

Self-Evaluation Tools on the Path of Bhakti

Mādhurya-Kādambinī

The Cloudbank of Nectar

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Ṭhākura**

Prathama Amṛta Vṛṣṭiḥ

The First Shower of Nectar

**Describing the
Superexcellence of Bhakti-
Devi**

Part-I Mangalacarana

The First Shower of nectar

I-Mangalacarana

Verse - 1

hṛd-vapre nava-bhakti-śasya-vitateḥ sañjīvanī svāgamā-
rambhe kāma-tapartudāha-damanī viśvāpagollāsini |
dūrān me maru-śākhino'pi sarasī-bhāvāya bhūyāt prabhu-
śrī-caitanya-kṛpā-niraṅkuśa-mahā-mādhurya-kādambinī

The mercy of Shri Krishna Chaitanya Mahaprabhu (**prabhu-śrī-caitanya-kṛpā**) is an uncontrollable cloud bank of exquisitely sweet nectar (**niraṅkuśa-mahā-mādhurya-kādambinī**) whose sudden appearance (**svāgama ārambhe**) fully rejuvenates (**sañjīvanī**) the grains of nine-fold bhakti (**nava-bhakti-śasya-vitateḥ**) in the field of the heart (**hṛd-vapre**), extinguishes the burning summer heat of lust (**kāma-tapartudāha-damanī**) and bestows rapture to the universal river of living beings (**viśva āpaga ullāsini**). From far off (**dūrān**), may those clouds of the Lord's mercy give satisfaction and pleasure (**sarasī-bhāvāya bhūyāt**) even to this worthless soul, a dried-up tree in the desert (**me maru-śākhino api**).

The First Shower of nectar

I-Mangalacarana

Verse - 2

**bhaktiḥ pūrvaiḥ śritā tām tu
rasam paśyed yad-āta-dhīḥ |
tam naumi satataṁ rūpa-
nāma-priya-janam hareḥ**

Though there are others who in the past have taken up the path of devotional service to the Lord (**pūrvaiḥ tām bhaktiḥ śritā tu**), I pay my continual obeisances (**tam satataṁ naumi**) to Srila Rupa Goswami, who is dearmost to the Lord (**rūpa-nāma hareḥ priya-janam**). By his mercy, humanity has received the intelligence (**yad-āta-dhīḥ**) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (**rasam paśyed**).

Part-II

The highest understanding of
Absolute Truth is Akhila
Rasamrta Murti

The First Shower of nectar

II-The highest understanding of Absolute Truth is Akhila Rasamrta

Murti

Verse – 3

- The sruti (Taittiriya Upanisad), after explaining the different coverings of consciousness (anna-maya etc.), concludes:

brahma puccham pratistha

"Brahman, the shelter or support for everything, is supreme".

- This statement would seem to establish Brahman, the shelter of everything, as superior to the anandamaya purusa.
- But then the same scripture says:

raso vai sah rasam hy evayam labdhvanandi bhavati

"The Lord is rasa itself. Attaining that rasa, the jiva becomes blissful."

The First Shower of nectar

II-The highest understanding of Absolute Truth is Akhila

Rasamrta Murti

Verse – 3

- This statement shows that the Lord in his form as rasa incarnate is supreme.
- In the same vein, the Srimad Bhagavatam, the cream of Vedanta and emperor amongst all types of evidence, describes the Lord as the embodiment of rasa or pleasure:

mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virād aviduṣām tattvaṁ param yuginām
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ

Krsna – Akhila Rasamrta Murtih

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīṇām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śīsuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virāḍ aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ paraṁ yoginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshipping deity – Dasya rasa

The First Shower of nectar

II-The highest understanding of Absolute Truth is Akhila Rasamrta Murti Verse – 3

- In the Bhagavad Gita the Lord himself asserts his identity:

brahmaṇo hi pratiṣṭhāham

"I am the basis of Brahman."

- Therefore the Absolute Truth, that blissful, transcendental Supreme Person, is none other than Sri Krsna, the son of the King of Vraja, who has an unlimited body featuring all-auspicious, transcendental names, forms, qualities, and pastimes.
- This blissful Lord descends to human perception of the ear, eye, mind and intellect, not by any material cause, but simply by his own independent will just as, by his own will, He appeared in the material world as Krsna in the Yadu dynasty and Rama in the Raghu dynasty.

Part-III

The Lord and Suddha Bhakti
are Self-manifest and
Independent

How does one receive
the Seed of
Devotion?

Three important aspects of Bhakti's Descent

1. *Ahaitukī*
2. *Yadrcchayā*
3. Some People receive it and Some People Don't.

1. Ahaitukī

Ahaitukī

|| 1.2.6 ||

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

The supreme dharma for all human beings (sādhana bhakti) (**sa vai puṁsām paro dharmo**) is that by which prema-bhakti to the Lord arises (**yato bhaktir adhokṣaje**), which is not caused by anything other than itself (**ahaituky**), cannot be obstructed (**apratihatā**), and which satisfies the mind completely (**yayātmā suprasīdati**).

Ahaitukī

|| 1.7.10 ||

sūta uvāca

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

Sūta said: Some sages who are ātmārāmas (**ātmārāmāś ca munayo**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**hariḥ urukrame**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo**).

Ahaitukī

|| 3.29.11-12 ||

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

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

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

Ahaitukī

|| CC Antya 20.29 ||

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmaniśvare
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord (**jagad-īśa**)! I have no desire (**na kāmaye**) to accumulate wealth (**dhanam**), nor have I any desire to enjoy beautiful women, nor do I want any number of followers (**na janam na sundarīm kavitām vā**). I only want Your causeless devotional service (**bhavatād bhaktir ahaitukī tvayi**) in my life (**mama**), birth after birth (**janmani janmani**)."

Ahaitukī

|| 5.18.9 ||

svasty astu viśvasya khalah prasīdatām
dhyāyantu bhūtāni śivam mitho dhiyā
manaś ca bhadram bhajatād adhokṣaje
āveśyatām no matir apy ahaitukī

Let there be auspiciousness for the universe (**svasty astu viśvasya**). May the wicked be pleased, not angry (**khalah prasīdatām**)! May all beings together (**bhūtāni mithah**) meditate by their intelligence (**dhiyā dhyāyantu**) on cooperation (**śivam**)! May the mind become free of attachment (**manah ca bhajatād bhadram**)! May our minds (**nah matih**) without motivation (**ahaitukī**) be absorbed in the Supreme Lord (**āveśyatām adhokṣaje**)!

Meanings of the Word Ahaitukī

1. Causeless
2. Self-Causative

2. Yadṛcchayā

Yadṛcchayā

|| 11.20.11 ||

asmī^ḥ loke vartamānaḥ
sva-dharma-stho 'naghaḥ śuciḥ
jñānam viśuddham āpnoti
mad-bhaktim vā yadṛcchayā

One who is situated in his prescribed duty (**sva-dharma-sthah**), free from sinful activities and cleansed of material contamination (**anaghaḥ śuciḥ**), in this very life (**asmī^ḥ loke vartamānaḥ**) obtains transcendental knowledge (**jñānam viśuddham āpnoti**) or, by fortune, bhakti to me (**mad-bhaktim vā yadṛcchayā**).

Yadṛcchayā

|| 8.24.46 ||

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas
tan-mūla-saṁsāra-pariśramāturāḥ
yadṛcchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān

The King said: Those who have lost their self-knowledge (**upahata ātma-saṁvidah**) because of ignorance without beginning (**anādy-avidyā**), and who because of this ignorance (**tad-mūla**) are suffering from fatigue in the material world (**saṁsāra-pariśrama āturāḥ**), after obtaining the mercy of devotee (**yadṛcchayā upasṛtā**), attain you (**yam āpnuyuh**), who give special liberation (**vimuktidah**) and who are the supreme guru who cuts the knot in the heart (**naḥ paramo gurur bhavān**).

Yadṛcchayā

|| 10.3.27 ||

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti

No one in this material world has become free from the four principles birth, death, old age and disease (**mṛtyu-vyāla-bhītaḥ martyah nirbhayaṁ nādhyagacchat**), even by fleeing to various planets (**lokān sarvān palāyan**). But now that You have appeared, My Lord, death is fleeing in fear of You (**mṛtyur asmād apaiti**), and the living entities, having obtained shelter at Your lotus feet by Your mercy (**tvat pādābjaṁ prāpya adya yadṛcchayā**), are sleeping in full mental peace (**susthaḥ śete**).

By the devotion attained by great mercy (yadṛcchaya), one attains your lotus feet which are abjam or Dhanvatari, Lord of medicine.

Yadṛcchayā

|| 11.20.8 ||

yadṛcchayā mat-kathāḍau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ

If by unexpected association with devotees (yadṛcchayā) one develops faith in my topics (mat-kathāḍau jāta-śraddhas tu yaḥ pumān), that person (asya), being neither very disgusted with nor attached to material life (na nirviṇṇo nāti-sakto), is qualified for bhakti and will achieve perfection (bhakti-yogah siddhi-daḥ).

Meanings of the Word Yadṛcchayā

1. By Luck or Chance

- a. Luck generated by Piety
- b. Causeless Luck

2. By Independent Will

- a. By Krsna's Independent Will
- b. By the Devotee's Independent Will
- c. By the Receiving Jiva's Independent Will

Option-1

One Receives Bhakti
by Luck generated
by Piety

Option-1: One Receives Bhakti by Luck generated by Piety

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

Option-1: One Receives Bhakti by Luck generated by Piety

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their prārabdha-karmas (**śudhyanti**).

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.30 ||

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyah
samyag vyavasito hi sah

Even if (**api cet**) the most sinful person (**su-durācāro**) worships Me (**bhajate mām**) with no other desire than to please Me (**ananya-bhāk**), I consider that person to be My devotee (**sādhur eva sa mantavyah**), as he has fixed himself completely in Me (**samyag vyavasito hi sah**).

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.31 ||

kṣipram bhavati dharmātmā
śāśvat-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.32 ||

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

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

Option-2

One Receives Bhakti
by Causeless Luck

Option-2: One Receives Bhakti by Causeless Luck

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

Option-2: One Receives Bhakti by Causeless Luck

|| 18.68 ||

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

One who teaches this supreme secret (**ya idaṁ paramaṁ guhyaṁ abhidhāsyati**) to My devotees (**mad-bhakteṣu**), attains the highest bhakti (**mayi parāṁ bhaktiṁ kṛtvā**), and finally attains Me without doubt (**mām evaiṣyaty asaṁśayaḥ**).

Option-2: One Receives Bhakti by Causeless Luck

|| 18.69 ||

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvī

Among men (**manuṣyeṣu**), there is no one who has satisfied Me as much (**na ca me tasmān kaścin me priya-kṛttamaḥ**) and never will there be in the future (**bhavitā na ca me**). There has never been one dearer to Me than he in this world, and there will never be in the future (**anyaḥ priyataro bhuvī**).

Option-2: One Receives Bhakti by Causeless Luck

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitaṁ**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhuvī gṛṇanti ye bhūri-dā janāḥ**).

Option-3

By Krsna's
Independent Will

Option-3: One Receives Bhakti by Krsna's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion
2. Evaluation of the Ahaituki criterion

Option-3: One Receives Bhakti by Krsna's Independent Will

|| 9.29 ||

samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

I am equal to all living beings (**samo 'ham sarva-bhūteṣu**). I do not hate anyone nor do I favor anyone (**na me dveṣyo 'sti na priyaḥ**). But those who worship Me with devotion (**ye bhajanti tu mām bhaktyā**), are in Me, and I am in them (**mayi te teṣu cāpy aham**).

Option-4

By the Devotee's
Independent Will

Option-4: One Receives Bhakti by the Devotee's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion

**Why someone gets Bhakti
While others don't?**

**Due to the Devotee's
Independent Will**

Is the Devotee Partial then?

Option-4: One Receives Bhakti by the Devotee's Independent Will

2. Evaluation of the Ahaituki criterion

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's will to preach is born out of his Compassion

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitaṁ**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhuvī gṛṇanti ye bhūri-dā janāḥ**).

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| 5.18.12 ||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**).

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| Padma Purana ||

yenārcito haris tena
tarpitāni jaganty api |
rajyanti jantavas tatra
jangamāḥ sthāvarā api ||

He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jangamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**).

Therefore, the statement that one receives Bhakti by the Devotee's Independent Will is not incongruent to the Ahaituki and yadrcchaya nature of Bhakti

But, Is the Devotee acting independent of the will of the Lord?

If yes, then is he a devotee?

If no, then the Lord is partial. Isn't He?

The First Shower of nectar

V- The Supreme Lord Is Subservient to His Pure Devotee

Verse – 7

- But one should not conclude that since the devotee is dependent on the will of Lord, the devotee cannot initiate the bestowal of mercy.
- For the Lord willingly becomes subservient to His devotee, and gives preeminence to the devotee's position by granting him the power to bestow the Lord's mercy (svakrpa-sakti).
- Though as Paramatma He simply oversees the affairs of the jiva's external senses, which are the reward of his past activities, the Lord personally shows special mercy to His devotees by giving them His own independent power to bestow mercy to others.

The First Shower of nectar

- As Krsna says in the Bhagavad-gita, only by His bestowal of mercy can one attain His eternal spiritual realm.
- This mercy is manifested in the Lord's bestowal of His own kṛpā-sakti to his devotee, who then gives it to the fallen souls, as previously explained.

Is the Devotee distributing
Bhakti?

If yes, then what does it mean
to distribute Bhakti?

If not, then what is he
distributing?

Qualification for Taking up to Vaidhi Sadhana Bhakti

yaḥ kenāpy atibhāgyena
jāta-śraddho 'sya sevane
nātisakto na vairāgya-
bhāg asyām adhikāry asau

The person (**yaḥ**) who has developed faith (**jāta-śraddhah**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
2. mahat-sevā – Service to devotees
3. Śraddhā – Faith
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu spr̥hā – Desire for performing Bhakti
6. Bhaktih – Bhajana Kriya
7. anarthāpagamah - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (**aham purā atīta-bhave**), I was born as the son of a maidservant (**kasyāścana dāsyāh tu abhavam**) engaged by some persons studying the Vedas (**veda-vādinām nirūpitaḥ**). Though a child (**bālaka eva**), I was also engaged in serving them (**yoginām śuśrūṣaṇe**) during the monsoon season when they decided to stay in one place (**prāvṛṣi nirvivikṣatām**).

Verse Summary: In a previous birth, being the son of a maid servant, I was engaged in the service of some bhakti-vedantas during the rainy season.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhr̥ta-kṛīḍanake 'nuvartini
cakruḥ kṛpām yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (**yadyapi munayah tulya-darśanāḥ**), they showed mercy to me (**te mayy kṛpām cakruḥ**), by which I, though a boy (**apeta akhila-cāpale arbhake**), developed sense control (**dānte**), gave up child's play and all agitation (**adhṛta-kṛīḍanake**), became obedient (**anuvartini**), served attentively (**śuśrūṣamāṇe**), and spoke little (**alpa-bhāṣiṇi**).

Verse Summary: Though the sages saw everything equally, they showed mercy to me, by which I developed all good qualities.

Option-5

What about the will
of the Receiveing
Jiva? Does it play a
role at all?

Part-IV

**Bhakti is not caused by any
other processes**

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

- Through many scriptural statements (sveccavatara caritaih, sveccha mayasya) one can understand that the Lord appears by His own will.
- Still, material vision may impel one to say that the need to relieve the burden of evil on the earth is the cause of the Lord's advent.

Section-I – Transcendental Knowledge of Kṛṣṇa (1-10)

|| 4.7 ||

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

Whenever (**yadā yadā**) there is destruction in dharma (**dharmasya glānir bhavati**), O Bhārata (**bhārata**), and a rise in adharma (**adharmasya abhyutthānam**), I manifest My own body (**tadā aham ātmānam sṛjāmy**).

Section-I – Transcendental Knowledge of Kṛṣṇa (1-10)

|| 4.8 ||

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

In every age (**yuge yuge**) I appear (**sambhavāmi**) in order to protect the devotees (**paritrāṇāya sādḥūnām**), to destroy the demons (**vināśāya ca duṣkṛtām**) and to establish dharma (**dharma-saṁsthāpana arthāya**).

॥ 1.8.32 ॥

kecid āhur ajam jātam
puṇya-ślokasya kīrtaye |
yadoḥ priyasyānvavāye
malayasyeva candanam ॥

Some say that (**kecid āhuh**) you, though unborn, have taken birth (**ajam jātam**) in the Yadu family (**yadoḥ priyasya anvavāye**) to give fame to Yudhiṣṭhira (**puṇya-ślokasya kīrtaye**), just as sandalwood, originating in the Malaya Hills gives fame to those hills (**malayasya iva candanam**).

|| 1.8.33||

apare vasudevasya
devakyām yācito 'bhyagāt |
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām ||

Some say that (**apare**) you, though unborn (**ajah tvam**), appeared (**abhyagāt**) as the son of Vasudeva in Devakī (**vasudevasya devakyām**) upon their request (**yācito**), in order to protect the world (**asya kṣemāya**) and kill the demons (**vadhāya ca sura-dviṣām**).

॥ 1.8.34 ॥

bhārāvātāraṇāyānye
bhuvo nāva ivodadhau |
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ ॥

Others say that (**anye**) you appeared (**jātaḥ**) at the request of Brahmā (**ātma-bhuvā arthitaḥ**) for lifting up the earth (**bhuvo bhāra avatāraṇāya**) which had sunk like a boat (**udadhau sīdantyā nāva iva**) overloaded with weight (**bhūri-bhāreṇa**).

- Another opinion is that you appeared mainly because of Brahmā's request.

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

- In the same way, sometimes it is said that prescribed activities (karma) performed without personal motives (niskama) act as the door to bhakti.
- There is no harm in such statements, if we understand their relative nature.

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

But yet charity, austerities etc. are clearly denied as causes of bhakti in the Eleventh Canto of Srimad Bhagavatam:

yam na yogena sāṅkhyena
dāna-vrata-tapo-'dhvaraiḥ
vyākhyā-svādhyāya-sannyāsaiḥ
prāpnuyād yatnavān api

Even though one engages with great endeavour (**yatnavān api**) in the mystic yoga system, philosophical speculation (**yogena sāṅkhyena**), charity, vows, penances (**dāna-vrata-tapo-adhvaraiḥ**), etc (**vyākhyā-svādhyāya-sannyāsaiḥ**), still one cannot achieve Me (**yam na prāpnuyād**). (SB 11.12.9)

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

Despite charity, austerities, etc. being clearly denied as actual causes of bhakti, in another place Srimad Bhagavatam says:

dāna-vrata-tapo-homa
japa-svādhyāya-samyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate

Devotion to Krishna is accomplished (**kṛṣṇe bhaktir hi sādhyate**) by such methods as charity, austerities, homa (**dāna-vrata-tapo-homa**), japa, study, sense control (**japa-svādhyāya-samyamaiḥ**), and other pious activities (**śreyobhir vividhaiś cānyaiḥ**). (SB 10.47.24)

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

- However, this statement refers to bhakti in the mode of material goodness (sattviki bhakti) which acts as a limb of the system of jnana, rather than the transcendental, fully spiritual bhakti in the category of prema (nirguna prema bhakti).
- **Of course, some people say:**
 - a) charity refers to giving to Vishnu and the Vaishnavas
 - b) vrata or austerity refers to such vratas as ekadasi
 - c) tapas refers to renunciation of personal enjoyment for attainment of the Lord.

The First Shower of nectar

IV- Bhakti is not caused by any other processes

Verse – 8

- Thus they are all angas or limbs of sadhana bhakti.
- To say bhakti is attained by these angas is not incorrect, for this simply means sadhya (perfected) bhakti is caused by sadhanabhakti, bhaktya sanjataya bhaktya (SB 11.3.31).
- Thus, the causeless nature of bhakti is again concluded.
- In this way, all contradictory points are settled.

Part-V

**Bhakti is not caused by any
other processes**

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord (**vibho**), devotional service unto You (**te udasya bhaktim**) is the best path for self-realization (**śreyaḥ-sṛtiṁ**). If someone gives up that path (**kliśyanti ye**) and engages in the cultivation of speculative knowledge (**kevala-bodha-labdhave**), he will simply undergo a troublesome process (**teṣāṁ asau kleśala eva śiṣyate**) and will not achieve his desired result (**nānyad**). As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble (**yathā sthūla-tuṣā avaghātinām**). (SB 10.14.4)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh caraṇāmbujam bhajann**), and happens to deviate or not reach perfection (**apakvo vā atha patet tato yadi**), there is no misfortune for him at all in the future (**amuṣya kim kva abhadram abhūd**). But what does (**kah vā arthah**) the person who follows all duties of varṇāśrama but does not worship the Lord (**abhajatām sva-dharmataḥ**) gain (**āptah**)? (SB 1.5.17)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord (**bhūman**), in the past (**purā**) many yogīs (**bahavo api yoginah**) in this world (**iha**) achieved the platform of devotional service (**labdhayā**) by offering all their endeavors unto You (**tvad-arpita ihā**) and faithfully carrying out their prescribed duties (**nija-karma**). Through such devotional service (**bhaktyā eva**), perfected by the processes of hearing and chanting about You (**kathā-upanītayā**), they came to understand You (**vibudhya**), O infallible one (**acyuta**), and could easily surrender to You and achieve Your supreme abode (**añjah te parām gatiṁ prapedire**). (SB 10.14.5)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

- By these verses it is seen that the accomplishment of results on the paths of jnana, karma and yoga are completely dependent on bhakti.
- Whereas, for the accomplishment of its result, prema, the practice of bhakti is never dependent even in the slightest way on karma, jnana or yoga.

