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Bhakti-rasamrita-sindhu

Eastern Ocean
Bhagavad Bhakti Bheda
Different Stages of Devotion to God

First Wave
Samanya Bhakti
General Survey of Uttama Bhakti

Introduction

*akhila-rasāmrita-mūrtiḥ prasrimara-ruci-ruddha-tārakā-pāliḥ|
kalita śyāmā-lalito rādhā-preyān vidhur jayati ||1||*

Victory to the moon
Who is enamored by the star named “Radha”
Who is the embodiment of all flavor and vitality
Whose radiant luster dominates the galaxy of stars
And who owns the romantic graces of the dark night.

– Or –

Victory to moonlike Kṛṣṇa
Who is enamored by Radha
Who is the embodiment of all pleasure and vitality
Whose radiant luster dominates the hearts
of the star-like girl named Taraka
and the galaxy-like girl named Pali
And who owns the hearts
of the beautifully dark girl named Shyama
and the romantic, graceful girl named Lalita.

The first shloka of Bhakti-Rasamrita-Sindhu invokes Shree Radha-Kṛṣṇa and their associates.

Vidhu

The central word in this shloka is *vidhu*. A practical and literal translation of this word is “unique.” As such, the term is most often applied to two unique entities: the moon, who is unique amongst all the luminaries of the night sky, and the Supreme Being, who is unique among all beings. In this shloka Rupa Goswami synthesizes both meanings to create an eloquent and instructive double meaning.

Radha-Preyan-Vidhu

Rupa Goswami says that the moon is enamored by the star called “Radha.” I am not conversant with Vedic cosmology and it’s modern correlations, but the moon is said to pass most closely to a star called “Radha.” Since it seems to make it’s entire journey across the dark sky just to come closer to this star, the moon is said to be in love with the Radha-star.

Rupa Goswami describes the Supreme Being as “in love with a girl named Radha.” This has two effects, (1) it makes explicit that Rupa Goswami is talking directly about Kṛṣṇa, who is famous as Radha’s lover, and (2) it makes it clear that Radha is not an ordinary entity for she is most dearly and intimately loved by the Supreme Being.

Like the moon striving to reach his beloved star, Kṛṣṇa’s every effort and movement focuses on only one thing: to come closer to his dear Shree Radha.

Akhila-Rasamrita-Murti

In Vedic cosmology, the moon is considered the embodiment of all flavor (*rasa*) and vitality (*amrita*). The moonlight is said to bestow all taste and nutrition to the earth’s vegetation. Like the moon, Kṛṣṇa is the embodiment of all pleasure (*rasa*) and vitality (*amrita*). The potencies that radiate from his Being bestow all enjoyment and vigor to the living entities.

If we take the words *rasa* and *amrita* as one unit (“*rasāmrita*”) we discover that Kṛṣṇa is the source not only of all temporary, phenomenal pleasures (*rasa-āmrita*), but of all eternal, transcendent pleasures (*rasa-amrita*) as well. The highest pleasure is to love and be loved. Rupa Goswami calls this pleasure “bhakti-rasa.” Later in this book, he will organize bhakti-rasa into twelve basic categories, all of which, in both their phenomenal and transcendental forms, emanate like cooling rays of moonlight from the effulgent Shree Kṛṣṇa.

Prasimara-Ruci-Ruddha-Taraka-Pali

The splendor of the moon radiates in all directions, and dominates the galaxy of stars in the night sky. Likewise, Kṛṣṇa’s splendor beauty radiates in all directions and dominates the hearts of the gopi named Tārakā (“She who is like a star”) and the gopi named Pāli (“She who is like the galaxy”).

Kalita Shyama-Lalita

The moon owns the romantic grace (*lalita*) of the dark night (*śyama*) because without the moon the dark night would be more fearful than romantic, and more troublesome than graceful. Similarly, Kṛṣṇa owns the hearts of the gopi named Shyama (“She who is dark and beautiful like Kṛṣṇa”) and the gopi named Lalita (“She who is graceful in all the arts of romance”). Without Kṛṣṇa, the hearts of these girls would neither beat nor continue to sustain their lives.

Radha

The gopi named Radha (“She who is devotion personified”) is supreme. Though Kṛṣṇa “dominates” some gopis and “owns” the hearts of others, Kṛṣṇa himself, the source of all bliss, is dominated and enthralled by the blissful beauty and charms of Shree Radha.

The other gopis gain their ability to similarly affect Kṛṣṇa depending on how closely they are associated with Shree Radha. Most removed is Taraka, who belongs to a group of girls that are competitive towards Radha. Next is Pali, who belongs to a group who are neutral to Radha. Next is Shyama, who belongs to a group who are friendly to Radha. Next is Lalita, who belongs to Radha’s own group of intimate friends. The more removed one is from Radha, the less affect one is able to have on Kṛṣṇa.

Jayati

Rupa Goswami uses this word in the present tense to remind us that Kṛṣṇa’s loving relationship with Radha and her counterparts is supernatural, for Kṛṣṇa is *vidhu* – the Supreme Being who is beyond all constraints like time and space, and who is therefore fully present and tangible today, in the present.

We who are currently writing and reading these words can also join in the loving relationship between Radha and Kṛṣṇa and thus directly experience the embodiment of all pleasure and vitality. The activities of this loving relationship between the soul and the supreme are the subject matter of Bhakti Rasamrita Sindhu.

*hṛdi yasya preranayā pravartito ‘ham varāka-rūpo ‘pi |
tasya hareḥ pada-kamalaṁ vande caitanya-devasya ||2||*

From within my heart, He inspires me to write this book – even though I am the unqualified and lowly Rūpa. I make prayers to the lotus feet of that Lord Hari, who is Śrī Caitanya-deva.

Here Rupa Goswami identifies Śrī Caitanya as Lord Hari who dwells within the heart of all living entities. Despite feeling himself unqualified for the task, Rupa Goswami got the inspiration to write Bhakti-Rasamrita-Sindu from Śrī Caitanya. In addition to this internal inspiration, Śrī Caitanya personally explained the subjects that would become Bhakti-Rasamrita-Sindhu to Rupa Goswami on the

Dvadasvamedha Ghat in Prayag, India. This traces the origin of Bhakti-Rasamrita-Sindhu to the Personality of Godhead, as is mandatory for religious texts (*dharman tu sakṣat bhagavan pranitam*)

*viśrāma-mandiratyā tasya sanātana-tanor mad īśasya |
bhakti-rasāmṛta-sindhur-bhavatau sadāyam promodāya ||3||*

Let this Bhakti-Rasāmṛta-Sindhu be a restful temple of constant pleasure to my Lord Sanātana.

By poetic use of the phrase “sanatana-tanor mad-isha” Rupa Goswami endows this sloka with double meaning: (1) “Let this Bhakti-Rasamrita-Sindhu be a restful temple of constant pleasure to my master, Śrī Sanātana Goswami.” And (2) “Let this Bhakti-Rasamrita-Sindhu be a restful temple of constant pleasure to my Lord, the Eternal (‘sanatan’ – the Supreme Godhead).

*bhakti-rasāmṛta-sindhau carataḥ paribhūta-kāla-jālabhiyaḥ |
bhakta-makarānāsīlita mukti-nandikāna-masāmi ||4||*

I respectfully bow to the great devotees who are like sharks swimming freely in the ambrosial ocean of devotion, deep beneath the fishing-nets of time, abandoning the shallow rivers of liberation.

Rupa Goswami compares the bhakta (devotee of Radha, Kṛṣṇa and Lord Caitanya) to a Shark for three reasons: (1) A shark enjoys the waters as the King of the Ocean; so does a bhakta swim in the Ocean of Devotion, enjoying its ambrosial waters. (2) A shark never leaves the ocean for the land or rivers; Similarly, a bhakta never leaves the ocean of devotion for land-locked material pleasures, nor even for the shallow rivers of spiritual opulence. (3) A shark cannot be caught by fishing-nets because it swims deeply in the ocean; Neither can a bhakta swimming deeply in the ambrosial ocean of devotion be caught by the nets of time, which bring about material existence.

*mīmāṃsakava-ḍavāgneḥ kaṭhināmapī kuṅṭhayannasau |
jihvām sphurantu sanātana suciraṁ tava bhakti-rasāmṛtām-bhodhiḥ ||5||*

O Sanātana let the resplendent waters of this Bhakti-Rasamrita-Sindhu extinguish the flames that issue from the tongues of Mimamsakas.

Having invoked Radha and Kṛṣṇa (sloka 1), Śrī Caitanya (sloka 2), his guru, Sanatan Goswami (sloka 3) and the community of bhaktas (sloka 4), Rupa

Goswami now prays for the benediction that his book never be damaged by interpretations from those who believe the ultimate aim of religion to be ritual (karma mimamsaka) or philosophy (jnana mimamsaka).

*bhakti-rasya prastutir-akhila-jagaṇ-maṅgala-prasaṅgasya |
ajñenāpi mayāsyā kriyate suhṛdām pramodāya ||6||*

Though I am unqualified, I will write this book about bhakti-rasa – the source of universal auspiciousness - to please my dear friends.

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*etasyah bhagavad-bhakti rasāmṛta-payonidheḥ |
catvārah khalu vakṣyaṅte bhāgāḥ pūrvādayaḥ kramāt ||7||
tatra pūrve vibhāge 'smin bhakti-bhedānirūpake |
anukrameṇa vaktavyam laharīṅām catuṣṭayam ||8||
ādyā sāmānya-bhaktāḍhyā dvitīyā sādhanānvitā |
bhāvāśrītā tṛtīyā caturyā prema-nirūpikā ||9||*

This ocean of Bhakti-Rasamrita I will divide into four sections: East, South, West, and North. First, the Eastern Ocean, having four waves in it, describes the various stages of bhakti.

The first wave concerns bhakti in general (samanya-bhakti). The second wave concerns bhakti in practice (sadhana-bhakti). The third wave concerns bhakti as it becomes perfect (bhava-bhakti). The fourth wave concerns the perfection of bhakti (prema-bhakti).

Definition of Bhakti

*tatrādaḥ suṣṭhu vaiśiṣṭya-masyāḥ kathayitum sphuṭam |
lakṣaṇam kriyate bhakter-uttamāyāḥ satām matam ||10||*

Before explaining the above-mentioned topics, I must first define pure devotional service in accordance with the opinion of great saints.

anyābhilāṣitā-sūnyam jñāna-karmādy-anāvritam |

ānukūlyena kṛṣṇānu-śīlanam bhaktir-uttamā ||11||

“Uttama Bhakti” is activity intended to please Kṛṣṇa, done as the main pursuit of one without ulterior motive.

Bhakti-rasa is the subject of *Bhakti Rasāmrita Sindhu*. But before describing the relishable flavor of *Bhakti*, we must first understand what *Bhakti* is. Rupa Goswami therefore defines *Bhakti* in the first division of his book, beginning with this essential shloka.

Uttama Bhakti

Uttama means “highest.” This can indicate being above all material qualities and thus being uncontaminated or “pure” (one could analyze the word *uttama* to mean *uttara-tamasa* – “higher than darkness”). As such, one could translate the phrase *uttama-bhakti* as “Pure Devotion.”

Kṛṣṇa-anu-śīlanam

This phrase indicates that *Uttama Bhakti* consists of endeavor (*śīlanam*) that pleases Kṛṣṇa. First, we should understand the verb “endeavor.”

Everything one does is a result of how one feels inside, because action and emotion are intrinsically connected. In Sanskrit, and implicitly in all languages, verbs therefore imply both action and emotion. Further, a verb implies two types of action: action that *invokes* an emotion, and action that *expresses* an emotion. Emotion exists in the context of two things: one’s basic relationship with the object of action, and the side effects of the emotional-action.

For example, the verb “to laugh” most often implies the action of laughter and the emotion of happiness. Further, one might laugh to invoke happiness, or to express it. The happiness invoked or expressed by laughter exists in context of a relationship, most often a friendly one, and amidst side effects – quite often fatigue, or disregard for others. In summary:

To Laugh

Action = Laughter

either -

- Laughter that invokes happiness
- Laughter that expresses happiness

Emotion = Happiness

in context of -

- A friendly relationship
- Emotional side effects like fatigue or disregard for others.

In this shloka the verb is “*kṛṣṇa-anu-śīlanam*” - endeavor that pleases Kṛṣṇa. This

verb implies both activity for Kṛṣṇa, and affection for him. Further, activity for Kṛṣṇa might be intended to invoke affection for him, or to express it. Affection for Kṛṣṇa exists in context of a specific type of relationship with Kṛṣṇa, and amidst side effects. In summary:

Kriṣṇa-anu-śīlanam – Endeavor That Pleases Kṛṣṇa

Action = Activity for Kṛṣṇa

either -

- To invoke affection for him
- To express affection for him

Emotion = Affection for Kṛṣṇa

in context of -

- One's personal relationship with Kṛṣṇa
- Emotional side effects associated with an action in that relationship

As the book progresses Rupa Goswami will explain the names and definitions of all these categories of *kṛṣṇa-anu-śīlanam*. In brief, Uttama-Bhakti includes all these endeavors:

Kriṣṇa-anu-śīlanam – Endeavor That Pleases Kṛṣṇa

Ceṣṭa-rūpa = Activity for Kṛṣṇa

either

- - To invoke affection for him (*sādhana-bhakti*)
- - To express affection for him (*anubhāva*)

Bhāva-rūpa = Affection for Kṛṣṇa

in context of -

- One's personal relationship with Kṛṣṇa
 - Just beginning (*bhava-bhakti*)
 - Fully developed (*prema-bhakti*)
- Emotional side effects associated with an action in that relationship (*vyabhicārī-bhāva*)

Activity for Kṛṣṇa involves the body, mind, and/or voice. Such activities may be either in pursuit of pleasing Kṛṣṇa, or in avoidance of displeasing him. For example, in pursuit of pleasing Kṛṣṇa one might use one's body to clean Kṛṣṇa's residence. In avoidance of displeasing him, one might avoid causing injury or pain to others. One might use one's mind to meditate on or remember Kṛṣṇa, or one might avoid using one's mind to dream up inflated images of one's ego. One might use one's voice to sing for Kṛṣṇa, or might avoid using it to insult Kṛṣṇa's devotees. Uttama Bhakti includes all these.

Kṛṣṇa

Kṛṣṇa is the object of action and emotion in Uttama Bhakti. However, since Kṛṣṇa is the Supreme Being he includes everyone and everything. Therefore everyone and everything could be a subsidiary object of action and emotion in Uttama Bhakti.

“Kṛṣṇa” includes Kṛṣṇa himself as well as his expansions: other forms of God, all living beings, and the energies that compose the spiritual and material worlds. When one of these three expansions of Kṛṣṇa is the *immediate* object of action and emotion, and Kṛṣṇa remains the *ultimate* object, one is still within the purview of Uttama Bhakti.

Anukūlyena

Thus far, Rupa Goswami has defined Bhakti as “endeavor that pleases Kṛṣṇa.” This definition is still incomplete because it includes activities that accidentally or unwillingly please Kṛṣṇa. Kṛṣṇa’s famous evil Uncle Kamsa, for example, vigilantly tried to kill Kṛṣṇa, but unwittingly brought him pleasure with each attempt by giving him opportunity to protect his friends and family and enjoy moral combat. Since his attitude towards Kṛṣṇa was not affectionate, it should be explicitly clear that his actions are *not* Bhakti, even though they wound up pleasing Kṛṣṇa.

Rupa Goswami therefore includes the word *anukūlyena* in his definition of Bhakti. This indicates that Bhakti is always impelled by a favorable attitude towards Kṛṣṇa. Thus, bhakti is not simply an endeavor that pleases Kṛṣṇa; it is an endeavor *intended* to please Kṛṣṇa.

The intention to please Kṛṣṇa is more important than the actual result. For example, Kṛṣṇa’s mother often had to chastise or discipline Kṛṣṇa in various ways that apparently displeased him. Even though the end result was apparently displeasing to Kṛṣṇa, her action is within the purview of Bhakti, because her intention was loving. On the other hand, the end result of Kamsa’s actions was apparently pleasing to Kṛṣṇa, but his action is not within the purview of Bhakti, because his intention was hateful.

Thus the *intention* to please Kṛṣṇa is the inseparable essence of endeavor in Uttama Bhakti.

“Devotion” and “Pure Devotion”

Thus far Rupa Goswami has defined bhakti (“devotion”) as, “*ānukūlyena kṛṣṇānu-śīlanam*” – endeavor intended to please Kṛṣṇa. Now, he refines this to become a definition of Uttama Bhakti (“pure devotion”) by excluding impurities from it as follows:

Anyābhilāsitā-shunyaM

This phrase indicates that Uttama Bhakti is free from ulterior motive. Bhakti is an endeavor intended to please Kṛṣṇa, but what if one undertakes such an endeavor with an ulterior motive? What if one offers something to Kṛṣṇa with the intention

of pleasing him, but with the motive to obtain a reward from Kṛṣṇa as a result of pleasing him – is this Bhakti?

Yes, it is Bhakti, but it is *not* Uttama Bhakti – it is a kind of love and devotion, but not *pure* love and devotion. In pure devotion, one pleases one's beloved simply for the sake of pleasing him or her, and not to obtain anything in return.

The word *anyābhilāṣitā* is made up of “*anya*” (other), “*abhilāṣin*” (one with desires), and the suffix “*-tā*.” It is joined to the word “*sūnyam*” (void). The whole phrase indicates that Uttama Bhakti belongs to persons who are devoid of other desires, devoid of ulterior motives. However, the suffix “*-tā*,” comparable to the English suffix “*-ness*,” adds a sense of liberality. Here, it indicates that in Uttama Bhakti a person must have basic desireless-ness. In other words, if one's basic motivation is to please Kṛṣṇa one can be within the purview of Uttama Bhakti even if extraneous or ulterior desires, especially in trying circumstances, sometimes arise and subside again beneath one's prime motivation – to please Kṛṣṇa.

Jñāna-karmādy-anāvṛitam

This phrase indicates that in Uttama Bhakti, one's endeavor to please Kṛṣṇa is one's main pursuit; it is not obstructed or overshadowed by any other endeavors.

What are “other endeavors?” Rupa Goswami mentions cultivation of Knowledge (“*jñāna*”), secular and religious endeavor for personal prosperity (“*karma*”) and similar other pursuits (“*adi*”).

What kind of knowledge can obstruct or overshadow one's endeavor to please Kṛṣṇa? Clearly *not* knowledge about how the pure soul loves God (*prayojana-jñāna*), about how to please God (*abhideya-jñāna*), or about one's relationship with God and his creation (*sambandha-jñāna*); these do not obscure Bhakti, they nourish it. Other types of knowledge *can* obstruct or overshadow Bhakti, even knowledge about the soul and knowledge that produces detachment from the temporary world, when not understood in terms of their eternal relationship with God.

What does it mean to “obstruct or overshadow Bhakti?”

If one thinks one cannot please Kṛṣṇa without first performing certain religious or secular activities, or without first acquiring extraneous varieties of knowledge, etc. then these things have “obstructed” or “overshadowed” (*anāvṛitam*) one's Bhakti. One with such opinions will give more importance to his or her mundane religious, secular or educational endeavors – and his endeavor to directly please Kṛṣṇa by hearing about him, glorifying him, remembering him, etc. will diminish and weaken in the shadow of one's other pursuits.

Knowledge and activities that do not directly endeavor to please Kṛṣṇa are, to some extent, an unavoidable counterpart of survival in this ever-changing world. One must undertake the religious, secular, and educational endeavors appropriate for one's survival and basic prosperity. To do so does *not* overshadow or obstruct Bhakti, as long as one does not consider such pursuits to be more significant than

the pursuit of pleasing Kṛṣṇa.

Conclusion

“Devotion” or “Bhakti” is an endeavor intended to please Kṛṣṇa. When this endeavor is free from the impurities of ulterior motive and not overshadowed by other endeavors, it is “Uttama Bhakti” or “Pure Devotion.” The remainder of Bhakti Rasāmrita Sindhu describes Uttama Bhakti and its ambrosial flavor.

*yathā śrī nārada-pañcarātre
savopādhi-vinirmuktaṁ tat-paratevena nirmalam |
hṛṣīkeṇa hṛṣīkeṣa-sevanam bhaktir-ucyate ||12||*

In Śrī Nārada Pañcarātra –

“Bhakti is said to be service done with the senses for the Master of the Senses, purified of all material motivation.”

In Sloka 10 Rupa Goswami said he would define Uttama Bhakti according to the opinions of the great saints (“satam matam”). In Sloka 11, he defined, Uttama Bhakti. Now, in Slokas 12-15, he quotes the teachings of great saints to show how his definition is in accordance with their opinion. Here he quotes Narada Muni.

Hriṣīkena Sevanam = service done with the senses; parallel to “*anusilanam*” from Sloka 11. *Hriṣīkeṣa* = Kṛṣṇa; the service is done for Kṛṣṇa. The motivation (*tat paratvena*) for such service is pure (*nirmalam*) because it is free from material designation (*sarvopadhi vinirmuktaṁ*). This is parallel to “*anyabhilasita sunyam...*” from Sloka 11.

*śrī bhāgavatasya tṛtīyaskhandhe ca
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam |
āhaituki avyavahitā yā bhaktiḥ puruṣottame ||13||*

In the third canto of Śrī Bhāgavatam–

“The definition of transcendental Bhakti-yoga: It is devotion for the Supreme Person that arises without cause and cannot be obstructed.”

Nirguna-bhakti is synonymous with *uttama-bhakti*. *āhaituki* (causeless) is synonymous with *anyabhilasita sunyam*. *avyavahita* (uninterruptible) is synonymous with *jnana-karmady anavrittam*.

sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |

dīyamānaṁ na gr̥hṇanti vinā mat-sevanāṁ janāḥ ||14||

“To live on my planet, to possess equal opulence as I, to have a place in my entourage, to possess the same form as I, or to achieve oneness with me – If such things are devoid of my service, devotees will not accept them.”

This sloka indicates the depth of a devotee's freedom from ulterior motive (*anyabhilasita sunyam*). They do not even desire liberations as a fruit of their devotion. *Diyamanam* indicates that they will not even accept such fruits if Kṛṣṇa personally offers them.

*sa eva bhakti-yagākhya ātyāntika udāhṛtaḥ |
yenātivrajya triguṇāṁ mad-bhāvayopapadyate ||15||*

“Certainly that bhakti-yoga is the final goal, for by it one crosses far beyond the three modes of material nature and attains my nature.”

This substantiates that Bhakti is free from all material taint (“*uttama*” and “*anyabhilasita sunyam*”). The phrase *mad-bhavayopapadyate* may also be read as, “becomes qualified to attain pure love for me” if *mad-bhava* is taken as “*bhava-bhakti* for *kṛṣṇa*.”

*sālokyetyādi-padyastha bhaktotkarṣaṇi-rūpaṇam |
bhakter-viśuddhatā-vyaktyā-lakṣaṇe paryavasyati ||16||*

The shloka beginning with “*sālokyā*” substantiate my definition of pure Bhakti by showing the nature of a Bhakta.

Six Qualities of Uttama Bhakti

*kleśaghñī śubhadā mokṣalaghutākṛt sudurlabhā |
sandrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā ||17||*

Uttamā Bhakti removes suffering, bestows auspiciousness, makes light of liberation, is very rare, is composed of condensed bliss, and attracts Śrī Kṛṣṇa.

