  
अवलंबितिक स्थिति

↑  
जगत्सर्वकार्यकारिणी

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih avicchinnā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**).

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

This cultivation of the Lord must always be in a favorable mood (intending to please Krsna.)

Although cultivation can also be unfavorable, that is not bhakti.

Devotees can cultivate bhakti favorably by making their life favorable to bhakti.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

While existing in this material body, performing actions related to the bodily needs (karma) and making distinctions between material and non-material (jnana) are unavoidable, but where that karma and jnana cover the cultivation of bhakti, bhakti no longer exists.

Where dedication to the Lord dominates karma and jnana, bhakti may be said to exist.

Those following vaidhi bhakti should think of dedication to the Lord as their principle work in life.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

It is a cultivation performed, not from fear or hatred, but with affection and love.

That is the meaning of favorable.

It is necessary to maintain the body by following the rules of varnasrama, but the devotee never allows those rules to overpower devotion of the Lord.

Those rules always remain as followers of the cultivation of the Lord.

## Chapter – 3

### Part – 1 General characteristics of Vaidhi Bhakti

Whatever knowledge is necessary for realizing the soul beyond the material realm of experience, it always remains as the servant of devotional cultivation, and never supersedes the position of devotion.

All actions and all knowledge are for the advancement of bhakti alone.

This is how the devotees of vaidhi bhakti live their life.