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

- Rather, the Lord declares:

**tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha**

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanaḥ**), the cultivation of knowledge and renunciation (**jñānaṁ ca vairāgyaṁ**) is generally not (**na prāyaḥ**) the means of achieving the highest perfection within this world (**śreyo bhaved iha**). (SB 11.20.31)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

ājñāyaiva guṇān doṣān
mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**). (SB 11.11.32)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

- The dependency of karma, jnana and yoga on bhakti must be accepted as a fact.
- Bhakti is essential in giving the results to the practice of karma, jnana and yoga.
- But bhakti itself is not at all even the least contingent on these practices for its results.

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

- It is said:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmaṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

- What is accomplished by karma, tapas, jnana and vairagya is easily attained by My devotee through devotional service alone. (SB 11.20.32-33)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other processes

Verse – 9

- It is also said:

**bhagavad-bhakti-hīnasya
jātiḥ śāstram japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanam loka-rañjanam**

Without devotion to the Lord (**bhagavad-bhakti-hīnasya**), good birth, knowledge of scripture, japa, tapas (**jātiḥ śāstram japas tapaḥ**) are like delighting (**loka-rañjanam**) in the decoration of a dead body (**aprāṇasyaiva dehasya maṇḍanam**). (Hari Bhakti Sudhodaya 3.12)

The First Shower of nectar

V- Rather, it is Bhakti which supports the other
processes

Verse – 9

- Thus, without bhakti, all these endeavors become fruitless.
- As the body depends on the presence of the soul, the very life of jnana, karma and yoga depends upon supremely exalted Bhakti-devi.

Part-VI

**Bhakti does not depend on
Purity or Faith**

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith Verse – 10

- The dependence of karma and yoga on conditions of purity in place, time, candidate, materials and performance is well known from the smrti scriptures.
- This is not true of bhakti:

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

na deśa-niyamas tatra
na kāla-nirṇayas tathā |
nocchiṣṭādau niṣedho'sti
śrī-harer nāmni lubdhake ||

In chanting the name of the Lord (**śrī-harer nāmni lubdhake**), there are no restrictions concerning place (**na deśa-niyamas tatra**) or time (**na kāla-nirṇayas tathā**), or restrictions on performance because of impurity (**na ucchiṣṭa ādau niṣedhah asti**).

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith Verse – 10

- Nor is bhakti even dependent upon faith. The Padma Purāṇa (the Śrī Vyāsa Padyāvalyā) declares:

**sakṛd api parigītaṁ
śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ
tārayet kṛṣṇa-nāma**

O best of the Bhrgus (**bhṛgu-vara**)! if anyone chants Lord Kṛṣṇa's name even once unreservedly (**sakṛd api parigītaṁ**), whether in a derisive mood or with proper faith (**śraddhayā helayā vā**), the holy name will certainly award him liberation (**nara-mātraṁ tārayet kṛṣṇa-nāma**).

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

- Furthermore, bhakti is not dependent on purity of practice, for whether the name is chanted purely or impurely it will deliver the fallen soul.
- The same cannot be said of karma yoga, where impurity is a great obstacle to progress.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

mantra hinah svarato varnato
va mithah prayukto na tam artham
aha yathendra satruh svarato'paradhat
sa vag vajro yajamanam hinasti

"If a mantra is either intoned or pronounced incorrectly, not only will the mantra have not effect, but it may be harmful."

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

- An example of the importance of following such stipulations found in the story of Vrtrasura, wherein Tvasta Rsi performed sacrifice to vanquish Indra.
- While chanting the mantras the rsi mispronounced the word indra-satruh Pronounced correctly the word means “enemy of Indra {Vrtrasura}”, instead it came to mean “Indra, enemy of Vrtrasura”.
- This mistake proved fatal for Vrtrasura.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

- The necessity of internal purity for practice of jnana yoga is well known.
- Jnana yoga is moreover dependent on karma yoga, for one may enter jnana yoga only with a heart purified of gross desires.
- Such purity of heart stems from the performance of karma without gross desires.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 10

- Because of this dependency, if the practitioner of jnana yoga commits even a small unworthy act by accident, he is condemned as a vantasi, an eater of vomit. (**sa vai vāntāśy apatrah**) – SB 7.15.36
- Besides, Kamsa, Hiranyakasipu and Ravana were famous practitioners of jnana, and they are certainly not at all worthy of praise.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

- On the other hand, one on the path of bhakti, though afflicted by lust, has the qualification to begin the practice, and just by the practice of bhakti, lust and other impurities are destroyed.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith Verse – 11

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṅyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam
hr̥d-rogam āśv apahinoty acireṇa dhīraḥ

Anyone (**yaḥ**) who faithfully hears or describes (**śraddhānvito anuśṛṅyād atha varṇayed**) the Lord's playful affairs (**viṣṇoḥ idaṁ vikrīḍitaṁ**) with the young gopīs of Vṛndāvana (**vraja-vadhūbhir**) will attain the Lord's pure devotional service (**bhagavati parāṁ bhaktiṁ pratilabhya**). Thus he will quickly become sober (**acireṇa dhīraḥ**) and conquer lust, the disease of the heart (**kāmam hr̥d-rogam apahinoty**).

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

- By the tense of the verb pratilabhya (having attained) in this verse it is very clear bhakti first manifests in the stage where there are still lusty desires in the heart and then, after her manifestation, lusty desires are wiped out.
- This is due to the fact that bhakti is supremely independent (parama svatantra).
- Furthermore, though such impurities as kama may sometimes appear in the devotee, the scriptures never condemn that devotee at all:

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith Verse – 11

api cet su-durācāro
bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

Even if one commits the most abominable action (**api cet su-durācāro**), if he is engaged in devotional service (**bhajate mām ananya-bhāḥ**) he is to be considered saintly (**sādhur eva sa mantavyaḥ**) because he is properly situated in his determination (**samyag vyavasito hi saḥ**).

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

**bādhyamāno 'pi mad-bhakto
viṣayair ajitendriyaḥ
prāyaḥ pragalbhayā bhaktyā
viṣayair nābhibhūyate**

If my devotee (**mad-bhaktah**) has not fully conquered his senses (**ajitendriyaḥ**), he may be harassed by material desires (**viṣayair bādhyamānaḥ api**), but because of his generally strong bhakti (**prāyaḥ pragalbhayā bhaktyā**), he will not be defeated by sense gratification (**viṣayair na abhibhūyate**). (SB 11.14.18)

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

- The servants of Vishnu judged Ajamila as a devotee.
- Though the chanting of persons like Ajamila, who uttered the name of the Lord inadvertently out of affection for his son, must be considered nama-abhasa (not pure), still they are universally praised as devotees.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

- Internal purity and purity of place, materials, etc. are necessary for the accomplishments of the karmis, jnanis and yogis, and their deficiency obstructs progress on those paths.
- Bhakti, however, is the very giver of life to these paths.
-
- Thus it is seen that in all respects, the paths of karma, jnana and yoga are dependent on bhakti.

The First Shower of nectar

VI- Bhakti does not depend on Purity or Faith

Verse – 11

- Bhakti, however, is independent.
- It neither requires any other means for its execution nor is it obstructed by any lack or fault.

Part-VII

**Bhakti is not one of the
means of attaining Jnana**

The First Shower of nectar

VII- Bhakti is not one of the means of attaining Jnana Verse – 12

- Only an ignorant person will say bhakti is but a means of attaining jnana, for shastra emphatically declares the supreme excellence of bhakti over even the final goal of jnana, moksha.

muktim dadati karhicit sma na bhakti-yogam

The Lord easily gives liberation but not bhakti. (SB 5.6.18)

The First Shower of nectar

VII- Bhakti is not one of the means of attaining Jnana

Verse – 12

**muktanam api siddhanam
narayana-parayanah
sudurlabhah prasantatma
kotisv api maha-mune**

O great sage (**mahā-mune**)! Greater than those who are jīvanmukta and greater than those who attain liberation (**muktānām api siddhānām**) is the devotee of Lord Nārāyaṇa (**nārāyaṇa-parāyaṇah**). Such a devotee, who is in śānta or other rasas (**praśāntātmā**), is very rare (**su-durlabhah**), even among ten million people (**koṭiṣv api**).
(SB 6.14.5)

Part-VIII

Bhakti sometimes plays the
role of Jnana's assistant only
to support it

The First Shower of nectar

VIII- Bhakti sometimes plays the role of Jnana's assistant only to support it

- If jnana sometimes appears to take a superior position to bhakti, it is only because bhakti is mercifully playing the role of its assistant.
- Upendra, the Supreme Personality of Godhead Himself, became subservient to Indra to give him support.
- Exalted, realized souls have confirmed that this revealed not His inferior position but, rather, His unsurpassed mercy.

The First Shower of nectar

VIII- Bhakti sometimes plays the role of Jnana's assistant only to support it

Verse – 13

- In this manner, bhakti, though transcendental and supremely independent, being very merciful, accepts the mode of goodness (sattviki-bhakti) and becomes a limb of jnana just to give support to jnana.
- This is the understanding of wise men.

Part-IX

Therefore, only an animal
would reject Bhakti

The First Shower of nectar

IX- Therefore, only an animal would reject Bhakti

Verse – 14

- Thus the
 - a) All-pervading
 - b) All-attractive
 - c) Life-giving
 - d) Super excellent
 - e) Supremely independent
 - f) Self-manifesting nature of the exalted energy, Bhakti-devi, which arises from the Lord Himself, has been slightly described.

- If one still prefers a process other than bhakti, that person should be considered bereft of all sense of judgement.

The First Shower of nectar

IX- Therefore, only an animal would reject Bhakti

Verse – 14

- What else can be said?
- If one is a human being, but does not take to the process of bhakti, then he should not be considered a human being at all:

ko vai na seveta vina naretaram

Only a non-human would refuse to serve the Lord.

Summary of the First Shower

1. The highest understanding of Absolute Truth is Akhila Rasamrta Murti
2. The Lord and Suddha Bhakti are Self-manifest and Independent
3. The Lord Bestows His Mercy and Pure Bhakti through the Devotee
4. The Supreme Lord Is Subservient to His Pure Devotee
5. Bhakti is not caused by any other processes

Summary of the First Shower

6. Rather, it is Bhakti which supports the other processes
7. Bhakti does not depend on Purity or Faith
8. Bhakti is not one of the means of attaining Jnana
9. Bhakti sometimes plays the role of Jnana's assistant only to support it
10. Therefore, only an animal would reject Bhakti

Dvitiya Amṛta Vṛṣṭih

The Second Shower of Nectar

The development of Bhakti as Śraddhā, Sādhu-Saṅgha, and Bhajana-Kriyā, as well as, the divisions of Bhajana-Kriyā

Part-I

**This is not a work on
Mayavad Refutation**

The Second Shower of nectar

I-This is not a work on Mayavad Refutation

Verse – 1

- In this work one will not find a full dissertation on dualism and monism but, for those who expect it, they may find it in another work called Aishvarya Kadambini.

Part-II

The two types of Bhakti –
Raga and Vaidhi

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi

Verse – 2

- Pure bhakti, unmixed with karma and jnana, is like a wish-fulfilling creeper appearing in the field of the senses.
- This bhakti is the refuge of those devotees who firmly vow (dhrita vrata) never to seek any fruits except bhakti, like bees (madhu vrata) who are obsessed with the desire to taste only nectar.
- The very life of this creeper is a favorable attitude for service for the pleasure of the Lord.

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi Verse – 2

- Like a touchstone, the very presence of bhakti makes the heart and senses gradually lose their iron-like material qualities and acquire pure golden spiritual qualities.
- As a sprouting creeper grows upwards and unfurls two leaves, in the process of sadhana bhakti, two qualities make their appearance.
- The first is called kleshaghni (relief from material distress) and the second is called shubhada (all auspiciousness).

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi Verse – 2

- The smooth upper surface of the two leaves, is the jurisdiction of the king called raga (raga-bhakti).
- It is in a superior position due to spontaneous greed for everything pertaining to the Lord, and by genuine affection for the Lord in a particular relationship.

Defining Raganuga and Ragatmika

virājantīm abhivyaktām
vraja-vāsī janādiṣu |
rāgātmikām anusṛtā
yā sā rāgānugocyate ||

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusṛtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**). (BRS)

Defining Raganuga and Ragatmika

rāgānugā-vivekārtham
ādau rāgātmikocyate

In order to define rāgānuga-bhakti (**rāgānugā-viveka artham**) first rāgātmika-bhakti should be discussed (**ādau rāgātmika ucyate**). (**BRS**)

Defining Raganuga and Ragatmika

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

Rāga is defined as (rāgaḥ bhavet) spontaneous (svārasikī), deep thirst (parama āviṣṭatā) for the object of love (iṣṭe). Bhakti that is impelled exclusively by such a thirst (tan-mayī yā bhaved bhaktiḥ) is called rāgātmika-bhakti (sā atra rāgātmika uditā). (BRS)

Practice of Rāgānuga-Bhakti

**kṛṣṇam smaran janam cāsyā
preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā**

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (BRS)

Practice of Rāgānuga-Bhakti

SVCT

- Now starts the description of the method of rāgānuga-sādhana.
- One should remember the most dear form of Kṛṣṇa (preṣṭham kṛṣṇam), the son of Nanda of kaiśora age, and the devotees of that particular form of Kṛṣṇa (asya janam), who have the same type of desires (for serving Kṛṣṇa) as oneself (nija-samīhitam).
- Remembering such devotees, one should live in Vraja.
- If possible, one should physically live in Vṛndāvana, the place where Kṛṣṇa resided as Nanda's son.
- If one cannot do that, one should live there mentally.

Practice of Rāgānuga-Bhakti

sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

Following after the inhabitants of Vraja (**vraja-loka anusārataḥ**), one should perform service (**sevā hi kāryā**) in one's physical body (**sādḥaka-rūpeṇa**) and in one's siddha body (**siddha-rūpeṇa ca**), with a desire for a particular bhāva (**tad-bhāva-lipsunā**). (**BRS**)

Practice of Rāgānuga-Bhakti

SVCT

- One performs service with sādḥaka-rūpa—the present body—and with the siddha-rūpa—the body which is suitable for serving Vraja Kṛṣṇa in the particular type of rati or bhāva one desires, and which appears through inner contemplation, with a desire for a particular rati directed to one's beloved Kṛṣṇa situated in Vṛndāvana (tad–bhāva-lipsunā).
- The idea here is it is simultaneous in rāgānuga-bhakti, not at the same instant, but during the same period.
- For instance, for some hours he will meditate, and the rest of the day he will chant, read, and do deity services.

Practice of Rāgānuga-Bhakti

SVCT

- One should follow after the dear devotees of Kṛṣṇa such as Rādhā, Lalitā, Viśākhā, Śrī Rūpa-mañjarī and those following after them—persons such as Śrī Rūpa and Sanātana Gosvāmī (vraja-lokānuṣārataḥ).
- Accordingly, one should perform mental service in one's siddha-rūpa, following after the examples of Śrī Rādhā, Lalitā, Viśākhā, Śrī Rūpa-mañjarī and others.
- In one's physical body, one should perform services using one's body, following after persons such as Śrī Rūpa and Sanātana Gosvāmī situated in Vraja.

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi

Verse – 2

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (**mat-parāḥ śānta-rūpe**) are never deprived of any enjoyment (**na karhicid nañkṣyanti**). My wheel of time (**me animiṣo hetih**) does not afflict those devotees (**na leḍhi**), for whom I am (**yeṣām ahaṁ**) a lover, the **ātmā** (**priya ātmā**), son, friend (**sutah ca sakhā**), elder, companion (**guruḥ suhrdah**) or worshipable deity (**daivam iṣṭam**). (SB 3.25.38)

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi Verse – 2

- The lower surface of the leaves is the domain of another king called vaidha (vaidhi-bhakti), being in a comparatively lower position.
- This is because its character has a tinge of roughness being generated from obedience to scriptural rules, and spontaneous deep affection for the Lord is lacking due to absence of an intimate relationship with Him.

Definition of Vaidhi Sadhana Bhakti

yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (**yatra pravṛttir upajāyate**), not from the attainment of rāga (**rāga anavāptatvāt**), but by the teachings of scriptures (**śāstrasya śāsanena eva**), it is called vaidhi-bhakti (**sā vaidhī bhaktir ucyate**).

Definition of Vaidhi Sadhana Bhakti

- In this definition, vaidhi-bhakti is restricted to cases where bhakti is performed exclusively (eva) by teachings of scriptures, and not with an element of rāga.
- With the attainment of rāga, there will also be some use of scriptural teachings as well, but it is not called vaidhi-bhakti.

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi

Verse – 2

**tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca
smartavyaś icchatābhayaḥ||**

O descendant of King Bharata (**bhārata**), therefore (**tasmād**), the Lord (**hariḥ**) who is Paramātmā, Bhagavān and Lord of power (**sarvātmā bhagavān īśvarah**), should be heard about, glorified and remembered (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) by those desiring freedom from fear (**icchatā abhayaḥ**).

The Second Shower of nectar

II – The two types of Bhakti – Raga and Vaidhi Verse – 2

- However, both raga and vaidhi-bhakti equally manifest the symptoms of kleshaghni (relief from material distress) and shubhada (beginning of all auspiciousness).

Part-III

Klesa means the cause of
suffering

The Second Shower of nectar

III – Klesa means the cause of suffering

Verse – 3

- As both raga-bhakti and vaidhi-bhakti destroy klesha, its five types will now be described.
- The literal meaning is suffering or affliction, but here, the meaning may be taken as the causes of suffering.
- These kleshas are the cause of sinful and pious activities which result in material misfortune or good fortune.

The Second Shower of nectar
III – Klesa means the cause of suffering
Verse – 3

1. **Avidya: ignorance (Vasanas);** to mistake that which is impermanent to be permanent; that which is full of misery to be blissful; that which is impure to be pure; and what is not the self to be the self.
2. **Asmita: false ego;** the bodily identification of I and mine; and to accept only direct sense perception as real.

The Second Shower of nectar
III – Klesa means the cause of suffering
Verse – 3

3. **Raga:** attachment; the desire for material happiness and those means which will give it.
4. **Dvesa:** hatred; the repulsion to unhappiness or the causes of unhappiness.
5. **Abhinivesa:** absorption in the body as the basis for sense gratification and fear of death.