Removing Suffering

*tatrāsyāḥ kleśaghnatvam —
kleśāstu pāpaṃ tad vijam avidyā ceti te tridhā ||18||*

Removing Suffering –
Suffering has three stages: wrong acts, wrong desires, and wrong understanding.

A wrong understanding of self (*avidya* or “ignorance”) causes desires that are not in consonance with the self. These dissonant desires (*vija* or “seeds”) cause one to act in ways not consonant with the self. The reactions from these dissonant actions (*papam* or “sin”) cause suffering (*kleśa*).

*tatra pāpam —
aprārabdham bhavet pāpaṃ prārabdham ceti tad dvidhā ||19||*

Wrongful Acts –
Wrongful Action has two stages: manifest and unmanifest.

Papam (“wrong action” or “sin”) refers to both the act of sin, and the results of sin, which are twofold: manifest (*prarabdha papam*) results directly felt by the performer of sin, and unmanifest (*aprarabdha papam*) results not yet directly felt by the performer.

This and the previous sloka together identify that suffering comes from sin, which is of four distinct stages: (1) *vijam* – desire, (2) *avidya* – ignorance, (3) *prarabdha papam* – manifest sin, and (4) *aprarabdha papam* – unmanifest sin.

*tatra aprārabdha-haratvam yathā ekaḍaṣe –
yathāgniḥ susamṛddhārciḥ karotyedhāṃsi bhasmasāt |
tathā mad-viṣayā-bhaktir uddhavaināṃsi kṛtsnaśaḥ ||20||*

Removing Unmanifest Sin

In the Eleventh Canto...
“A blazing fire consumes wood to ashes, so does devotion to Me consume sins, Uddhava.”

The unmanifest potential for fire is in wood. The sins compared to here to wood are unmanifest sins (*aprarabdha papam*). Bhakti consumes this stage of suffering.

*prārabdha-haratvam yathā tṛtīye –
yan-nāmadheya śravaṇ-ānukīrtanād yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo’pi sadyaḥ savanāya kalpate kutah punaste bhagavannu darśannāt ||21||*

Removing Manifest Sin

In the Third Canto...

”Hearing or saying your name, offering you obeisance, or even once remembering you turns even a dog-eater into a priest of ritual. Then what of those who receive your direct audience?”

Rupa Goswami explains this sloka in the next.

*durjātir eva savanāyojñatve kāraṇam matam |
durjāty ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat ||22||*

Poor birth is considered the cause of being ineligible to perform priestly ritual. Poor birth is the manifestation of previous sin, known as “prarabdham.”

The previous sloka said that even a slight connection with Uttama Bhakti turns a person considered by Vedic standards to be of the poorest birth (a dog eater) into a person considered to be of purest birth (a priest). The condition of ones birth is supposed to be the result of his previous actions, and is therefore a manifest reaction (*prarabdha karma*). Saying that Uttama Bhakti nullifies the effects of a poor birth is thus equivalent to saying that it removes the suffering felt from manifest sinful reactions (*prarabdha papam*).

*padma purāne ca –
aprārabdha phalaṁ pāpaṁ kūṭaṁ vijaṁ phalonmukham |
krameṇaiva pralīyeta viṣṇu-bhaktir atātmanām ||23||*

And in Padma Purāna –

”All stages of sin – unmanifest, internal, seed, or manifest – are destroyed in turn by Vishnu-Bhakti.”

The Padma Purana here identifies four stages of sin, (1) *aprarabdha phalam* – sin whose fruit has not yet manifest, (2) *kutam* – sin which is silent within the heart, (3) *vijam* – sin voiced as desire, and (4) *phalonmukham* – sin whose fruit manifests as suffering.

These four stages are identical with the four stages identified by Rupa Goswami in

slokas 18 and 19. (1) Padma Purana's *aprarabdha phalam* is identical with Rupa Goswami's *aprarabdha papam*, (2) Padma Purana's *kutam* is synonymous with Rupa Goswami's *avidya* as they both define latent conditions of the heart which give rise to unnatural desire, (3) Padma Purana's *vijam* is identical with Rupa Goswami's *vijam*, and (4) Padma Purana's *phalonmukham* is synonymous with Rupa Goswami's *prarabdha papam* as they both define the state of sin that produces the fruit of suffering.

By characterizing unmanifest sin (*aprarabdha papam*) as “*kutam-unmukham*” this sloka indicates that unmanifest sin nourishes ignorance (*kutam /avidya*). This reveals sin to be a self-perpetuating cycle that begins with a grain of willful ignorance (*avidya* or *kuto papam*). This ignorance, which is essentially an unnatural conception of self, produces unnatural desires, which in turn impel unnatural actions (“sin”). These actions generate manifest (*prarabdha*) as well as unmanifest (*aprarabdha*) reactions. These unmanifest reactions produce ignorance (*kutam /avidya*) and thus restart the cycle of sin with increased velocity.

This sloka contends that the cycle can be broken by Vishnu-Bhakti, which eradicates all stages of sin in the following order: first *aprarabdha*, then *avidya/kutam*, then *vijam*, and finally *prarabdha*.

*vīja-haratvam yathā ṣaṣṭhe –
tais tāny aghāni pūyaṅte tapo-dāna-vratādibhiḥ |
nādharmajam tad hṛdayam tad apīśāṅghri-sevayā ||24||*

Removing Desire for Sin

In the Sixth Canto...

”Sins can be purified by austerity, charity, vows, and other religious observances, but only Service to the feet of the Lord can purify the heart and the birth place of irreligiosity.”

This sloka admits that there are other means to remove suffering, but establishes that besides Uttama Bhakti no means can permanently remove suffering. The “birth place of irreligious action” (*adharmaja*) is irreligious desire (*vijam*).

avidyā-haratvam yathā caturthe –

*yat-pāda-pañkaja-palāsa-vilāsa-bhaktyā karmāśayam grathitam udgrathayaṅti
santah |
tad van na rikta-matayo yatayo 'pi ruddha sroto-gaṅās tam arañam bhaja
vāsudevam ||25||*

Removing Ignorance

In the Fourth Canto...

”By devotion to His pleasant lotus-petal-like toes, saints untie the hard knot binding them to desire and action. But those without such a mood cannot stop the flow of the senses, though they try and try. Therefore be devoted to the most worthy Vasudeva.”

As denoted in slokas 23 and 18, ignorance (*avidya* or *kutam*) is the knot binding one to desire (*vijam* or, in this sloka, *asa*), which in turn binds one to sinful action (*papam*, or in this sloka, *karma*). This sloka indicates that only Uttama Bhakti can untie this knot of Ignorance.

*pādme ca –
kṛtānuyātrā-vidyābhir-hari-bhaktir-anuttamā |
avidyām nidarhatyāśu dāvajvāleva pannaḡim ||26||*

In Padma Purana –

”Knowledge follows naturally from the practice of devotional service to Hari, and destroys ignorance like a forest fire destroys snakes.”

Rupa Goswami’s discussion of the first quality of Uttama Bhakti, the Removal of Suffering, concludes with this sloka. He contends herein that Uttama Bhakti is the best means of obtaining relief from distress, for it removes all stages of suffering, and is the only means to eradicate the root cause, ignorance.

Bestowing Auspiciousness

*śubhadatvam -
śubhāni prīṇanam sarva jagatām-anuraktatā |
sadguṇāḡ sukham ity-ādīny ākhyātāni manīṣibhiḡ ||27||*

Bestowing Auspiciousness –

The wise describe the main characteristics of “auspiciousness” as that which (1) is universally endearing and beneficial, (2) generates saintly character, and (3) bestows happiness.

*tatra jagat-prīṇanādidvaya-pradatvam yathā pādme –
yenārcito haristena tarpitāni jaganty api |*

rajyanti janta-vastatra jangamāḥ sthāvarā api ||28||

Now, regarding the bestowal of “Universal Endearment and Benefit” –

In the Padma Purana:

”One who worships Hari satisfies the entire universe. Thus everyone, even the immobile entities, hold him dear.”

The auspicious person holds everyone dear, and everyone holds him dear. He therefore acts for the benefit of everyone, and everyone wishes to benefit him.

*sadguṇādipradatvam yathā pañcame –
yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ |
harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ ||29||*

Now, regarding the bestowal of “Saintly Character” –

In the Fifth Canto,

”All saintly qualities and the gods themselves are found in one with pure devotion to God. But what good quality can exist in those devoid of devotion, whose minds race to externals?”

*sukhapradatvam
sukhaṁ vaiṣayikaṁ brāhmam aiśvaraṁ ceti tat-tridhā ||30||*

Regarding the bestowal of “Happiness” –

Happiness is of three types: happiness (1) from objects, (2) from the soul, and (3) from God.

*yathā tañtre
siddhayaḥ paramāścaryā bhukti-muktiś ca śāśvatī |
nityam ca paramānando bhaved govinda-bhaktitaḥ ||31||*

In the Tantra –

”Wondrous mystic perfections, everlasting sensory pleasure and liberation, and eternal, supreme bliss manifest from devotion to Govinda.”

Mystic perfections (siddhi) and sensory pleasure (bhukti) are both in the category of Happiness from Objects (vaisaya sukha – see sloka 30). Liberation (mukti) is in

the category of Happiness from the Soul (brahmana sukha). Supreme eternal bliss (paramananda) is in the category of Happiness from God (aisvara sukha).

*yathā hari-bhakti-sudhodaye ca
bhūyo 'pi yāce deveśa tvayi bhaktir-dṛḍhāstu me |
yā mokṣāṅta-caturvarga phaladā sukhadā latā ||32||*

And, in Hari-Bhakti-Sudhodaya –
”Repeatedly I ask, O Master of the gods; Grant me steadfast devotion to you, for that devotion is a vine whose fruits are the four human goals, up to final liberation, and all the happiness thereof.”

Thus sloka confirms that Uttama-Bhakti bestows all categories of happiness. Rupa Goswami has demonstrated that Uttama Bhakti bestows auspiciousness for it makes the Bhakta universally endeared and beneficial (sloka 28), develops his or her saintly character (sloka 29), and bestows all categories of happiness (slokas 30-32).

Making Every Goal, Including Liberation, Seem Trivial

*mokṣa-laghutākṛt –
manāgeva prarudhayam hṛdaye bhagavād-ratau |
puruṣārthāstu catvārās tṛṇayānte saman-tataḥ ||33||*

Making even liberation seem trivial –
When affection for God slightly awakens in the heart, the four goals of human life seem equal to straw.

*yathā śrī nārada-pāñcarātre –
hari-bhakti mahā-devyāḥ sarva muktyādi-siddhayaḥ |
bhuktyaś-cādbhutas tasya cetika-vādanu-vrahā ||34||*

In this regard, in the Narada Pancaratra –
“Hari Bhakti is the Supreme Goddess, and all other accomplishments – including liberation, perfection, and wondrous pleasures – are hand-maids attending her attentively.”

Rupa Goswami says that all other goals of life seem trivial when compared to achieving pure affection for God. This Sloka, quoted from Narada Pancaratra, illustrates the point by comparing Uttama Bhakti to the Supreme Goddess and all

other achievements to her servants.

Very Rare

*sudurlabhā –
sādhanaūghair-anāsangair alabhya sucirād-*api* |
hariṇā cāsvadeyeti vidhā sā syāt sudurlabhā ||35||*

Very Rare –

There are two reasons Uttama Bhakti is very rare: (1) One cannot obtain it by diligently and prolongedly performing sadhana without attachment, and (2) Hari is reluctant to bestow it.

Explaining this sloka requires referencing two other slokas yet to come in Bhakti Rasamrita Sindhu. First, in sloka 1.1.46, Rupa Goswami explains that Uttama Bhakti's hallmark of being "very rarely achieved" (sudurlabha) refers to the achievement of Uttama Bhakti at the stage of Bhava.

Second, in sloka 1.3.6, Rupa Goswami explains that Bhava-Bhakti is attainable by two means, through practice or by Kṛṣṇa's blessing.

This being said, the current sloka means, "Bhava Bhakti is very rarely attained because (1) although it can be attained by practice, even diligent and prolonged practice will not achieve bhava-bhakti if that practice is without deep and sincere attachment to Kṛṣṇa, and (2) although it can be attained by Kṛṣṇa's blessing, he is reluctant to bestow such blessings."

*tatra ādya yathā tāntre –
jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyatāḥ |
seyaṁ sādhanā-sahasrair hari-bhaktiḥ sudurlabhā ||36||*

About the first

In the Tantra –

"Liberation comes easily by jnana-yoga. Sense gratification comes easily by performing sacrifice, but Hari Bhakti remains very difficult to attain even after practicing it thousands of times."

In the previous sloka, Rupa Goswami clarified that sadhana (practice), even if diligent and prolonged, cannot attain bhava-bhakti as long as it is "without attachment." Ahead, in sloka 1.4.15-16, Rupa Goswami will clarify that sadhana must progress through various stages of purification until it eventually comes to the stage of "attachment" (asakti). Only when Sadhana is executed with intense

and sincere attachment to Kṛṣṇa can it awaken Bhava-Bhakti.

The stages Sadhana must pass through are: *anartha-nivṛtti* (“removal of impurities”), *niṣṭha* (“fixedness”), *ruci* (“taste for Bhakti”), and finally *asakti* (“attachment to Kṛṣṇa”).

*dvitīya yathā pāñcamā-skāndhe –
rājān patīr gurur alaṁ bhavataṁ yaduṇaṁ daivaṁ priyaḥ kula-patiḥ kva ca
kiṅkaro vāḥ |
āstv evaṁ aṅga bhajatāṁ bhagavān mukundo muktim dadāti karhicit sma na
bhakti-yogaṁ ||37||*

About the second

In the Fifth Canto–
“O King! Lord Mukunda became the protector of your family, your teacher, god, friend, family-head, and even your servant because of the strong affection you have for him. Thus, he may grant one liberation but not easily bhakti.”

As said in sloka 35, Bhava-bhakti can be attained by Kṛṣṇa’s blessing, but he is reluctant to bestow such blessings. This sloka explains why. When fully developed, affection for God attracts the Supreme and places him subordinate, as illustrated in this sloka from the Fifth Canto of Bhagavat Purana. Kṛṣṇa is very reserved about granting such a powerful blessing.

Composed of Condensed Bliss

*sāndrānanda-viśeṣātmā –
brahmānando bhavedeṣa cet prarāddha guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulāṁ api ||38||*

Composed of Condensed Bliss –
The infinite bliss that arises from attaining self-realization is an infinitesimal drop in the ocean of bhakti’s happiness.

*yathā hari-bhakti-sudhodaye –
tvat sākṣāt karaṇāhlāda viśuddhābdhi sthitasya me |
sukhāni goṣodāyante brāhmāṇy api jagad-guro ||39||*

In the Hari Bhakti Sudhodaya –

“Being in your direct company generates the ocean of pure bliss in which I am now plunged. In comparison, even the happiness self-realization seems as small as a puddle in a cow’s hoof-print, O teacher of the world.”

*tathā bhāvārthadīpikāyām ca –
tvat-kathāmr̥ta pāthoghau viharanto mahāmudāḥ |
kurvanti kṛtinaḥ kecit catur-vargaṁ tṛṇopamam ||40||*

In the Bhāvārtha Dīpikā –
“Those who enjoy hearing of your ambrosial pastimes alone truly consider the four goals of life to be like straw.”

Attracting Śrī Kṛṣṇa

*śrī-kṛṣṇākarṣiṇī –
kṛtvā hariṁ premabhājam priya varga samanvitam |
bhaktir vaśī karotīti śrī-kṛṣṇākarṣiṇī matā ||41||*

Attracting Śrī Kṛṣṇa –
Worshipping Hari with pure love makes him equally enchanted with the worshipper. Thus we consider that one with Bhakti can attract Śrī Kṛṣṇa.

*yathaikādaśe –
na sādhyati mām yogo na sānkhyam dharma uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā ||42||*

In the Eleventh Canto–
“I cannot be attained by yoga, nor study, nor religion, O Uddhava; nor by recitation of scripture, by austerity, or by renunciation. Thus only love (Bhakti) can conquer me.”

*saptame ca nāraoktau –
yūyam nṛloke bata bhūribhāgā lokam punānā munayo’bhiyanti |
yeṣam gr̥hānāvasatīti sākṣād guḍham param brahma manuṣya lingam ||43||*

And in the Seventh Canto, Nārada says–
“You are the most fortunate persons in this world. Even the saints who purify

the world desire to live in your home, for there the Supreme directly manifests in the most secret human form.”

The Six Qualities of Bhakti in General

*agrato vakṣyamāṇyās tridhā bhakter anukramāt |
dviśaḥ ṣaḍbhiḥ padairetan mähātyaṁ parikīrtitam ||44||*

In the beginning, I mentioned that Uttama Bhakti has three stages of development. Each stage has two of these six glorious and famous qualities.

The first and second qualities, relief from distress and bestowal of auspiciousness, begin to be felt in the initial stage of Uttama Bhakti, called “Sadhana”. The third and fourth qualities, making even liberation seem trivial and being very rarely achieved, are characteristics of Uttama Bhakti’s second stage, “bhava.” The final two qualities, being composed of condensed bliss and attracting Śrī Kṛṣṇa, are manifest in Uttama Bhakti’s final stage, “prema.”

Each of the three stages of Uttama Bhakti contain the qualities of the stages before it. Thus sadhana has qualities one and two, while bhava has these two, plus the third and fourth quality, and prema has all four previous qualities, plus the fifth and six.

Each quality manifests sequentially (anukramat). Thus each quality becomes fully mature only at the stage of prema. It may be inferred that the qualities continue to expand through the various substages of prema, up to and including the highest stage of prema, “mahabhava.”

Additional Notes

*kimca –
svalpāpi rucir eva syād bhakti tatvābodbhikā |
yuktistu kevalā naiva yadasyā apratiṣṭhatā ||45||*

Also –
Just a little attraction will make the truth of bhakti understandable, not intelligence alone, which is unstable.

*tatra prācīnair apy uktam –
yatenāpādito ‘py arthaḥ kuśalair anumātrbhiḥ |*

abhiyukta tarair anyair anyathaivopapādyate ||46||

Thus the elders say –
“The conclusion established by the intellectual and soon replaced by the conclusion of one with subtler intellect.”

iti śrī śrī bhakti-rasāmṛta-sindhau pūrva-bhāge bhakti-sāmānya laharī prathamā

The first wave (concerning bhakti in general) of the eastern division of the Ambrosial Ocean of Devotion thus ends.

Second wave Sadhana Bhakti

sā bhakti sādhanam bhāvaḥ premā ceti tridoditā ||1||

This Uttama Bhakti has three stages: sādhana, bhāva, and prema.

In the stage of Sadhana, pure devotion is practiced externally. In the stage of Bhava, the practice becomes perfect, and the devotion becomes an internal part of ones existence. In the stage of Prema, the internal devotion becomes fully developed and mature.

Definition of Sadhana Bhakti

*tatra sādhana-bhaktiḥ –
kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya prākāṣyam hṛdi sādhyatā ||2||*

kṛti-sādhyā – sensory emulation of the goal; *bhavet* – if to manifest; *sādhyā-bhāvā* – internalization of the goal; *sā* – that; *sādhanā-abhidhā* – is called “sādhanā”; *nitya-siddhasya* – to the eternally perfect; *bhāvasya* – to bhāva-bhakti; *prākāṣyam* – making manifest; *hṛdi* – in the heart; *sādhyatā* – is the nature of the goal.

Now, Sadhana Bhakti –
When the senses emulate the goal of bhakti with the intention to internalize that goal, it is called sādhanā. The goal is to manifest eternally-perfect bhāva-bhakti in the heart.

This sholka defines “sādhanā.” To understand this term an initial familiarity with two words is helpful: (1) *sādhyā* – “the goal,” and (2) *sādhanā* – “the means to obtain the goal.”

Sadhya – The Goal

Rupa Goswami says *bhāva-bhakti* is the goal of *sādhana*. Though *bhāva* is the goal of *sādhana*, it is not created by *sādhana* – it eternally exists (“*nitya*”). Nor does *sādhana* develop *bhāva* from an imperfect to a perfect state, for *bhāva* is eternally perfect (“*nitya-siddha*”).

What then does *sādhana* do? It causes eternally perfect *bhāva* to manifest (“*prākāṭyam*”) in the heart (“*hṛdi*”). Though eternally perfect, *bhāva-bhakti* is initially unmanifest (“*aprakāṭa*”) in the heart – present only in a potential state. *Sādhana* causes it to manifest¹.

Sadhana – The Means to Obtain the Goal

The term “*kṛiti-sādhya*” indicates that the means to obtain the goal is to emulate its expression. Love is an emotion expressed by a variety of physical, mental, and vocal actions. Emotions and their expressions can be co-causal. For example, happiness can cause one to smile, and smiling can cause one to feel happy. In the same way, love may cause one to remember the beloved, and, conversely, remembering someone with affection may increase one’s love for that person.

Bhāva-bhakti is expressed through the senses in many ways, including hearing about, talking about, and remembering Kṛṣṇa. Conversely, emulating those expressions can cause *bhāva-bhakti* to manifest in the heart. Thus, the means to attain the goal of *bhāva-bhakti* is to emulate the expressions of *bhāva-bhakti* with one’s physical, mental, and vocal actions.

It must be noted that *bhakti* is both the means and the goal. *Bhakti* emulated in the senses (“*kṛiti-sādhya*”) is the means, and *bhakti* internalized in the heart (“*sādhya-bhāva*”) is the goal. Thus *bhakti* has no cause other than itself. It is not a phenomenon produced by a material cause.

The term “*sādhya-bhāva*” indicates that one’s emulation of *bhāva-bhakti* must be intended to internally realize *bhāva-bhakti* if it is to be counted as *sādhana*. Accidental or coincidental emulation of *bhāva-bhakti* – though pious – is not *sādhana*.

sā bhaktiḥ saptama-skandhe bhāṅgyā devarṣiṇoditā ||3||

Narada mentions *sadhana bhakti* in a roundabout way in the Seventh Canto.

*yathā saptame –
tasmāt kenāpyupāyena manaḥ kṛṣṇe niveśayet ||4||*

In the Seventh Canto –

“Everyone should somehow cause their mind to dwell on Kṛṣṇa.”

In the perfect stage of love, one’s mind naturally dwells upon the beloved. In practice of love, one must deliberately cause the mind to dwell upon the beloved. The essence of sadhana bhakti is to think of Kṛṣṇa.

vaidhī rāgānugā ceti sā dvidha sādhanābhidhā ||5||

Sadhana has two types: (1) VadhI, and (2) Rāgānugā.

Vaidhi-Sadhana – Definition

*tatra vaidhī –
yatra rāgānavāptatvāt pravṛttir upajāyate |
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate ||6||*

Now, Vadhī –
Vaidhī Bhakti is sādhanā that is motivated not by a natural attraction but by the injunctions of scripture.

*yatha dvitīye –
tasmād bhārata sarvātmā bhagavānīśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cechatā bhayam ||7||*

In the Second Canto –
“O Parīkṣit, if you want to be rid of fear then hear about, speak about, and remember the all-pervading Supreme Personality of Godhead, Hari.”