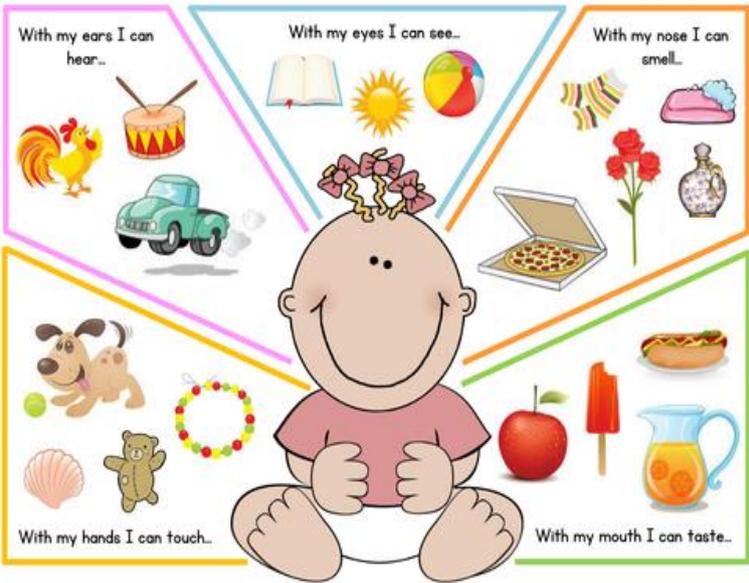
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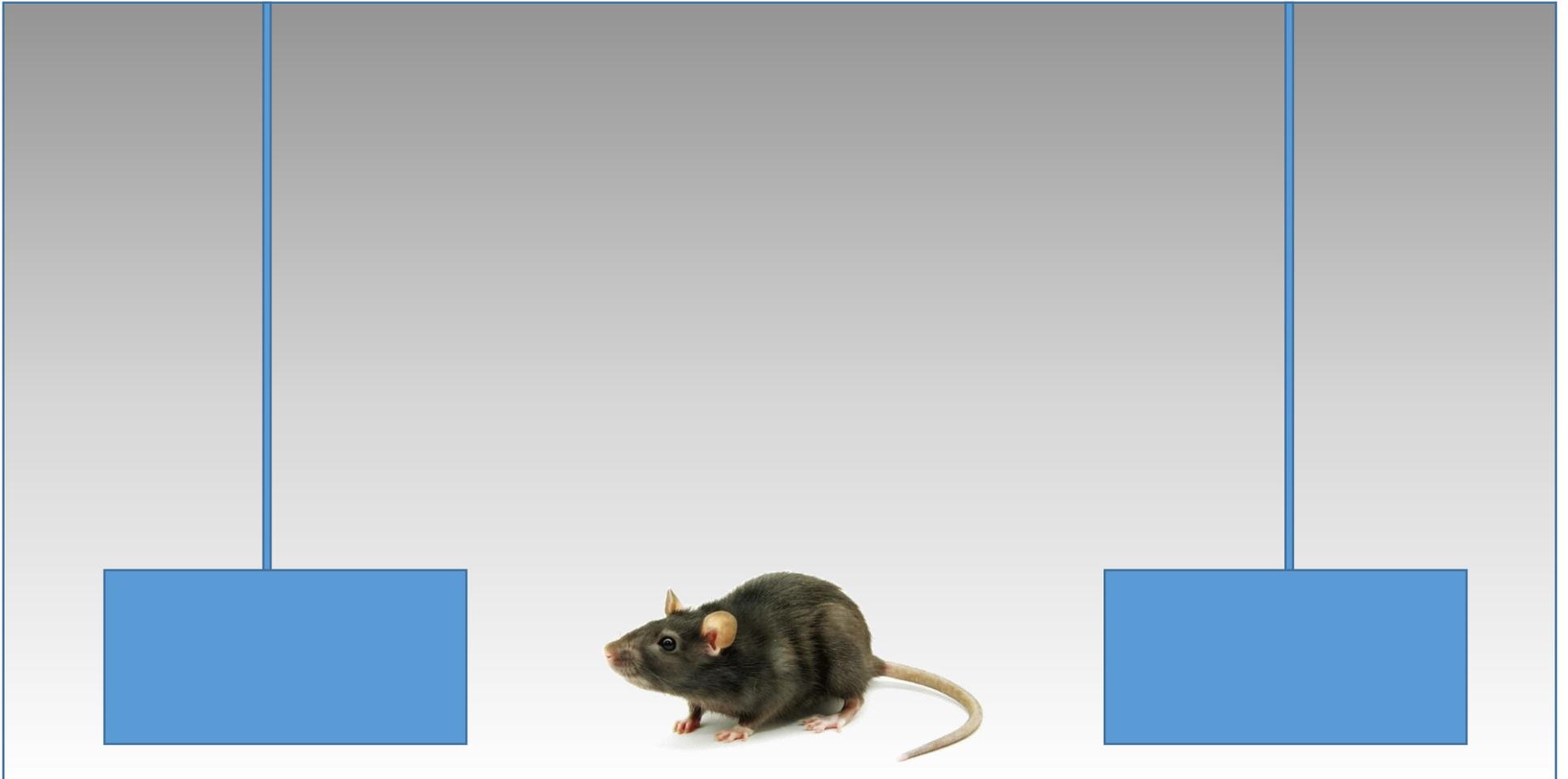
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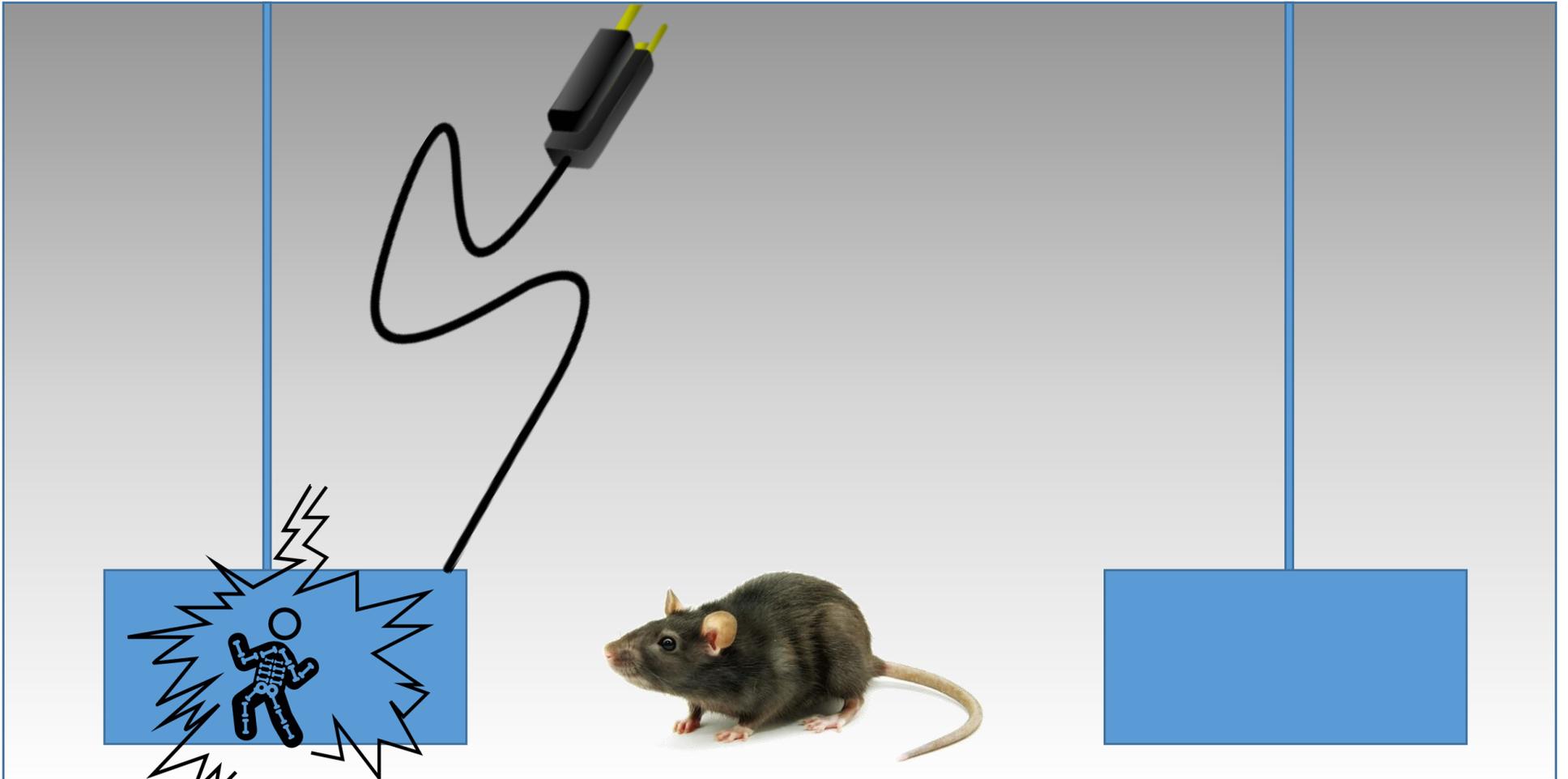
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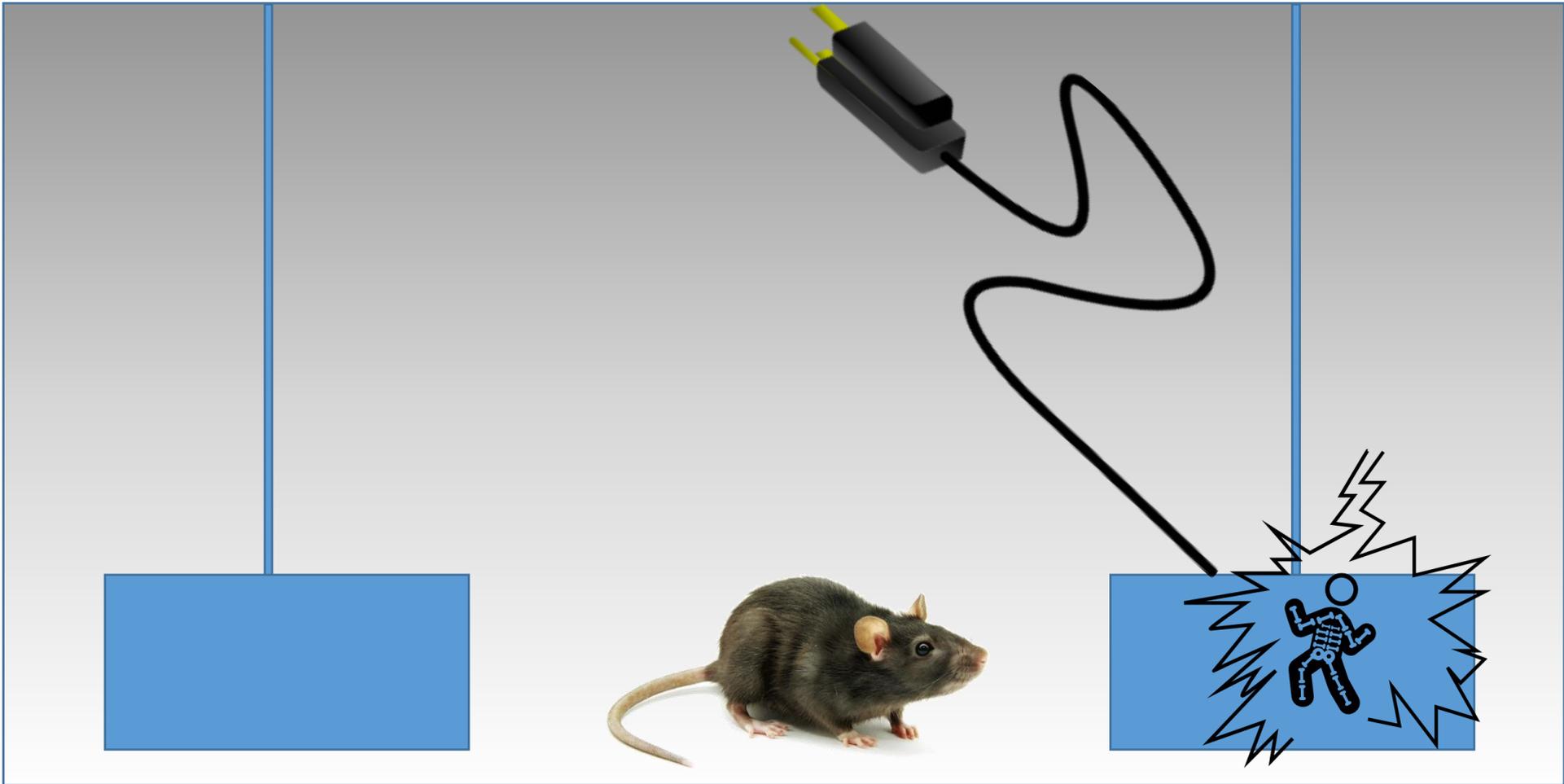
MANAH

FALSE EGO









Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.25 ||

**nāham prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam**

Being covered by My yoga-māyā (**yoga-māyā-samāvṛtaḥ**), I am not visible at all times even to My devotees in My spiritual abodes (**nāham sarvasya prakāśaḥ**). And the foolish do not understand that (**ayaṁ mūḍhaḥ lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.26 ||

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

I know all things in the past and present, Arjuna (**veda ahaṁ samatītāni vartamānāni ca arjuna**). I know everything in the future as well (**bhaviṣyāṇi ca bhūtāni**), but no one knows Me (**mām tu veda na kaścana**).

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.27 ||

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

Since the beginning of creation (**sarge**), all living beings (**sarva-bhūtāni**) have been intensely bewildered (**sammohaṁ yānti**) by the ignorance caused by duality (**dvandva-mohena**) arising from like and dislike (**icchā-dveṣa-samutthena**).

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.28 ||

yeṣām tv anta-gataṁ pāpaṁ
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

But those whose sins have been destroyed (**yeṣām janānām tv anta-gataṁ pāpaṁ**) by acts pleasing to the great souls (**puṇya-karmaṇām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).

Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.37 ||

**bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā**

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayam syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budhah**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**tam īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

However, the devotees should not fear bondage from saṁsāra. Fear naturally is destroyed for the person who starts bhakti.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

But there is no fear for the person faithful to the Lord:

**tāvad rāgādayaḥ stenās tāvat kārā-gr̥ham gr̥ham
tāvan moho 'ñghri-nigaḍo yāvat kṛṣṇa na te janāḥ**

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. **SB 10.14.36**

That fear or saṁsāra takes two forms: the form of reversal and the form of forgetfulness.

Reversal means thinking oneself to be the body, different from the soul.

Forgetfulness means not remembering that one is soul.

A person becomes devoid of questions concerning the past and future such as “Who am I? What should I do? What was I before? What will I be after?” This fear arises by the māyā of the Lord.

It is said smṛti-bhramśād buddhi-nāśo buddhi-nāśāt
praṇaśyati: from loss of memory, intelligence is lost and
from loss of intelligence one is destroyed. (BG 2.61)

Because of this (ataḥ), the intelligent person, getting his
intelligence by the mercy of guru's lotus feet, should fully
(ā) worship (bhajet) the Lord by pure (ekayā) bhakti
devoid of other desires, devoid of karma or jñāna.

This person considers the guru to be as dear as the Lord
and the self.

The Second Shower of nectar

III – Klesa means the cause of suffering

Verse – 3

- The stages in the development of sin are prarabdha (fructified), aprarabdha (unfructified), rudha (pre-seed) and bija (seed) are also included in klesha.
- As both types of bhakti eradicate klesha similarly, they bestow shubha or auspiciousness.

Bhakti destroys Aprarabdha Karma

||1.1.20||

yathāgniḥ susamrddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā-bhaktir
uddhavaināmsi kṛtsnaśaḥ

My dear Uddhava (**Uddhava**), just as a blazing fire (**yathā agniḥ susamrddha arciḥ**) burns to ashes (**karoty bhasmasāt**) all the fuel (**edhamsi**), similarly (**tatha**) devotional service in relationship with Me (**mad visaya bhaktir**) burns to ashes all the sinful reactions (**enamsi kṛtsnaśaḥ**). (SB 11.14.19)

Just like burning firewood is secondary to cooking, burning karma is just secondary to the real goal of bhakti.

Bhakti destroys Prarabdha Karma

||1.1.21||

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**). (SB 3.33.6)

Bhakti destroys Sinful desires (Papa Bija)

|| 1.1.24 ||

**tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ |
nādharmajam tad-hṛdayam
tad apīśāṅghri-sevayā ||**

Although one may neutralize (**taih pūyante**) the reactions of sinful life (**tāny aghāni**) through austerity, charity, vows and other such methods (**tapo-dāna-vrata ādibhiḥ**), these pious activities cannot uproot the material desires (**na adharmajam**) in one's heart (**tad-hṛdayam**). However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations (**tad api īśa aṅghri-sevayā**). (SB 6.2.17)

Bhakti destroys Avidya

||1.1.25 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

The devotees (**santah**), by actions of service (**vilāsa-bhaktyā**) to the toes of the lotus feet of the Lord (**yat-pāda-paṅkaja-palāśa**), can very easily overcome (**udgrathayanti**) the knot of ignorance carrying unlimited impressions of karma, tied tightly by action (**karmāśayaṁ grathitam**). Because this is very difficult (**tadvat**), the empty-minded non-devotees—the jñānīs and yogīs (**rikta-matayah**)—although trying to stop the flow of sense activities (**sroto-gaṇāh yatayah api**), cannot do so (**na ruddha**). Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva (**bhaja tam araṇaṁ vāsudevam**). (SB 4.22.39)

Part-IV
Subha means Divine
Qualities

The Second Shower of nectar

IV – Subha means Divine Qualities

Verse – 4

- As both types of bhakti eradicate klesha similarly, they bestow shubha or auspiciousness.
- Shubha or auspiciousness consists of such qualities as:
 - a) Disinterest in material affairs
 - b) Interest in the Supreme Lord
 - c) Favorable attitude towards the service of the Lord
 - d) Mercy
 - e) Forgiveness
 - f) Truthfulness
 - g) Simplicity
 - h) Equanimity
 - i) Fortitude etc.

Śubhadā – Bestowal of Auspiciousness

||1.1.27||

śubhāni prīṇanam̐ sarva-
jagatām anuraktatā |
sad-guṇāḥ sukham ity-
ādīny ākhyātāni manīṣibhiḥ ||

The wise explain that there are four types of auspiciousness (śubha) (**śubhāni ākhyātāni manīṣibhiḥ**): affection for all living entities (**prīṇanam̐**), being attractive to all living entities (**sarva-jagatām anuraktatā**), possession of good qualities (**sad-guṇāḥ**), and happiness (**sukham**), as well as other items (**ity-ādīny**). (BRS)

Subha or Auspiciousness is of Four types

1. Jagat Prīnanam – Affection for all Jivas
2. Sarva Jagatam Anurakta – Being attractive
3. Sad Gunadi Pradatvam – Bestowal of all Good qualities
4. Sukha Pradatvam – Bestowal of Happiness
 - a. Vaiṣayikam – Happiness from material things
 - b. Brāhmam – Happiness from Brahman realization
 - c. Aiśvaram – Happiness from the Supreme Lord

Sarva Jagatam Anurakta (SB 4.9.47)

yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

Just as water flows naturally to a lower level (**nimnam āpa iva svayam**), all living beings (**bhūtāni**) naturally offer respect (**namanti**) to that person (**tasmai**) with whom the Lord is pleased (**prasannah bhagavān hariḥ**), because of his qualities and friendliness (**guṇair maitry-ādibhir**).

Sad-Gunadi Pradatvam

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

Sukha Pradatvam

||1.1.31||

**siddhayaḥ paramāścaryā
bhuktir muktiś ca śāśvatī |
nityam ca paramānando
bhaved govinda-bhaktiḥ ||**

Astounding mystic powers (**siddhayaḥ paramāścaryā**), material enjoyment (**bhukti**), eternal happiness in the realization of brahman (**mukti**), and eternal bliss from service to the Lord (**nityam ca paramānando**) all appear from bhakti to Govinda (**bhaved govinda-bhaktiḥ**).
(Tantra)

The Second Shower of nectar

IV – Subha means Divine Qualities

Verse – 4

- By this, one should understand that the two symptoms (i.e., destruction of suffering and appearance of all good qualities) occur simultaneously.
- However, as there is some difference in the rate of unfurling of two leaves, there is a distinction in the pace of the disappearance of the undesirable qualities (ashubha) and the appearance of the auspicious qualities (shubha).

Part-V

First stage is development of
Sraddha

The Second Shower of nectar

V – First stage is development of Sraddha

Verse – 5

- First, the prospective devotee develops shraddha or faith.
- Shraddha means to have firm trust in the import of the scriptures dealing with bhakti.
- It also means to have a genuine desire to enthusiastically undertake the activities (sadhana) described in those scriptures.

The Second Shower of nectar

V – First stage is development of Sraddha

Verse – 5

- These two types of faith may be either natural (**svabhaviki**) or being convinced by the preaching of another (**balotpadita**).

Part-VI

Second stage is Sadhu-Sanga

The Second Shower of nectar

VI – Second stage is Sadhu-Sanga

Verse – 6

- However it develops, faith leads him to take shelter of the lotus feet of the guru, and enquire from him about proper conduct (sadachara).
- By following his instructions, that person obtains the good fortune of relations with affectionate like-minded devotees and the association of realized devotees (sadhu-sanga). (**sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare**)

Part-VII

Third stage is Bhajana-Kriya

The Second Shower of nectar
VII – Third stage is Bhajana-Kriya
Verse – 7

- Next comes bhajana kriya, he begins to practice different types of devotional activities.
- This also is of two varieties: unsteady (anishthita) and steady (nishthita).

Part-VIII

The Six Types (Stages) of Anisthitha Bhajan

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 7

- Unsteady performance of devotional activities is of six types (**in sequential order**):
 - a) False confidence (utsaha mayi)
 - b) Sporadic endeavor (ghana-tarala)
 - c) Indecision (vyudha vikalpa)
 - d) Struggle with the senses (vishaya sangara)
 - e) Inability to uphold vows (niyamakshama)
 - f) Enjoying the facilities offered by bhakti (taranga rangini).

1. Utsaha mayi

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 8

1. Utsaha mayi

- A brahmana child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise.
- Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything.
- He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

2. Ghana-tarala

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 9

2. Ghana-tarala

- The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent.
- In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 9

2. Ghana-tarala

- Being sometimes assiduous and at other times negligent, his endeavor is called ghana-tarala (condensed-dilute, thick-thin).

3. Vyudha vikalpa

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- “Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord?
- Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction?
- Or should I renounce right now?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Consider the following verses:

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivāvṛtam

Māyā in the form of a woman (**māyā yoṣid**), created by the Lord (**deva-vinirmitā**), approaches the man gently (**upayāti śanaih**). One should see her as death (**tām ikṣeta ātmano mṛtyum**), like a well covered with grass (**trṇaiḥ āvṛtam kūpam iva**). (SB 3.31.40)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-sprśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasaḥ**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyaṁ**) as if they were stool (**malavad**), though they were touching to the heart (**hṛdi-sprśaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**). (SB 5.14.43)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

So, Should I thus give up unreliable family
life while still young?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

On the other hand, it is not proper to renounce immediately.

Shouldn't I wait until the death of my old parents before renouncing?

VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

aho me pitarau vṛddhau
bhāryā bālātmajātmaajāḥ
anāthā mām ṛte dīnāḥ
katham jīvanti duḥkhitāḥ

"O my poor elderly parents (**aho me pitarau vṛddhau**), and my wife with a mere infant in her arms (**bhāryā bālātmajā**), and my other young children (**ātmajāḥ**)! Without me they have absolutely no one to protect them (**anāthā mām ṛte**) and will suffer unbearably (**duḥkhitāḥ**). How can my poor relatives possibly live without me (**katham jīvanti dīnāḥ**)?" (SB 11.17.57)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

•Moreover, the scripture says:

evam gr̥hāśayākṣipta-
hr̥dayo mūḍha-dhīr ayam
atr̥ptas tān anudhyāyan
mr̥to 'ndham viśate tamaḥ

Thus, because of his foolish mentality (**evam mūḍha-dhīh**), a householder whose heart is overwhelmed by family attachment (**ayam gr̥ha āśaya ākṣipta-hr̥dayah**) is never satisfied (**atr̥ptah**). Constantly meditating on his relatives (**tān anudhyāyan**), he dies (**mr̥tah**) and enters into the darkness of ignorance (**andham tamaḥ viśate**). (SB 11.17.58)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

By such statements, the Lord depreciates such renunciation.