Rupa Goswami sites this as an example of Vaidhi Sadhana Bhakti. King Parikshit was advised by Sukadeva, who spoke from scriptural authority, to hear, chant, and remember Hari. Since these activities will be motivated by this scriptural advice, they are an example of Vaidhi Sadhana.

*pādme ca–
smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kimkarāḥ ||8||*

In the Padma Purana –
“Always remember Vishnu. Never forget him. All the rules and regulations of scripture all servants of this principle.”

Since Vaidhi Sadhana is motivated by scripture, Rupa Goswami takes care to point out how scripture directs one to perform sadhana bhakti by causing the mind to dwell on Kṛṣṇa.

*ity asau syad vidhir nityaḥ sarva varnāśramādiṣu |
nityatve 'py asya nirṇītam ekādaśyādi vat phalam ||9||*

This principle is eternal and applies to all persons in every situation. Though it is eternal, it also bestows a fruit (much like the rules of ekādazI).

*yathā ekādāśe tu vyāktam evoktam –
mukha vābhūrupādebhyaḥ puruṣasy āśramaiḥ saha |
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||10||
ya eṣāṁ puruṣaṁ sākṣāt ma prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patantyadhaḥ ||11||*

The Eleventh Canto explicitly declares –
“The four occupations and lifestyles that manifest from the Lord’s mouth, arms, legs, and feet fall to hell if they do not worship the Supreme Soul.”

Rupa Goswami quotes these slokas to substantiate the claim he made in Sloka 9 that remembering Vishnu always is a principle that applies to all persons from any occupation (varna) or lifestyle (ashrama). It also substantiates that this principle bestows a fruit, if one follows it, he is elevated, if not, he is degraded.

*tat phalaṅca tatraiva –
evaṁ krity āyoga pathaiḥ pumān vaidhika-tāntrikaiḥ |
arcannubhyataḥ siddhim matto vindat abhīpsitām ||12||*

About that fruit –
“I bless those whose worship of me is inspired by the rules of Scripture (both Vedic and Tantric) to enjoy their desired fruits.”

This sloka indicates that vaidhi sadhana bhakti can bestow materialistic fruits. The next sloka continues on the subject of the fruits of sadhana bhakti.

*pañcarātre ca –
surarṣe vihitā śāstre hari muddiśya yā kriyā |
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet ||13||*

And in the Pancaratra –
“Those actions in relation to Hari prescribed in scripture are Bhakti and they give the fruit of transcendental love.”

This sloka indicates that vaidhi bhakti can bestow the transcendental fruit of love for God.

Qualification for Vaidhi-Sadhana

*tatra adhikārī –
yaḥ kenāpy atibhāgyena jāta śraddho ‘sya sevane |
nātisakto na vairāgya bhāga syām adhikāry asau ||14||*

Now, about qualification –
One who somehow has the great fortune to sprout a little faith in serving God, neither very attached nor very detached from the world, is qualified.

This sloka discusses the qualification for the topic currently under discussion, *vaidhi-sadhana*. “Faith” (*śraddha*) indicated where one puts his heart and trust. The qualification for practicing pure devotional service in *vaidhi* is that one is attracted to the concept of pure devotional service (see 1.1.11). Such a person will neither be too attached nor detached from the world. Excessive attachment to the world will countermand one’s proclivity to act primarily for the pleasure of God. Excessive detachment from the world will countermand one’s proclivity to act at all.

*yathaikādaśe –
yadṛcchayā mat kathādau jāta śraddha ‘stu yaḥ pumān |
na nirviṇṇo nātisakto bhakti yogo ‘sya siddhidah ||15||*

In the Eleventh Canto –
“One with firm faith in processes such as hearing about Me can obtain the perfection of bhakti, though he or she may not be very detached from the world nor very attached to it.”

uttamo madhyamaś ca syāt kaniṣṭhaś ceti sa tridhā ||16||

Qualification has three grades: high, middle and low.

*tatra uttamaḥ –
śāstre yuktau ca nipuṇaḥ sarvathā dṛḍha niścayaḥ |
prauḍha śraddho ‘dhikārī yaḥ sa bhaktāv uttamo mataḥ ||17||*

Now, High Qualification –

In my opinion the devotee with high qualification is one who is expert in scriptural knowledge as well as logic and reasoning, and whose strong faith is always steady and firm.

*tatra madhyamaḥ –
yaḥ śāstrāhi ṣvāni puṇaḥ śraddhāvan sa tu madhyamaḥ ||18||*

Now, Middle Qualification –

One whose knowledge of scripture is weaker, but who has faith is one of medium qualification.

*tatra kaniṣṭhaḥ –
yo bhavet komala śraddhaḥ sa kaniṣṭho nigadyate ||19||*

Now, Low Qualification –

One with low qualification has weak faith.

This and the preceding two slokas describe three levels of qualification for vaidhi-sadhana-bhakti. Since vaidhi-sadhana is practice of pure devotion inspired by scriptural knowledge (see 1.2.6), one’s qualification to execute vaidhi-sadhana depends on the depth of one’s logical and thorough understanding of those scriptures, as well as one’s faith in them and their conclusion. One with strong knowledge of and faith in scripture is highly qualified for vaidhi-sadhana. One with less knowledge, but strong faith has “middle” qualification. One without knowledge and with weak faith has the lowest qualification.

*tatra gītādi śuktānām caturṇām adhikāriṇām |
madhye yasmin bhagavataḥ kṛpā syāt tat priya syavana ||20||
sa kṣīṇa tat tad bhāvaḥ syācchuddha bhakty ādhikāravān |
yathebhaḥ śaunakādīś ca dhruvaḥ sa ca catuḥ sanah ||21||*

Now, the Gita and other scriptures mention four qualified persons. Among them, whomever receives the merciful blessings of the Lord can gradually attain the qualification for pure devotion, as happened with Gajendra, Saunaka and the sages, Dhruva and the Four Kumars.

Here Rupa Goswami notes that the Gita mentions four persons who are qualified to worship the Lord. These are pious persons who turn to God out of distress (artha), economic need (artha-arthi), religious inquiry (jijnasu), or the quest for spiritual knowledge (jnani). These four types of persons are not eligible to practice vadhi-sadhana bhakti, because vadhi-sadhana bhakti is the practice of pleasing the Lord without ulterior motive. These four types of individuals, however, have four types of ulterior motive. Thus they lack even the weak faith required for minimum eligibility to practice pure devotional service in Vaidhi-sadhana.

However, since they are pious and turn to the Lord for fulfillment of their ulterior motives, the Lord blesses them to gradually lose their ulterior desires and thus become qualified to practice pure devotion. For example, Dhruva turned to God out of desire for economic development but in so doing gradually became purified, forgot his original intentions, and took to pleasing the Lord without ulterior motive.

Gajendra is the example of artha, Dhruva the example of artha-arthi, Saunaka and the Naimisharanya sages examples of jijnasu, and the Four Kumars examples of jnani.

*bhukti-mukti-sprhā yāvat piśācī hṛdi varate |
tāvad bhakti-sukhas yatra katham abhyudayo bhavet ||22||*

While the demon-like desire for sense enjoyment or liberation is in one's heart, how can the delight of pure bhakti appear there?

Rupa Goswami continues explaining that below kanistha-adhikari are those who have no adhikari at all for pure devotional service. As long as one has ulterior motives in the heart (anyabhilasita), he cannot engage in pure love.

tatrāpi ca viśeṣeṇa gatimaṇ vīman icchataḥ |

bhaktir hṛta manaḥ prāṇān premṇā tān kuru te janān ||23||

However, the desire for liberation is especially troublesome. True bhakti attracts the heart, mind, and life of a person.

Rupa Goswami noted in the previous verse that desires for sense enjoyment (bhukti) and desires for liberation (mukti) interfere with one's proclivity to love selflessly as in pure devotion. Here he notes that of the two, mukti is more troublesome than bhukti. He concludes by stating that pure love attracts every aspect of an entity, leaving no room for ulterior desires such as bhukti or mukti.

He now begins a series of sastric quotation, spanning slokas 24-54 illustrating that the nature of Uttama Bhakti is wholly freed from such desires.

*tathā ca tṛtīya –
tair darśanīyāvayairudāra vilāsa hāseḥṣita vāma suktaiḥ |
hṛtātmano hṛta prāṇāṁś ca bhakti ranicchato me gatimaṇ vīm prayuṅkte ||24||*

In the Third Canto –
"The vision of me and the sweetness of my play, my smile and my soothing voice steals their very heart and soul. Their Bhakti grants them liberation."

Rupa Goswami explains this in the next sloka

*śrī kṛṣṇa-caraṇāmbhoja sevā nirvṛta cetasām |
eṣāṁ mokṣāya bhaktānām na kadācit spṛhā bhavet ||25||*

Those whose consciousness is solely on the service of Śrī Kṛṣṇa's lotus feet never manifest any desire for mokṣa.

Rupa Goswami here explains that he intends the previous reference from Bhagavatam to be understood as: "Although those who are completely absorbed in devotion to me never desire liberation, they receive as a side-effect of their devotion."

The following slokas are further references illustrating how the qualification for uttama-bhakti is absence of motivation for bhukti and mukti.

Examples of the qualified bhakta's lack of desire for Bhukti and Mukti

26 – Bhag 3.4.15

*ko nv īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevanotsukaḥ*

TRANSLATION

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

27 – Bhag 3.25.34

*naikātmatām me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi*

TRANSLATION

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

28 – Bhag 3.29.13

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na grhṇanti
vinā mat-sevanāṁ janāḥ*

TRANSLATION

A pure devotee does not accept any kind of liberation—sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva—even though they are offered by the Supreme Personality of Godhead.

29 – Bhag 4.9.10

*yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt*

TRANSLATION

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

30 – Bhag 4.20.24

*na kāmaya nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ*

TRANSLATION

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

31 – Bhag 5.14.44

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitam mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ*

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so

attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

32 – Bhag 6.11.25

*na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe*

TRANSLATION

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

33 – Bhag 6.17.28

*ārādhanaṁ bhagavata
īhamānā nirāśiṣaḥ
ye tu necchanty api paraṁ
te svārtha-kuśalāḥ smṛtāḥ*

TRANSLATION

Although those who are interested only in worshiping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.

34 – Bhag 6.18.74

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*

TRANSLATION

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For

devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

35 – Bhag 7.6.25

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāram juṣām caranayor upagāyatām naḥ*

TRANSLATION

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

36 – Bhag 7.8.42

śrī-indra uvāca

*pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntāḥ hṛdaya-kamalaḥ tad-gṛhaḥ pratyabodhi
kāla-grastaḥ kiyad idam aho nātha śuśrūṣatām te
muktis teṣām na hi bahumatā nārasimhāparaiḥ kim*

TRANSLATION

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma.

37 – Bhag 8.3.20 (since verse is taken from Srila Prabhupada's Srimad

Bhagavatam, verse 8.3.21 is also quoted as in Bhagavatam)

*ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutaṁ tac-caritaṁ sumañgalam
gāyanta ānanda-samudra-magnāḥ*

*tam akṣaram brahma param pareṣam
avyaktam ādhyātmika-yoga-gamyam
atīndriyam sūkṣmam ivātidūram
anantam ādyaṁ paripūrṇam īde*

TRANSLATION

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

38 – Bhag 9.4.67

*mat-sevayā pratītam te
sālokyādi-catustayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam*

TRANSLATION

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

39 – Bhag 10.16.37

*na nāka-prṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam*

*na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-prapannāḥ*

TRANSLATION

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

40 – Bhag 10.87.21

*duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-parīśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ*

TRANSLATION

My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

41 – Bhag 11.20.34

*na kiñcit sādhave dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ
kaivalyam apunar-bhavam*

TRANSLATION

Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

42 – Bhag 11.14.14

*na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārva-bhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā*

mayy arpitātmecchati mad vinānyat

TRANSLATION

One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone.

43 – Bhag 12.10.6

*śrī-bhagavān uvāca
naivecchaty āśiṣaḥ kvāpi
brahmarṣir mokṣam apy uta
bhaktim parām bhagavati
labdhavān puruṣe 'vyaye*

TRANSLATION

Lord Śiva replied: Surely this saintly brāhmaṇa does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

44 - 45 – Kartika-mahatmya of Padma Purana (“varam deva moksham na... idam te vapu natha... kuveatmajau baddha... Tatha prema-bhaktim...”)

*hayaśirṣīya śrī-nārāyaṇa-vyuha stave ca –
na dharma kāmam arthaṁ vā mokṣaṁ vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye ||46||*

And in Hayaśiṣa’s Śrī Nārāyaṇa-vyuha –
”Not religiousity, pleasure, wealth nor liberation do I request, O Lord of Benedictions. But certainly I strongly desire the service of your lotus feet.”

*tatraiva –
punaḥ punar varān ditsur viṣṇur muktim na yācitaḥ |
bhaktir eva vṛtā yena prahlādam taṁ namāmy aham ||47||*

And again –
”Visnu repeatedly offered mukti, but he did not take it. He prayed only for bhakti. My obeisance to that Prahlāda.”

*yadṛcchayā labdham api viṣṇor dāśarathe stu yaḥ |
naicchain mokṣam vinā dāsyam tasmai hanumate namaḥ ||48||*

Hanuman did not request moksha, though he could have easily gotten it from the son of Dasarath. Obeisance to him.

*ataeva prasiddham śrī hanumad vākyam –
bhavandhacchide tasyai spṛha yāmi na muktaye |
bhavān prabhur aham dāsam iti yatra vilupyate ||49||*

In the famous prayer of Hanuman –
”I do not desire mukti or anything else that obstructs my conception that you are my Lord and I am your servant.”

*śrī nārada pañcarātre ca jitante-stotre –
dharmārtha kāma mokṣeṣu necchā mama kadācana |
tvat pāda pañkaja syādho jīvitam dīyatam mama ||50||
mokṣa-sālokya sārūpyān prārthaye na dharādharma |
icchāmi hī mahābhāga kārūnyam tava suvrata ||51||*

In the jitanta stotra of Narada Pancharatra –
”Religiosity, wealth, pleasures, or liberation – these are never my desires. But let your lotus feet be my life and meditation. Liberation, obtaining your own planet, or your own form – these I never request, O Lord. But, O Lord of great fortune, I desire your compassionate mercy.”

52 – Bhag 6.14.5

*muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

TRANSLATION

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

53 – Bhag 1.8.20

*tathā paramahamsānām
muninām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ*

TRANSLATION

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

54 – Bhag 1.7.10

*sūta uvāca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

TRANSLATION

All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

*atra tyājyatay aivoktā muktiḥ pañca vidhāpi cet |
sālokyādi stathāpy atra bhaktyā nātivirudhyate ||55||*

Even though all five forms of mukti are rejected by the bhakta, four of them (beginning with sālokyā) are not utterly incompatible with bhakti.

Ekatva (oneness with the Supreme) is incompatible with bhakti in all cases, as in such complete oneness there exists absolutely no distinction between the lover and the beloved, thus love cannot be exchanged. The remaining four types of mukti (*salokya* – to live on the same planet, *saśtri* – to have the same opulence, *samīpya* – to have the same associates, and *sarūpya* – to have the same form as the Supreme) may or may not be incompatible with bhakti, depending on the reason why they

are desired, as the next shloka explains.

*sukhaiśvaryottarā seyaṁ prema-sevottarety api |
sālokyādir dvidhā tatra nādyā sevā juṣaṁ matā ||56||*

There are two kinds of the salokya-mukti, etc. (1) where one's own enjoyment and opulence is paramount, and (2) where love and service is paramount. The first type has no place in devotional service.

Each of the four partially acceptable muktis is of two types: (1) *sukha-aiśvarya-uttara mukti* – the liberation desired for one's own enjoyment, and (2) *prema-seva-uttara mukti* – the liberation in which love and service to the Supreme predominate. The second type is acceptable in Uttama Bhakti.

*kintu premaika mādhyā juṣa ekāntino harau |
naivāṅgī kurvate jātu muktīm pañca vidhām api ||57||*

Persons who are wholly absorbed in the sweetness of love for Hari does not desire the five types of liberation.

Although the *prema-seva-uttara mukti* is acceptable in *uttama bhakti* – the purest devotee does not even desire such liberations. How then can they culminate their service to the supreme without liberation to His abode? Though they do not desire such liberations, the purest devotees still obtain them automatically in the course of their pure devotional exchanges with the Supreme.

*tatrāpy ekāntinām śreṣṭhā govinda hr̥ta mānasāḥ |
yeṣāṁ śrīśa-prasādo 'pi mano hartuṁ na śaknyāt ||58||*

Of all persons who are wholly absorbed in sweet love for the Lord, those whose heart and minds are absorbed in Govinda are the foremost. Not even the graces of Narayan can attract them.

*siddhāntatastv abhede 'pi śrīśa-kṛṣṇa sva-rūpayoḥ |
rasen-otkṛṣyate kṛṣṇa rūpam eṣā rasa sthitiḥ ||59||*

Though the truth is that there is that Narayana and Kṛṣṇa are not different, the

distinction of Kṛṣṇa is that all rasas are most perfectly expressed in Him.

Qualification for Vaidhi-Sadhana is Open to Everyone

*śāstrataḥ śrūyate bhaktau nṛmātrasy ādhikāritā |
sarvādhikāritām māgha snānasya vruvatā yataḥ |
dṛṣṭāntitā vaśiṣṭhena hari-bhaktir nṛpaṁ prati ||60||*

We hear from shastra that every human being is eligible for bhakti. Vaishishta says just as everyone is qualified to bathe in January everyone is qualified for Hari-Bhakti.

*yathā pādme –
sarve ‘dhikāriṇo hyatra hari-bhaktau yathā nṛpa ||61||*

In the Padma –
”O king, everyone is qualified for Hari-bhakti, just as everyone is qualified to bathe in the Ganges in January.”

Everyone is qualified to bathe in the cold water in January, but few will do so because the discomfort poses difficulty. Similarly, although it may be difficult to operate without motive for bhukti or mukti, everyone is qualified to do so and practice vaidhi-sadhana of uttama-bhakti.

*kāśīkhaṇḍe ca tathā –
antyajā api tad raṣṭre śankha-cakrāṅka dhāriṇaḥ |
saṁprāpya vaiṣṇavīm dikṣam dikṣitā iva saṁvabhuh ||62||*

In the kashikanda –
“In Mayuradhvaja’s kingdom even the low-caste people receive Vaishnava Diksha, mark themselves with the symbols of Vishnu, and become elevated.”

This is another reference to the point that everyone can be qualified to practice vaidhi-sadhana of uttama-bhakti.

The Duty of One Qualified for Vaidhi Sadhana

*api ca –
ananuṣṭhānto doṣo bhakty aṅgānām prajāyate |
na karmaṇām akarāṇa deṣa bhakty adhikāriṇām ||63||*

Furthermore –

One who is qualified for bhakti is at fault if he or she neglects to perform the parts of sadhana, but is not at fault if he or she neglects to perform karma.

In 1.2.6 Rupa Goswami defined *Vaidhi-bhakti-sādhana* as being inspired by knowledge obtained from the scripture. In 1.2.8-13 he explained that scripture stresses the constant remembrance of Kṛṣṇa as the highest dharma, which all other dharmas are meant to assist. Here he includes several verses as an additional note ("*api ca*") to reinforce this concept.

*niṣiddhācārato daivāt prāyaścittantu nocitam |
iti vaiṣṇava-śāstrāṇām rahasyam tad vidām matam ||64||*

If by chance one qualified for vaidhi-sadhana performs some forbidden karma, there is no need of formal reformation. This is the opinion of those who understand the mysteries of Vaishnava scripture.

An important word in this verse is *daivat* – “by chance.” Premeditated acts that violate worldly morality are not remedied without *prayaścittya* - formal acts of repentance.

*yathaikādaśe –
sve sve ‘dhikāre yā niṣṭhā sā guṇaḥ parikīṭitaḥ |
vipary astu doṣaḥ syād ubhayor eṣa niṣcayaḥ ||65||*

In the Eleventh Canto –

”Abiding by the rule prescribed according to one’s qualification is the essence of morality. Abandoning them is the essence of immorality. This is how you should distinguish the two.”

Different dharmas are prescribed to persons according to their degree of spiritual development. This degree of spiritual development determines their eligibility (“*adhikara*”) to practice karma, jnana, or bhakti. One who is qualified for Vaidhi-sadhana should abide by the dharmas of that path. One qualified for karma should abide by the dharmas prescribed for that path. In all cases, one should not violate the dharmas prescribed to one.

prathame –

*tyaktvā svadharmam caraṇāmbujam harer bhajan napakko ‘tha patet tato yadi |
yatra kva vābhadram abhudamuṣya kim ko vyartha āpto ‘bhajatām sva-
dharmataḥ ||66||*

In the First Canto –

”What ill can come if one abandones one’s dharma to worship the lotus feet of Hari? What good can come to one who abides to one’s dharma, yet does not worship Hari?”

If one is qualified to begin worship of Hari in Vaidhi-Sadhana of Uttama-Bhakti, there is no fault in giving up one’s karmic duties. Vishvanatha and Mukundadas note that giving up one’s karmic duties without true qualification for vaidhi-sadhana is immoral. Thus it should be avoided. Cases when one’s worldly duty may be foregone are noted in the next Shloka.

ekādaśe –

*ājñā yaivam guṇān doṣān mayadiṣṭān api svakān |
dharmān santyajya yaḥ sarvān mām bhajet sa ca sattamaḥ ||67||*

In the Eleventh Canto –

”Though knowing well the benefits of adhering to one’s dharma and the faults of abandoning dharma, one who renounces dharma for the sake of worshipping me is the paramount saint.”

An famous example of such *sattama* is the *gopis* who violated ordinary morality by placing the dust of their feet upon Kṛṣṇa's head for the sake of curing his headache. Persons with material motives, however, who transgress their dharma are not excused by these verses.

tatraiva –

*devarṣi bhutāpta nṛṇām pitṛṇām na kimkaro nā yamṛṇī ca rājan |
sarvātmanā yaḥ śaraṇam śaraṇyam gato mukundaṁ parihṛtya kartam ||68||*

In this regard –

”O King, not to the gods, sages, other beings, mankind, or ancestors is one subservient or indebted – if one takes exclusive refuge of the omnipresent Mukunda.”

*śrī-bhagavad gītāsu –
sarva dharman parityājya mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvaṁ sarva-pāpebhyo mokṣayiṣyāmi mā sucaḥ ||69||*

In Bhagavad Gita –
”Renounce all dharma and go exclusively to me for refuge. I will free you from all sinful reaction. Do not worry.”

*agastya saṁhitāyām –
yathā vidhi-niṣedhau tu muktaṁ naivopasarpataḥ |
tathā na spṛṣato rāmopāsakaṁ viddhi-pūrvakam ||70||*

In Agastya Samhita –
”But a liberated soul is not obliged by the rules and regulations. Similarly, the worshiper of Rama is untouched by such rules.”

*ekādaśe eva –
svapāda mulaṁ bhajataḥ priyasya tyaktāny abhāvasya hariḥ pareśaḥ |
vikarma yaccot patitaṁ kathaṁcid-dhunoti sarvaṁ hṛdi sanniviṣṭaḥ ||71||*

In the Eleventh Canto –
”if one who gives up all other desires to worship the feet of the Supreme Lord Hari by chance violates the injunctions of Karma, the Lord in his heart destroys all suffering that might accrue.”

Sadhana-aṅga The Limbs of Sadhana

*hari-bhakti-vilāse ‘syā bhakter aṅgāni lakṣaśaḥ |
kintu tāni prasiddhāni nirdiśyante yathā mati ||72||*

The Hari Bhakti Vilas describes the limbs of sadhana bhakti. Here we will state the most important ones, as far as possible.

Rupa Goswami has concluded his presentation on vaidhi-bhakti’s principles. He now begins to discuss how one actually executes it. The various ways of executing vaidhi-sādhana he terms sadhana-aṅga: the “limbs” or “parts” of sādhana.

*atra aṅga-lakṣaṇam –
āśrītāv āntarāneka bhedaṁ kevalam eva vā |
ekaṁ karmātra vidvahir ekaṁ bhakty aṅgam ucyate ||73||*

Now, the characteristic of sādhana's limbs –
The wise say that sādhana-bhakti may consist of performing many items or in performing only one item.

It becomes clear in Jiva Goswami's commentary, and in 1.2.264-268 that sadhana bhakti may focus on a single of the nine main limbs of sadhana (shrāvana, kīrtana, etc.), also known as nava-lakṣaṇa bhakti, or may focus on many or all of those nine limbs.

*atha aṅgāni –
guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-sikṣaṇam |
viśrambheṇa guroḥ sevā sādhu-varmānu-vartanam ||74||*

Now, the parts –
[1] Taking shelter at the feet of guru. [2] Receiving initiation and instruction about Kṛṣṇa. [3] Serving guru with enthusiasm. [4] Following the saint's path.

*sad-dharma-ṛcchā bhogādi-tyāgaḥ kṛṣṇasya hetave |
nivāso dvārakādau ca gaṅgāder api sannidhau ||75||*

[5] Inquiring about eternal religious principles. [6] Giving up personal enjoyments for Kṛṣṇa's sake. [7] Living in sacred places like Dvaraka and the Ganges.

*vyāvahāreṣu sarveṣu yāvad arthānuvartitā |
hari-vāsara sammāno dhātry aśvatthādi gauravam ||76||*

[8] Seeking only what is necessary in all aspects of daily life. [9] Respecting the holy days of Hari. [10] Respecting beings such as the Banyan and Myrobalan.

eṣāmatra daśāṅgānām bhavet prārambha-rupatā ||77||

These ten parts are preliminary.

*saṅga-tyāgo vidūreṇa bhagavad-vimukhaira janaiḥ |
śiṣyādy ananuvandhitvaṁ mahārambhādy anudyamaḥ ||78||*

[11] Abandoning at a great distance the company of persons who are adverse to God. [12] Not seeking to have many students. [13] Not being overly enthusiastic about great undertakings.

vahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam ||79||

[14] Giving up excessive appreciation for mundane arts, poetry, and philosophy.

vyāvahāre 'py akārpanyam śokādy avaśa-vartitā ||80||

[15] Not being unkind, even when dissatisfied. [16] Not being overwhelmed in times of lamentation.

*anya-devān avajñā ca bhūtānudvega dāyitā |
sevā-nāmāparādānām udbhavā vakāritā ||81||*

[17] Not disobeying other gods, and [18] not bringing anxiety to any being. [19] Carefully avoiding offenses in one's worship and meditation on God's name.

*kṛṣṇa-tad-bhakta-vidveṣa-vinindādy asaḥiṣṇutā |
vyatir ekatayāmīṣām daśānām syād anuṣṭhitīḥ ||82||*

[20] Not tolerating malice or insult to Kṛṣṇa or his devotee.

These ten are indirect.

*asyāstatra praveśāya dvāratve 'py aṅga vimśateḥ |
trayām pradhānam evoktam guru-pādāśrayādikam ||83||*

The items mentioned so far are doorways into the realm of sadhana, but the three beginning with “guru-pādāśraya” are said to certainly be of primary importance.

The first twenty parts of sadhana are noted as being preliminary (*prārambharupatā*), like doorways into the rest of sadhana-bhakti. Of these the first ten are positive actions (*pravṛtti-śīlanam*) and the second ten are negative actions (*nivṛtti-śīlanam*). The most important of the twenty preliminary items are the first three, which concern establishing a relationship with a guide (*guru*).

*dhṛtir vaiṣṇava cihṅnānām harer-nāmākṣarasya ca |
nirmālyādeś ca tasyāgre tāṇḍavam daṇḍavannatiḥ ||84||*

[21] Marking the body with Vaiṣṇava symbols. [22] Marking the body with the name of Hari. [23] Accepting purified items. [24] Enthusiastic dancing. [25] Prostration.

*abhyutthānam anuvrajyā gatiḥ sthāne parikramah |
arcanam paricarya ca gītam saṅkīrtanam japaḥ ||85||*

[26] Rising up, [27] Following, [28] Going to the place, [29] Circumambulating, [30] Worshipping, [31] Serving, [32] Singing, [33] Congregational Glorification, [34] Chanting.

[26] Rising up respectfully when Kṛṣṇa (or the Deity or devotee) enters. [27] Following respectfully when that person leaves. [28] Going to the place where Kṛṣṇa (or the Deity or devotee) are.

vijñāptiḥ stava-pāṭhaś ca svādo naivedya-pādyayoḥ |

dhūpa-mālyādi-saurabhyam śrī-mūrteḥ spr̥ṣṭir īkṣaṇam ||86||

[35] Submitting one’s inner feelings, [36] Reciting prayers from scripture, [37] Eating, [38] Drinking the water that washed the feet, [39] Smelling the sweet incense, flowers, and other things, [40] Touching the Deity, [41] seeing the Deity.

[37] Eating (the food offered to Kṛṣṇa).

*ārātrik-otsavādeś ca śravaṇam tat-kṛpekṣaṇam |
smṛtir-dhyānam tathā dāsyam sakhyam ātmanivedanam ||87||*

[42] Seeing the āratik festival, and [43] hearing. [44] Looking for/at His mercy. [45] Remembering. [46] Meditating. [47] Servitude. [48] Friendship. [49] Self-dedication.

[45, 46] Remembering and Meditating (on Kṛṣṇa). The difference between [47] “servitude” (*dāsyam*) and [31] “serving” (*paricāryā*) will become clear in the shlokas ahead (beginning from 96) which define the items in more detail.

*nija-priyopaharaṇam tad-arthe ‘kila-ceṣṭitam |
sarvathā-śaraṇāpattis tadīyā māñca sevnam ||88||*

[50] Offering things dear to oneself. [51] Performing all endeavors for Kṛṣṇa’s sake. [52] Taking shelter in all respects. [53] Serving those associated with Kṛṣṇa, such as...

*tadīyās-tulasī-śāstra-mathurā-vaiṣṇavādayaḥ |
yathā-vaibhava-sāmagrī sad-goṣṭhībhir-mahotsavaḥ ||89||*

(serving) Tulasi, [54] scripture, [55] Mathurā, [56] devotees, etc. [57] Holding great celebrations in the company of sadhus.

*ūrjādarō viśeṣeṇa yātrā janmādinādiṣu |
śraddhā viśeṣataḥ prītiḥ śrī-mūrter-aṅghri-sevane ||90||*

[58] Observing the month of Urja, [59] Specially respecting the advent day of

Kṛṣṇa, [60] Worshipping the feet of the Deity with great faith and devotion.

*śrīmad-bhāgavatārthānāmā-svādo rasikaiḥ saha |
sajatīyāśye snigdhe sādhou saṅgaḥ svato vare ||91||*

[61] Tasting the meaning of Śrīmad Bhāgavatam in the company of coinsurers.
[62] Keeping company with great saints who are like-minded and affectionate.

nāma-saṁkīrtanam śrī-mathurā-maṇḍale sthitiḥ ||92||

[63] Congregational glorification of Kṛṣṇa's name. [64] Residing in Mathurā.

*aṅgānām pañcakas yāsya pūrvam vilikhitasya ca |
nikhila-śraiṣṭhy-avodhyāya punar-apy atra kīrtanam ||93||*

Although the last five items were already mentioned, they are mentioned again to glorify their paramount position among all the items.

iti kāya-hṛṣīkāntaḥ karaṇānām upāsanāḥ ||94||

These are the means of worship through the bodily senses.

catuṣṣaṣṭiḥ pṛthak sāṅgātik-abhedāt kramādināḥ ||95||

Among these sixty-four some may be classified as group activities, and some as solitary activities.

Explanation of the Parts of Sadhana

athā-rṣānumatena-iṣā mudāharaṇam-īryate ||96||

Now, examples will be given for these items, from the words of the sages.

1 - *tatra gurupādāśrayo
yathā ekādaśe –
tasmād guruṃ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam ||97||*

1 – Shelter of the guru’s feet

In the Eleventh [SB 11.3.21] –
”Therefore, one who wants to know the ultimate good should humbly approach a guru, who is deeply learned in the spiritual subjects of scripture and Trancendence, and who is equipoised.”

The phrase “*guruṃ prapadya*” from this shloka is synonomous with the first item of sādhana, “*guru-pādāśraya*,” since *prapadya* indicates “placing oneself at the feet.”

The first item of sādhana involves finding a competent guide (*guru*). The impetus to find a guru is (1) dissatisfaction with phenominal existence (“*tasmāt*”), and (2) desire to understand one’s ultimate good fortune (“*śreya-uttama*”).

One with such impetus should seek a person who is (1) learned (“*niṣṇātām*”) in spiritual subjects (“*brahmaṇi*”) of scripture (“*śābde*”) and Trancendence (“*pare*”), and (2) is equipoised (“*upaśamāśraya*”) and thus not attracted to or repulsed by material things.

2 – *śrī-kṛṣṇa-dīkṣādi-sikṣaṇam
yathā tatraiva –
tatra bhāgavatan dharmān śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛtṭyā yais-tuṣyed-ātmātma-do hariḥ ||98||*

2 – Initiation and Instruction About Śrī Kṛṣṇa

From the same [11.2.22] –
”Considering the guru as dear as God or ones own self, one should learn from him or her about the nature of God, Hari, the supreme soul who is pleased to give Himself in exchange for sincere service.”

Śikṣet is the essential word linking this shloka to this item of sādhana.

Having approached a competent guide (*guru-pādāśraya*) one begins to learn from him or her about “*bhāgavat-dharma*” – the nature of God and of ones relationship

with God. The essence of *bhāgavat-dharma* is that God is the soul of all souls (“*atmātma*”), Hari, and is pleased by sincere loving service (“*amāyānūvṛtṭya yais tuṣyeta*”), in reciprocation for which he gives himself entirely to his devotee (“*atma-dah*”).

Naturally, the guru becomes very dear by teaching such subjects to the disciple. The disciple thus comes to consider the guru as dear as God or as dear as one's own self (“*gurv-ātmā-daivataḥ*”).

3 – *viśrambheṇa guroḥ sevā*
yathā tatraiva –
ācāryam mām vijānīyam nāvamanyeta karhicit |
na martya-buddhy āsūyeta sarva-deva-mayo guruḥ ||99||

3 – Enthusiastically Serving the Guru

From the same [11.17.27] –

”Considering the spiritual master as myself, one should never disrespect, consider ordinary, or bear enmity toward him or her. The spiritual master represents all the gods.”

The tasks one carries out for one's guru should be done without overt expressions of exhaustion or effort. They should be done happily and enthusiastically, knowing that, because the guru brings the disciple nearer to God by *śrī-kṛṣṇa-dīkṣādi-śikṣa*, he or she is particularly dear to God and is like God's representative (“*ācāryam mām*”). One should therefore never insult a guru (“*nāvamanyeta*”) nor should one feel enmity towards a guru (“*āsūyeta*”) such as might result in the course of serving an ordinary person (“*martya*”).

Since the Supreme Lord includes all the demigods, the guru, as a representative of the Supreme Lord, may also be considered a representative of all the demigods (“*sarva-deva-mayo guru*”).

4 – *sādhu-vartmānuvartanam*
yathā skānde –
sa mrgyah śreyasām hetuḥ panthāḥ santāpa-varjitāḥ |
anvāptaśramam pūrve yena santāḥ pratāsthire ||100||

4 – Walking the Path of the Saints

In the Skānda –

”One who seeks to be free from all distress and attain good fortune should follow the effortless and most suitable path left by previous saints.”

*Brahma-yamale ca –
śruti-smṛti-purāṇādi pañcarātra-vidhiṃ vinā |
aikāntikī harer bhaktir utpātayaiva kalpate ||101||*

And in the Brahma-yamala –
”Decidely, hari-bhakti that discards the scriptures – like the shruti, smṛti, purāṇas, and pañcarātras – is nothing but an ill-omen.”

If ones sādhana is congruous with the path followed by previous saints, it is a good omen foretelling the appearance of bhāva-bhakti. However, sādhana that does not accord with the sant’s path (recorded in scripture) is “*utpātaya*” – an ill omen in the sky, like a shooting-star; it is only briefly manifest, and it fortells only misbehavior.

Rupa Goswami comments on this shloka in his next verse.

*bhaktir aikāntikī veyam avicārāt pratīyate |
vastu-tastu tathā naiva yada śāstrī yat ekṣyate ||102||*

Those learned in scripture see such bhakti as only inappropriate misbehavior having no real substance.

The guru’s instructions and their application by the disciple must both maintain fidelity to the ways by which the saints previously succeeded in teaching and learning bhakti. If the teaching of the guru or the understanding of the disciple lacks such congruity, bhāva-bhakti, the real substance and aim of sādhana, is not at all likely to result. instead, the most likely result is sinful behavior couched in trappings of “spirituality.”

Following a guru who rejects or contradicts the path of previous saints (Buddha and Dattatreya are cited by Jiva Goswami as examples) is not a part of sādhanabhakti.

*5 – sad-dharma-ṛcchā yathā nārādīye –
acirād eva sarvārthaḥ sidhyaty eṣāṃ abhīpsitaḥ |
sad-dharmasyāvabodhāya yeṣāṃ nirvandhinī matiḥ ||103||*

5 – Inquiring About Eternal Religion

Nārada-pañcarātra: “One whose intelligence earnestly endeavors to

understand eternal religion very soon achieves all goals.”

*6 – kṛṣṇārthe bhogādi-tyāgo yathā pādma –
harim uddiśya bhogāni kāle tyakta-vat astava |
viṣṇu-loka-sthitā sampad-alolā sā pratikṣate ||104||*

6 – Foregoing Enjoyment for Kṛṣṇa’s Sake

Padma Purāṇa: “The imperishable opulence of the spiritual world awaits one who has foregone enjoyable things for Hari’s sake.”

If the course of pleasing Kṛṣṇa necessitates foregoing something one normally considers enjoyable, one should practice giving up that thing. Foregoing something for Kṛṣṇa’s sake or on his request (“*uddiśya*”) can manifest bhāva-bhakti.

*7 – dvārakādi-nivāso yathā skānde –
saṁvatsaram vā ṣaṅmāsān māsam māsārdham eva vā |
dvārakā-vasinaḥ sarve narā nāryaś caturbhujāḥ ||105||*

7 – Residing in Dvārakā, etc.

Skānda Purāṇa: “Any man or woman who resides in Dvārakā for a year, six months, a month, or even half a month, becomes four-armed.”

Becoming “four-armed” means to achieve *sarūpya-mukti*, the liberation in which one manifests a spiritual form identical to Nārāyaṇa’s.

*ādi-padena puruṣottama-vāś ca yathā brāhme –
aho kṣetrasya mātmyam samantādaśa-yojanam |
diviṣṭhā yatra paśyanti sarvān eva caturbhujān ||106||*

The term “etc.” includes other places like PuruSottama-kSetra.

Brāhma-yāmala: “Aho, the glories of that eighty square-mile field [PuruSottama-kSetra]! The gods see all her inhabitants as having four arms.

Again, having four arms refers to *sarūpya-mukti*. See comment to shloka 105.

*gaṅgādi-vāso yathā prathame –
yā vai lasacchrī-tulasī vimiśra kṛṣṇāṅghrirenṅvabhy adhikāmbunetrī |
punāti seśān ubhayatra lokān kastān na seveta mariṣyamāṇaḥ ||107||*

Residing at the Ganga, etc., from the First Canto [1.19.6]: “The auspicious water of that river carries the dust washed from Kṛṣṇa’s feet, mixed with floating Tulasī leaves. It purifies all the worlds and their masters, inside and out. What person who faces death would not worship that river?”

Rivers like the Ganga and Yamuna, whose waters touch the transcendental form of Kṛṣṇa, purify one internally and externally. Such rivers purify both the higher and lower (“ubhayatra”) worlds, along with their masters (Brahma and Śiva). Such ability to internally purify even Śiva indicates the potential of these waters to bestow transcendental benefit. Thus to reside near and regularly bathe in these rivers is very favorable for manifesting bhāva-bhakti in ones heart.

*8 – yāvad arthānuvartitā yathā nārāḍīye –
yāvatā syāt sva-nirvāhaḥ svīkāryat tāvad artha-vit |
ādhikye nyūnatā yañca cyavate paramārthataḥ ||108||*

8 – Moderation in Pursuit of Common Needs

Nārada-Pañcarātra: “One who knows the goal of life should endeavor in moderation for his or her daily necessities, for either an excess or a deficiency in such necessities is a disturbance to attaining the highest goal.”

Jiva Goswami’s commentary adds that one should be moderate in one’s approach to daily spiritual practices as well.

*9 – hari-vāsara-sammāno yathā brahma-vaivarte –
sarva-pāpa-prāśamanaṁ puṇyam ātyantikam tathā |
govinda-smāraṇam nṛṇām ekadaśy āmupoṣaṇam ||109||*

9 – Respecting the Holy Days of Hari

Brahma-Vaivarta Purāṇa: “Ekadashi destroys all a person’s sin, bestows limitless piety, and causes them to remember Govinda.”

10 – dhātry aśvatthādi-gauravam yathā skānde –
aśvattha-tulasī-dhātrī-go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṛṇām agham ||110||

10 – Respecting Entities Like Myrobalan and Banyan Trees

Skānda-purāṇa: “Worshipping, bowing to, and meditating on the Banyan, TulasI, Myrobalan, Cow, Brahmaṇa and Vaiṣṇava wash away a person’s sin.”

This item of sādhana is to respect entities associated with Kṛṣṇa. The removal of sin is favorable to the manifestation of bhāva as the removal of dampness from wood is favorable to manifesting fire in that wood. Bhagavad Gita states that steady sādhana occurs after sins are removed: *ye Saṁ tvānta gataṁ pāpam jananam puṇya karmanam. te dvanda moha nirmukta bhajanti mām dṛdhā-vratā.*

Ten Preliminary "Don'ts"

11 – atha śrī-kṛiṣṇa-vimukha-jana saṁtyāgo yathā kātyāyana-saṁhitāyām –
varam huta-vaha-jvālā paśjarāntar-vyavasthitāḥ |
na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam ||111||

11 – Rejecting The Association Of Those Averse To God

Kātyāyana-saṁhita: “Better to be in a cage of burning fire than to be in the calamity of being amidst persons averse to thoughts of God.”

viṣṇu-rahasye ca –
ālinganam varam manye vyāla-vyāghra-jalaulasām |
na sangāḥ śalya-yuktānām nānā-devaika-sevinām ||112||

Viṣṇu-rahasya: “Better to embrace a snake, tiger, or sea-monster than to associate with persons whose wordly motivation causes them to serve many gods.”

12 – 13 – 14 – śiṣyānanubanddhivādi-trayaṁ yathā saptame –
na śiṣyān anubadhnīta granthān naivabhyased bahūn |
na vākhyām upauṣjita nārambhān ārabhet kvacit ||113||

12, 13, 14 – Not being attached to having students; not starting huge projects; giving up excessive appreciation for mundane arts sciences.

Seventh Canto [7.13.8]: “Never be attached to having students, nor to studying many books and teaching them to earn money, nor to starting huge projects.”

These items protect one from activities that appear harmless or even favorable to sadhana, but in fact pose a great danger. Accepting students or disciples is dangerous because it exacerbates desires of gain, honor, and position. The twelfth item of sadhana therefore prescribes that one be cautious to root out such attachments in regard to students and disciples.

Knowledge and study also seems harmless or even favorable to sadhana, but is dangerous because it too can exacerbate similar material desires. The thirteenth item therefore prescribes that one not study with the purpose of impressing others by one’s lectures and explanations for the sake of gaining worldly things like wealth and respect.

Starting huge projects specifically refers to construction of temples (Vishvanatha Cakravarti defines it as *mĀthādi-vyāpārān*). Building temples seems quite favorable to sadhana, but is a dangerous thing for the sadhaka because it can exacerbate the desire to expand (“*ārabhet*”) one’s influence and properties. The fourteenth item of sadhana therefore prescribes that sadhakas be cautious regarding such projects, as they may surreptitiously distract one from the pure motives of sadhana-uttama-bhakti.

*15 – vyāvahāre ‘py akārpaṇyam yathā pādme –
alabdhe vā vinaṣṭe vā bhakṣy ācchādana sādhanē |
aviklava-matir bhūtvā harim eva dhiyā smaret ||114||*

15 – Not being unkind, even when dissatisfied

Padma Purāṇa: “When one doesn’t get what one needs, or loses what one has the proper course is to steadily remember and meditate on Hari with an undisturbed mind.”

Material satisfaction is important even to a sadhaka because, as explained in Gita, it makes the mind peaceful and cooperative, which simplifies the task of focusing the mind on Śrī Kṛṣṇa. However, this item prescribes that in the event that one’s material satisfaction is not met, or is lost or disturbed, one should practice keeping the mind placid and satisfied – focusing it on Hari, rather than allowing anger to grow through unkind, frustrated behavior, for agner, expressed through unkindness, consumes the thoughts and emotions and thus disturbs sadhana.

16 – śokādy avaśa-vartitā yathā tatraiva –
śokāmarṣādibhir bhāvair ākrāntaṃ yasya mānasam |
kathaṃ tatra mukundasya sphurti-sambhāvanā bhavet ||115||

16 – Not being overwhelmed in times of lamentation

Padma Purāṇa: “How can Mukunda manifest in a mind that is overwhelmed with lamentation, sorrow, etc.?”

The word *mukunda* indicates one whose face and mouth (*mukha*) is beautiful like a lotus flower (*kunda*). This word is used as a name for Kṛṣṇa, because his mouth, due to always smiling, is beautiful like a pearl-white lotus flower. Kṛṣṇa and his atmosphere are always happy. Therefore lamentation and sadness in the mind make it an unfit place for him to appear. This item therefore prescribes that the sadhaka practice shaking off such emotions. It may also be noted that this shloka presents a fine reason one should be careful not to cause anyone lamentation or grief.

17– anya-devānajaṣā yathā tatraiva –
harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ |
itare brahma-rudrādyā nāvajseyāḥ kadācana ||116||

17 – Disrespect to Other Gods

Padma Purāṇa: “Always worship Hari, the master of all the gods, but also do not disrespect Brahma, Rudra, and others.”