Therefore, for the time being, I will just work to keep my body alive.

Later, after satisfying all my desires, I will enter Vrindavana and engage in worship of the Lord twenty-four hours a day.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- After all, the scriptures points out:

**tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha**

Therefore (**tasmād**), for a devotee engaged in My loving service (**mad-bhakti-yuktasya yoginah**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānam ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**).

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

According to this text, renunciation is a fault for the culture of bhakti.

If it arises from bhakti itself, however, that renunciation is not a fault but an effect (anubhava) of bhakti and subordinate to it.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Of course, then there is the famous logic:

yad yad asramam agat
sa bhiksukas tat tad
anna paripurnam aiksat

In whatever ashram the sannyasi stayed, they always gave him more than enough to eat.

The Second Shower of nectar

VIII – The Six Types of Anisthitha Bhajan Verse – 10

3. Vyudha vikalpa

In the life of renunciation there is no worry for maintenance, so maybe I should renounce.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- But on the other hand:

tāvad rāgādayaḥ stenās
tāvat kārā-gr̥ham gr̥ham
tāvan moho 'nghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their material attachments and desires remain thieves (**tāvad rāgādayaḥ stenāḥ**), their homes remain prisons (**tāvat kārā-gr̥ham gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvad moho anghri-nigaḍo**). (SB 10.14.36)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life.

Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service?

Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise.”

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

In this way, the mind spends time vacillating between household life and renunciation.

When one imagines in this way all types of options, it is called vyudha vikalpa, or extensive speculation.

4. *Vishaya sangara*

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 11

4. Vishaya sangara

viṣayāviṣṭa-cittānām viṣṇv-āveśaḥ sudūrataḥ |
vāruṇī-dig-gataṁ vastu vrajann aindrīm kim āpnuyāt

One whose heart is absorbed in materialism is far from obtaining devotion to Vishnu. Can a man by going east obtain something which is in the west?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 11

4. *Vishaya sangara*

- Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name.
- But many times, his attempts at renunciation often end in enjoying what he is trying to renounce.

- Such a person is described in the Bhagavatam

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhālur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all prescribed activities (varṇāśrama) (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhālur dr̥ṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all prescribed duties
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Krsna's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhānur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

This on-going battle with his previously acquired desires for sense pleasure, in which he sometimes meets with victory and sometimes with defeat is called vishaya sangara or struggle with sense pleasure.

5. Niyamakshama

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

5. Niyamakshama

Then the devotee will resolve, “From today I will chant such and such number of rounds of japa and will pay so many obeisances.

I will also perform services for the devotees.

I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters.”

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

5. Niyamakshama

Though he makes such resolutions every day, he is not always able to execute them.

This is called niyamakshama or inability to follow rules.

Vishaya sangara is the inability to give up material enjoyment, whereas, niyamakshama is the inability to improve his devotional service.

6. Taranga rangini

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

6. Taranga rangini

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti.

And, as the old adage goes, “By the attraction of the populace one becomes wealthy.”

Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha).

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

6. Taranga rangini

These are weeds around the creeper of bhakti.

Performing activities, or seeking one's pleasure (ranga) amidst these weed-like facilities, which are but small waves (taranga) in the ocean of bhakti, is called taranga rangini, delighting in material facilities.

*Association of Devotees is
the only way to Overcome
Unsteady Devotional Service*

Visaya Sangara

**yasya yat saṅgatiḥ puṁso
maṇivat syāt sa tad guṇaḥ
svakularddhyai tato dhimān
svayūthāny eva saṁśrayet**

Just as a transparent crystal takes on the colors of nearby objects (**maṇivat**), the association of a person (**yasya yat saṅgatiḥ puṁso**) determines one's qualities (**sa tad guṇaḥ syāt**). Therefore, the intelligent (**tato dhimān**) take shelter in like-minded, similarly practicing groups (**svayūthāny eva saṁśrayet**) for the sake of bringing auspiciousness and prosperity to their group (**svakularddhyai**). (**Hari-bhakti-sudhodaya**)

Visaya Sangara

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvam mana itaḥ

While here on the revealed path of devotion (**iha prakāṭa-pathapāti**), I have been attacked by the gang (**vyatikaraiḥ**) of my own lust, etc. (**prakāmaṁ kāmādi**), who have bound my neck (**gale baddhvā**) with the troublesome (**kaṣṭa-prada**) dreadful ropes (**vikaṭa-pāśālibhir**) of wicked deeds (**asac-ceṣṭā**). I am being killed (**hanye 'ham**)!” Cry out piteously like this (**iti kuru tvam phutkārān**) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (**bakabhid vartmapa-gaṇe**). O mind (**manah**), they will save you from these enemies (**avati sa yathā tvam**).

Section-V – Beware of Lust and Anger (36-43)

|| 3.36 ||

*arjuna uvāca
atha kena prayukto 'yaṁ
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ*

Arjuna said: O descendent of the Vṛṣṇis (*vārṣṇeya*), by what (*atha kena prayuktaḥ*) does man engage in sin (*ayaṁ pūruṣaḥ pāpaṁ carati*), though unwilling (*anicchann api*), as if by force (*balād iva niyojitaḥ*)?

Section-V – Beware of Lust and Anger (36-43)

॥ 3.40 ॥

*indriyāṇi mano buddhir
asyādhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam*

The senses, mind and intelligence (*indriyāṇi mano buddhih*) are the seats of this lust (*asya adhiṣṭhānam ucyate*). By these (*etaih*), lust, covering the knowledge of the soul (*jñānam āvṛtya dehinam*), bewilders the soul (*vimohayaty eṣa*).

Section-V – Beware of Lust and Anger (36-43)

|| 3.41 ||

*tasmāt tvam indriyāṅy ādau
niyamya bharatarṣabha
pāpmānaṁ prajahi hy enaṁ
jñāna-vijñāna-nāśanam*

Therefore (*tasmāt*), in the beginning (*ādau*), controlling the senses (*indriyāṅy niyamya*), O best of the Bhāratas (*bharata rṣabha*), kill this demon (*enaṁ pāpmānaṁ prajahi*), which destroys scriptural knowledge and realization (*jñāna-vijñāna-nāśanam*).

- The rule is that, by conquering the shelters of enemy, the enemy can be conquered.
- The shelters of lust are the senses, the mind and intelligence, which are respectively increasing difficult to conquer.
- The senses may be difficult to control, but they are easier to conquer than the other items.
- Therefore, first the senses should be conquered; you should control the senses.

- Kill this ferocious lust (pāpmānam).
- This means that by restricting the senses, after some time the mind will become freed of lust.
- Here Kṛṣṇa is stating that the senses should be controlled by proper engagement, but not stopped, and this will help control the mind from dwelling on enjoyment.

Taranga rangini

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

As long as the unchaste, dog-eating woman (**dhr̥ṣṭā śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hr̥di naṭet**), how can the chaste and pure lady of love for Kṛṣṇa (**katham śucir sādhu-premā**) touch it (**etad spr̥śati**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvam sevasva**) the incomparable (**atulam**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will (**saḥ yathā**) immediately (**tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love in the heart (**iha taṁ veṣayati**).

The Four Kinds of Anarthas

1. Asat Trsna – Thirst for the Impermanent
2. Hrdaya Daurbalyam – Weakness of Heart
3. Tattva Vibhrama – Misunderstanding of Spiritual Truths
4. Aparadha - Offenses

The Four Kinds of Asat Trsna

1. Desire for material objects
2. Desire for heavenly comforts
3. Desire for mystic powers
4. Desire for liberation

The Four Kinds of Hrdaya Daurbalyam

1. Envy

2. The desire for fame

3. Deceitfulness or fault-finding

4. Attachment to objects unrelated to Kṛṣṇa

The Four Kinds of Tattva Vibhrama

1. Misunderstanding one's own identity
2. Misunderstanding the Supreme Lord,
3. Misunderstandings about the process of devotional service
4. Misunderstandings related to subjects un-favourable to Kṛṣṇa consciousness

The Four Kinds of Aparadhas

1. Offences to the holy name
2. Offenses to the Lord's deity form
3. Offenses to devotees
4. Offenses to other living entities

Solution to the Four Anarthas

1. Asat Trsna – Follow NOI-2
2. Hrdaya Daurbalyam – Follow NOI-4
3. Tattva Vibhrama – Surrender and Chastity to Guru, Sadhu and Sastra
4. Aparadha – Follow NOI-1

Taranga Rangini

**dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam**

Offering gifts in charity (**dadāti**), accepting charitable gifts (**pratigrhṇāti**), revealing one's mind in confidence (**guhyam ākhyāti**), inquiring confidentially (**pṛcchati**), accepting prasādam (**bhunkte**) and offering prasādam (**bhojayate caiva**) are the six symptoms of love shared by one devotee and another (**ṣaḍ-vidham prīti-lakṣaṇam**).

Visaya Sangara

|| 11.3.30 ||

**parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah**

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

Tṛtīya Amṛta Vṛṣṭih

The Third Shower of Nectar

Anartha Nivṛtti

Part-I

The Four Kinds of Anarthas

The Third Shower of Nectar

I - The Four Kinds of Anarthas

Verse – 1

- This chapter discusses anartha-nivṛtti, the cessation of unwanted desires. (Anartha means unwanted desires in the heart, and nivṛtti means to cease.) There are four kinds of anartha:

(1) Duskrtoṭtha (anarthas coming from sinful activities)

(2) Sukrtoṭtha (anarthas coming from pious deeds)

(3) Aparadhoṭtha (anarthas coming from offences)

(4) Bhaktyuṭtha (anarthas coming from devotional service)

The Third Shower of Nectar

I - The Four Kinds of Anarthas

Verse – 1

- Anarthas arising from previous sinful activities (Duskrtottha) fall in the category of the five types of klesha previously mentioned: ignorance, false ego, attachment, hatred and fear of death.
- Anarthas arising from pious activities (Sukrtottha) are the addictions to the enjoyments which arise from pious action.
- Some sages include the anarthas arising from pious activities under the categories of the kleshas mentioned above.

The Third Shower of Nectar

I - The Four Kinds of Anarthas

Verse – 1

- Anarthas which arise from offenses refers to those arising from the nama aparadhas, not seva aparadhas (such as entering the temple in a palanquin or with shoes).
- The acharyas have discerned that seva aparadhas do not usually have effect being nullified by chanting the Name, by recitation of stotras which have the power to cancel the effect of any seva aparadha and by constant service.

The Third Shower of Nectar

I - The Four Kinds of Anarthas

Verse – 1

- Constant engagement in these activities practically nips in the bud the slightest effect of seva aparadha.
- However, one should not become careless and take advantage of being protected from all effect of seva aparadha by the above measures.
- Then this seva aparadha becomes nama aparadha, an anartha which will obstruct his progress.

The Third Shower of Nectar

I - The Four Kinds of Anarthas

Verse – 1

- He is guilty of the nama aparadha of committing sin on the strength of the Holy Name, namno balad yasya hi papabuddhi.
- The word nama in the phrase nama aparadha is being used to represent all the angas of bhakti that destroy sin and aparadha, of which the Holy Name is the primary anga.

The Third Shower of Nectar
I - The Four Kinds of Anarthas
Verse – 1

- Even according to dharma shastra (scriptures dealing with codes of karma), one should not commit sin knowing that he can be exempted from the effect by prayascitta (remedial measures for commission of sin).
- Then the effect of the sin will not be destroyed but rather increased.

Part-II

Offenses are not in the
category of Sins

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 2

- On the other hand, let us consider the force of these types of scriptural statements:

**na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ**

My dear Uddhava (**aṅga uddhava**), because I have personally established it (**mayā vyavasitaḥ samyak**), this process of devotional service unto Me (**mad-dharmasya**) is transcendental and free from any material motivation (**nirguṇatvād anāśiṣaḥ**). Certainly a devotee never suffers even the slightest loss (**na hy aṅu api dhvaṁso**) by adopting this process (**mad-dharmasya upakrame**). (SB 11.29.20)

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 2

dasamo 'yam japa-matrena siddhidah

Simply by only reciting this ten-syllable mantra it will give perfection.

- By neglecting or not completing some of the angas of bhakti does it not produce nama aparadha?

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 2

- Never! Committing sin on the strength of the Holy Name refers to the intentional commission of sin thinking that the power of devotional activities will nullify the bad effects.
- Sin refers to those actions condemned by the scriptures requiring remedial measures.
- Unlike the path of karma, where failure to perform the rite perfectly is condemned, on the path of bhakti, the shastra never condemns failure to perform all the angas.

The Third Shower of Nectar
II – Offenses are not in the category of Sins
Verse – 3

- On this point there is no fear of an offense which will deprive one of results.

ye vai bhagavatā proktā upāyā hy ātma-labdhaye
aṅjaḥ puṁsām aviduṣām viddhi bhāgavatān hi tān

yān āsthāya nara rājan na pramādyeta karhicit
dhāvan nimīlya vā netre na skhalen na pated iha

Even ignorant living entities (**aviduṣām puṁsām**) can very easily come to know the Supreme Lord (**aṅjaḥ hy ātma-labdhaye**) if they adopt those means prescribed by the Supreme Lord Himself (**ye vai bhagavatā proktā upāyā**). The process recommended by the Lord is to be known as bhāgavata-dharma, or devotional service to the Supreme Personality of Godhead (**viddhi bhāgavatān hi tān**).

O King (**rājan**), one who accepts this process of devotional service to the Supreme Personality of Godhead (**yān āsthāya narah**) will never blunder on his path (**na pramādyeta karhicit**) in this world (**iha**). Even while running with eyes closed (**dhāvan nimīlya vā netre**), he will never trip or fall (**na skhalen na pated iha**).

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 3

- Here the word nimilya (closing the eyes) means the person has eyes (he is not blind) but has closed them.
- The word dhavan (running) means proceeding rapidly placing the feet in an overstepping, unconventional manner.
- These are the direct meanings.

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 3

- This verse refers to a person who takes shelter of devotional service and is practicing the primary angas.
- The meaning is that such a person suffers no loss of results nor is he deprived of the goal, even if knowing all the angas of bhakti, he neglects to perform some of the secondary angas as if ignorant.

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 3

- Closing the eyes does not mean ignorance of scripture (shruti and smriti, considered as one's two eyes) for that contradicts the direct meaning.
- One should carefully consider the meaning of closing the eyes and running (intentionally neglecting some of the angas of bhakti, and eagerly pursuing the goal).
- This and any actions resulting from that mode of progress, does not allow the devotee to commit the thirty-two seva aparadhas.

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 3

- The verse describes a person who has sincerely taken shelter of the process of bhakti as outlined by the Lord Himself. (In that case there is no question of intentional seva aparadha).
- The thirty-two seva aparadhas, beginning with entering the temple on a palanquin or while wearing shoes, etc., should never be intentionally committed.

The Third Shower of Nectar

II – Offenses are not in the category of Sins

Verse – 3

- For in the scriptures, a person who intentionally commits a seva aparadha is condemned as a two-legged animal: *harer apy aparādhān yaḥ kuryād dvipada-pāṁśanaḥ*.

Part-III

The Ten Nama-Aparadhas

a) **Vaisnava Ninda**

The Third Shower of Nectar

- Sadhu ninda, or criticism of Vaishnavas, is the first of the ten offenses against the Holy Name.
- The word ninda means animosity or malice.

Part-III

The Ten Nama-Aparadhas

a) **Vaisnava Ninda**

Potency of a Sadhu

The Third Shower of Nectar

Potency of a Vaisnava

- "In the pure Vaiṣṇava resides Kṛṣṇa's energies of bhakti, hlādinī and samvit.
- Thus by contacting a Vaiṣṇava one can also receive Kṛṣṇa bhakti.
- For this reason also, the food remnants, the foot water and the foot dust from the pure Vaiṣṇavas are three powerful articles for creating bhakti.

The Third Shower of Nectar

Potency of a Vaisnava

- If one stays near a pure Vaiṣṇava for some time, one can receive the bhakti energy flowing from his body.
- If one can bind that energy within one's heart, after having developed strong faith, bhakti will develop and one's body will begin to tremble in ecstasy.

The Third Shower of Nectar

Potency of a Vaisnava

- Thus, by living close to a Vaiṣṇava, soon devotion will appear in one's heart.
- First, such a person will begin chanting the holy name, and then, by the power of the name, he will receive all good qualities.
- This is the particular power of the *uttama adhikārī*.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Who is a Sadhu or Vaisnava?

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- First let us define what sādhu or Vaiṣṇava is.
- In the Eleventh Canto of the Śrīmad-Bhāgavatam, Kṛṣṇa enumerates to Uddhava the characteristics of a sādhu:

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- dayālu—merciful,
- sahiṣṇu—tolerant,
- sama—equal,
- droha-śūnya-vrata—penance without injury to the body,
- satya-sāra—truthfulness,
- viśuddhātmā—purified,
- parahita-rata—engaged in the welfare of mankind,
- kāme akṣubhita-buddhi—intelligence free from lust,
- danta—restrained,
- akiñcana—devoid of concept of ownership,
- mṛdu—gentle,
- śuci—clean,
- parimita-bhojī—regulated eating and other habits,

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- śāntamān—peaceful,
- anīha—apathy to materialism,
- dhṛimān—patience,
- sthira—steadiness,
- apramatta—attentive, alert,
- sugambhira—very grave,
- vijita-ṣaḍguṇa—conquering over the six gunas, (hunger, thirst, lamentation, envy, old age and death),
- amānī—not expecting honor from others,
- mānada—giving respect to others,
- dakṣa—skillful,
- avāñcaka—nonhypocritical,
- jñānī—knowledgeable of the scriptures.

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- By these characteristics one can know who is a sādhu.
- However, here there are two types of characteristics: **principal and marginal**.
- The **principal characteristic is exclusive surrender to Kṛṣṇa**, while all others are dependent upon it.

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- By some good fortune one may get the association of Vaiṣṇavas, and then attain a taste for the name, chant the name and take shelter of Kṛṣṇa's lotus feet.
- This becomes the chief characteristic, and by continuing to chant the name, all the other characteristics make their appearance.
- Therefore they are called marginal or accompanying.

The Third Shower of Nectar

Who is a Sadhu or Vaisnava?

- The chief characteristic of a sādhu is his complete surrender to Kṛṣṇa, which is not dependent on a certain varṇa or āśrama.
- "This principal characteristic will prevail in all sādhus, no matter what varṇa or āśrama, gr̥hastha or sannyaśī.
- However, according to āśrama or varṇa, the secondary characteristics will differ to some degree.

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 21

titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

Such devotees are tolerant (**titikṣavaḥ**), merciful (**kārūṇikāḥ**), friendly to all beings (**suhṛdaḥ sarva-dehinām**), without enemies (**ajāta-śatravaḥ**), gentle (**śāntāḥ**), straightforward (**sādhavaḥ**) and respectful to other devotees (**sādhu-bhūṣaṇāḥ**).

Verse Summary: How to identify such a devotee? - Secondary characteristics of such a devotee – titikṣava, karūṇika etc

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 22

mayy ananyena bhāvena
bhaktim kurvanti ye dr̥ḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

They perform (**kurvanti ye**) steady *bhakti* to me (**mayi dr̥ḍhām bhaktim**) with exclusive devotion (**ananyena bhāvena**), giving up all actions to attain me (**mat-kṛte tyakta-karmāṇas**), giving up friends and relatives (**tyakta-svajana-bāndhavāḥ**).

Verse Summary: How to identify such a devotee? - Primary characteristics of such a devotee – Ananya and drdha bhakti

Part-III

The Ten Nama-Aparadhas

a) *Vaisnava Ninda*

Don't Criticize a Sadhu based on
his secondary Qualities – Bhakti
will purify him

The Third Shower of Nectar

Don't Criticize a Sadhu based on his secondary Qualities – Bhakti will purify him

- "A Vaiṣṇava may be criticized on four counts:
 1. His caste by birth
 2. Previous sins or faults in this life
 3. An unpremeditated accidental act of sin
 4. Present traces of previous sinful activity.
- Though all these conditions may be present in a Vaiṣṇava, they are insubstantial grounds for criticism of a Vaiṣṇava.

The Third Shower of Nectar

Don't Criticize a Sadhu based on his secondary Qualities – Bhakti will purify him

- One who so blasphemes a Vaiṣṇava will be punished by Yamarāja.
- Because the Vaiṣṇava is spreading the glories of the Lord's name, the Lord does not tolerate such criticism of a Vaiṣṇava.
- Giving up dharma, yoga, sacrifice and jñāna for the name of Kṛṣṇa, the Vaiṣṇava is the topmost person.

The Third Shower of Nectar

**Don't Criticize a Sadhu based on his secondary
Qualities – Bhakti will purify him**

- And even if there appears some bad element or fault in a person, if he has the chief characteristic, surrender to Kṛṣṇa, he must be considered a sādhu, and to be respected and served by all.
- This is Kṛṣṇa's statement in Bhagavad-gītā.