18– bhūtānudvega-dāyitā yathā mahābhārata –
piteva putraṃ paraṇo nodvejayati to janam |
viśuddhasya hriṣīkeśa-tūrṇam tasya prasīdati ||117||

18 – Not Bringing Anxiety To Any Being

Mahābhārata: “HriSikesha is pleased with a pure-hearted person who treats all people like a father treats his children, never causing them any fear or pain.”

19 – sevā-nāmāparādhānām varjanam yathā vārāhe –

*mamārcanāparādhā ye kīrtyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ ||118||*

19 – Avoiding Offenses in Service and Chanting the Name

Vārāha Purāṇa: “But a Vaiṣṇava must always carefully avoid the offenses to my worship, which I have described.”

As indicated in 1.2.4, sadhana-bhakti is essentially a practiced form of lovingly and continuously keeping Kṛṣṇa in one’s heart and mind. Clearly, a state of mind that is unloving of Kṛṣṇa is counterproductive to sadhana. “*āparādhā*” is the term for such an unloving state of mind. *āpa* means “against,” and *rādhā* means “worship.” *āparādhā* is the state of consciousness that is “un-worshipful” or “unloving.”

One’s state of mind expresses itself through one’s inner thoughts and external actions. Thus an unloving state of mind has symptoms in the mind and senses, and these symptoms are also known as *aparādhā*. In this item of sadhana, Rupa Goswami prescribes that one be alert to root out the unloving state of mind by being on guard against its symptoms in one’s external service to Kṛṣṇa (“*seva*”) and in one’s internal meditations on Kṛṣṇa’s name (“*nāma*”).

In this shloka, Vārāha says that a Vaiṣṇava must carefully avoid “*arcanāparādhā*,” the symptoms of unloving or offensive mentality in one’s external service. Jiva Goswami, in his comment on this shloka, gives a list of 64 external actions that may symptomize such mentality.

The items on this list are *suggestions* of what *may* symptomize *aparādhā*. Sometimes a Vaiṣṇava may do something on the list without it being symptomatic of *aparādhā*. For example, one may lie down to sleep in front of the Deity out of great love for him, and not out of disrespect. Furthermore, some of the items are culturally and historically specific. For example, Jiva Goswami suggests that one not wear red or blue in front of the Deities. This is specific to a time when red and blue dyes were so expensive that only royalty and the super-rich could afford them. Thus to wear such colors in front of the Deity might very well have been, at that time, an egotistical expression of self-importance. Today however, the suggestion may not be very applicable.

The essence of Jiva Goswami’s list of 64 offenses is to be on guard against symptoms of an unloving attitude. This unloving attitude shows itself mainly in one minimizing Kṛṣṇa’s importance. This also causes one to distract others from Kṛṣṇa and toward oneself, and to lack common good behavior in front of Kṛṣṇa. All Jiva Goswami’s 64 offenses can be organized under these three headings.

*pādme ca –
sarvāparādhakrid api mucyate hari samśrayaḥ |
harer apy aparādhān yaḥ kuryād dvipadapāmsulaḥ ||119||
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |*

nāmno hi sarva-suhrido hy aparādhāt pataty adhaḥ ||120||

Padma Purāṇa: “One who has committed all offenses can be freed by taking full shelter of Hari. But one who, like a two-legged animal, commits an offense to Hari can be delivered by taking full shelter of Hari’s name. If one commits an offense to Hari’s name, the well-wishing friend of everyone, he surely falls to hell.”

All commentators on this shloka in Bhakti Rasāmrita Sindhu quote from Padma Purāṇa the list of ten *aparādhā* against Hari’s name. Like the symptomatic offenses that manifest in one’s external actions (*seva-aparādhā*), the offenses to the name (*nāma-aparādhā*) are symptoms of a state of mind that is un-worshipful or unloving towards Hari. The offenses are:

To disrespect or minimize

1. *Vaiṣṇavas – for they help one meditate on Hari’s name.*
2. *Kṛṣṇa – by considering him equivalent to the lesser gods like Śiva and Brahmā.*
3. *Guru – for he or she gives one Hari’s name.*
4. *Scripture – by which the guru and Vaiṣṇavas learn and teach one about Hari’s name.*

It is an offense to disrespect the name by misinterpreting or misusing it as follows:

5. *To think what the scripture, guru, and Vaiṣṇavas say about the name is just an exaggeration or fabrication.*
6. *To interpret meditation on Hari’s name as a means to a goal other than love for Hari.*
7. *To use the name like a mop to clean up the sins and offenses one knowingly commits.*
8. *To consider meditation on Hari’s name to be another type of pious karma.*

There are two additional offenses:

9. *To cause others to commit offenses to Hari’s name by carelessly giving Hari’s name to one who is not devotionally inclined towards Hari.*
10. *To lack faith in and attachment to Hari’s name.*

20– *tan-nindādy sahiṣṇutā yathā śrī daśame –
nindām bhagavataḥ śṛṇvaṁs tat parasya janasya vā |
tato nāpaiti yaḥ so ‘pi yātyadhaḥ sukritāccyutaḥ ||121||*

20 - Not Tolerating Malice Or Insult To Kṛṣṇa Or His Devotee

Tenth Canto [10.74.40]: “One falls down and loses all piety if one does not immediately leave the place where one hears insult towards God or God’s devotee.”

Main Items of Sadhana

21 – *atha vaiṣṇava cihṇa dhritiḥ yathā pādme:*
ye kaṇṭha-lagna-tulasī-nalinākṣā-mālā
ye vāhumūla-paricihṇita-sankha cakrah |
ye vā lalāta-phalake lasad-ūrdha-puṇḍrā
ste vaiṣṇavā bhuvanam āśu pavitrayanti ||122||

21 – Bearing Vaishnava Symbols

Pādma Purāṇa: “Those with strands of Tulasī and “eye-of-lotus” around the neck, whose bodies bear symbols like the conch and wheel, whose foreheads bear upward pointing lines of sandal-paste, these Vaishnavas purify the whole world.”

22 – *nāmākṣara-dhritiḥ yathā skānde:*
hari-nāmākṣara-yutam bhāle gopī-mriḍankitam|
tulasī-mālikoraskam sprīseyurna yamodbhatāḥ ||123||

22 – Bearing the Letters of the Name

Skānda Purāṇa: “One who marks the letters of Hari’s name on ones forehead with gopī-clay, and who has a necklace of Tulasī on one’s chest cannot be touched by the servants of Death.”

Gopī-clay (“gopī-mriḍa”) is yellowish earth taken from a spot near the city of Dvārakā, India, where the Gopis were said to have departed from this world.

Being “untouched by the servants of Death” indicates the attainment of liberation.

The Skānda Purāṇa mentions *dhatrī-mālā* (a necklace made of the seeds of the Myrobalan – “Pipal” - tree) as a Vaishnava symbol commonly worn around the neck. This has largely fallen out of practice, but Jiva Goswami states that he always saw Rupa Goswami wearing such a necklace.

Having the Tulasī necklace “on the chest” indicates a loosely worn necklace, such as is the practice among Vallabhites and Madhavites. Caitanyites, however, are

accustomed to wear the necklace tightly. Ramanugites wear it only during worship.

*pādme ca:
kriṣṇa-māmākṣarair-gātram anka yec candanādinā |
sa loka-pāvaṇo bhutvā tasya lokam-avāpnuyat ||124||*

Pādma Purāṇa: “One who marks ones body with the letters of Kṛṣṇa’s name using sandalwood, etc. purifies his or her world and attains Kṛṣṇa’s world.”

*23 – nirmālya-dhritiḥ yathā ekādaśe:
tvayopabhukta-srag-dandha-vaso 'lankāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyām jayema hi ||125||*

23 – Taking Purified Things

Eleventh Canto [11.6.46]: “Your servants conquer your material illusions by eating the remnants of your meals, and decorating ourselves with flower garlands, perfumes and clothes that you have used.”

*skānde ca:
kriṣṇottirṇantu nirmālyaṁ yasyāṅgaṁ sprisate mune |
sarva-rogaḥ tathā pāpair-mukto bhavati nārada ||126||*

Skānda Purāṇa: “O Sage, if ones body touches things purified by contact with Kṛṣṇa, O Narada, that person is released from all disease and sin!”

*24 – agre tāṇḍavaṁ yathā dvārakā-māhātmye:
yo nrityati pharriṣṭātmā bhāvair-bahu-subhaktitaḥ |
sa nirdhati pāpāni manvantara-śateṣv api ||127||*

24 – Dancing in Front

Dvārakā Māhātmya: “One who dances cheerfully and with great and sweet devotional sentiment is released from the sins accumulated over thousands of manvantaras.”

1 manvantara = 71 divya-yugas

1 divya yuga = 1 rotation of the four yugas (4,320,000 years)

Thus one manvantara = 30,672,000 years. This statement from Dvārakā Māhātmya indicates that devotional dancing in front of Kṛṣṇa frees one from the karmic effects of sins accumulated through lifetimes spanning about 30 billion, 672 million years.

tathā śrī-nāradoktau ca:

nṛityām śrī-pater-agre tālikā-vādanair-bhrīsam |

udḍiyante śarīra-sthāḥ sarve pātaka-pakṣiṇaḥ || 128 ||

Narada says: “When one dances in front of the Lord of Lakshmi, clapping enthusiastically, all the sins perched on ones body fly away like birds.”

25 – daṇḍavan natiḥ yathā nārādīye:

eko ‘pi kṛiṣṇāya kritāḥ praṇāmo daśāśvamedhāvabhṛithairna tulyaḥ |

daśāśvamedhī punareti janma kṛiṣṇa-praṇāmī na punar-bhavāya ||129||

25 – Offering Prostrations

Nārada Pañcarātra: “Even only once paying respect to Kṛṣṇa belittles the performance of ten Ashvamedha sacrifices, because the performer of the ten Ashvamedhas will take another birth, while the one who offers respect to Kṛṣṇa is not born again.”

This item prescribes offering gestures of respect to Kṛṣṇa, particularly to bow all the way down to the floor, to a position resembling a stick. An Ashvamedha-yajña is a highly elaborate ritual performed by a king who wishes to become the emperor of a region.

26 – abhyūthānam yathā brahmāṇḍe:

yānārudham purāḥ prekṣya samāyāntam janārdanam |

abhyūthānam naraḥ kurvan pātayet sarva-kilbiṣam || 130 ||

26 – Rising Up

Brahmāṇḍa Purāṇa: “By rising up when one sees Janārdana approaching in a chariot a person destroys all his or her sins.”

“Janārdana” is a name of God meaning, “the nourisher of the people.”

This item prescribes acknowledging the arrival of Kṛṣṇa by standing up as a gesture of respect. Generally the Deity form of Kṛṣṇa does not move about entering new places except when atop a chariot.

27 – *anuvrajyā yathā bhaviṣyottare:
rathena saha gacchanti pārśvataḥ priṣṭhato 'grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapadācayaḥ || 131 ||*

27 – Following Allong

Bhaviṣya Purāṇa: “By following along with the Lord’s chariot, even a lowborn person attains equality with Vishnu.”

“Equality with Vishnu” (“*viṣṇuna samāḥ*”) refers to one of the four types of personal liberations.

28 – *sthāne gatiḥ
sthānaṁ tīrthaṁ grihañcāsya tatra tīrthe gatiḥ-yathā || 132 ||*

28 – Going to the Place

The places one should go to are places of pilgrimage and temples.

*purāṇāntare:
saṁsāra-marukāntāra-nistāra-karaṇa-kṣamau |
slāghyau tāveva caraṇau yau hares-tīrtha gāminau || 133 ||*

In another Purāṇa: “The two praiseworthy feet that walk to the Hari’s pilgrimage places are the cause for crossing the desert of saṁsāra.”

*ālaye ca yathā bhari-bhakti-sudhodaya:
pravīśann-ālayaṁ viṣṇor-darśanārthaṁ subhaktimān |
na bhūyaḥ pravīśen-mātuḥ kuṣṭhikārāgrihaṁ sudhīḥ || 134 ||*

And about going to the temple, Hari Bhakti Sudhodaya says, “One of sweet

devotional temperament who enters Vishnu’s temple to see the Lord never again enters the confines of a mother’s womb.”

The above two citations from scripture indicate that visiting Hari’s pilgrimage place (“*tītha*”) or his temple (“*griha*” or “*ālaya*”) causes liberation from rebirth.

29 – *parikramo yathā tatraiva:*
viṣṇuṁ pradakṣiṇī-kurvan yas tatrāvartate punaḥ |
tad evāvantanam tasya punar-nāvartate bhava || 135 ||

29 – Circumambulation

Hari Bhakti Sudhodaya: “One who repeatedly circumambulates Vishnu does not again circulate through the cycle of birth and death.”

skānde ca caturmāsya-māhātmye:
catur-vāraṁ bhramībhistu jagat sarvaṁ carācaram |
krāntaṁ bhavati viprāgrya tat tīrtha-gamanādhikam || 136 ||

Skānda Purāṇa, Caturmāsya-Māhātmya section: “One who walks around the Lord four times has gone around the entire universe of animate and inanimate things. That circumambulation is therefore superior to visiting the holy places.”

Since the entire universe emanates from Vishnu, traveling around him can be considered the same as traveling around the entire universe. If by circumambulating Vishnu one can effectively travel through the whole universe, including all its places of pilgrimage, there is minimal need to individually visit each place of pilgrimage.

30 – *atha arcanam:*
śuddhi-nyāsādi-pūrvāṅga-karma-nirvāha-pūrvakam |
arcanam tūpacārāṇāṁ syān-mantreṇopapādanam || 137 ||

30 – Worship

“Worship” is properly offering things, perhaps with chanting of mantra, after performing rites of purification.

*tad yathā daśame:
svargāpavargayoḥ pumsām rasāyām bhuvī sampadām |
sarvāsām api siddhīnām mūlam tāt caraṇārcanam || 138 ||*

Bhagavatam [10.81.19]: “Worshipping Kṛṣṇa’s feet is the source of all perfections, including all the wealth of heaven, earth, and the subterranean regions.”

Sudāmā Brāhman made this statement.

*viṣṇurahasye ca:
śrī-viṣṇor arcanam ye tu prakurvanti narā bhuvī |
te yānti śāśvataṁ viṣṇor ānandaṁ paramaṁ padam || 139 ||*

Viṣṇu Rahasya: “Those who worship Vishnu on this earth attain Vishnu’s supreme spiritual realm, which abounds in eternal delight.”

*31 – paricaryā:
paricaryā tu sevopakaraṇādi pariṣkriyā |
tathā prakīrṇa kac chatravādi trādyair upāsanā || 140 ||*

31 – Peripheral Service

Cleaning the items used in worship, waving the yak-tail fan, holding an umbrella, etc. is “peripheral service.”

The previous item, *arcana*, is “*upacarana*” – or properly offering purified items directly to the Deity. The current item, *paricarya*, is to perform services in connection with *arcana*, like cleaning the items used in worship, waving fans during worship, etc.

*yathā nārādīye:
muhūrtam vā muhūrtārdham yasti śhēd-dhāri-mandire |
sa yāti paramaṁ stānaṁ kimu śuśruṣaṇe ratāḥ || 141 ||*

Nārādīya Purāṇa: “By staying in Hari’s temple for a moment, or even half a moment, one attains the supreme abode. What then about those who delight in

Hari's service?"

yathā caturthe:

*yat-pāda-sevābhirucis tapasvinām aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |
sadyaḥ kṣiṇoty anvaham edhatī satī yathā padānguṣṭha-viniḥ sritā sarit || 142 ||*

Fourth Canto [SB 4.21.31]: “An austere person’s attraction to serving the Lord’s feet increases day by day like the river Ganges that originates from the Lord’s toes. It immediately washes off the impurities accumulated over countless births.”

*angāni vividhāny eva syuḥ pūjā-paricaryayoḥ |
na tāni likhitānyatra grantha-vāhulya-bhītitaḥ || 143 ||*

There are many parts of worship and periferal service not written about here, due to fear of making this book to large.

*32 – atha gītāṁ
yathā lainge:
brāhmaṇo vāsudevākhyāṁ gāyamāno ‘nīsaṁ param |
hareḥ sālokyam āpnoti rudra-gānādhikāṁ bhavet || 144 ||*

32 – Singing

Linga Purāṇa: “A brahmana who always sings songs about Vāsudeva attains residence in Hari’s world. Those songs are therefore better than Rudra’s.”

Though Rudra’s (Siva’s) songs are famous, Siva does not attain Vaikuntha by singing them. This verse therefore considers the Brahmin’s songs in praise of Vasudeva to be superior.

*33 – atha saṁkīrtanam
nāmā-līlā-guṇādīnām uccair-bhāṣā tu kīrtanam || 145 ||*

33 – Glorification (SaMkIrtan)

“SaMkIrtan” is glorification of the names, activities, and qualities [of God] in a

loud voice.

Though SaMkIrtan is usually understood to involve singing in a large group, Rupa Goswami defines it simply as glorifying in a loud voice. It may be considered that many voices combined make a particularly “loud voice.”

*tatra nāma-kīrtanam
yathā viṣṇu-dharme:
kriṣṇeti mangalaṁ nāma yasya vāci pravartate |
bhaṣmī bhavanti rājendra mahā-pātaka-kotayaḥ || 146 ||*

Glorifying the Name

Vishnu Dharma: “O great King, speaking the auspicious name ‘Kṛṣṇa’ burns a multitude of the gravest sins to ashes.”

*līlā-kīrtanam
yathā saptame:
so ‘haṁ priyasya suhridaḥ paradevatāyā līlā-kathās-tava nrisinha |
añjas titarmy anugriṇan guṇa vipramukto
durgāṇi te pada-yugālaya haṁsa-sangaḥ || 147 ||*

Glorifying the Activities

Seventh Canto [SB 7.9.18]: “I will glorify your activities in the association of swans, as Brahma has done, my dear friend and supreme Lord Nrisinha! Being thus absorbed in your feet I will easily become liberated and transcend this difficult world.”

“Swans” commonly refers to great saints. “Vipramukto” indicates an uncommon liberation, such as personally associating directly with God.

*guṇa-kīrtanam
yathā prathame:
idaṁ hi puṁsas tapasaḥ śrutasya vā sviṣṭasya sūktasya ca buddhi dattayoḥ |
avicyuto ‘rthaḥ kavibhir nirūpito yad uttamaḥśloka-guṇānuvarṇanam || 148 ||*

Glorifying the Qualities

First Canto [SB 1.5.22]: “The wise discern that glorifying the qualities of God,

who is the subject of the best poetry, is the ultimate goal of performing austerity, listening to scripture, performing rituals of sacrifice, reciting scripture, becoming enlightened, and giving charity.”

Glorification of Kṛṣṇa’s qualities is here said to be the ultimate aim of all religious actions. “Ultimate aim” (*avicyuto-artha*) indicates: (1) that without glorification of God’s qualities, religious actions are incomplete, (2) that glorification of God’s qualities is one practice that invariably bestows the full results of all other religious practices, and (3) that religious actions like charity, austerity, etc are valuable even to transcendentalists because, when done properly, they impel one to glorify God’s qualities.

Rupa Goswami will outline the qualities of the Supreme Godhead in the First Wave of the Southern Division of this book, in the section on *viśaya-alambana*, placing them into 64 categories.

34 – *atha japaḥ*
mantrasya sulaghūccāro japa ity abhidhīyate || 149 ||

34 – Chanting (Japa)

Very lightly voicing a mantra is called “chanting.”

yathā pādme:
kriṣṇāya nama ity eṣa mantraḥ sarvārtha-sādhakaḥ |
bhaktānām japatām bhūpa svarga-mokṣa-phala-pradaḥ || 150 ||

Padma Purāṇa: “The mantra ‘kṛṣṇāya namaḥ’ is the means to attain all goals. It bestows the fruits of heaven and liberation to devoted persons who chant it.”

35 – *atha vijñaptiḥ*
yathā skānde:
harim-uddiśya yat kiñcit kritam vijñāpanam girā |
mokṣa-dvārār-galān mokṣastenaiva vihitas tava || 151 ||

35 – Expressing Oneself

Skanda Purāṇa: “Whatever you express in words to Hari opens the door to your ultimate liberation.”

*samprārthanātmikā dainyavodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ kṛṣṇe vijñaptirīritā || 152 ||*

The wise divide “Expressing oneself to Kṛṣṇa” into the following categories:
[1] requests, [2] confessions, and [3] expressions of desire.

The following verses will exemplify each form of expression.

*tatra samprārthanātmikā
yathā pādme:
yuvatīnām yathā yūni yūnāñca yuvatau yathā |
mano 'bhiramate tad van mano 'bhiramatām tvayi || 153 ||*

Requests

Padma Purāṇa: “As the minds of adolescent boys and girls delight in thoughts of each other, let my mind delight in you.”

One form of expressing oneself is to make a request (“*samprārthana*”). In the context of *sadhana* for *uttama-bhakti* “expressing a request to Kṛṣṇa” means expressing a request that one attain the fruition of *sadhana* – to develop real love for Kṛṣṇa in one’s heart (*bhava-bhakti*).

*dainyavodhikā
yathā tatraiva:
mat-tulyo nāsti pāpātmā nāparādhī ca kaścana |
parihāre 'pi lajjā me kiṁ vruve puruṣottama || 154 ||*

Confessions

Padma Purāṇa: “No one is a worse sinner or offender than me. I am ashamed to even ask for forgiveness, so what should I say, O PuruSottama?”

Confessions (*dainyavodhikā*) are expressions in which one comprehends and asks forgiveness for one’s poor behavior.

*lālasāmayī
yathā śrī nārada pañcarātre:*

*kadā gambhīrayā vācā śrīyā yukto jagatpate |
cāmara vyagrahastam mām evam kurv iti vakṣyasi || 155 ||*

Expressions of Desire

Nārada Pañcarātra: “O Jagatpati! When will you tell me in a grave voice, with Lakṣmī at your side, ‘Wave the yak-tail fan in this way?’”

The difference between an expression of desire (*lālasāmayī*) and a request (*samprārthana*) is that a request is made by one who does not yet possess *raga*, a longing for a specific service of the lord, whereas “expressions of desire” are made by persons with such *raga*. It is an expression of one’s desire to attain a specific service or expression of love. As such, expressions of desire are really an *anga* of *raganuga-sadhana*. Rupa Goswami mentions it here in the section on *vaidhi-sadhana* for the sake of completeness. Also, as will be shown later in the section on *raganuga-sadhana*, the 64 items mentioned here are also a part of *raganuga-sadhana*.

*yathā vā:
kadāhaṁ yamunā-tīre nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarikākṣa racayisyāmi tāṇḍavam || 156 ||*

Another example, [from Padma Purāṇa]: “When will I glorify your names on the banks of the Yamunā river with eyes full of tears, O Lotus-Eyed One, and dance enthusiastically?”

*36 – atha stava-pāṭhaḥ:
proktā maṇiṣibhir gītā-stavarājādayaḥ stavāḥ || 157 ||*

36 – Reciting Scriptural Prayers

The wise understand “scriptural prayers” to mean the prayers from the Gītā, Stavarāja, etc.

The Gītā refers to Bhagavad Gita. Stavarāja is a prayer from the Gautamiya Tantra.

*yathā skānde:
śrī-kriṣṇa-stava-ratnaughair yeṣāṁ jihvā tv alankritā |
namasyā muni-siddhānām vandanīyā divaukasām || 158 ||*

Skānda Purāṇa: "But those who decorate their tongues with the jewels of prayers to Śrī Kriṣṇa are respected and prayed to by sages, mystics and the gods."

*nārasimhe ca:
stotraih stavaś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇulokam-avāpnuyāt || 159 ||*

Narasimha Purāṇa: "Those who recite stotra and stava before Lord Madhusudana are liberated from all sin and attain the realm of Vishnu."

Stotra is a prayer one composes oneself, as in the previous practice – *vijñāpti*, "expressing oneself." *Stava* is a prayer one recites from scripture.

*37 – atha naivedyāsvādo
yathā pādme:
naivedya-mannaṁ tulasī-vimiśraṁ viśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityaṁ purato murareḥ prāṇnoti yajñāyuta koti-puṇyam || 160 ||*

37 – Tasting the Food Offerings

Padma Purāṇa: "One who regularly eats food mixed with Tulasi leaves and offered to Murari and drinks the water that washed Murari's feet, in the vicinity of murari, attains the same pious merit as one attains by performing thousands of sacrifices."

Jiva Goswami comments that "in the vicinity" (*purato*) indicates that one should not eat directly in front of the Deity, as he previously mentioned in the list of offenses (*aparādha*) he supplied in his commentary on the 19th practice of sadhana. Vishvanath Chakravarti Thakur, however, indicates that tasting the food offered to the Deity is fundamentally different from ordinary eating, and that there is no offence in eating such food directly before the Deity.

*38 – atha pādyāsvādo
yathā tatraiva:
na dānaṁ na havir yeṣāṁ svādhyāyo na surārcanam |
tepi pādodakam pītvā prayānti paramām gatim || 161 ||*

38 – Tasting the Foot-Water

Padma Purāṇa: "Even one who does not give charity, perform rituals, study scripture or worship the gods attains the supreme goal by drinking the water that has washed the Deities feet."

39 – *atha dhūpa-sairabhyam*
yathā hari-bhakti-sudhodaye:
āghrāṇam yadd harer datta-dhūpocchiṣṭasya sarvataḥ |
tad-bhavavyāladaṣṭānām nasyam nasyam karma viṣāpaham || 162 ||

39 – Smelling the Incense

Hari Bhakti Sudhodaya: "The incense offered to the Deity which enters into the nostrils is the best antidote to the snake-bite of worldliness."

As one commonly uses "smelling salts" to revive an unconscious person, one who has fallen unconscious from the snake-bite of materialism can be revived by smelling the incense offered to Kṛṣṇa.

atha mālya-saurabhyam
yathā tantre:
praviṣṭe nāsikā-randre harer nirmālya saurabhe |
sadyo vilāyamāyāti pāpa-pañjara-bandhanam || 163 ||

Now, smelling the flower-necklace.

Tantra: "If the sweet scent of things offered to Hari enters one's nostrils, all sins are vanquished like birds in a cage."

As birds in a cage cannot escape an attack, sins cannot escape being destroyed by the scent of things like flower necklaces offered to Hari.

agastya-saṁhitā yāñca:
āghrāṇam gandha-puṣpāder arcitasya tapodhana |
viśuddhiḥ syād anantasya ghrāṇasye hābhidhīyate || 164 ||

Agastya Saṁhita: "O Sage, it is well known that smelling the fragrant flowers used in worship of Ananta purifies one's sense of smell."

40 – *atha śrī-mūrteḥ sparśanam*
yathā viṣṇu-dharmottare:
spristvā viṣṇor adhiṣṭhānaṁ pavitraḥ śraddhyānvitaḥ |
pāpa bandhair vinirmuktaḥ sarvān kāmān avāpnuyāt || 165 ||

40 – Touching the Deity

Vishnu Dharma: "A pure, faithful person who touches the Deity is liberated from the bondage of sin and attains all his or her desires."

One should be faithful and purified or clean ("*pavitra*") before touching a Deity.

41 – *atha śrī-mūrter darśanam*
yathā vārāhe:
vrindāvane tu govindam ye paśyanti vasudhare |
na te yamapuram yānti yānti puṇya-kritam gatim || 166 ||

41 – Seeing the Deity

Vārāha Purāṇa: "But those who see Govinda in Vrindaban do not go to the City of Death & Judgement, but go to the place attained by those who do good deeds."

Statements such as these attract the minds of the worldly, and are not falsehoods. However, the deeper meaning is that one who sees the Deity of Govinda attains the goal of the truly pious, i.e. they attain bhava-bhakti, love of Godhead.

42 – *ārātrika-darśanam*
yathā skānde:
kotayo brahma-hatyānām agamyāgama koṭayaḥ |
dahaty āloka mātrena viṣṇoḥ sārātrikam mukham || 167 ||

42 – Seeing the ārati Ceremony

Skānda Purāṇa: "Seeing the face of Vishnu during the arati ceremony reduces to ashes even the sins of killing millions of priests and performing millions of incestuous acts."

*utasava-darśanam
yathā bhaviṣyottare:
ratha-stham ye nirīkṣante kautikenāpi keśavam |
devatānām gaṇaḥ sarve bhavanti śvapacādayaḥ || 168 ||*

Seeing the Festivals

BhaviSya Purāṇa: "Those who see Keshava on a chariot, even if only out of curiosity, and even if he eats the flesh of dogs, becomes an associate of all the gods."

As an example of how an apparently worldly result is in a deeper sense indicative of bhava-bhakti, Vishvanath Chakravarti Thakur says that "to become an associate of the gods" ("*devatānām gaṇaḥ sarve bhavanti*") in fact means to attain the association of those who associate directly with Kṛṣṇa.

*ādi-śabdena pūjā-darśanam
yathā agneye:
pūjitam pūjyamānam vā yaḥ paśyed-bhaktito harim |
śraddhayā modamān astu so 'pi yoga-phalam labhet || 169 ||*

Seeing the Worship

(The word "etc." includes seeing worship as a part of the 42nd practice of sadhana.)

Agni Purāṇa: "One with devotion, faith, and a pleasant mind who sees Hari being worshiped attains all the fruits of yoga."

Reference to the word "etc" (*ādi*) points back to the verse in which this practice of sadhana was first mentioned, 1.2.87: "*aratrika-utsava-adi.*"

Practices 37-42 involve the use of the senses in relation to the Deity. As such they may be thought of as additional parts of arcana, additional parts of pada-seva, or as both.

The 37th and 38th practice involve taste (tasting the sanctified food and water). The 39th practice involves smell (smelling the incense and flowers). The 40th practice involves touch, the 41st and 42nd practices involve sight (seeing the Deity, and ceremonies related to the deity). The only senses remaining are hearing, which will be described next (as parts of shravana), and mental activities which will be described after that (as parts of smarana).

43 – *atha śravaṇam*
śravaṇam nāma-carita-guṇādīnām śrutir-bhavesi || 170 ||

43 – Hearing

"Hearing" is to listen to the names, activities, and qualities [of God].

tatra nāma-śravaṇam
yathā gārude:
saṁsāra-sarpa-daṣṭa-nāṣṭa-ceṣṭaika-bheṣajam |
kriṣṇeti vaiṣṇavam mantraṁ śrutvā mukto bhaven naraḥ || 171 ||

Hearing the Name

Garuḍa Purāṇa: "The sure way to free a oneself from the deathly snake bite of worldly existence is to hear a Vaishnava say mantras of the word 'Kṛṣṇa'."

caritra-śravaṇam
yathā caturthe:
tasmin mahān-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ partaḥ sravanti |
tā ye pibanty avitriṣo nriṣa gāḍha-karṇais
tān na sprīṣanty āsana triḍ-bhaya-śoka-mohāḥ || 172 ||

Hearing the Activities

Fourth Canto [4.29.40]: "The nectar of Madhusudhana's activities flows all around like abundant rivers from the mouths of great souls. One who incessantly drinks from this river with eager ears is not touched by hunger, thirst, fear, lamentation, or confusion."

guṇa-śravaṇam
yathā dvādaśe:
yas tūttamaḥśloka-guṇānuvādaḥ sangīyate 'bhīkṣṇam amangala-ghnaḥ |
tam eva nityam śrīṇuyād abhīkṣṇam kriṣṇe 'malām bhaktim abhīpsamānaḥ || 173
||

Hearing the Qualities

Twelfth Canto [12.3.15]: "One who desires unwavering, pure love for Kṛṣṇa should regularly and always hear the singing and recitation of the glories of God, who is praised in the topmost poems. Hearing such glories destroys all inauspiciousness."

atha tat-kripekṣaṇam

yathā daśame:

tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛitam vipākam |

hrid-vāg-vapurahir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk || 174 ||

44 – Looking for Kṛṣṇa's Mercy

Tenth Canto [10.14.8]: "If one eagerly hopes for your mercy, offering you respect with his heart, words and body while patiently enduring the reactions of his or her own previous deeds, he or she becomes the rightful heir of liberation."

After hearing about Kṛṣṇa's merciful activities, qualities, and names (as in the 43rd practice), one should look for or eagerly hope to become the recipient of such mercy.

atha smritiḥ

yathā katham cin-manasā sambandhaḥ smritir ucyate || 175 ||

45 – Remembering

"Rememberance" is when the mind relates with something in any way.

yathā viṣṇu-purāṇe

smrite sakala-kalyāṇa-bhājanam yatra jāyate |

puruṣantam ajam nityaṇ brajāmi śaraṇam harin || 176 ||

Vishnu Purāṇa: "Rememberance of Hari – the supreme, eternal unborn – gives rise to all varieties of auspiciousness."

*yathā ca pādme
prayāṇe cāprayāṇe ca yan nāma smaratām nriṇām |
sadhya naśyati pāpaughō namas tasmai cid-ātmane || 177 ||*

Padma Purāṇa: "My obeisance to the all-conscious Lord. Remembrance of his name, in life or at death, quickly destroys all a person's sin."

Rememberance and the next practice, meditation, are means of engaging the mental senses in emulation of Bhāva-bhakti, for the purpose of manifesting that bhava-bhakti in one's heart. They are both parts of the main division of bhakti called smaranam.

*atha dhyānam
dhyānam rupa-guṇa-krīḍā-sevādeḥ suṣṭhu cintanam || 178 ||*

46 – Meditation

"Meditation" means to thoroughly concentrate on the form, qualities, activities, or service [of God].

Rememberance, the previous practice, is when the mind somehow or another contacts thoughts of Kṛṣṇa. Meditation, however, is "suṣṭhu" – a more thorough, intense, deliberate concentration of consciousness on Kṛṣṇa's form, qualities, activities, and service.

*tatra rupa-dhyānam
yathā nārasimhe
bhagavac caraṇa-dvandva-dhyānam nirdvandvamīritam |
pāpino 'pi prasangena vihitam suhitam param || 179 ||*

Meditation on the Form

Nārasimha Purāṇa: "Meditation on the two feet of God removes all dualistic illusions. It bestows the highest benediction to even a sinful person who come in contact with it."

It is interesting that meditation on the dual feet of God liberates one from duality. Meditation on the personality of Godhead liberates one from the conditioned personal existence.

*guṇa dhyānaṁ
yathā viṣṇudharme
ye kurbvanti sadā bhaktyā guṇanusmaraṇaṁ hareḥ |
prakṣīṇa-kalauṣaughāste praviśanti hareḥ padam || 180 ||*

Meditation on the Qualities

Vishnu Dharma: "Those whose devotion causes them to always meditate on the qualities of Hari are freed from all abominable sins and enter Hari's realm."

The word for meditation in this text is *anusmaraṇa* – "that which follows remembrance." This reinforces Rupa Goswami's definition that meditation is a deeper, more thorough and deliberate form of remembrance.

*krīdā dhyānaṁ
yathā padme
sarva-mādhurya-sārāṇi sarvad bhutamayāni ca |
dhyāyan hareḥ caritrāṇi lalitāni vimucyate || 181 ||*

Meditation on the Activities

Padma Purāna: "By meditating on Hari's playful activities, which are the essence of all sweetness and wonder, one is liberated."

*sevā dhyānaṁ
yathā purāṇāntare
mānasenopacārena paricarya hariṁ sadā |
pare vān-manasā 'gamyam taṁ sākṣāt pratipedire || 182 ||*

Meditation on Service

Another Purāna: "By always worshipping and serving Hari in their minds people have directly attained Hari, who is beyond all words and imagination."

It is interesting that Hari is beyond words and thoughts, yet when one thinks of serving him with deep concentration, one attains Hari. This is because Hari is pleased by the devotional spirit of the meditator and personally elevates him or her beyond the limitations of conventional word and thought.

In his comment on this text Jiva Goswami cites from Brahma-Vaivarta Purana the famous story of a poor man who meditated very deeply on serving Vishnu. His

meditations were so deep that they would physically affect his body, as dreams sometimes do. For example, when cooking for Vishnu he would sometimes burn his fingers. At the conclusion of the story, Vishnu personally escorts the man into his own spiritual realm.

*atha dāsyam
dāsyam karmārpaṇam tasya kainkaryam api sarvathā || 183 ||*

47 – Servitude

"Servitude" involves offering ones activities, and doing whatever Kṛṣṇa wants.

Servitude as a practice of sadhana-bhakti is of two types: (1) "Offering ones activities" (*karmārpaṇa*) – wherein one performs his normal daily actions for the sake of ultimately pleasing Kṛṣṇa, and (2) "Doing whatever Kṛṣṇa wants" (*kainkarya*) – wherein one performs activities directed by Kṛṣṇa.

*tatra ādyaṁ yathā skānde
tasmin samarpitaṁ karma svābhāvikam apīśvare |
bhaved bhāgavato dharmas tat-karma kimutārpitam || 184 ||*

About the first type of servitude

Skānda Purāṇa: "Offering one's natural work to God is a part of *bhagavata-dharma*, so what needs to be said of offering one's daily religious practices?"

This text is about the first type of servitude, "Offering ones activities" (*Karmārpaṇa*). It indicates that the work one is naturally inclined to do (*svabhāvika karma*) is a part of sadhana bhakti (*bhagavata-dharma*), when done in the mood of offering service to God. So, one's daily religious activities like praying, meditating, etc. can certainly also be done in this mood and become a part of servitude. Śrī Rupa Goswami clarifies this in the next two texts...

*karma svābhāvikam bhadraṁ japa-dhyānārcanādi ca |
itīdam dvididham kṛṣṇe vaiṣṇavair dāsyam arpitam || 185 ||*

"Ones own activities" are of two types: (1) the auspicious work one is naturally inclined to, and (2) ones daily chanting, meditation, worship, etc. When offered to Kṛṣṇa by a Vaishnava, these become parts of servitude.

Servitude is a practice of sadhana-bhakti, in which one can both offer one's own actions to Kṛṣṇa, and do whatever Kṛṣṇa asks. "Offering ones own actions" involves offering the work one is naturally inclined to do (*svabhāvika karma*), as long as it is not inauspicious (*abhadram*) – i.e. contradictory to the regulations of one's personal duties. How does one "offer" one's activity to God? A servant must be responsible in meeting his or her own daily needs, so that he does not later encounter physical, economic, social, or mental difficulties that will impair his ability to perform more direct service. When performing his own work, the servant is conscious of this connection between it and his direct service. This infuses his own work with a mood of servitude.

"Offering ones own actions" also includes offering one's daily religious activities, like chanting, meditation, worship, etc. These items can also be parts of sadhana in themselves, but when done in the mood described above, they additionally become practices of servitude.

*mridu-śraddhasya kathitā svalpā karmādhikāritā |
tad-arpitaṁ harau ḍasyam iti kaiścid udīryate || 186 ||*

Some say that a practitioner of karma with mild faith can perform servitude by offering his or her activities to Hari.

By using the phrase "some say" Rupa Goswami respectfully indicates his disagreement with this opinion. In the previous text, Śrī Rupa stated that servitude as a practice of sadhana-bhakti includes daily actions offered to Kṛṣṇa by a Vaishnava. Here he notes that some say actions offered to Hari by a person who is not a Vaishnava but a practitioner of karma is also servitude. Rupa Goswami does not indicate agreement with this opinion, which is contrary to the paradigm of sadhana-bhakti he has thus far delineated – in which the practitioner of sadhana is one whose main pursuit is bhakti, not karma (*jñāna-karmādy anāvrittaṁ*).

*dvitīyaṁ yathā nārādīye
īhā yasya harer dāsye karmaṇā manasā girā |
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate || 187 ||*

About the second type of servitude

Nārādīya Purāṇa: "One who engages his or her actions, thoughts, and words in in Hari's service, though situated in this world, is a liberated soul."

The second way of practicing servitude in sadhana-bhakti is "Doing whatever Kṛṣṇa wants" (*kainkarya*). This means to engage one's body, mind, and words in directly pleasing Hari. The first way of practicing servitude is to do ones own

activities in a mood of servitude to Hari. The second way is to directly serve Hari by doing what he desires.

*atha sakhyam
viśvāso mitra-vrittis ca sakhyam dvividham īritam || 188 ||*

48 – Friendship

"Friendship" arises either (1) from trust, or (2) from kindred spirits

*tatra ādyam yathā mahābhārate
pratijñe tava govinda na me bhaktaḥ praṇāśyati |
iti saṁsmṛitya saṁsmṛitya prāṇān saṁdhārayāmy aham || 189 ||*

The first type of friendship...

Mahābhārata: "O Govinda! Remembering and remembering your promise that, 'my devotee shall not perish,' is the only way I hold my life together!"

Kunti-devi speaks these words. Her deep trust in Govinda's promise endeared him to her and forged a bond of friendship between them. The promise Kunti refers to is from Bhagavad Gita, "*kaunteya pratijanihi, na me bhaktaḥ pranāśyati.*"

*tathā ekādaśe ca
tai-bhuvana-vibhava-hetave 'py akunṭha-smritir ajitātma surādibhir vimriḡyāt |
na calati bhagavad-padāravindāl lava niṁṣ;ardham api yaḥ sa vaiṣṇavāgryaḥ ||
190||*

Eleventh Canto [SB11.2.53]: "One whose has undisturbed remembrance of the unconquerable soul of the gods, and who does not go away from the Lord's lotus feet even for a moment or half a moment, even in exchange for the wealth of the three worlds, is the foremost of Vaiṣṇavas."

This text illustrates the symptom of friendship based on firm, unshakable trust.

*śraddhā-mātrasya tad-bhaktāv adhikāritva hetutā |
angatvamasya-viśvāsa viśeṣasya tu keśave || 191 ||*

The element of *faith* is the cause of qualification for Hari-bhakti, but this faith is a part of special *trust* in Keshava.

Faith ('*śraddha*') is a prerequisite for practicing *vaidhi-sādhana*. One practices *friendship* in *vaidhi-sādhana* by strengthening that basic faith into a more developed and specific trust ('*viśvāsa*') in Hari. This trust develops an unwavering certitude and confidence in Hari's promised reciprocation, which forges a type of practical friendship.

*dvitīyaṁ yathā agastya-saṁhitāyāṁ
paricaryā parāḥ kecit prāsādeṣu ca śerate |
manuṣyam iva taṁ draṣṭuṁ vyāvahartuṁ ca bandhuvat || 192 ||*

The second type of friendship...

Agastya Saṁhita: "Some see the Deity with an intense sense of humanly friendship. With the aim to assist the Deity in various ways they often lie down to sleep before Him."

Though servitorship and friendship are aspects of *prema bhakti rasa* (as will be explained in the Southern Division, Fifth Wave), they are also parts of the practice of both *vaidhi* and *raganuga sadhana bhakti*.

Friendship arises either (1) from trust, or (2) from kindred spirits. One practices the first type of friendship by intensifying one's sense of trust in Hari. Practice of the second type of friendship, however, is uncommon. This soul-to-soul friendship ('*mitra-vritti*') causes one to relate with God in a very human way, as a friend does with another friend. Thus one does not hesitate to modify normal etiquettes for the sake of that friendship. For example, one may sometimes sleep in front of the Deity perhaps with the intention of joking with him, or bringing him water throughout the night.

This type of friendship is a part of *rāgānugā-sādhana*, as will be clear in the upcoming section on the subject. However, Jiva Goswami comments that it is *also* a part of *vaidhi-sādhana*. If one practices serving Kṛṣṇa in the role of a kindred friend *as a result of scriptural intelligence*, one's practice is in the realm of *vaidhi-sādhana*. If one practices the same *as a result of emotional attachment to developing the sentiment of friendship*, one's practice is in the realm of *rāgānugā-sādhana*.

*atha ātmanivedanam
yathā ekādaśe
martyo yadā tyakta-samasta-karmā niveditāmtā vicikīrṣito me |
tadāmritatvaṁ pratipadyamāno mayātma-bhuūyāyā ca kalpate vai || 194 ||*

49 – Offering oneself

Eleventh Canto [SB 11.29.34]: "A mortal who gives up all selfish action and offers himself to me with the desire to do something special for me achieves immortality and my own opulences."

*artha dvidhātma-śabdasya paṇḍitair upapāyate |
dehy ahantāspadam kaiścīd dehaḥ kaiścin mamatva-bhāk || 195 ||*

The learned have two meanings for the word "ātma." Some say it means the soul. Others say it means the body and things related to it.

*tatra dehi
yathā yāmunācārya-stotre
vapurādiṣu to 'pi vā guṇato 'sāni yathā-tathā-vidhaḥ |
tadayam tava pādapadmāyo rahamadyaiva māyā samarpitaḥ || 196 ||*

The soul

Prayers of Yāmunācārya: "Whatever body and situation I may attain, good or bad, here or there, I offer today to your feet."

This illustrates dedication of the soul. Yāmunācārya is saying, "Whether my soul inhabits the body of a lowly animal, a human being, or a god in the heavens, in any situation I may attain, I offer myself unto you."

*deho
yathā bhakti-viveke
cintāṁ kuryān na rakṣāyair vikrītasya yathā paśoḥ |
tathārpayan harau dehaṁ viramedasya rakṣanāt || 197 ||*

The body

Bhakti Viveka: "There is no need to worry about the protection of a domestic animal, nor about one's body after offering it to Hari."

In India a domestic animal was protected, fed, and lovingly looked after by his or her owner. When one dedicates one's body to Hari, Hari looks after one in the same way. Such a person therefore has no need to worry about his or her daily

maintenance.

*duṣkaratvena virale dve sakhyātma-nivedane |
keṣāñcid eva dhīrāṇām labhate sādhanārhatām || 198 ||*

Both Friendship and Offering Oneself are difficult and rare. Indeed, only the very wise can attain these venerable practices.

These practices are (1) difficult to do - "*duSkaratvena*," and (2) extraordinary – "*virale*."

Jiva Goswami gives two further subdivisions of Offering Oneself: (1) the offering made externally, and (2) the offering made with intense feelings. Thus according to Jiva Goswami, Offering Oneself has the following divisions:

1. *Offering the soul*
 - a. *with intense feelings*
 - b. *without intense feelings*
2. *Offering the body*
 - a. *with intense feelings*
 - b. *without intense feelings*

According to Śrī Jiva, when Offering Oneself is done without intense feelings, it is difficult to do ("*duSkara*"), but when it is done with intense feelings of devotion to Kṛṣṇa it is both difficult and extraordinary ("*virale*").