The Third Shower of Nectar

Don't Criticize a Sadhu based on his secondary Qualities – Bhakti will purify him

- "When one has developed a taste for chanting the pure name, it is said that chanting just one time will destroy the influence of all past sins.
- Some remnants of those sins may still remain, but they will completely vanish by the influence of the holy name.
- Since these traces of sin will quickly go, that person is known as the most righteous person.

The Third Shower of Nectar

Don't Criticize a Sadhu based on his secondary Qualities – Bhakti will purify him

- Of course, if the materialist sees those traces of sin in a Vaiṣṇava sādhu, he may consider that the sādhu is just like a materialistic sinner.
- If he should criticize the sādhu because the sādhu has a trace of sin coming from previous sinful activity, he is committing sādhu-nindā.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Results of Sadhu Ninda

The Third Shower of Nectar

Results of Sadhu Ninda

- He is to be considered a rascal because of his fault of criticizing a Vaiṣṇava; and by this nāma-aparādha he falls directly under the wrath of Kṛṣṇa.
- Whoever criticizes such a Vaiṣṇava goes to hell birth after birth; for there is no path for real liberation other than bhakti, and bhakti is obtained only by the mercy of the Vaiṣṇavas.

The Third Shower of Nectar

Results of Sadhu Ninda

- One who so blasphemes a Vaiṣṇava will be punished by Yamarāja.
- Because the Vaiṣṇava is spreading the glories of the Lord's name, the Lord does not tolerate such criticism of a Vaiṣṇava.
- Giving up dharma, yoga, sacrifice and jñāna for the name of Kṛṣṇa, the Vaiṣṇava is the topmost person.
- Criticism is a serious offense.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Asat Sangha is the main cause of
Sadhu Ninda

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- "Because association with those who are not devotees is bound to produce disrespect for devotees (sādhu-nindā), the devotee is careful to avoid such association.
- Materialistic association or asat-saṅga is of two types: association with women and association with those devoid of devotion to the Lord.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- Association with women means associating with women not according to Vedic tradition.
- This association with women which is not authorized by scripture is divided into association with women outside of marriage for the purpose of sex life and association within marriage where one is controlled by one's wife.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- Thus, only if one is married according to prescribed rules and is following the rules for married life, in which the wife is submissive to the husband and the husband acts as a sādhu, is the association considered bona fide.
- Other types of association are considered asat.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- "The second type of asat association, association with nondevotees, is of three types: association with māyāvādīs, association with pretenders, and association with atheists.
- Māyāvādīs believe that the Lord and the jīvas are both temporary entities, and that the Lord's mūrtī form is material.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- The pretenders, though without genuine devotion or renunciation, pretend to be devotees to make a living.
- The atheists do not believe in any form of God.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- Now these people may claim to be devotees, and may be accepted by the public as such, but if one rejects such people, it is not considered sādhu-nindā.
- Furthermore, one who criticizes a person who gives up these asat people should also be rejected and avoided.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- Therefore, the serious devotee who gives up asat-saṅga, which causes sādhu-nindā, and exclusively takes shelter in the name, will certainly receive the treasure of prema.
- "It may be observed that in order to proceed properly to prema, one must be able to distinguish the devotee from the nondevotee.

The Third Shower of Nectar

Asat Sangha is the main cause of Sadhu Ninda

- Therefore, the serious devotee who gives up asat-saṅga, which causes sādhu-nindā, and exclusively takes shelter in the name, will certainly receive the treasure of prema.
- "It may be observed that in order to proceed properly to prema, one must be able to distinguish the devotee from the nondevotee.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

How to Treat a Vaisnava

The Third Shower of Nectar

How to Treat a Vaisnava

- "One should rather eagerly take the dust from the feet of a Vaiṣṇava, regardless of whether he is a gṛhastha or sannyāsī.
- One will treat him only according to his advancement as a Vaiṣṇava, which is based upon his degree of attraction to the holy name.
- Such things as caste or āśrama, wealth, learning, youthfulness, beauty, strength or number of followers are not factors.

The Third Shower of Nectar

How to Treat a Vaisnava

- One must furthermore be able to distinguish the types of Vaiṣṇavas according to their spiritual advancement.
- These are of three types: the materialistic Vaiṣṇava or Vaiṣṇava-prāya (almost a Vaiṣṇava) is he who has mediocre faith in Kṛṣṇa but has no service attitude to sādhus.
- Actually, such a person is not a Vaiṣṇava but the dim image of a Vaiṣṇava, Vaiṣṇava-ābhāsa.

The Third Shower of Nectar

How to Treat a Vaisnava

- However, if he is not a Vaiṣṇava, how will he be permitted to associate with Vaiṣṇavas, who do not associate with non-Vaiṣṇavas?
- Therefore, this person is considered to be at the beginning stage of a Vaiṣṇava, kaniṣṭha Vaiṣṇava, upon whom the actual fixed-up Vaiṣṇavas will bestow mercy so that he becomes purified.

Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.47 ||

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship (**yaḥ śraddhayā pūjām ihate**) of the deity in the temple (**haraye arcāyām eva**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called an unrefined devotee (**sa bhaktaḥ prākṛtaḥ smṛtaḥ**).

The Third Shower of Nectar

How to Treat a Vaisnava

- "The next higher stage of Vaiṣṇava is the madhyama-bhakta, who can recognize the important position of the Lord's devotees and thus always associates with them.
- In faith he is convinced of Kṛṣṇa's position as the Lord, the jīvas as His eternal servants, the process as bhakti and the goal as prema.

The Third Shower of Nectar

How to Treat a Vaisnava

- He shows mercy to the innocent, those who have a little faith, the kaniṣṭha-bhaktas, by giving them sambandha-jñāna.
- And he avoids the enemies, asat-saṅga, understanding the different effects of the different types of association.

Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.46 ||

īśvare tad-adhīneṣu
bāliṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Lord (**yaḥ karoti īśvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bāliṣeṣu kṛpā**), and disregards those who are envious of the Lord (**dviṣatsu upekṣā**).

The Third Shower of Nectar

How to Treat a Vaisnava

- Even at this stage of madhyama-bhakta, one is considered a pure Vaiṣṇava, with the qualification of taking the real holy name, not nāmābhāsa.
- As a real Vaiṣṇava he is able to distinguish a Vaiṣṇava from a non-Vaiṣṇava, so that he may avoid asat-saṅga and sādhu-nindā and serve the advanced devotees.
- Actually he must do this for his own advancement.

The Third Shower of Nectar

How to Treat a Vaisnava

- "He who experiences Kṛṣṇa as the life and soul of everything, and thus sees Kṛṣṇa situated in everything, and consequently does not make distinction between Vaiṣṇava and non-Vaiṣṇava, but simply engages in relishing the nectar of the holy name, is called the uttama Vaiṣṇava, the most advanced devotee.

Section-V Havi speaks about Symptoms of a Uttama Bhagavata
(44-55)

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

Śrī Havis said: The most advanced devotee (**eṣa bhāgavatottamaḥ**) sees (**yaḥ paśyed**) Supreme Lord, one's object of worship (**bhagavad-bhāvam ātmanaḥ**), within everything (**sarva-bhūteṣu**), and sees everything in the Supreme Lord (**bhūtāni bhagavaty ātmany**).

The Third Shower of Nectar

How to Treat a Vaisnava

- "The kaniṣṭha-bhakta performs his devotional service at the stage of nāmābhāsa, whereas the madhyama Vaiṣṇava is actually qualified for the real holy name, and can understand and discern the various offenses in chanting the holy name.
- The uttama adhikārī is above committing offense, as he sees Kṛṣṇa expanded everywhere.

The Third Shower of Nectar

How to Treat a Vaisnava

"It can be seen that it is important for the practitioner of bhakti—whether a kaniṣṭha or madhyama bhakta—to understand in his performance of sādhana, his own position in devotional service according to his internal purity.

The Third Shower of Nectar

How to Treat a Vaisnava

- By doing this one can avoid nondevotees (asat-saṅga), and by this one can advance further.
- Therefore it is important that one come to the position of madhyama bhakta, one who is qualified to make these distinctions.

The Third Shower of Nectar

How to Treat a Vaisnava

- The typical activities of a real devotee (madhyama bhakta) are to avoid sādhu-nindā and to take association of sādhus, serve sādhus and give knowledge to the innocent jīvas, while performing nāma-saṅkīrtana.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Rectification of the Offense

The Third Shower of Nectar

Rectification of the Offense

STEP-1: Repentance

- If by chance this offense occurs, the person should repent, “Oh, I am such a low class person, I have committed an offense to a saintly person!”

The Third Shower of Nectar

Rectification of the Offense

- A person who has been burned by fire seeks relief in fire (*kṛśānau śāmyati taptaḥ kṛśānunā evāyam*).
- According to this logic, he should nullify the offense by lamenting.

The Third Shower of Nectar

Rectification of the Offense

Step-2: Satisfying the Vaisnava

- Then, he should further seek to nullify the offense by resolving to come before the Vaishnava, falling at his feet, and satisfying him by offering his obeisances, praises and respects.

The Third Shower of Nectar

Rectification of the Offense

Step-3: Taking Shelter of Continuous Nama- Sankirtana

- Sometimes the offense is so grievous that the Vaishnava's anger does not die.
- In extreme remorse, thinking himself most unfortunate and bound for millions of years in hell for his offense, he should give up everything and take full shelter of continuous nama sankirtana.
- By the divine power of nama kirtana, certainly, in time that person will be delivered from his offense.

The Third Shower of Nectar

Rectification of the Offense

Step 1 and 2 cannot be skipped

- However, he should not justify himself by arguing that shastra says, *nāmāparādha-yuktānām nāmāny eva haranty agham*: The Holy Name alone is sufficient to deliver an offender.
- So what is the need of humbling himself by offering repeated respects and service to the Vaishnava that he has offended?
- This type of mentality makes him guilty of further offense.

The Third Shower of Nectar

Rectification of the Offense

Sadhu-Ninda does not discriminate between Vaisnavas

- Nor should one be of the mentality to think that the offense of sadhu ninda discriminates between types of Vaishnavas.
- It does not refer only to one who is fully and perfectly qualified with all the qualities mentioned in scripture, such as mercifulness, never harming others, and forgiving to all living entities: *kṛpālor akṛta-drohas titikṣuḥ sarva-dehinām* (SB 11.11.29).

The Third Shower of Nectar

Rectification of the Offense

You cannot minimize your offenses by finding fault in the sadhu

- A person cannot minimize his offense by pointing out some defect in the devotee.
- In answer the scriptures say: *sarvācāra-vivarjitāḥ śaṭha-dhiyo vrātyā jagad-vañcakāḥ* , even a person who is of very bad character a cheater, devoid of proper behavior, malicious, devoid of samskaras, and full of worldly desires, if he surrenders to the Lord, must be considered a sadhu. What to speak of a pure Vaishnava.

The Third Shower of Nectar

Rectification of the Offense

The dust of the Vaisnava's feet does not tolerate the offenses

- Sometimes a serious offense has been committed against a Vaishnava, but the Vaishnava does not become angry because of his exalted nature.
- Still the offender should fall at that devotee's feet and seek ways of pleasing him to purify himself.
- Though the Vaishnava may forgive offenses, the dust of his feet does not tolerate the offenses and delivers the fruits of the offense on the guilty person.

The Third Shower of Nectar

Rectification of the Offense

- For it is said:

nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyam mahāpūruṣa-pāda-pāmsubhir
nirasta-tejaḥsu tad eva śobhanam

It is not surprising (**na āścaryam**) that the materialists (**etad asatsu**), claiming that the gross body is the soul (**kuṇapātma-vādiṣu**), constantly criticize the devotees (**sarvadā mahad-vinindā**) with envy (**sa irṣyam**) and become deprived of their powers (**nirasta-tejaḥsu**) by the dust from the feet of the great devotees (**mahāpūruṣa-pāda-pāmsubhir**). That glory of that criticism is the result it gives (**tad eva śobhanam**). (SB 4.4.13)

The Third Shower of Nectar

Rectification of the Offense

Don't quote Jagai-Madhai episode to justify offense

- Conventional rules cannot be applied, however, to the powerful, spontaneous, most elevated mahabhagavatas who may sometimes bestow fathomless mercy even to the most undeserving or offensive.
- For instance, though Jada Bharata was made to carry Rahugana's palanquin and the King let loose a torrent of harsh words on him, Jada Bharata bestowed his mercy.

The Third Shower of Nectar

Rectification of the Offense

Don't quote Jagai-Madhai episode to justify offense

- In a similar way, Chediraja, the Vasu who flew in the sky, showed mercy to the atheist heretic daityas who had come to do him violence.
- In Mahabharata there is a story of how Chediraja, on taking the side of the demigods who were arguing with some brahmarishis, was cursed by them to fall from his flying chariot to Patala-loka where he continued to perform his bhajana.

The Third Shower of Nectar

Rectification of the Offense

Don't quote Jagai-Madhai episode to justify offense

- In the same way, Shri Nityananda showed mercy to Madhai, even though the most sinful Madhai had injured His forehead causing blood to flow.
- The offense of guror avajna, or disrespect to guru, the third aparadha, may be considered in the same way as the first aparadha.

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Culture of Respect makes a person
immune to Vaisnava Ninda

The Third Shower of Nectar

Culture of Respect makes a person immune to Vaisnava Ninda

- However, in such bhakti, offence creates restriction.
- Offence generally stems from disrespect to the great devotees.
- Though such devotees are difficult to see, many exist.

The Third Shower of Nectar

Culture of Respect makes a person immune to Vaisnava Ninda

- In order to avoid offences to them, one should pay respects to all living entities, thinking that the Lord is present in all of them.
- Without doing so, even worshiping the deity forms of the Lord will not give any result.

The Third Shower of Nectar

Culture of Respect makes a person immune to Vaisnava Ninda

- Since he is the Supreme Lord, Kapila then speaks in six verses somewhat angrily, out of affection, to benefit his devotee who does not respect all beings.
- In these verses disrespect, disregard, hatred and criticism are forbidden.
- This person performs imitation worship of my deity forms (arcā-vidambāṇam).

The Third Shower of Nectar

Culture of Respect makes a person immune to Vaisnava Ninda

**namo mahadbhyo 'stu namaḥ śiśubhyo
namo yuvabhyo nama āvaṭubhyaḥ
ye brāhmaṇā gām avadhūta-lingāś
caranti tebhyaḥ śivam astu rājñām**

I offer respects to the great devotees (**namo mahadbhyo astu**), to the babies (**namaḥ śiśubhyo**), to the youths (**namo yuvabhyo**), to the young boys (**nama āvaṭubhyaḥ**). I offer respects to the *brāhmaṇas* (**brāhmaṇā**) who wander the earth (**ye tebhyaḥ gām caranti**) in the dress of *avadhūtas* (**avadhūta-lingāḥ**). May there be auspiciousness for the kings (**śivam astu rājñām**)!

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 21

aham sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya mām martyaḥ
kurute 'rcā-vidāmbanam

I (**aham**), the soul of all beings (**bhūtātmā**), am always (**sadā**) situated in all beings (**sarveṣu bhūteṣu avasthitaḥ**). He (**martyaḥ**) who disrespects me (**avajñāya mām**) in all beings (**tam**) performs false worship of my deity form (**kurute arcā-vidāmbanam**).

Verse Summary: He who disrespects Me in all beings is performing false worship of My deity form

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 22

yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcām bhajate maudhyād
bhasmany eva juhōti saḥ

He who worships the deity (**yaḥ arcām bhajate**) while rejecting me (**mām hitvā**), the Lord being present in all beings (**sarveṣu bhūteṣu santam ātmānam īśvaram**), out of ignorance (**maudhyād**), simply makes oblations into ashes (instead of fire) (**bhasmany eva juhōti saḥ**).

Verse Summary: Such a person who neglects Me and worships the deity is simply making oblations into ashes

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 23

dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati

If a person offers respects to me (**mām māninaḥ**) but is inimical to other beings (**bhūteṣu baddha-vairasya**), hating other bodies (**para-kāye dviṣataḥ**), not seeing others' suffering as equal to his own (**bhinna-darśinaḥ**), his mind does not attain peace (**na manaḥ śāntim ṛcchati**).

Verse Summary: The mind of such a person who worships Me but hates other beings does not attain peace

Theme III – In practice of Bhakti offense creates obstruction – Don't disrespect Jivas (3.29.21-34)

Text 24

aham uccāvacaḥ dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ

O mother (**anaghe**)! I am not pleased (**aham na eva tuṣye**) with the person who criticizes other beings (**bhūta-grāma avamāninaḥ**) while worshipping my deity form (**arcito arcāyām**) with rites (**kriyayā utpannayā**) using various materials (**uccāvacaḥ dravyaiḥ**).

Verse Summary: I am not pleased with such a person

The Third Shower of Nectar

Culture of Respect makes a person immune to
Vaisnava Ninda

sakale sammān, korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, harināma-sukhe,
aparādha ha 'be hata

O lord and master (**nātha**)! Please give me the power (**śakati, deho**) to properly honor all living beings (**sakale jathājatha sammān, korite**). Only then will I sing (**tabe to' gāibo**) the holy name in great ecstasy (**harināma-sukhe**) and all my offenses cease (**aparādha ha 'be hata**).

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 28

jīvāḥ śreṣṭhā hy ajīvānām
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sa-cittāḥ pravarās
tataś cendriya-vṛttayaḥ

O Mother (**śubhe**)! Living immovable entities are superior to withered ones (**jīvāḥ śreṣṭhā hy ajīvānām**). Superior to them are entities with greater life symptoms (**tataḥ prāṇa-bhṛtaḥ**). Superior to them are the entities with higher consciousness and movement (**tataḥ pravarāḥ sa-cittāḥ**). Superior than them are entities with senses, such as trees (**tataḥ ca indriya-vṛttayaḥ**).

Verse Summary: But, this equal vision does not mean that the devotee does not see gradation in the jivas

Theme III – In practice of Bhakti offense creates obstruction – Don't disrespect Jivas (3.29.21-34)

Text 29

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

Superior to the trees with touch sensation (**tatra api sparśa-vedibhyaḥ pravarā**) are beings with taste sensation (**rasa-vedinaḥ**). Superior to them are living entities with a sense of smell (**tebhyo gandha-vidaḥ śreṣṭhāḥ**), and superior to them are living entities that can hear (**tataḥ śabda-vido varāḥ**).

Verse Summary: Gradation in jivas: Inanimate objects < Living immovable entities < Living entities with greater life symptoms < Entities with higher consciousness of movement < Entities with senses < Beings with touch sensation < Beings with taste sensation < Beings with sense of smell < Beings who can hear

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 30

rūpa-bheda-vidas tatra
tataś cobhayato-dataḥ
teṣāṃ bahu-padāḥ śreṣṭhās
catuṣ-pādas tato dvi-pāt

Entities which can distinguish form are superior (**rūpa-bheda-vidah tatra**). Superior to them are entities with two sets of teeth (**tataḥ ca ubhayato-dataḥ**). Superior to them are beings with many legs (**teṣāṃ bahu-padāḥ śreṣṭhāḥ**). Superior to them are animals with four legs (**catuṣ-pādas tataḥ**). Superior to them are humans with two legs (**dvi-pāt**).

Verse Summary: Gradation in jivas: beings who can distinguish form < entities with 2 sets of teeth < beings with many legs < animals with 4 legs < humans with 2 legs

Theme III – In practice of Bhakti offense creates obstruction –

Don't disrespect Jivas (3.29.21-34)

Text 31

tato varṇāś ca catvāras
teṣāṃ brāhmaṇa uttamah
brāhmaṇeṣv api veda-jño
hy artha-jño 'bhyadhikas tatah

Among the humans, those within the *varṇāśrama* are superior (**tatah varṇāh ca catvāras**). Among the *varṇas*, the *brāhmaṇas* are the best (**teṣāṃ brāhmaṇa uttamah**). Among the *brāhmaṇas*, one who knows the Vedas is superior (**brāhmaṇeṣv api veda-jño**). Among the knowledgeable *brāhmaṇas*, one who knows the meaning of the Vedas is superior (**tatah artha-jño abhyadhikah**).

Verse Summary: Gradation in jivas: Amongst humans, Non Varnasrama humans < Those in Varnasrama < Brahmanas < Brahmana who knows the vedas < Brahmana who knows the meaning of the vedas

Theme III – In practice of Bhakti offense creates obstruction –
Don't disrespect Jivas (3.29.21-34)

Text 32

artha-jñāt samśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanaḥ

Better than the knower of the meaning of the Vedas (**artha-jñāt**) is the *brāhmaṇa* who can cut doubts (**samśaya-cchettā**). Better than the one who cuts doubts (**tataḥ śreyān**) is the *brāhmaṇa* who also performs his duties completely (**sva-karma-kṛt**). Better still (**tato bhūyāt**) is the *jñānī* (**mukta-saṅgaḥ**) who does not enjoy the results of his previous actions of *dharma* (**adogdhā ātmanaḥ dharmam**).