Śrī Jiva cites King Bali as an example of Offering Oneself without intense feelings, and King AmbariSa (SB 9.4.18-20) as an example of Offering Oneself with intense feelings. He also notes that one can offer oneself in various moods – servitude, friendship, etc. He cites SB 10.52.39 illustrating how Rukmini devi offered herself to Kṛṣṇa in a romantic mood.

According to Mukundadas Goswami Friendship and Offering Oneself are both difficult to do because Friendship entails a willingness to transgress common etiquettes towards the Lord, and Offering Oneself entails the possible endurance of physical and emotional duress.

These practices are done only by the wise ("*dhīra*"), who's devotional wisdom is ever-deepening.

atha nija-priyopaharaṇam

*yathā ekādaśe
yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṁ tad ānantyāya kalpate || 199 ||*

50 – Offering Things Dear to Oneself

Eleventh Canto [SB 11.11.41]: "Whatever one desires most in this world and whatever one holds most dear, those very things one should offer to me. Doing so brings immortality."

*atha tad-arthe 'khila-ceṣṭitaṁ
yathā pañcarātre
laukikī vaidikī vāpi yā kriyā kriyate mune |
hari sevānukūlaiva sā kāryā bhaktim icchatā || 200 ||*

51 - Performing All Endeavors for Kṛṣṇa's Sake

Nārada Pañcarātra: "Oh sage, if one desires bhakti then all one's activities, worldly and scriptural, should be done in a way favorable to Hari's service."

*atha śaraṇāpattiḥ
yathā hari-bhakti-vilāse
tavāsmīti vadan vācā tathaiva manasā vidan |
tat sthānam āśrītanvā modate śaraṇāgataḥ || 201 ||*

52 – Self Surrender

Hari-Bhakti-Vilāsa: "One who says 'I am yours,' in his words and thoughts, and who lives in the Lord's place exemplifies self-surrender."

*śrī nārasimhe ca
tvāṁ prapanno 'smi śaraṇaṁ deva-deva janārdana |
iti yaḥ śaraṇaṁ prāptas taṁ kleśād uddharāmy aham || 202 ||*

Nārasimha Purāṇa: "I deliver from all distress one who surrenders to me, saying, 'O God of Gods! O Maintainer of All People! I beseech you for refuge!'"

"Surrender" indicates giving oneself to another and relying on that person for protection. This sense of reliance upon Kṛṣṇa for protection slightly differentiates Self Surrender from Offering Oneself. Although the two practices overlap, Self

Surrender is mainly the internal mood to reliance solely upon Kṛṣṇa, while Offering Oneself mainly involves the external ramifications of offering all of ones physical and emotional self to Kṛṣṇa.

*atha tadyānām sevanam tulāsyah
yathā skānde
yā dṛiṣṭā nikhilāgha-sanga śamanī spriṣṭā vapuḥ pāvanī |
ragānām abhivanditā nirasanī siktāntakatrāsini ||
pratyāsatti-vidhāyini bhagavataḥ kṛṣṇasya samropitā |
nyastā tac-carane vimukti-phaladā tasyai tulasyai namaḥ || 203 ||*

53 – Serving those associated with Hari, such as... TulasI

Skānda Purāṇa: "Seeing her tranquilizes all sin, touching her purifies the body, offering respects to her casts out all disease, watering her casts out death, planting her makes one devoted to Lord Kṛṣṇa, and throwing [her leaves] upon his feet bears ultimate liberation. My respects to TulasI.

*tathā ca tatraiva
dṛiṣṭā spriṣṭā tathā dhyātā kīritā namitā stutā |
ropitā sevitā nityam pūjitā tulasī śubhā || 204 ||
navadhā tulasīm devīm ye bhajanti dine dine |
yuga-koṭi-sahasrāṇi te vasanti harer-grihe || 205 ||*

Skānda Purāṇa: "Seeing, touching, meditating, glorifying, respecting, listening to her praise, planting, serving, and always worshipping auspicious TulasI – One who worships the Goddess TulasI in these nine ways day after day can reside in Hari's house for hundreds of thousands of eons.

*atha śāstrasya
śāstra-matra samākhyātam yad-bhakti-pratipādakam || 206 ||*

54 – Serving Scripture

"Scripture" is a declaration which establishes bhakti.

yathā skānde

*vaiṣṇavāni tu śāstrāṇī ye śrīṇvanti paṭhanti ca |
dhanyāste mānavā loke tesāṃ kṛiṣṇaḥ prasīdati || 207 ||
vaiṣṇavāni tu śāstrāṇī ye arcayanti grihe narāḥ |
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ || 208 ||
tiṣṭhate vaiṣṇaviṃ śāstraṃ likhitam yasya mandire |
tatra nārāyaṇo devaḥ svayaṃ vasati nārada || 209 ||*

Skānda Purāṇa: "But blessed are the people of this world who study and hear scriptures about Vishnu. Kṛṣṇa becomes pleased with them.

"But those who keep scriptures about Vishnu in their homes and worship them are liberated from all sin and respected by the gods.

"Oh Narada, God himself, Nārāyaṇa, resides in the home where scriptures about Vishnu are written are preserved."

"Serving scriptures" thus includes studying, hearing, worshipping, preserving, and writing declarations about Vishnu.

*tathā śrī-bhāgavate dvādaśe ca
sarva-vedānta-sāraṃ hi śrī bhāgavatam iṣyate |
tad-rasāmrita-triptasya nānyatra syād ratiḥ kvacit || 210 ||*

Bhagavatam, Twelfth Canto [12.13.15]: "Śrī Bhāgavatam is said to be the essence of all Vedānta. One who drinks its nectar mellows cannot be attracted to anything else."

This indicates that the foremost scripture about Vishnu is Śrī Bhāgavata Purāṇa.

*atha mathurāyāḥ
yathā ādi-vārāhe
mathurāṅca parityajya yo 'nyatra kurute ratim |
mūḍho bhramati saṃsāre mohitā mama māyayā || 211 ||*

55 – Serving Mathurā

Adi-Vārāha Purāṇa: "One who wants to give up Mathurā and go somewhere else is a deluded fool bewildered and illusioned by my tricky material world."

brahmāṇḍe ca

*trailokya-varti-tīrthānām sevanād durlabhā hi yā |
parānanda-mayī siddhir-mathurā-sparsamātrataḥ || 212 ||*

Brahmāṇḍa Purāṇa: "One obtains the supreme, blissful perfection - which is difficult to obtain even by serving all the holy places in the three worlds - simply by touching Mathurā."

*śrutā smritā kīrtitā ca vañchitā preskṣitā gatā |
spriṣṭā śrītā sevītā ca mathurābhīṣṭadā nriṇām |
iti khyātām purāṇeṣu na vistārabhiyocyate || 213 ||*

Hearing about, remembering, glorifying, desiring to visit, seeing, going to, touching, residing in, and serving Mathurā fulfills all a person's desires. I will not specifically cite all the Purāṇas that declare this, out of fear that this book will become too huge.

This shloka establish that Maturā is the best sacred place, and that one should, as a practice of sādhana, serve it in the ways mentioned above. "Serving Mathurā" (*sevītā*), in the current shloka primarily means to clean and care for the land.

*atha vaiṣṇavānām sevanām
yathā pādme
ārādhanānām sarveṣām viṣṇor-ārādhanām param |
tasmāt parataram devi tadīyānām samarcanam || 214 ||*

56 – Serving Vaiṣṇavas

Pādma Purāṇa: "Of all types of worship, worship of Vishnu is best. Of that the very best, O goddess, is to thoroughly worship whatever is related to Vishnu."

*tritīye ca
yat-sevayā bhagavataḥ kūṭa-stasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ || 215 ||*

Third Canto: [3.7.19] "By serving him, one manifests very strong, relishable love for the feet of God – who is the indweller, and the enemy of Madhu.

In this Bhāgavatam shloka, "Him" (*yat*) refers to the Vaishnava mentioned in the previous text. This shloka asserts that by serving the Vaishnava, one develops *rati* for the Supreme who lives within the heart and who is the enemy of Madhu. This

rati is synonymous with *bhāva-bhakti*, which allows one to taste *bhakti-rāsa*.

The term *vyasanārdana* is extremely interesting. It is a compound of the words *vyasana* and *ardana*. In forming this compound word, the "a" at the end of *vyasana* joins with the "a" at the beginning of *ardana*, and a long a (*ā*) results. A long a (*ā*) would also result, however, if the second word were *ārdana*, which means "nourish," opposite of the word *ardana*, which means "destroy."

The word *vyasana* has many meanings. Primarily it indicates intense movement to and fro, characterizing hard work and distress. This shloka thus states that *bhāva-bhakti* destroys the distress that arises from the hard work of material life. However it simultaneously states that *bhāva-bhakti* nourishes a state of eagerly moving to and fro in fervent effort to please Hari.

Other meanings of *vyasana* are "attachment, addiction, passion, devotion." *Bhāva-bhakti* simultaneously destroys and nourishes these. It destroys attachment, etc. to material existence, while nourishing attachment, etc. for the Supreme.

skānde ca

śankha-cakrānkita-tanuḥ śirasā mañjarī-dharaḥ |

gopī-candana-liptāṅgo driṣṭaś-cet-tad-aghāṁ kutaḥ || 216 ||

***Skānda Purāṇa*: "Can sin continue to exist if one sees those with the Conch and Wheel of Vishnu on their bodies, with Tulasī flowers on their heads, and anointed with Gopī-Candana?"**

If simply seeing a Vaishnava has this effect, much is indirectly said about actively serving a Vaishnava.

prathame ca

yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai grihāḥ |

kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ || 217 ||

***First Canto [1.19.33]*: "Simply by remembering them, one's home immediately becomes purified. Than what of one who sees, touches, washes the feet of, and offers seats to them?"**

This verse contains several practical suggestions for serving the Vaishnava: remembering, seeing, touching, washing the feet of, and offering seats to.

ādi-purāṇe

*ye me bhakta-janāḥ pārtha na me bhaktās ca te janāḥ |
mad-bhaktānām ca ye bhaktās te me bhaktatamā matāḥ || 218 ||*

Adī Purāṇa: "In my opinion, those who are my devotees are not really my devotees, but they who are the devotees of my devotees are the best devotees."

*yāvanti bhagavad-bhakter-angāni kathitān iha |
prāyastāvanti tad-bhakta-bhakter api budhā viduḥ || 219 ||*

The wise recognize that almost all the practices of devotion for God described thus far also involve devotion to the devotee of God.

Among the 64 practices of sadhana listed by Rupa Goswami, many of them involve interacting with the Lord's devotees.

*atha yathā-vaibhava-mahotsavo
yathā pādme
yaḥ karoti mahīpāla harer-gehe mahotsavam |
tasyāpi bhavati nityam hari-loke mahotsava || 220 ||*

57 – Celebrating Special Festivals

Padma Purāṇa: "O King, an eternal festival in Hari's realm results to one who celebrates festivals in Hari's house."

*atha urjādarō
yathā pādme
yathā dāmodarō bhakta-vatsalo vidito janaiḥ |
tasyāyam tādriṣo māsaḥ svalpam apy urukāraḥ || 221 ||*

58 – Observing Kārtika

Padma Purāṇa: "People know that the month of Dāmodara, just like Dāmodara himself, is very affectionate to his devotees and gives ample rewards for even a little effort."

tatrāpi mathurāyām viśeṣo

*yathā tatraiva
bhuktim muktim harir dadyād arcito 'nyatra sevinām |
bhaktim tu na dadāty eva yato vaśyakarī hareḥ || 222 ||*

Special efficacy of Kārtika in Mathurā

Padma Purāṇa: "Hari bestows enjoyment and liberation as a result of services performed elsewhere, but does not give bhakti."

This shloka from Padma Purāṇa talks about the month of Kārtika. Services performed to Hari in that month elsewhere bestow bhukti and mukti – but not bhakti. This indicates that services performed during Kārtika in Mathurā *do* bestow bhakti. Rupa Goswami notes this in the next shloka.

*sā tvañjasā harer-bhaktir-labhyate kārtike naraiḥ |
mathurāyām sakrid api śrī-dāmodara-sevanāt || 223 ||*

This is saying that one attains Hari-bhakti by serving Śrī Dāmodara in Mathurā during Kārtika.

*atha śrī janma-dina-yātrā
yathā bhaviṣyottare
yasmin dine prasūteyaṁ devakī tvām janārdana |
tad-dinaṁ brūhi vaikuṅṭha kurmaste tatra cotsavam |
tena samyak prapannānām prasādam kuru keśavaḥ || 224 ||*

59 – Celebrating Kṛṣṇa's Advent Day

Bhaviṣya Purāṇa: "Tell us about the day you appeared to Devaki, O Janārdana, O Lord of Vaikuṅṭha! We will celebrate festivals on that day in hopes of making you fully pleased with us, O Keshava!"

*atha śrī-mūrter-anghri-sevane prītaḥ
yathā ādi-purāṇe
mama nāma-sadāgrāhī mama sevāpriyaḥ sadā
bhaktis tasmai pradātavyā na tu muktiḥ kadācana || 225 ||*

60 – Taking Joy in Serving the Feet of the Deity

Adi Purāṇa: "But I never give just liberation to one who always keeps my name

and who loves to serve me. I rightly give that person my love.”

*atha śrī bhāgavatārthāsvādo
yathā prathame
nigama-kalpa-taror-galitam phalam
śuka-mukhād-amrita-drava-samyutam |
pibata bhāgavatam rasam-ālayam
muhur aho rasikā bhuvi bhāvukāḥ || 226 ||*

61 – Tasting the Objective of Śrīmad Bhāgavatam

First Canto [1.1.3]: “The very ripe fruit of the Vedic desire tree, pierced by the beak of a parrot, has become liquidy-soft, as sweet as nectar, and totally perfect. Aho! Connoisseurs of the world’s beauty and poetry should drink it’s divine juice again and again, without cessation.”

The 61st practice of Sādhana is to taste (“āsvāda”) the objective (“artha”) of the Śrīmad Bhāgavatam. The shloka quoted here glorifies and explains this practice.

The author of this shloka compares Vedic scriptures (“nigama”) to “wish-fulfilling trees” (“kalpa-taru”) because they fulfill all wishes for pleasure, achievement, righteousness, and liberation (*kāma, artha, dharma, mokṣa*). The author then compares the Śrīmad Bhāgavatam to the fruit (“phala”) of that tree. All the energies of a tree culminate in it’s fruit. Similarly the four types of human desires mentioned above, culminate in the fifth desire: love of Godhead (*kṛṣṇa-prema*). Comparing Śrīmad Bhāgavatam to the fruit of the Vedic desire tree indicates that it bestows the culmination of all wishes – love of Godhead.

Furthermore, the author describes the fruit as being so ripe that it oozes and drips on the ground (“galitam”). This indicates that Śrīmad Bhāgavatam is overflowing with love of Godhead. The Bhāgavatam-fruit is so “ripe” or mature because it was the final scripture composed by Śrī Vyāsa, after his realization of Godhead and reality became fully mature.

Next, the author states that this fruit was pierced by the beak of a parrot (“śuka-mukhāt”) and from that incident became even riper, attaining an almost liquid state (“drava”) as sweet as nectar (“amrita”) and totally perfect, without skin or pit (“samyuta”). The “parrot” (*śuka*) here is Śuka-deva Goswami, who “pierced” the Bhāgavatam with his mouth when he spoke it to King Parīkṣit, embellishing and perfecting it, by (1) making it “liquid-soft,” or easily swallowed and appreciated by all, (2) making it as sweet as nectar by infusing it’s words with his own deep love of Godhead, and (3) removing any remaining pit or skin of jnana (pursuit of liberation) or karma (pursuit of pleasure, achievement, or righteousness). The Śrīmad Bhāgavatam as spoken by Śukadeva Goswami is thus *nothing but* relishable love of Godhead.

Connoisseurs of beauty and poetry (“rasika-bhāvuka”) should drink the

“Bhāgavatam-rasa” – the divine juice of Śrīmad Bhāgavatam. They will find it so pleasurable that they will not be able to stop, and will thus drink again and again (“*muhur*”), without cessation (“*ālayam*”).

By stating that the *rasikā* and the *bhāvuka* will taste Bhāgavatam-rasa, the author implies that only the Kṛṣṇa-bhakta who is a connoisseur appreciative of Bhāva-bhakti can properly read or speak Śrīmad Bhāgavatam. But, by using the word *bhuvī* the author also implies that Bhāgavatam spoken by such a *rasikā* has the potential to attract even connoisseurs of worldly beauty and poetry.

By stating that one will relish the juice of the Bhāgavatam-fruit without cessation (*ālayam*), the author implies that the love of Godhead described within Śrīmad Bhāgavatam continues to attract the soul even after he or she attains immortality through liberation.

This love of Godhead is the objective or aim of Śrīmad Bhāgavatam. To taste the love of Godhead within Śrīmad Bhāgavatam is the 61st practice of Sādhana. This is most effectively done when one hears the Bhāgavatam from a person who, like Śukadeva Goswami, is imbued with love of Godhead.

*tathā dvitīye ca
pariniṣṭito 'pi nairguṇye uttamaḥśloka-līlayā |
grihita-cetā rājarṣe ākhyānaṁ yad adhītavān || 227 ||*

Second Canto [2.1.9]: “I was firmly situated beyond all material qualities, but the pastimes of he who is described in the topmost poetry took hold of my heart as I studied those narrations, O King.”

The previous shloka stated that one would continue to relish the taste of the Bhāgavatam’s divine juice without cessation, even after attaining liberation. The current shloka illustrates this with the example of Śukadeva Goswami himself, who was already liberated, but become attracted to the pastimes of Kṛṣṇa described by his father, Vyāsadeva, in the poems of Śrīmad Bhāgavatam.

This shloka also illustrates the concept stated in the previous shloka; that those who are not yet connoisseurs of fine devotional sentiments will become so when they hear Bhāgavatam from one who is.

*atha sa-jātiyāśaya-snigdha śrī-bhagavad-bhakta-sango
yathā prathame
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-sangi-sangasya martyānām kimutāśiṣaḥ || 228 ||*

Similar Aspirations.

First Canto: “Neither paradise nor liberation from rebirth, what to speak of temporary material blessings, can compare to even a moment’s company with those who keep company with God.”

The 62nd practice of sadhana is to associate with those who are deeply attached to Śrī Kṛṣṇa. However, not all persons who are devoted to Kṛṣṇa will have a type of personality compatible with one’s own. Rupa Goswami therefore specifies that one should seek the company of devotees who are “*sa-jātīya-āśaya*” – of compatible personality.

In the company of such like-minded persons, communication is effortless, which facilitates deep sharing of thought and emotion. In such deep exchanges one realizes the soft, tender, gentle nature (“*snigdha*”) of the devotee. One’s heart therefore opens up entirely and the good qualities of each person are imbibed by the other. Such association is therefore an extremely efficacious way to manifest attachment to Śrī Kṛṣṇa in one’s own heart.

Sa-jātīya-āśaya also means “compatible aspirations.” Not all devotees of God aspire to please him in the form of Kṛṣṇa. Even among those who do, not all have a specific aspiration to please Kṛṣṇa in a certain mood. Even among those who do, not all aspire to a mood similar to one’s own. Furthermore, not all devotees will have exactly the same methods of fulfilling their various spiritual aspirations. Some may be attached, for example, to Vaidhi-sādhana and others to Rāgānuḡā-sādhana.

To associate with a person who has deep affection for Kṛṣṇa and with whom one is both materially and spiritually compatible is the 62nd practice of Sādhana. The value of such association cannot be compared with any other achievement.

*hari-bhakti-sudhodaye ca
yasya yat-sangatīḥ puṁso maṇivat syāt sa tad-guṇaḥ |
sva-kūlarddhyai tato dhīmān sva-yūthyān eva saṁśrayet || 229 ||*

Hari Bhakti Sudhodaya: “A person is just like a jewel, for they both imbibe the qualities of whatever they are near. Therefore it is wise and beneficial for one’s family to associate with persons of similar background and affiliations.”

Ironically, Hirāṇyakashipu makes this statement to his son Prahlaḍa while berating him for associating with Vaishnavas. However, it substantiates two points made in the previous shloka: (1) that associating with those who are attached to Śrī Kṛṣṇa will make one attached to Śrī Kṛṣṇa, and (2) that one should associate with devotees who are of similar personality.

*atha śrī-nāma saṁkīrtanaṁ
yathā dvitīye
etan nirvidyamānānām icchatām akuto-bhayam |
yoginām nripa nirṇītaṁ harer nāmānu-kīrtanaṁ || 230 ||*

63 – Glorification of the Name

Second Canto [2.1.11]: “O King, those who are free from all desire, those who are full of desire, and the self-realized who are free from fear and doubt should constantly glorify Hari’s name.”

The 63rd practice of sādhana is *śrī-nāma-saṁkīrtan* – loud glorification of the Holy Name. Vishvanath Chakravarti Thakur comments that the shloka quoted here establishes Hari Nama SaMkIrtana as the topmost sādhana for all persons. Elaborating, he notes that bhakti is the only means to acquire bhakti, and of the nine main categories of bhakti hearing about, glorifying, and remembering (*śravanam*, *kīrtanam*, and *smaranam*) are the most important. Of these, glorification (*kīrtana*) is the most important. Of the various types of glorification, Nāma-KIrtan, glorification of the Holy Name, is the most important. Of various types of Nāma-KIrtan, Nāma-anu-kIrtana is the best.

Anu means “to follow.” Kirtan that “follows” Hari, in other words, that follows his desire and seeks to please him, is *anu-kīrtana*. The following shlokas will illustrate *anu-kīrtana*.

*ādi purāṇe ca
gītvā ca mama nāmāni vicaren mama sannidhau |
iti vravīmi te satyaṁ krīto ‘ham tasya cārjuna || 231 ||*

Adi Purāṇa: “They who sing my name and thus live with me – I declare that I give myself to them, O Arjun!”

The hallmark of *nāma-anu-kīrtana* is that such chanting of Kṛṣṇa’s name causes Kṛṣṇa to personally manifest.

*pādme ca
yena janma-sahasrāṇi vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata || 232 ||*

Padma Purāṇa: “Hari’s name always resides in the mouth of one who has

served Vāsudeva for thousands of births, O Bhārat!”

The difference between ordinary *nāma-kīrtana* and *nāma-anu-kīrtana* is that the later is done in a constant mood of love and servitude. Only one who has cultivated a mood of love and service to Kṛṣṇa can constantly chant Kṛṣṇa’s name in *nāma-anu-kīrtan*. The name chanted in this way causes Kṛṣṇa to personally manifest.

*yatas tatraiva ca
nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto bhinnatvān nāma-nāminoḥ || 233 ||*

Padma Purāṇa: “The touchstone of Kṛṣṇa’s name is the embodiment of all spiritual pleasure. It is complete, pure, and eternally liberated. There is no difference between the name and the named.”

Kṛṣṇa personally manifests when one says his name with love. How is this possible? The name is not different from the named. Thus, when one manifests the sound “Kṛṣṇa,” one also causes Kṛṣṇa, the named, to manifest.

Kṛṣṇa is a touchstone because he fulfills all the desires of the *jīva*. He is the source of all pleasure for the soul (“*caitanya-rasa-vigraha*”). He is complete within himself, is free from all impurity or duality, and is eternally unbound by illusion. Since his name is identical with him, his name also possesses these qualities.

The Sanskrit sandhi on the word *abhinna* removes the leading “a.” It is thus not definite whether the word is *abhinna* (“not different”) or *ābhinna* (“different”). This because there is no difference between the name and the named, and simultaneously, there is a difference between the name and the named. If there was no difference at all there would be no purpose to distinguishing the name as a unique subject.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyaṁ indriyaiḥ |
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ || 234 ||*

Śrī Kṛṣṇa’s personal attributes, beginning with his name, do not manifest within the grasp of the senses. Yet they certainly manifest to the senses, beginning with the tongue, of one lovingly inclined to Kṛṣṇa.

Kṛṣṇa is beyond the perceptual grasp of the material senses. His name and qualities, being not different from him, are therefore do not manifest on those senses. Although one cannot perceive Kṛṣṇa with one’s senses, Kṛṣṇa can, if he wishes, reveal himself even to those senses. Therefore if one has an attitude of love and servitude towards Kṛṣṇa, then Kṛṣṇa wishes to reveal himself to such a person,

and does so.

Considering all the shlokas on the topic, we understand that the 63rd practice of sādhanā is to glorify Kṛṣṇa's name in a loving mood of service.

*atha śrī mathurā mandale sthitiḥ
yathā pādme
anyeṣu puṇya-tīrtheṣu muktir eva mahāphalam |
muktaiḥ prārthyā harer-bhaktir mathurāyān tu labhyate || 235 ||
trivargadā kāmīnām yā mumukṣuṇāṅca mokṣadā |
bhaktīcchor bhaktidā kastām mathurām nāśrayed budhaḥ || 236 ||
aho madhupuri dhanyā vaikuṅṭhācca garīyasī |
dinam ekaṁ nivāseṇa harau bhaktiḥ prajāyate || 237 ||*

64 - Residing In Mathura

Padma Purāṇa: “Other holy places give the great boon of liberation. But Mathurā gives Hari-bhakti, which the liberated souls pray for. Mathurā gives the three material goals to the desirous, liberation to those who desire liberation, and bhakti to those who desire bhakti. Therefore what intelligent person would not take shelter of Mathurā? O blessed city of Madhu, superior to Vaikuṅṭha! Residing here even for a single day gives rise to Hari-bhakti.”

Mukundadas Goswami elaborately describes the nature of Mathurā and Vrindaban in his comment, quoting profusely from Brahma SaMhitā. Madhupuri (“City of Madhu – sweet, bee-like Kṛṣṇa”) is a name for Mathurā, because Kṛṣṇa was born and spent considerable time there.

*durūhādbhuta vīrye ‘smin śraddhā dūre ‘stu pañcake |
yatra svalpo ‘pi sambandhaḥ sad-dhiyām bhāva-janmane || 238 ||*

These five practices possess almost irreconcilably wondrous potencies. A pure-minded person who even slightly contacts them, even if his faith in them may be far away, develops Bhāva Bhakti.

The previous five practices are the most powerful of all practices of sādhanā. These five are:

1. *Serving the feet of the Deity with love*
2. *Tasting the objective of Śrīmad Bhāgavatam*
3. *Associating with those who deeply love Kṛṣṇa, and who have aspirations and personality similar to one's own.*

4. *Glorifying Śrī Kṛṣṇa's name with love*

5. *Residing in Mathurā*

These practices possess wondrous potency that is almost irreconcilable (“*durūha*”). Why “almost irreconcilable?”

On one hand, the fourth of Uttama Bhakti's six hallmarks is that bhāva-bhakti is very difficult and rare to attain. Thousands of years of constant sādhana would not bring bhāva, unless and until that sādhana develops to the stage of intense attachment (*āsakti*) to getting it. [See BRS 1.1.35]

On the other hand, these five practices are said to bestow bhāva easily, even when just slightly contacted (“*svalpo 'pi sambandhaḥ*”), and even if the performer has not yet even developed faith (“*śraddhā dure astu*”). With these there is no need for thousands of years of practice, and no need to wait for faith to develop into association with saints, then into practice of worship, then into giving up impurities, becoming steady, attaining taste, and becoming intensely attached to attaining bhāva.

What is irreconcilable is that these five practices easily bestow bhāva, but bhāva is supposed to be difficult to attain.

Vishvanath Cakravarti reconciles the apparent contradiction by pointing to the word “*sat-dhiyā*.” This word means good or pure minded. It indicates that one's mental state is favorably inclined towards spiritual subjects, and therefore is not averse or offensive to them. Vishvanatha Cakravarti states that a person who is not offensive can easily attain bhāva from these five practices. However, for a person plagued by offenses bhāva is more difficult to achieve. Such a person must thoughtfully practice these items with faith as he or she gradually matures to attain *āsakti*.

For both the offensive and the offenseless, however, these five are the most potent means of attaining bhāva-bhakti.

tatra śrī-murtiḥ yathā

*smerām bhangī-traya-paricitām sāci vistīrṇa-driṣṭim
vaṁśī-nyastādharma-kīśalayām ujjalām candrakeṇa |
govindākhyām hari-tanum itaḥ keśi-tīrthopakāṅthe
mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti rangāḥ || 239 ||*

The Deity –

Smiling, in his famous triple-crooked stance, with his big crooked glance.
With newly blossomed lips cast on his flute

...so bright in the moonlight
This form of Hari called “Govinda,” here, near Keshi GhāT...
My friend, if you want to find pleasure in the company of your friends,
then don't look!

śrī-bhāgavatam yathā

*śanke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathikatām ānupūrvyād bhavadbhiḥ |
hamho ḍimbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti || 240 ||*

Śrīmad Bhāgavatam –

The sounds of the letters of the Tenth Canto's poems
seem to have just traveled the path to your ears...

Oh my, what a fool you are, my dear child!

Now you reproach those most auspicious goals:
religion, achievement, and pleasure
And you throw away the blissful goal of liberation.

kriṣṇa-bhakto yathā

*drig-ambhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ
skhalan nantaḥ phullo dadhad atiprithum vepathum api |
driśoḥ kaksām yāvan mama sa puruṣaḥ ko 'py upayayau
na jāne kim tāvan matir iha grihe nābhiramate || 241 ||*

Kṛṣṇa's Devotee –

Washed by the water of his own eyes,
blossoms of goose-bumps decorating his body,
Stumbling under the weight of his wide-blossomed heart,
full to the brim, and shivering...

Since my eyes have seen that person my mind no longer finds pleasure in my
home. I don't know why.

nāma yathā

*yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śatror nāmā-gāthā prayātā |
anavakalita-pūrvām hanta kām apy avasthām
tadavadhi dadhad antarmānasam śāmyatīva || 242 ||*

Name –

The cooling sound of that musician and his song walked on the path of my ears, glorifying the name and destroying all sin. At that very moment, my child, I lost all my old desires and attractions, for it completely overwhelmed my inner mind.

śrī mathurā-maṇḍalam yathā

*taṭa-bhuvi kṛita kāntiḥ śyāmalāyās taṭinyāḥ
sphuṭita-nava-kadambālambi-kūjad-dvirephā |
niravadhi-madhurimṇa maṇḍiteyaṁ katham me
manasi kam api bhāvaṁ kānana-śrīs tanoti || 243 ||*

Mathurā –

That splendid, golden place on the bank of the blue-black river,
where bees hum sonorously
around trees bent low with new Kadamba flowers.
Why does this heavenly forest decorate my mind
with such inexpressible sweetness?

*alaukika-padārthānām acintyā śaktir iṭṣī |
bhāvaṁ tad-viṣayaṁ cāpi yā sahaiva prakāśayet || 244 ||*

These practices possess inconceivable potency to bestow transcendental objectives. They simultaneously reveal Bhāva and the object of Bhāva.

The Fruits of the Practices of Sādhana

*keṣāmcit kvacid angānām yat kṣudraṁ śrutate phalaṁ |
bahir-mukha-pravṛittyaitat kintu mukhyaṁ phalaṁ ratih || 245 ||*

In some places, the practices of Sādhana were said to bestow lesser fruits. They do bestow these to persons with external interests who desire to accumulate, but the direct fruit of these practices is love.

Things That Are Not Practices of Sādhana

sammatam bhakti-vijñānām bhakty angatvam na karmaṇām || 246 ||

Those who are wise and have deep knowledge of Bhakti do not accept practices of Karma to be practices of Sādhana Bhakti.

Rupa Goswami has completed his description of 64 practices of sādhanā-bhakti. Now he will describe other practices that are *not* included on the list of such practices. He begins by noting that religious and secular activities aiming at a material fruit are not parts of sādhanā-bhakti.

One may ask, “Offering one’s own Karmic duties was counted as a practice of servitude (*dāsyam-karmārpanam*). If practices of Karma are not practices of Bhakti, how can this be?”

The answer lies in the definition of Karma and Bhakti. What makes the two paths different? In Karma the motivation of action is one’s own enjoyment or purification. In Bhakti the motivation is Kṛṣṇa’s enjoyment. When one performs one’s daily karmic duties with the aim to please Kṛṣṇa in the mood of servitude, one is engaged in Bhakti, specifically, in *karmārpanam-dāsyam sādhanā-bhakti*. The same activities performed for one’s own enjoyment or purification are practices of Karma, and are not a part of sādhanā-bhakti.

*yatha caikādāse
tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || 247 ||*

Bhāgavatam [11.20.9]: “One should practice Karma as long as one hasn’t developed distaste for such things, or faith in things like hearing about me.”

Practices of karma are appropriate for persons attracted to material things, but are not appropriate for persons attracted to God. As such, they are not included among the practices of sādhanā-bhakti

*jñāna vairāgyayor-bhakti-praveśāyopayogitā |
īṣat prathamam eveti nāngatvam ucitam tayoh || 248 ||*

Knowledge and detachment have some initial utility in the beginning of Bhakti, but they certainly cannot be said to be practices of Sādhana Bhakti.

Having established that practices of Karma are not practices of Bhakti, Rupa Goswami now begins to state that practices of Jñāna – of which knowledge and detachment are foremost – are likewise not practices of Bhakti.

Why are knowledge and detachment useful in the beginning of Bhakti?

Knowledge, i.e. understanding the self to be distinct from the external world and intrinsically related to God, may help interest one in cultivating a loving relationship with God. This is especially true when that knowledge is augmented by detachment, i.e. aversion to exploiting the external world for personal gain.

If knowledge and detachment are beneficial in the beginning of Bhakti, why not count them as practices of Sādhana?

In one sense, Rupa Goswami *does* include knowledge and detachment as a preliminary practice of Sādhana. The fifth practice incorporates the essence of *Jñāna* - to inquire about the nature of the soul (*sad-dharma-ṛicchā*). The sixth and seventh practices incorporate the essence of detachment - to renounce enjoyments for Kṛṣṇa's sake (*bhogādi-tyāgāḥ kṛṣṇasya hetave*), and to accept one's daily needs in moderation (*vyāvahāreSu sarveSu yāvad arthānuvartitā*).

However, there is a reason why Rupa Goswami does not explicitly include knowledge and detachment and their subcomponents as parts of Sādhana. The next shloka explains.

*yad-ubhe citta-kāṭhinya-hetu prāyaḥ satām mate |
sukumāra-svabhāveyam bhaktis tad-hetur īritā || 249 ||*

These two usually cause a hard heart, whereas Bhakti usually results from a very soft, gentle disposition of the heart. That is the saint's opinion.

Knowledge that one is not intrinsically related to this world, and detachment from the objects of this world generally causes the heart to become “hard” – callous, stoic and immovable. Since this is diametrically opposed to Bhakti, which springs from a soft and emotional heart, knowledge and detachment can actually be detrimental to the awakening of Bhāva Bhakti, and are therefore not practices of Sādhana.

To say that Bhakti results from a very soft, gentle disposition does not transgress the principle that Bhakti is self-causing, because a “soft, gentle disposition of the heart” indicates that the heart is lovingly inclined and not callous towards the beloved.

*yathā tatraiva
tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah |
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha || 250 ||*

Bhāgavatam [11.20.31]: “Certainly knowledge and detachment are not usually beneficial to a yogi endowed with love for me and absorbed in me.”

kintu jñāna-virakty ādi-sādhyam bhaktyaiva sidhyati || 251 ||

But whatever is gained by knowledge and detachment is certainly perfected by Bhakti.

*yathā tatraiva
yat karmabhir yat tapasā jñāna-vairāgya taś ca yat |
yogena dāna dharmeṇa śreyobhir itarair api || 252 ||
sarvaṁ mad-bhakti-yogena mad-bhakto labhate ‘njasā |
svargāpavargam mad-dhāma kathañcid yadi vāñchati || 253 ||*

Bhāgavatam [11.20.32-33]: “That which comes from karma, from austerity, from knowledge and detachment, from yoga, from charity, from religion, and from other auspicious means, my devotee easily obtains all these from my loving service. Even if he or she somehow desires heaven, liberation, or my abode, he or she gets it.”

This reference substantiates that the fruits of knowledge and detachment come automatically from Bhakti. As such there is no need to specifically practice cultivation of knowledge and detachment.

*rucim udva hatas tatra janasya bhajane hareḥ |
viṣayeṣu gariṣṭho ‘pi rāgaḥ prāyo vilīyate || 254 ||*

A person’s attachment to objects, however deep they may be, is usually

destroyed when he or she develops taste for worshipping Hari.

When one attains taste for Hari-bhajan, one loses taste for worldly things. Since detachment thus comes naturally in the course of developing love for Kṛṣṇa, there is no need to endeavor to separately for it. Such endeavors are therefore not practices of Sādhana.

Why does Rupa Goswami say, “usually destroyed?”

Though Ruci dissolves almost all worldly attachments, some will remain. The next stage, āsakti, will dissolve those. The proceeding stage, Bhāva, will totally eliminate whatever attachments still remain.

If detachment usually causes the heart to harden, and is therefore not beneficial for Bhakti, why does Bhakti produce detachment as a byproduct? Is that not self-defeating?

Śrī Rupa addresses this in the next two shlokas.

*anāsaktasya viṣayān yathārham upayuñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ-vairāgyam ucyate || 255 ||*

“Worthy detachment” is to be without attachment for things yet to utilize those that are worthy in relation to Kṛṣṇa.

Here Rupa Goswami defines detachment that is worthy of Bhakti – “yukta-vairāgya.” In the next shloka he will define detachment that is worthless for Bhakti – “phalgu-vairāgya. Worthy Detachment is so named because it does not cause the heart to harden and become unfit for Bhakti.

The first aspect of Worthy Detachment is that one has no addiction to enjoying the objects of the senses (“anāsaktasya viṣayān”).

The next aspect is that without personal attachment to the sense objects (“nirbandha,” “anāsaktasya”), one selects those objects that are worthy and utilizes them (“yatha-arhan-upayuñjataḥ”). “Worthy” objects are those that are not objectionable to Kṛṣṇa (“nirbandha”) and that are related to Kṛṣṇa (“kṛṣṇa-sambandhe”). Such objects are thus conducive to being “utilized” for either the expression or cultivation of love for Kṛṣṇa.

Thus, the detachment that arises naturally from Bhakti involves utilizing objects without personal attachment, for the sake of expressing or cultivating love for Kṛṣṇa.

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ |

mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate || 256 ||

“Unworthy detachment” is when one in search of liberation totally renounces objects related to Hari, considering them to be material.

Bhagavad Gita 18.7-8 describes Unworthy Detachment as renunciation in the mode of ignorance and passion, while 18.9 describes Worthy Detachment as renunciation in the mode of goodness.

*proktena lakṣaṇenaiva bhaktir adhikritasya ca |
angatve suniraste 'pi nityādy akhila-karmaṇām || 257 ||
jñāna syād hy ātmikas yāpi vairagyasya ca phalgunah |
spaṣṭat-ārthaṁ punar api tad evedaṁ nirākṛitaṁ || 258 ||*

It has already been said in the initial definition of Bhakti that all practices of Karma, etc. are not a part of Uttama Bhakti. Just to make it very clear, I have once again stated that knowledge of the self and Unworthy Detachment are not parts of Uttama Bhakti.

Rupa Goswami already stated that Jñāna, Karma and similar pursuits do not occlude the pursuit of Bhakti – *Jñāna-karmādy anāvṛitaṁ*. The current section is restating the same point, just to make it doubly clear. Texts 246-247 stated that practices of Karma are not practices of Bhakti. Texts 248-256 stated that practices of Jñāna are not practices of Bhakti. Texts 259-263 will state that similar practice (“ādi”) are also not practices of Bhakti.

*dhana-śiṣyādibhir-dvārair yā bhaktir-upapādyate |
vidurtvād uttama tāhān yā tasyās ca nāngatā || 259 ||*

Bhakti done through agents like wealth and students has the defect of being too removed and is therefore not a part of Sādhana Bhakti.

Worshipping Kṛṣṇa by means of one’s wealth, students, employees, family members, etc is certainly auspicious, but is not a very effective means of manifesting Bhāva Bhakti as there is too much distance between oneself and Kṛṣṇa. Therefore such worship is not included as a practice of Sādhana.

*viśeṣaṇa tvam evaiṣām samśrayanty adhikāriṇām |
vivekāḍīn yato 'miśām api nāngatvam ucyate || 260 ||*

The ability of the intelligence to distinguish things like spirit and matter is

special because all spiritualists resort to it. But it is still not counted as a part of Sādhana Bhakti.

Self-realization is attained by accurately distinguishing the self from the non-self. Self-realization is certainly a part of every spiritual path, including Sādhana Bhakti. Sādhana Bhakti automatically destroys self-ignorance with self-knowledge (see 1.1.26). Thus, self-realization is byproduct of Sādhana Bhakti, and there is no need to separately practice or cultivate it.

*kriṣṇanmukhaṁ svayaṁ yānti tamāḥ śaucādayas tathā |
ity eṣāṅca na yuktā syād bhakty angāntara-pātītā || 261 ||*

Qualities like self-control and cleanliness naturally develop in those who turn towards Kṛṣṇa, but still, they are not worthy to be included as practices of Sādhana Bhakti.

Since these qualities develop automatically by Sādhana Bhakti (as previously established in 1.1.29) there is no need to separately practice or cultivate them.

*yathā skānde
ete na hy adbhutā vyādha tavāhimsādayo guṇāḥ |
hari-bhaktau pravrittā ye na te syuḥ paratāpinaḥ || 262 ||*

Skanda Purāṇa: “O Hunter, it is not astonishing that you have good qualities like non-violence, for those who cultivate Hari-bhakti never cause others to suffer.”

Here is an example of how good qualities develop naturally in the course of cultivating Hari-bhakti, even without being separately cultivated.

*tatraiva
antaḥ-śuddhir bahiḥ-śuddhis tapaḥ śānty adayas tathā |
amī guṇāḥ prapadyante hari-sevābhikāminam || 263 ||*

In conclusion: All good qualities like external purity, internal purity, austerity and peacefulness fall at the feet of one who desires to serve Hari.

Vishvanatha Chakravarti notes that if a person devoted to Hari does not possess all of these qualities it does *not* mean that he or she is not truly devoted to Hari. It simply means that his or her devotion has not yet fully developed.

Singularity or Plurality of Sādhana

*sā bhaktir eka-mukhy āṅgāsītānaikāṅgi kātha vā |
svavāsanānusāreṇa niṣṭhātaḥ siddhi-krid bhavet || 264 ||*

This Sādhana Bhakti can involve one of the main practices, or many of them. Perfection will manifest if one steadily cultivates the practice one is naturally inclined to.

Each individual has unique inclinations. Some are more inclined to hearing, some to glorifying, some to remembering, some to praying, some to worshipping, etc. One can focus on the type of practice one is inclined to, even at the expense of the other practices. In any case, all the nine practices of Sādhana are interconnected, so practicing any one of them steadily will automatically involve the others.

If one is inclined to all nine types of practice, one may also focus equally on all nine. Both singular focus (“*ekāṅga*”) and plural focus (“*anekāṅga*”) will bear the perfection: Bhāva Bhakti.

tatra ekāṅgā

*yathā granthāntare
śrī viṣṇoḥ śravaṇe parīkṣida bhavad vaiyāsakiḥ kīrtane
prahlādaḥ smarāṇe tad-anghri bhajane lakṣmīḥ prīthuḥ pūjane |
akrūras tv abhivandane kapi-patir dāsye ‘tha sakhya ‘rjunaḥ
sarvasvātma-nivedane balir abhūt kriṣṇāptir eṣām parā || 265 ||*

Singular Focus

In another scripture:

By hearing about Vishnu, ParIkSit attained love for Kṛṣṇa.

By glorifying Vishnu, Vaiyāsaki attained love for Kṛṣṇa.

By remembering Vishnu, Prahlāda attained love for Kṛṣṇa.

By serving Vishnu’s feet, LakSmI attained love for Kṛṣṇa.

By worshipping Vishnu, Prithu attained love for Kṛṣṇa.

By praying to Vishnu, AkrUra attained love for Kṛṣṇa.

By serving Vishnu, the Monkey King attained love for Kṛṣṇa.

By friendship with Vishnu, Arjuna attained love for Kṛṣṇa.

By offering himself entirely to Vishnu, Bali attained love for Kṛṣṇa.

Vaiyasaki is Śukadeva Goswami. The Monkey King is Hanumān.

anekāṅgā

yathā navame

*sa vai manaḥ kṛiṣṇa-padāravindayor vacāmsi vaikuṅṭha-guṇānuvarṇane |
karau harer-mandira-mārjanādiṣu śrutim cakārācyuta-sat-kathodaye || 266 ||
mukunda-lingālaya darśane dṛiṣau tad-bhṛitya-gātra-sparśe 'nga-sangamaṁ |
ghrāṇaṁ ca tat-pāda-saroja-saurabhe śrīmat-tulasyā rasanāṁ tad-arpite || 267 ||
pādaḥ hareḥ kṣetra-padānusarpaṇe śiro hṛiṣīkeśa-padābhivandane |
kāmaṁ ca dāsyē na tu kāma-kāmyayā yathottamaḥśloka-janāśraya ratiḥ || 268 ||*

Plural Focus

Śrīmad Bhāgavatam [9.4.18-20]:

His mind on Kṛṣṇa's lotus-feet

His words glorifying the Lord of Vaikuṅṭha's qualities

His hands in cleaning Hari's home

His ears engaged in discussions of Acyuta

His eyes in seeing the form of Mukuṅḍa in the temple

His body in touching and embracing Mukuṅḍa's servants

His nose in the fragrant lotus flowers of Mukuṅḍa's feet

His tongue in tasting the Tulasī offered to Mukuṅḍa

His feet in walking to places associated with Hari

...all with a desire for service, not self-indulgence...

He thus developed love for the shelter of all, who is praised in the topmost poetry.

The person being described here is Ambarīṣa Mahārāja.

Alternate Term for Vaidhi-Sādhana

*śāstroktayā prabalayā tat-tan-maryāda yānvitā |
vaidhi bhaktir iyaṁ kaiścan maryādā-mārga ucyate || 269 ||*

Some call Vaidhi-bhakti “the predefined path,” since it is very strongly guided by the governance and directions of the scripture.

A group of Vaishnavas known as Vallabhites use the term Maryāda-Mārga, “the predefined path,” for Vaidhi-bhakti. The term *maryāda* means, “that which clearly defines a boundary or limit.”