Verse Summary: Gradation in jivas: Brahmana who can dispel the doubts < Brahmana who also completes his duties completely < Jnani who does not enjoy the results of his previous actions

Theme III – In practice of Bhakti offense creates obstruction – Don't disrespect Jivas (3.29.21-34)

Text 33

tasman mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi param bhūtam
akartuḥ sama-darśanāt

Superior to the *jñānī* (**tasmat**) is the person (**puṁsah**) who fully dedicates (**nirantaraḥ arpitā śeṣa**) his activities such hearing and chanting (**kriyā**), his wealth (**artha**), his identity (**ātmā**), his mind and his intelligence (**ātmanaḥ**) to me (**mayy**). I do not see a greater living entity (**na paśyāmi param bhūtam**) than this person who has offered himself to me (**mayy arpitā ātmanaḥ**), giving up all *varṇāśrama* actions (**mayi sannyasta-karmaṇaḥ**), who thinks that the Lord alone inspires his *bhakti* (**akartuḥ**), and who identifies with others' happiness and distress (**sama-darśanāt**).

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Ramanujacarya on Vaisnava Ninda

The Third Shower of Nectar

Twelve Types of Vaisnava Ninda

1. **Janma Nirupana:** Respecting or disrespecting a Vaisnava because of his high or low birth.
2. **Sarira Nirupana:** To disrespect someone because of his body. (Hanumanji and Garuda)
3. **Bhava Nirupana:** To consider someone unqualified for Bhakti because of His age. (Dhruva)
4. **Ashrama Nirupana:** To consider someone unqualified for Bhakti because of His Ashrama. (Dhanurdas)

The Third Shower of Nectar

Twelve Types of Vaisnava Ninda

5. **Avayava Nirupana:** Disrespecting a Vaisnava because of his bodily deformities. (Rupa Goswami)
6. **Alasya Nirupana:** To disrespect someone because of his Habits.
7. **Vasa Nirupana:** To consider someone unqualified for Bhakti because of his not staying in a Dhama.
8. **Bandhu Nirupana:** Disrespecting a Vaisnava because of his being a family member.

The Third Shower of Nectar

Twelve Types of Vaisnava Ninda

9. **Prakasha Nirupana:** To respect only one's guru and disrespect all others
10. **Prakara Nirupana:** To respect only those close to the Guru and disrespect all others. (Vidura hearing from Maitreya)
11. **Vartana Nirupana:** To insult someone because of their occupation
12. **Dosha Nirupana:** Finding fault even with Sastric Characters.

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the
Position of Visnu and the
Demigods**

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

**Understanding the Gradation of
Conscious Living Entities**

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- Now we'll consider the second aparadha of misunderstanding the position of Vishnu, Shiva and demigods.
- Conscious beings (chaitanya) are of two types:
 - a) Independent – Ishvara Chaitanya
 - b) Dependent – Jiva Chaitanya

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- Ishvara chaitanya is of two types:
 - a) Not touched at all by maya – **Visnu Tattva**
 - b) For the Lord's pastimes, accepts the touch of maya – **Sambhu tattva**

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- The first type of ishvara is called by such names as Narayana, Hari, etc.:

harir hi nirguṇaḥ sākṣat puruṣaḥ prakṛteḥ paraḥ

It is Hari who is directly the non-material Lord transcendental to material nature. (**SB 10.88.5**)

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- The second type of ishvara is called by such names as Shiva.

**sivah sakti-yutah sasvat
tri-lingo guna-samvrtah**

Shiva voluntarily accepts the three gunas and appears to be covered by them. (**SB 10.88.3**)

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- Though Shiva appears to be covered by the gunas, one should not think that he is in the category of jiva for Brahma-samhita says:

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam aham bhajāmi

Shiva is a transformation of the Lord, just as yogurt is a transformation of milk. ([Brahma-samhita 5.45](#))

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- In the Puranas and other scriptures as well, Shiva is glorified as Ishvara.
- In the Bhagavatam it is said:

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Understanding the Gradation of Conscious Living Entities

sattvaṁ rajasa tama itī prakṛter guṇās tair
yuktaḥ parama-puruṣa eka ihāsyā dhatte |
sthity-ādaye hari-viriñci-hareti samjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

The one supreme puruṣa (**parama-puruṣa ekaḥ**), accepting the guṇas of prakṛti (**prakṛter guṇās tair yuktaḥ**) known as sattva, rajas and tamas (**sattvaṁ rajasa tama itī**), for creation, maintenance and destruction (**sthity-ādaye**), is called Viṣṇu, Brahmā and Śiva (**hari-viriñci-hareti samjñāḥ**). The best results (**śreyāṁsi**) for the devotees (**nṛṇāṁ**) will come (**khalu syuḥ**) from Viṣṇu with śuddha-sattva body (**sattva-tanor**). (**SB 1.2.23**)

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- In this sloka it is also generally understood that Brahma may also be considered as ishvara.
- But Brahma's position as ishvara or lord should be understood as power invested in a jiva by the Supreme Lord (ishvara-avesha)

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

**bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakāṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi**

I adore the primeval Lord, Govinda (**govindam ādi-puruṣam tam aham bhajāmi**), from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world (**brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā**), just as the sun (**yathā bhāsvān**) manifests a portion of his own light (**nijeṣu tejaḥ prakāṭayaty**) in all the effulgent gems (**aśma-śakaleṣu**) that bear such names as sūrya-kānta (**svīyaṁ kiyat**). (**Brahma Samhita**)

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- One must discern who is worthy of worship or not on the basis of nirguna and saguna, that is, with no material qualities (Vishnu) and with a touch of material qualities (Shiva, Brahma, etc.).
- Being different types of chaitanya, Brahma and Vishnu are completely distinct, Brahma is jiva and Vishnu is ishvara.

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Understanding the Gradation of Conscious Living Entities

- Sometimes, Brahma and Vishnu are described as identical in the Puranas.
- One should, however, understand this statement by the example of the sun (Vishnu) and the jewel suryakanta (Brahma) which is invested with the light of the sun.

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Understanding the Gradation of Conscious Living Entities

- Suryakanta is like a magnifying glass which takes the rays of the sun and manifests the heat of the sun by burning paper, etc.
- In this way only, Brahma is considered non-different.

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- In some mahakalpas, even Shiva is a jiva like Brahma invested with power by the Lord:

**kvacij jīva-viśeṣatvam
harasyoktam vidher iva**

As in Brahma's case (**vidher iva**), sometimes a particular jiva (**kvacid jīva**) takes the role of Shiva (**harasya viśeṣatvam uktam**).

The Third Shower of Nectar

Understanding the Gradation of Conscious Living Entities

- Thus, Shiva is sometimes classed with Brahma in such statements as:

**yas tu nārāyaṇam devam
brahma-rudrādi-daivataih |
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam ||**

A person who considers Narayana (**yas tu vīkṣeta nārāyaṇam devam**) as equivalent to Brahma, Shiva and the other devatas (**brahma-rudrādi-daivataih samatvena**) is a low rascal (**sa pāṣaṇḍī bhaved dhruvam**). (**Hari Bhakti Vilasa 1.73**)

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

Qualities of Various Conscious Jivas

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- Kṛṣṇa in Goloka is the original and supreme Viṣṇu form, being ornamented with sixty-four transcendental qualities to enhance His blissful activities by which He performs His activities.
- The puruṣa-avatāras and other plenary avatāras all possess these sixty qualities in order to carry out their function.

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- "Kṛṣṇa expands as two types of conscious particles.
- The first is the ordinary jīva, who has fifty qualities to some degree.
- The second are the demigods, who have the same fifty qualities but to a greater degree.
- In addition, Śiva possesses five more qualities.

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- Viṣṇu has all these qualities plus five more which are not found in other living entities.
- In this way we can see that Viṣṇu or Nārāyaṇa, with sixty qualities, is the Lord, and Śiva and the demigods are His servants.
- Greater than the ordinary jīvas are the demigods and Śiva, and greater than Śiva is Viṣṇu, who is the Lord of the jīvas and the Lord of the demigods.

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- Therefore, whoever considers Viṣṇu on the same level as the demigods is very ignorant.

The Third Shower of Nectar

Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

1. Beautiful features of the entire body
2. Marked with all auspicious characteristics
3. Extremely pleasing
4. Effulgent
5. Strong
6. Ever youthful
7. Wonderful linguist
8. Truthful
9. Talks pleasingly
10. Fluent

The Third Shower of Nectar

Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

11. Highly learned
12. Highly intelligent
13. A genius
14. Artistic
15. Extremely clever
16. Expert
17. Grateful
18. Firmly determined
19. An expert judge of time and circumstances
20. Sees and speaks on the authority of Vedas, or scriptures

The Third Shower of Nectar

Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

21. Pure
22. Self-controlled
23. Steadfast
24. Forbearing
25. Forgiving
26. Grave
27. Self-satisfied
28. Possessing equilibrium
29. Magnanimous
30. Religious

The Third Shower of Nectar

Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

31. Heroic
32. Compassionate
33. Respectful
34. Gentle
35. Liberal
36. Shy
37. The protector of surrendered souls
38. Happy
39. The well-wisher of devotees
40. Controlled by love

The Third Shower of Nectar

Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

41. All-auspicious
42. Most powerful
43. All-famous
44. Popular
45. Partial to devotees
46. Very attractive to all women
47. All-worshipable
48. All-opulent
49. All-honorable
50. The supreme controller

The Third Shower of Nectar

jīveṣu ete vasanto 'pi
bindu-bindutayā kvacit |
paripūrṇatayā bhānti
tatraiva puruṣottame ||30||

These qualities are present (**ete vasantah**) even in the jīvas (**jīveṣu api**) to a very small degree (**bindu-bindutayā**) now and then (**kvacit**). However, they are present in full (**tatraiva paripūrṇatayā bhānti**) in the Supreme Lord (**puruṣottame**).

The Third Shower of Nectar

**atha pañca-guṇā ye
syur amśena giriśādiṣu ||37||**

Now, five qualities of Kṛṣṇa (**atha pañca-guṇā**), which will also be present (**ye syuh**) in Śiva and others (**giriśādiṣu**) when they are the Lord's expansions (**amśena**), will be listed.

The Third Shower of Nectar

sadā svarūpa-samprāptaḥ
sarva-jñō nitya-nūtanah |
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ ||38||

- 1.He is always situated in His eternal form (**sadā svarūpa-samprāptaḥ**)
- 2.He is omniscient (**sarva-jñō**)
- 3.He is forever young (**nitya-nūtanah**)
- 4.He has a body made of condensed eternity, knowledge and bliss (**sac-cid-ānanda-sāndrāṅgaḥ**)
- 5.He possesses all siddhis (mystic powers) (**sarva-siddhi-
niṣevitaḥ**).

The Third Shower of Nectar

athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinah |
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ ||39||

avatārāvalī-bījam
hatāri-gati-dāyakaḥ |
ātmārāma-gaṇākarsī
'ty amī kṛṣṇe kilādbhutāḥ ||40||

The Third Shower of Nectar

Now will be listed (**atha ucyante**) the amazing qualities (**pañca guṇāḥ**) present in Kṛṣṇa but present also in Nārāyaṇa, and the puruṣāvatāras (**ye lakṣmīśādi-vartinah**).

- 1.He has inconceivable, great energies (**avicintya-mahā-śaktiḥ**)
- 2.He is the form which expands over tens of millions of universes (**koṭi-brahmāṇḍa-vigrahaḥ**)
- 3.He is the source of the numerous avatāras (**avatārāvalī-bījam**)
- 4.He rewards even the enemies He kills (**hatāri-gati-dāyakaḥ**)
- 5.He attracts the ātmārāmas (**ātmārāma-gaṇa ākarṣī**)

These qualities become even more astonishing in Kṛṣṇa (**amī kṛṣṇe kila adbhutāḥ**).

The Third Shower of Nectar

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ |
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ ||41||

trijagan-mānasākarṣi-
muralī-kala-kūjitaḥ |
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ ||42||

līlā-premṇā priyādhikyam
mādhuryam veṇu-rūpayoḥ |
ity asādhāraṇam proktam
govindasya catuṣṭayam ||43||

The Third Shower of Nectar

The four extraordinary qualities possessed by Govinda alone are as follows.

1. He is a wave-filled ocean (**kallola-vāridhiḥ**) of the most astonishing display of pastimes (**sarvādbhuta-camatkāra-līlā**).

2. He is surrounded by loving associates (**priya-maṇḍalaḥ**) decorated with (**maṇḍita**) incomparably sweet prema (**atulya-madhura-prema**).

The Third Shower of Nectar

3. He plays sweet notes (**kala-kūjitaḥ**) on His flute (**muralī**) which attract all the minds (**mānasa ākarṣi**) in the three worlds (**trijagat**).

4. He astonishes all moving and non-moving entities (**vismāpita-carācaraḥ**) with the beauty of His form (**rūpa-śrī**) to which there is no equal or superior (**asamānordhva**).

His extraordinary qualities (**govindasya asādhāraṇam catuṣṭayam**) are His special pastimes (**līlā**), His devotees endowed with abundant prema (**premaṇā priyādhikyam**), the sweetness of His flute and the sweetness of His form (**mādhuryam veṇu-rūpayoḥ**).

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- Those who have not thoroughly researched in the matter say that Vishnu is the Lord, not Shiva; or that Shiva is the Lord, not Vishnu.
- That since I am a devotee of Vishnu, I will not give regard to Shiva, or visa versa.
- Such people, deliberately involving themselves in such arguments, also commit nama aparadha.

The Third Shower of Nectar

Qualities of Various Conscious Jivas

- If such offenders can become enlightened by a devotee with thorough knowledge of the matter, then they can realize in what way Shiva and Vishnu are non-different.
- With this realization, and by performing nama kirtana, the person can nullify his offense.

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

Other Common Misunderstandings

The Third Shower of Nectar

Other Common Misunderstandings

- "Some people claim that the Brahman without qualities takes on qualities when it expands as Brahmā, Viṣṇu and Śiva.
- However, the conclusion of scripture is that Nārāyaṇa is supreme, and is the cause of Brahmā and Śiva.
- Whoever rejects Viṣṇu as the supreme controller and takes to worship of demigods, falls into the world of illusion.

The Third Shower of Nectar

Other Common Misunderstandings

- "Other people claim that since Viṣṇu is all pervading throughout the universe and is present in the demigods as well, one can worship Viṣṇu by worshiping all the demigods.
- But this is not the ruling in the scriptures.
- Rather, this type of activity is forbidden.

The Third Shower of Nectar

Other Common Misunderstandings

- By worshiping Viṣṇu all other worship is perfected.
- Just as by giving water to the root of a tree the branches become satisfied; by worshiping Viṣṇu exclusively, all worship is covered.
- This is the Vedic conclusion, but unfortunately, the fools reject this precept.

The Third Shower of Nectar

Other Common Misunderstandings

- Under the influence of māyāvādī philosophy, the living entities of Kali-yuga put Viṣṇu on the same level as the demigods.
- In truth, however, the demigods give only limited result, whereas worship of Viṣṇu yields all results.
- If the materialists can understand this truth, they will take to Viṣṇu worship and achieve all results.

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

Instructions to House-Holders

The Third Shower of Nectar

Instructions to House-Holders

"How should a householder in the varṇāśrama system act?"

- Generally he should give up worrying about inferior obligations and simply worship Kṛṣṇa.
- In other words, in all the saṁskāras from insemination to funeral rites, Kṛṣṇa should be worshiped, using appropriate mantras from the Vedas.

The Third Shower of Nectar

Instructions to House-Holders

"How should a householder in the varṇāśrama system act?"

- One should worship the Vaiṣṇavas and Viṣṇu directly and worship the forefathers by giving them prasāda from Viṣṇu.
- To directly worship the demigods as the māyāvādīs do will only shorten one's life.

The Third Shower of Nectar

Instructions to House-Holders

"How should a householder in the varṇāśrama system act?"

- To think that the demigods are independent of Viṣṇu is an offense.
- Since the demigods take their existence from Viṣṇu, in them one cannot find full perfection.
- Even the controlling powers of Brahmā, Gaṇeśa and Sūrya come from Kṛṣṇa.

The Third Shower of Nectar Instructions to House-Holder

"How should a householder in the varṇāśrama system act?"

- They do not have independent power.
- Therefore the gr̥hastha Vaiṣṇava should recognize one supreme Lord Viṣṇu, and regard the demigods as His dependent energies.

The Third Shower of Nectar Instructions to House-Holder

"How should a householder in the varṇāśrama system act?"

- Thus the gr̥hastha, though following the rules and customs prescribed in his caste, will give up all those rules which include demigod worship, aimed at sense gratification, and hold firmly to the path of bhakti, worshiping Him alone in all cases where worship is prescribed.

The Third Shower of Nectar

Instructions to House-Holders

"How should a householder in the varṇāśrama system act?"

- "In this way the gr̥hastha, with his mind fixed on devotion to Kṛṣṇa, will perform the saṁskāras of his caste, satisfy the ancestors by Viṣṇu prasāda offerings, and offer oblations to the demigods by recognizing them as the devotees of Kṛṣṇa, and then taking prasāda himself.
- He knows that by worshiping Kṛṣṇa and the Vaiṣṇava all results are attained.
- Thus he always chants the holy name, being careful to avoid offenses such as the second aparādha.

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

**Another Understanding of the
Second Offense**

The Third Shower of Nectar

Another Understanding of the Second Offense

**śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyēt sa khalu hari-nāmāhita-karah**

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive.

The Third Shower of Nectar

Another Understanding of the Second Offense

- "There is one other offense derived from not accepting Viṣṇu as the supreme, one without a second, or advaya-tattva.
- Being the advaya-tattva, Viṣṇu, by His inconceivable energies, possesses inherently name, form and qualities which cannot be considered separate from Him.

The Third Shower of Nectar

Another Understanding of the Second Offense

- To consider the name, etc. as different from the Lord is to consider the Lord and the name on a material level.
- This concept of duality is offensive.
- At the stage of nāmābhāsa one may hold this conception unconsciously from lack of knowledge or faith, but it is impossible to hold this conception at the stage of prema.

The Third Shower of Nectar

Another Understanding of the Second Offense

- This anartha can be removed by the mercy of the bona fide guru who will guide the practitioner in sādhana bhakti so that the śuddha-nāma, the pure name, is revealed.
- "By material speculation one can bring about this concept of duality in the Lord, and it can become a serious offense which is difficult to remove.

The Third Shower of Nectar

Another Understanding of the Second Offense

- Thus, in the case of the māyāvādīs, holding to this concept is an aparādha.
- The māyāvādīs claim that the impersonal Brahman is the supreme truth, without variety, character or energies, without form or beauty, without change or activity, simply pure existence.

The Third Shower of Nectar

Another Understanding of the Second Offense

- For them, the name and form of Viṣṇu are creations of māyā, the material energy of illusion.
- When a person can overcome illusion, then Viṣṇu simply merges into the impersonal Brahman, losing individual identity.
- This is all simply bad logic, based on atheism.

The Third Shower of Nectar

Another Understanding of the Second Offense

- To claim that the Supreme Truth is without all inconceivable transcendental energies, or is unable to possess character, is madness.
- There may be some confusion of what to call the Supreme Truth—Brahman or Viṣṇu—but in either case, the highest realization must be God with energies and personality.
- That is the Vedic conclusion.

The Third Shower of Nectar

Another Understanding of the Second Offense

- "Actually Viṣṇu has both features in Himself: nirviśeṣa and saviśeṣa, without variety and with variety.
- This is possible by the inconceivable power of God, the Supreme Powerful.
- All opposites are assimilated without difficulty.
- By this inconceivable power the Supreme One can exist with variety, beauty and līlā.

The Third Shower of Nectar

Another Understanding of the Second Offense

- “Of course, the jīva, being naturally of small intelligence as a particle of God, cannot fully understand the nature of the Lord's inconceivable power.
- In the attempt to establish a concept of the Supreme Truth by his own intelligence, the jīva takes shelter of material logic and accepts the secondary feature of the Lord, or impersonal Brahman, which is a state of unity and peace, as the supreme.

The Third Shower of Nectar

Another Understanding of the Second Offense

- By rejecting the lotus feet of Viṣṇu, who is worshiped by the demigods, and by then being bound up in a state of Brahman, he cannot distinguish what is good or bad for his own welfare.
- "But a person who can understand that the Absolute Truth can exist with form and variety in a pure transcendental state, can properly see that Viṣṇu, His name and qualities are all one and inseparable from Him.

The Third Shower of Nectar

Another Understanding of the Second Offense

- This concept of Kṛṣṇa with personality is actual knowledge.
- With this understanding one can take to chanting the holy name, knowing that it is Kṛṣṇa Himself.
- Thus one must avoid the offense of thinking materially that Viṣṇu and His name, form, etc. are different, and of thinking that other living entities, such as the demigods, have an existence separate from Viṣṇu.

Part-III

The Ten Nama-Aparadhas

b) Misunderstanding the Position of Visnu and the Demigods

Summary of the Second Offense

The Third Shower of Nectar

Summary of the Second Offense

- "To summarize, whoever is solely devoted to Kṛṣṇa simply worships Kṛṣṇa and gives up all other worship.
- He does not criticize the demigods or the scriptures which support the worship of the demigods, but respects the demigods as the servants of Kṛṣṇa.

The Third Shower of Nectar

Summary of the Second Offense

- Some scriptures may establish demigods as supreme to establish belief in different categories of human beings, in order to raise them through regulation to the point of coming to faith in Kṛṣṇa and bhakti.
- The true Vaiṣṇava will see the function of the demigods and their respective scriptures in proper perspective.
- Criticism of Kṛṣṇa's servants, the demigods, is also offensive.

The Third Shower of Nectar

Summary of the Second Offense

- "Since it is obligatory for the householder to worship the demigods according to his caste, he will worship the demigods and forefathers by offering them the remnants from their Lord, Kṛṣṇa.
- Similarly, when the devotee sees the mūrtī of a demigod, he will pay respects to the demigod, seeing the demigod as a Vaiṣṇava.

The Third Shower of Nectar

Summary of the Second Offense

- However the devotee will not accept the prasāda remnants of an offering that a māyāvādī has made to Viṣṇu.
- Because the māyāvādī's chanting and worship are both offensive, the Lord never accepts his offering.
- Also to accept offerings made directly to the demigods is an offense to Viṣṇu and obstructs the path of pure devotional service.

The Third Shower of Nectar

Summary of the Second Offense

- But by worshiping Kṛṣṇa, the real devotee will give the demigods the Lord's prasāda out of respect.
- Such worship, and receiving such prasāda, is not offensive.
- In this way, the devotee avoids the second offense in chanting the name, and by continuing this process correctly, he achieves love of God.

Part-III

The Ten Nama-Aparadhas

**b) Misunderstanding the Position of
Visnu and the Demigods**

Rectification of the Second Offense

The Third Shower of Nectar

Rectification of the Second Offense

- "If by accident, one should happen to turn from accepting Viṣṇu as supreme, one should be repentent and take shelter of Viṣṇu and be careful not to commit the offense again.
- By remembering Kṛṣṇa, by remembering His name and chanting His name, the offense will disappear.

The Third Shower of Nectar

Rectification of the Second Offense

- According to the Vedic literature, there is no *prāyaścitta* (reformatory process or atonement) more effective than this.
- This is because the Lord is an ocean of mercy and an ocean of forgiveness.
- Similarly, the devotee also forgives past faults."

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Superiority of Sabda Pramana

The Third Shower of Nectar

Superiority of Sabda Pramana

- "Scripture means the four Vedas, the Upaniṣads and the Purāṇas.
- Having emanated from the breathing of Kṛṣṇa, they constitute perfect knowledge and authority.
- Particularly in spiritual matters these must be referred to as the final proof.

The Third Shower of Nectar

Superiority of Sabda Pramana

Four Faults of Human Beings

1. Karaṇa-pāṭava (limited perception)
2. Bhrāma (illusion)
3. Vipralīpsa (desire to report something other than what is perceived)
4. Pramada (inattention of the senses)

The Third Shower of Nectar

Superiority of Sabda Pramana

- Because of these four defects, one cannot possibly perceive anything beyond the material level of unconscious matter.
- The spiritual realm would be unapproachable without the aid of Kṛṣṇa.
- Therefore Kṛṣṇa has given the **four Vedas, which are beyond the four faults of the senses**, and by these alone can man progress towards the spiritual goal.

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Contents of the Scriptures

The Third Shower of Nectar

Contents of the Scriptures

- "What are the contents of the scriptures?"
- The wise man will understand that karma and jñāna are secondary and worthless as independent processes and that the path of bhakti is the essence.
- The Vedas stand as the authoritative guide and reference (pramāṇa) and they prove nine different topics, which may be classified into sambandha, abhidheya and prayojana.

The Third Shower of Nectar

Contents of the Scriptures

- "These nine principles may be summarized as follows:

Sambandha

1. There is one Supreme Lord, Viṣṇu.
2. The Lord is possessor of all energies.
3. Kṛṣṇa is the fountainhead of all rasas and is situated in His dhāma where He eternally gives joy to the jīvas.

The Third Shower of Nectar

Contents of the Scriptures

Sambandha

4. The jīvas are particles of the Lord, unlimited in number, infinitesimal in size, but conscious.
5. Some jīvas are eternally bound in the material universes, being attracted by illusory pleasure.
6. Some jīvas are eternally liberated and engaged in worshiping Kṛṣṇa; they reside with Him as associates in the spiritual sky and experience prema.

The Third Shower of Nectar

Contents of the Scriptures

Sambandha

7. Kṛṣṇa exists with His energies—the material energy, jīva energy and spiritual energy—in a state of simultaneous identity and differentiation, permeating all, yet remaining aloof, which is only possible by His inconceivable power (acintya-bhedābheda-tattva).

The Third Shower of Nectar

Contents of the Scriptures

Abhidheya

8. The process specifically mentioned (abhidheya) for the jīva in the Vedas is the nine-fold process of devotional service, divided into vaidhi and rāga-bhakti.
- Of the nine processes, the hearing and chanting of the holy name are principal means.
 - That is the reason the chanting of 'om' is glorified in the Vedas.

The Third Shower of Nectar

Contents of the Scriptures

Prayojana

9. The final goal or constitutional platform (prayojana) of the jīvas is the activity of pure bhakti (prema).
 - This is attained by the mercy of Kṛṣṇa.
- "These are the basic principles for the guidance of the jīvas which are denoted by the Vedas.

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Effect of the Six Systems of Philosophy

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- If one criticizes the Vedas, that is an offense to the holy name. Such a person is a low rascal.
- "In the history of India there are six personalities who invented theories, and by their inventions they simply brought themselves to no good end.

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- Jaimini, though claiming to follow the Vedas, does not recognize the Supreme Lord and recommends karma-kānda activity independent of worship of God.
- The atheist Carvaka had no respect for the Vedic knowledge; and similarly, the Buddhist, Gautama, does not worship the Lord, but instead thinks in terms of human beings.

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- All these philosophies are against the Vedas, sometimes directly and sometimes in a hidden way.
- Therefore the wise man, knowing that belief in these philosophies makes one an offender, completely avoids them.
- "One other philosophy to be avoided is that of the māyāvādīs.

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- Their scriptures are not genuine, but are distortions of the meaning of the Vedas.
- Actually they are covered Buddhism, and are meant to mislead the foolish people in the Kali-yuga.

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- He took the Buddhist doctrine of illusion and tried to delude the world.
- By doing this, he covered the direct meaning of the Vedas and the process of bhakti.
- Thus if one accepts any of these philosophies, there is no place for real bhakti.

The Third Shower of Nectar

Effect of the Six Systems of Philosophy

- If one takes the holy name along with these philosophies, one is committing serious offense to the name. One simply brings about one's own end.
- "If the jīva can accept the direct meaning of the Vedas, which is the path of pure bhakti, he will be rewarded with the sweetness of prema, but if he takes indirect meaning or metaphorical interpretations as the real meaning, he cannot come to truth and dies of his offense to Kṛṣṇa.

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

The Scriptures actually Glorify
the Holy-Name

The Third Shower of Nectar

The Scriptures actually Glorify the Holy-Name

- The principal sound in the Vedas is 'om,' which is a name of Kṛṣṇa, and by chanting the name one can achieve the goal of life.
- This name is utilized by the devotees in the Śrī sampradāya.
- The Vedas state that the holy name is the spiritual form of the Lord in the material world.

The Third Shower of Nectar

The Scriptures actually Glorify the Holy-Name

- It is so powerful that even the faint influence of the name can bring about perfection.

The purport is this

- Since the Vedas are teaching chanting of the pure name as the principal process, to criticize the Vedas is to criticize the name.
- That is offensive.

The Third Shower of Nectar

The Scriptures actually Glorify the Holy-Name

- The devotees, however, take shelter of the Vedas, and by chanting the holy name, attain the nectar of the name.
- The Vedas are saying, 'Just chant the name of the Lord and by that you will receive the highest form of love and bliss.'
- Even in the spiritual sky the great personalities are chanting the holy name.

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Result of Criticising the Scriptures

The Third Shower of Nectar

Result of Criticising the Scriptures

- "It is unfortunate that in Kali-yuga even so-called great personalities avoid the Supreme Personality of Kṛṣṇa and His nectarean name, and instead worship the illusory energy, māyā devī.
- By taking shelter of the tamasic tantra, they criticize the Vedic authority.
- Lustful for meat and intoxication, leading a corrupt life against dharma, these people kill themselves.

The Third Shower of Nectar

Result of Criticising the Scriptures

- They do not take the name of Kṛṣṇa nor do they get the eternal dhāma of Vṛndāvana.
- Māyā devī gives the atheists wordly happiness or punishment according to their activities, but to one who serves the devotees, she gives the shelter of Kṛṣṇa's lotus feet.

The Third Shower of Nectar

Result of Criticising the Scriptures

- Being Kṛṣṇa servant, she punishes the erring jīvas and gives only illusory happiness to those who worship her.
- But if one worships Kṛṣṇa and His name, she helps him overcome the material ocean.

Part-III

The Ten Nama-Aparadhas

C) Criticism of Scriptures

Rectification of the Offense

The Third Shower of Nectar

Rectification of the Offense

- "If by misfortune or accident it happens that one commits Śruti-nindana, one should be repentant and offer his respect to the scriptures.
- With attention one should offer flowers and Tulasī leaves to the Bhāgavatam and the Vedas.
- Being the essence of the Vedas and an incarnation of Kṛṣṇa, the Śrīmad-Bhāgavatam will give unlimited mercy.

The Third Shower of Nectar

Rectification of the Offense

- One should praise the same scriptures, as well as the practitioners of those scriptures (eg. performers of karma and jnana) by using the same mouth that criticized the shastra.
- One should understand the subject properly from a knowledgeable devotee.
- One should, and perform loud chanting of the Holy Name.

Part-IV
Bhaktyottha Anarthas

**Anarthas Arising from Practice
of Bhakti**

The Third Shower of Nectar

Anarthas Arising from Practice of Bhakti

- Next are the anarthas arising from bhakti.
- As many weeds grow along with the main plant, along with bhakti there appears acquisition of material wealth and other facilities, worship and respect by others, a comfortable position and fame (labha, puja, pratishtha).

The Third Shower of Nectar

Anarthas Arising from Practice of Bhakti

- By their nature, they have the power to influence the heart of the devotee, expand, and retard the growth of the main plant intended for cultivation (bhakti).

Taranga rangini

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

As long as the unchaste, dog-eating woman (**dhr̥ṣṭā śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hr̥di naṭet**), how can the chaste and pure lady of love for Kṛṣṇa (**katham śucir sādhu-premā**) touch it (**etad spr̥śati**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvam sevasva**) the incomparable (**atulam**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will (**saḥ yathā**) immediately (**tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love in the heart (**iha taṁ veṣayati**).

The Four Kinds of Hrdaya Daurbalyam

1. Envy

2. The desire for fame

3. Deceitfulness or fault-finding

4. Attachment to objects unrelated to Kṛṣṇa

Solution to the Four Anarthas

1. Asat Trsna – Follow NOI-2
2. Hrdaya Daurbalyam – Follow NOI-4
3. Tattva Vibhrama – Surrender and Chastity to Guru, Sadhu and Sastra
4. Aparadha – Follow NOI-1

Taranga Rangini

**dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam**

Offering gifts in charity (**dadāti**), accepting charitable gifts (**pratigrhṇāti**), revealing one's mind in confidence (**guhyam ākhyāti**), inquiring confidentially (**pṛcchati**), accepting prasādam (**bhunkte**) and offering prasādam (**bhojayate caiva**) are the six symptoms of love shared by one devotee and another (**ṣaḍ-vidham prīti-lakṣaṇam**).

Visaya Sangara and Taranga Rangini

|| 11.3.30 ||

**parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah**

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

Part-V

Stages in Nullification of Anarthas

The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

	Name of the Stage	Description of the Stage
1.	Ekadeshavartini	Limited to one Anartha
2.	Bahudeshavartini	Affecting many Anarthas
3.	Prayiki	Almost Complete
4.	Purna	Complete
5.	Atyantiki	Absolute

The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

	Type of Anartha	Ekadesa Vartini	Bahudesa Vartini	Prayiki	Purna	Atyantiki
1.	Duskrtottha Anarthas	Bhajana Kriya			Nistha	Asakti
2.	Sukrtottha Anarthas	Bhajana Kriya			Nistha	Asakti
3.	Bhaktyottha Anarthas	Bhajana Kriya			Nistha	Ruchi
4.	Aparadhottha Anarthas	Bhajana Kriya	Nistha	Bhava	Prema	Personal Associate

The Third Shower of Nectar

V – Stages in Nullification of the Anarthas

- Thus if one thinks that the following occasional episodes demonstrate anartha arising even after attaining the lotus feet of the Lord, by one's intelligence he should throw out that thought from his mind.

The Third Shower of Nectar

V – Stages in Nullification of the Anarthas

- In the case of Chitraketu's who had already attained the lotus feet of the Lord, his accidental maha aparadha to Shiva was apparent, not real, for there was no ill effect from his mistake.
- Both as an associate of the Lord, and assuming the form of a demon (Vritrasura) his wealth of prema was still evident.

The Third Shower of Nectar

V – Stages in Nullification of the Anarthas

- The cause of the apparent offense of Jaya and Vijaya was a manifestation of their personal desire stimulated by prema.

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V – Stages in Nullification of the Anarthas

- The two desired in this way:

“O Prabhu! O Lord of Lords! O Narayana! You desire to fight but we do not see a suitable opponent for You.

All those available are too weak.

Though we are strong, we are not inimical to You.

The Third Shower of Nectar

V – Stages in Nullification of the Anarthas

Somehow or other, make us inimical to You, and realize Your desire to fight.

We, being Your faithful servants, cannot tolerate to see any lack whatever in Your perfection.

Diminish Your quality of affection for your devotees and fulfill our prayer.”

Part-VI

The Holy-Name and Bhakti
Devi, though Powerful, are
not obliged to Respond to the
Offender

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- One may raise the objection that these stages of extinguishing anarthas do not apply to devotees, quoting hundreds of verses from shastra such as:

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

**amhaḥ samharad akhilaṁ sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhim jayati jagan-maṅgalaṁ harer nāma**

As the rising sun (**taraṇir iva**) immediately dissipates (**udayād eva samharad**) all the world's darkness (**sakala-lokasya amhaḥ**), which is deep like an ocean (**timira-jaladhim**), so the holy name of the Lord (**harer nāma**), if chanted once without offenses (**sakṛd udayād**), dissipates all the reactions of a living being's sinful life (**sakala-lokasya amhaḥ samharad**). All glories to that holy name of the Lord, which is auspicious for the entire world (**jayati jagan-maṅgalaṁ harer nāma**). (**nāma-kaumudī, padyāvalī 16**)

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt

O Lord (**bhagavann**)! Nothing is impossible for you (**na hi aghaṭitam idaṁ**). Just from seeing you, all my sins have been destroyed (**tvad-darśanād nṛṇām akhila-pāpa-kṣayaḥ**). By hearing one of your names once (**yan-nāma sakṛt śravaṇāt**), even the outcaste is delivered from the material world (**pukkaśo api vimucyate saṁsārāt**). (**SB 6.16.44**)

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- Or citing Ajamila's case, where simply by his uttering the Lord's name once in nama-abhasa, all anarthas, even up to avidya (ignorance, the root cause of material bondage), were removed and he attained the lotus feet of the Lord.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- This is all true.
- One should have no doubt that the Holy Name has in all cases such inestimable power.
- However, the Holy Name, being unhappy with offenses committed against it, does not manifest its complete power in the offender.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- This is indeed the reason sinful tendencies continue in the offender.
- Still, the servants of death have no power to attack such a person (as in Ajamila's case).

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

sakṛn manah kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons (**yaih**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoh**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamaṁ pāśa-bhṛtaḥ tad-bhaṭān**) since they have accomplished all atonement (**cīrṇa-niṣkṛtāḥ**) by that remembrance (**implied**).
(SB 6.1.19)

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- Though this is true, they have no means of purification other than becoming free from nama-aparadha.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- Citing the Padma Purana in the discussion on the ten offenses the Hari Bhakti Vilasa says:

**namno balad yasya hi papa-buddhir
na vidyate tasya yamair hi suddhih**

Committing sin on the strength of the Holy Name (**namno balad yasya hi papa-buddhir**), one cannot be purified even by practicing the regulations of yoga, etc. for thousands of years (**na vidyate tasya yamair hi suddhih**). (HBV 11.284)

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- In this verse the word yama (yamair) refers to the rules and regulations (yama, niyama, etc.) of yoga shastra.
- In other words, though the aparadhi is free from Yama, the lord of death, yama (other means of purification) cannot free him of anartha.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- The case of the offender losing the mercy of the Name is similar to a subordinate who is offensive to his vastly wealthy and capable master (the Holy Name).
- He is denied proper care, and is treated indifferently by the master.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- As a result that person comes to suffer poverty and distresses of all sorts.
- It should be known that a master neglects a servant who is offensive and no one else is capable of helping him (karma, jnana, yoga, etc.).

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- If the offending servant again puts himself at the beck and call of his master, the master gradually shows mercy, and that person's sufferings are step by step eliminated.
- In the same way, the offending devotee will at first suffer some miseries.

The Third Shower of Nectar

The Holy-Name and Bhakti Devi, though Powerful, are not obliged to Respond to the Offender

- As he performs sincere service to the devotees, the scriptures, and spiritual master, the Name will again gradually manifest mercy and gradually eliminate his evil tendencies.
- Thus one cannot argue against the gradual elimination of anartha.

Part-VII

Proof of Presence of Offenses
is the Lack of Symptoms of
Ecstasy

The Third Shower of Nectar

Proof of Presence of Offenses is the Lack of Symptoms of Ecstasy

- Someone may argue that, I have never committed any offenses.
- One should not make such statements.

The Third Shower of Nectar

Proof of Presence of Offenses is the Lack of Symptoms of Ecstasy

- Though the offense may not have been done recently, it may have been done in the past, but one can infer the existence of offenses by their effect.
- The effect of offense is that a person will not manifest any symptoms of prema by performance of nama kirtana.

The Third Shower of Nectar

Proof of Presence of Offenses is the Lack of Symptoms of Ecstasy

tad aśma-sāram hṛdayam batedam
yad gr̥hyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ ||

Alas (**bata**)! That heart (**tad hṛdayam**) which does not transform (**na vikriyeta**) on hearing the names of the Lord (**yad gr̥hyamāṇair hari-nāma-dheyaiḥ**), even though he shows (**yadā vikāro**) tears in the eyes (**netre jalam**) and hair standing on end (**gātra-ruheṣu harṣaḥ**), is made of iron (**aśma-sāram**). (SB 2.3.24)

Part-VIII

Can Offenses Completely
Destroy one's Creeper of
Bhakti?

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- Seeing the following verse from Bhakti-rasamrita-sindhu another doubt arises:

ke te'parādhā viprendra
nāmno bhagavataḥ kṛtaḥ |
vinighnanti nṛṇām kṛtyam
prākṛtam hy ānayanti hi ||

Oh foremost of brahmanas (**viprendra**), what are the offenses against the Name of the Lord (**ke te bhagavataḥ nāmno aparādhā**) which cancel the results of all one's performances (**vinighnanti nṛṇām kṛtyam**), and lead to a material conception even of transcendental topics (**prākṛtam hy ānayanti hi**)? (**BRS**)

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- In other words, repeatedly hearing and chanting the Lord's name should give prema, serving the sacred tirthas should bestow perfection, tasting repeatedly the prasadam should destroy all desires for sense enjoyment.
- So, what are the grave offenses which cancel these results and cause all these spiritually potent activities to appear material?

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- This very startling and unnerving question is being raised.
- If this is so, does it follow that a person who commits a nama aparadha becomes averse to the Lord and thus cannot even take shelter of guru or perform devotional activities?

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- This is true.
- As during a serious fever, losing all taste for food, a person finds it impossible to eat, so a person who commits a serious offense loses scope for hearing, chanting and performing devotional activities. There is no doubt about this.
- However, if the fever lessens with time, some taste for food develops.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- Even then, nourishing foods like milk and rice cannot give their full power of nourishment to the person suffering from chronic fever.
- They bestow some benefit, but cannot relieve him of his wasted condition.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- An invalid's diet and medicine can, however, with time, restore him to his previous healthy condition.
- At that time the full potency of normal food can be utilized by the body.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- In the same way, after a long period of suffering the effects of aparadha, the intensity reduces somewhat and the devotee develops a little taste.
- Again the devotee becomes qualified for bhakti.
- Repeated doses of hearing and chanting the Lord's Name and performance of other devotional processes, gradually everything is revealed in progression.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

- The saints have described this progression as follows:

ādaḥ śraddhā tataḥ sadhu
saṅgo 'tha bhajanakriyā |
tato 'narthanivṛttiḥ syāt
tato niṣṭhā rucis tataḥ ||

tathāsaktis tato bhāvas
tataḥ premābhyudañcati |
sādhakānām ayaṁ premṇaḥ
prādurbhāvaḥ bhavet kramaḥ ||

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

First, there is association with devotees, by which one gains faith (**ādau śraddhā**). Then, one associates with the devotees (**tataḥ sadhu saṅgah**) to learn the scriptures, and then practices bhakti (**atha bhajanakriyā**). The anarthas are then destroyed (**tato anarthanivṛttiḥ syāt**). Steady bhakti without confusion follows (**tato niṣṭhā**). Desire for the Lord (ruci) appears (**rucis tataḥ**). This is followed by spontaneous desire for the Lord (āsakti) (**tathā āsaktiḥ**). This becomes bhāva (**tato bhāvah**) and then prema (**tataḥ prema abhyudañcati**). This is the progression (**ayam kramah bhavet**) for manifesting prema (**premaḥ prādurbhāvah**) for those performing sādhana-bhakti (**sādhakānām**). (BRS)

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

CC Madhya 19.156

*yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*

“If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous.

Giving up the regulative principles and living according to one's whims is compared to a mad elephant, which by force uproots the bhakti-latā and breaks it to pieces. In this way the bhakti-latā shrivels up.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajāñā.

The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions.

As soon as one is deviated from the instructions of the spiritual master, the uprooting of the bhakti-latā begins, and gradually all the leaves dry up.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of
Bhakti?

CC Madhya 19.157

tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama

“The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said, *asat-saṅga-tyāga,—ei vaiṣṇava-ācāra* [Cc. Madhya 22.87].

The first business of a Vaiṣṇava is to give up the company of nondevotees.

A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

The human being is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (asat-saṅga).

By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense.

Whatever growth has taken place is quickly uprooted by such an offense.

The Third Shower of Nectar

Can Offenses Completely Destroy one's Creeper of Bhakti?

One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

Part-IX

Devotee's suffering is not due
to his Prarabdha Karma

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- Some not only suppose the presence nama aparadha due to the absence of symptoms of prema and traces of sinful activity in devotees who are practicing the devotional processes such as kirtana.
- But they also suppose the absence of destruction of the reactions of previous karma (prarabdha) by observing the presence of ordinary material distresses.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- However, Ajamila named his son Narayana and called that name many times every day in what has been ascertained to be in an inoffensive manner.
- Still, he did not manifest the symptoms of prema, moreover, he was also inclined to sinful relation with a prostitute.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- Yudhisthira had achieved the association of the Supreme Lord Himself and was thus certainly free from past karmic reactions.
- Still, he had to suffer many apparently ordinary material miseries.
- As a tree bears fruit only in the proper season, the Holy Name, though pleased with an offenseless person, will reveal its mercy to him only in due time.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- For the devotee, accumulated sins committed due to previous bad habits have no effect like the bite of a serpent without his poison fangs.
- The sickness, lamentation and other sufferings undergone by devotees are not the reactions to sins in previous life (prarabdha).

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord has also said:

nirdhanatva-mahā-rogo mad-anugraha-lakṣaṇam

The awesome affliction known as poverty (**nirdhanatva-mahā-rogo**) is in fact a sign of mercy (**mad-anugraha-lakṣaṇam**).

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord Himself has said:

**yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam**

If I especially favor someone (**yasya aham anugṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then the relatives and friends of such a poverty-stricken man abandon him (**tato adhanam tyajanty asya svajanā**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**).

SVCT

- A man suffers misery because of loss of wealth.
- He suffers further because of rejection by his relatives because he is poor.
- This suffering, being given by the Lord, is not the result of karma.
- Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.

SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, "bhavad uttha subhasubhayoh"
- (When a person realizes You, he no longer cares about his good and bad fortune arising from pious and sinful acts, since it is You alone who control this good and bad fortune.) b 10. 87.40

How can the Lord so
affectionate to his devotee,
make him suffer?

SVCT

"How can the Lord so affectionate to his devotee, make him suffer?"

- The father, though affectionate to his sons gives, them the austerity of studying by taking away their sources of enjoyment.
- The father knows that the action is a sign of his affection, though the son does not appreciate it at that time.

As the experience of happiness of suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

SVCT

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

SVCT

- That seed continues (and produces more suffering).
- According to the degree of karma or sin, the person experiences a certain degree of happiness or suffering, even to the extent of falling to hell.
- Thus there are three qualities of karmic suffering.

SVCT

The Three Qualities of Karmic Suffering

1. Even though experience of happiness and distress destroys the Karma, the desire is not gone.
2. That desire leads to more actions which lead to further happiness and distress.
3. The distress many times can even be extreme hellish suffering.

SVCT

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).
- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś na smarati**) his lotus feet (**tat-caraṇāravindam**).

SVCT

- From this it is understood that for the devotee suffering because of the Lord, there is no fall to hell.
- Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

The Three Qualities of Suffering given by the Lord

1. The suffering induced by the Lord himself is by his desire alone (not by jiva's desires).
2. That suffering lasts only as long as necessary for the Lord's purpose and no longer.
3. Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

- The suffering arising from karma and the Lord are like the suffering arising from receiving a beating from an enemy and one's mother.
- One is like poison and the other is like nectar.

But, can't the Lord fulfill His
purpose without giving
suffering to his devotees?

SVCT

"For the Lord who solves all problems, will his purpose not be fulfilled without giving suffering to his devotees?"

- "It will not be fulfilled.
- He gives suffering to his dearmost, which ultimately results in happiness, like applying stinging ointment to the eye.

SVCT

Three Purposes for the Lord to give Suffering to His Devotees

1. In order to preserve the secret of bhakti
2. To avoid uprooting the opinions of the speculators and Smarthas
3. To increase the longing of his devotees.

SVCT

- Moreover if I make the devotees always happy, then there would be no avataras such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avataras did not come, how could there be playing of the devotees in the sweet ocean of pastimes such as rasa lila?"

But is it a fault if the Lord
comes without having to deliver
the devotee from suffering?

Can't He come without the
devotee suffering at all

SVCT

- "O brother you are indeed not familiar with rasa.
- Just listen.
- The sunrise appears splendid because of the darkness.
- In the summer, coolness is pleasant, and in the cold season, warmth is pleasant.

SVCT

- In the darkness, a lamp appears splendid rather than in the light.
- Food tastes delicious when there is suffering from hunger. There is no need to elaborate more."

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The truth is that the Supreme Lord, the greatest benefactor of His devotees, purposely inflicts suffering on His devotees just to increase their humility and yearning for Him.
- Thus the devotee's woes are not because of fruitive reactions nor are they reactions of prārabdha sins.

Part-X

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyam
yad yūyam dharmā-nandanāḥ |
jīvitum nārhatā kliṣṭam
vipra-dharmācyutāśrayāḥ ||

O Yudhistir (**dharmā-nandanāḥ**)! Having the shelter of brāhmaṇas, dharmā and Kṛṣṇa (**vipra-dharma acyuta āśrayāḥ**), you should not live your life in suffering (**yad yūyam na arhatā jīvitum kliṣṭam**) since that is dangerous and improper (**aho kaṣṭam aho anyāyyam**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.14||

sarvaṁ kāla-kṛtaṁ manye
bhavatāṁ ca yad apriyam |
sa-pālo yad-vaśe loko
vāyor iva ghanāvaliḥ ||

I consider (**manye**) that this, which is unwelcome (**yad apriyam**), has all been done to you by time (**bhavatāṁ sarvaṁ kāla-kṛtaṁ**), which controls the world (**yad-vaśe lokah**) and its protectors (**sa-pālah**) just as the wind controls the clouds (**vāyor iva ghanāvaliḥ**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.15||

yatra dharma-suto rājā
gadā-pāṇir vṛkodarah |
kṛṣṇo 'strī gāṇḍivam cāpaṁ
suhṛt kṛṣṇas tato vipat ||

You are lamenting (**vipat**) where there is Yudhiṣṭhira, the son of Dharma (**yatra dharma-suto rājā**), Bhīma, holder of the club (**gadā-pāṇir vṛkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo 'strī gāṇḍivam cāpaṁ**), and your friend Kṛṣṇa (**suhṛt kṛṣṇah**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.17 ||

**tasmād idam daiva-tantram
vyavasya bharatarṣabha |
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho ||**

O master (**nātha**)! O controller (**prabho**)! Of best of the Bharata lineage (**bharata rṣabha**)! Therefore (**tasmād**), discerning (**vyavasya**) that the suffering and happiness is dependent only on Kṛṣṇa (**idam daiva-tantram**), follow him (**tasya anuvihito**) and protect the helpless citizens (**anāthā prajāḥ pāhi**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.16||

na hy asya karhucid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhucid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**).

- “So what should I conclude?”
- Here is the general conclusion.
- Everyone agrees that no one can interfere with the plans of the Kṛṣṇa and no one can even understand what his plans are, even today.
- No person, starting with Brahmā and Śiva, knows the plan of the Lord, what to speak of me!

- Maybe no one knows. But inquiry is necessary.
- Does he want to give us suffering?
- Does he want to give us joy?
- Does he want to give us suffering and happiness?

- It cannot be the first, because then his quality of being affectionate to his devotee would be cancelled.
- It cannot be the second option, because we have not seen any happiness.
- It cannot be the third option because that would be a contradiction to his kind nature.

- It is finally decided that one cannot solve the problem by inquiry.
- Thus the verse says that even those who use their intelligence to discriminate and those use knowledge of scripture are bewildered by inquiry.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.18 ||

eṣa vai bhagavān sāksād
ādyo nārāyaṇaḥ pumān |
mohayan māyayā lokam
gūḍhaś carati vṛṣṇiṣu ||

Bhagavān Kṛṣṇa (**eṣa vai bhagavān**), the original Nārāyaṇa (**sāksād ādyo nārāyaṇaḥ**), the puruṣa (**pumān**), who bewilders the world with his energy (**mohayan māyayā lokam**), secretly moves in the Yādava family (**gūḍhaś carati vṛṣṇiṣu**).

- “But how can you say that it is all dependent on the Lord and that no one knows the plan of the Lord, when the Lord is at this moment right in front of you?

- How can you not know his plan when you can ask him?”

- In reply, Bhīṣma speaks this verse.

- “He bewilders us with his energy.”

- Even if asked by Bhīṣma, the Lord will not speak, but instead will evade him by answering, “Am I so intelligent?”
- Even if he says something, he still bewilders everyone.
- Therefore his plan is to be followed, but is not subject to inquiry.

Caturthy Amṛta Vṛṣṭih

The Fourth Shower of Nectar

Niṣṭhā

Part – I

Between Bhajana Kriya and
Nistha is Anartha Nivrtti

The Fourth Shower of Nectar

Between Bhajana Kriya and Nistha is Anartha Nivritti

- Previously, in the discussion of the two types of bhajana kriya, anishthita and nishthita, six types of the anishthita bhajana kriya were described.
- Without describing nishthita bhajana kriya, anartha nivritti was discussed.

The Fourth Shower of Nectar

Between Bhajana Kriya and Nistha is Anartha Nivrtti

- Because it says in Shrimad Bhagavatam:

śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ-stho hy abhadraṇi
vidhunoti suhṛt satām

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

The Fourth Shower of Nectar

Between Bhajana Kriya and Nistha is Anartha Nivrtti

- Lord Krishna, who is affectionate to His devotees and situated in their hearts, destroys all inauspicious elements of those who hear topics about the Lord. When the inauspicious elements have been generally destroyed by devotional service, steady devotion to the Lord appears. (SB:1.2.17-18)
- The first verse (srnvatam sva-kathah...) refers to the stage of anishthita or unsteady bhakti, for naistiki bhakti or nishthita bhakti makes its appearance later in the second verse.

The Fourth Shower of Nectar

Between Bhajana Kriya and Nistha is Anartha Nivritti

- Abhadrani vidhunoti (destruction of inauspicious elements) which appears between these two stages, refers to the stage of anartha nivritti.
- The words nasta-prayesv abhadresu (inauspiciousness is almost destroyed) means at the stage of nishtha, only a small portion of anarthas remains.

The Fourth Shower of Nectar

Between Bhajana Kriya and Nistha is Anartha Nivritti

- Thus, The proper order according to Shrimad Bhagavatam is bhajana kriya, anartha nivritti, nishtha.
- Therefore in its proper place, nishthita bhakti will be discussed now.

Part – II

5 obstacles to attainment of Nistha

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

- Nishtha means to be endowed with the quality of steadiness, or non-movement (naishchalyam).
- Though a person tries for steadiness every day, while the anarthas are still present, he will not attain steadiness.
- This is due to these five persistent obstacles:

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

1. Laya (sleep)
2. Vikshepa (distraction)
3. Apratipatti (indifference or disinterest in spiritual topics)
4. Kashaya (tendency toward bad habits)
5. Rasasvada (taste for material enjoyment).

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

- After the stage of anartha nivritti, when these obstacles are almost completely destroyed, one achieves steadiness.
- Thus, the symptom of nishtha is the absence of the above mentioned obstacles.

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

1. Laya refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency.
2. Vikshepa refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa).

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

3. Apratipatti refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.
4. Kashaya means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
5. Rasasvada refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

- Nishthita bhakti appears in the absence of these faults.

**tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati**

At that time (**tadā**), being completely free (**anāviddham**) from the influences of tama and raja guna (**etair rajas-tamo-bhāvāḥ**), such as lust, greed and other impurities (**kāma-lobhādayaś ca**), the heart is satisfied in a state of goodness (**cetaḥ sattve prasīdati**). (**SB:1.2.19**)

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

- Here the word ca is used in its collective sense to refer to all of these unwanted qualities.
- Thus in the stage of nishtha the modes of ignorance and passion are no longer present.

The Fourth Shower of Nectar

5 obstacles to attainment of Nistha

- However, the words *etair anavidddham* (no longer affected by these) indicate that these impurities are still present to some slight degree at the stage of *nishtha*, but do not act as an obstacle to *bhakti*.
- All traces will be removed when one reaches the stage of *bhava*.

॥ 7.28 ॥

yeṣām tv anta-gataṁ pāpaṁ
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

But those whose sins have been destroyed (**yeṣām janānām tv anta-gataṁ pāpaṁ**) by acts pleasing to the great souls (**puṇya-karmaṇām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).

- **Step-1:** Puṇya-Karmaṇām (Bhakti) – **Anisthitha Bhajana Kriya**
- **Step-2:** Anta-gataṁ pāpaṁ and dvandva-mohanirmuktā – **Anartha Nivrtti**
- **Step-3:** Bhajante mām dṛḍha-vratāḥ - **Nistha**

Part – III

Nistha can be attained only
when one overcomes the Ten
Offenses

Śrī Śikṣāṣṭakam Śloka Two

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālah
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

My Lord, O Supreme Personality of Godhead (**bhagavan**), in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself (**nāmnām akāri bahudhā**). You have invested all Your potencies in those names (**tatra arpitā nija-sarva-śaktih**), and there are no hard and fast rules for remembering them (**niyamitaḥ smaraṇe na kālaḥ**). My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names (**etādrśī tava kṛpā mama api**), I am so unfortunate that I commit offenses while chanting the holy name (**īdrśam durdaivam**), and therefore I do not achieve attachment for chanting (**iha ajani na anurāgaḥ**).

Śrī Sanmodana Bhāṣyam

- In spite of what has been said, it is truly a matter of great regret that we cannot develop even a drop of attraction for the holy name, which is most magnanimous.
- The word durdaiva, or misfortune, is synonymous with offenses to the holy name, or nāmāparādha.

How to chant offenselessly

Purport by Śrīla Bhaktisiddhānta Sarasvatī

- There is indeed a way to escape the steely clutches of nāmāparādha.
- One must recognize and: isolate the offenses conscientiously avoiding them he must then chant continuously, this alone will keep nāmāparādha at bay.
- Namabhasa chanting elevates one to the platform of mukti, or liberation, freeing one from the influence of and dependence upon matter.

Purport by Śrīla Bhaktisiddhānta Sarasvatī

- Thereafter one becomes competent to chant the holy name purely.
- All these opportunities provided to us by the Supreme Lord indicate the unlimited, perennial flow of His compassion.
- Simply chanting the principal names of God brings about the highest and the only real benediction to all humanity.

Śrī Śikṣāṣṭakam Śloka Three

tṛṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

One who thinks himself lower than the grass (**tṛṇād api su-nīcena**), who is more tolerant than a tree (**taror api sahiṣṇunā**), and who does not expect personal honor (**amāninā**) yet is always prepared to give all respect to others (**māna-dena**) can very easily always chant the holy name of the Lord (**kīrtanīyaḥ sadā hariḥ**).

Śrī Sanmodana Bhāṣyam

- The devotee who **chants the holy name offenselessly** is adorned with four very special qualities:
 1. A natural meekness and humility because of his complete detachment from matter
 2. A pure compassion unencumbered by envy
 3. A spotless heart free from mundane false prestige
 4. A respectful attitude towards everyone.

Part – IV

Two types of Nistha

The Fourth Shower of Nectar

Two types of Nistha

- Nishtha, steadiness, is of two types:
 1. Concerning bhakti directly (**sakshat-bhaktir-vartani**)
 2. Concerning elements favorable to bhakti (**bhakti-anukula vastur-vartini**)
- Sakshat-bhakti has unlimited forms, still, there are three basic divisions: bodily, vocal and mental (kayiki, vachiki, manasi).

The Fourth Shower of Nectar

Two types of Nistha

- According to some authorities, first one attains steadiness in bodily services, then in vocal activities (kirtana, etc.), and finally in mental activities (remembering, meditation).
- Others, however, disagree saying that eagerness to serve the Lord in a particular manner develops first according to the individual natures of the devotee, whose bodily, vocal and mental strength may vary.
- Their version is that there is no such progression.

The Fourth Shower of Nectar

Two types of Nistha

- Elements favorable to bhakti refer to humility, giving respect to others, friendliness, and mercifulness.

Part – V

Of the Two, which is the
Reliable type of Nistha?

The Fourth Shower of Nectar

Of the Two, which is the Reliable type of Nistha?

- However, sometimes steadiness in such qualities may be seen in a self-controlled devotee who has no steadiness in bhakti.
- While elsewhere, steadiness in these qualities may not be perceived in an arrogant devotee who has attained steadiness in bhakti.

The Fourth Shower of Nectar

Of the Two, which is the Reliable type of Nistha?

- In spite of this, by the presence or absence of steadiness in bhakti itself (sakshat bhakti), rather than in the qualities of bhakti, learned wise men understand the actual presence or absence of nishtha, steadiness.
- Inexperienced perception cannot substantiate the truth.

The Fourth Shower of Nectar

Of the Two, which is the Reliable type of Nistha?

- This is confirmed by the cited verses, bhaktir bhavati naistiki, with the appearance of naishtiki-bhakti, tada rajas-tamo-bhavah...etair anavidham, though traces of the qualities born of raja and tama guna may be present, they no longer affect the devotee.

The Fourth Shower of Nectar

Of the Two, which is the Reliable type of Nistha?

- In summary, what has been shown is that laxity or intensity of effort and difficulty or ease in performance of devotional activities, such as hearing and chanting is the criteria of discriminating the two types of bhakti, namely unsteady and steady.

Part – VI

Cultivation of Good Qualities
is Possible by Cultivation of
Bhakti

|| 14.26 ||

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

He who serves Me in pure devotional service (**mām ca yo avyabhicāreṇa bhakti-yogena sevate**) surpasses the guṇas (**sa guṇān samatītyaitān**), and is qualified for Brahman (**brahma-bhūyāya kalpate**).

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

|| 11.2.42 ||

**bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**aśnataḥ**).

When there is bhakti in the form of hearing and chanting about Kṛṣṇa, there should be a sweet experience.

At that time, there should also be an experience of detachment from material happiness.

These three should arise at the same time for the person who worships Kṛṣṇa (prapadyamānasya).

Similarly for a person who eats, there is happiness, nourishment and disappearance of hunger with each mouthful.

When one takes a mouthful of rice, this happens.

Just as a person who eats a little gets a little satisfaction, a little nourishment (fullness of stomach) and a little relief from hunger, so a person who worships the Lord a little with hearing and chanting gets a little experience of the Lord and a little detachment from material life.

And just as a person who eats a lot gets full satisfaction, full nourishment and full relief from hunger, so a person who worships the Lord fully experiences the Lord fully and becomes completely detached from material life.

But though it is impossible to keep eating, by more worship of the Lord one becomes more capable of worshipping.

That is the difference.

Section-III Krsna further explains the Process of Knowledge and Liberation (8-12)

|| 13.8-12 ||

amānitvam adambhitvam ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ

indriyārtheṣu vairāgyam anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam

asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu

mayi cānanya-yogena bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam aratir jana-saṁsadi

adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam
etaj jñānam iti proktam ajñānam yad ato 'nyathā

Freedom from pride (**amānitvam**); lack of ostentation (**adambhitvam**); non-violence (**ahimsā**); forbearance (**kṣāntir**); sincerity (**ārjavam**); worship of the teacher (**ācāryopāsanam**); purity (**śaucam**); steadiness (**sthairyam**); control of the mind (**ātma-vinigrahaḥ**); detachment from enjoyment of sense objects (**indriyārtheṣu vairāgyam**); lack of identification with body (**anahaṅkāra eva ca**); understanding (**anudarśanam**) that all states of existence such as birth, death, old age and disease (**janma-mṛtyu-jarā-vyādhi**) give rise to suffering (**duḥkha-doṣa**); freedom from attachment to others (**asaktir**), lack of identification with the condition of sons and others (**anabhiṣvaṅgaḥ putra-dāra-grhādiṣu**); equanimity of mind (**nityam ca sama-cittatvam**) in the face of desirable or undesirable events (**iṣṭa-anīṣṭa-upapattiṣu**); devotion to me with undeviating attention (**mayi cānanya-yogena bhaktir avyabhicāriṇī**); resorting to solitary places (**vivikta-deśa-sevitvam**) with distaste for crowds (**aratir jana-saṁsadi**); constant engagement in knowledge of the self (**adhyātma-jñāna-nityatvam**); and always keeping in mind the goal of liberation (**tattva-jñānārtha-darśanam**)—all of these are declared to be knowledge (**etaḥ jñānam iti proktam**). What is otherwise is ignorance (**ajñānam yad ato 'nyathā**).

SVCT Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

- The twenty factors to be used for gaining that knowledge are first mentioned in five verses.
- Of these, eighteen are common to both the devotees and the jñānīs.
- However the devotees zealously engage in the one element mentioned in the eleventh verse, mayi cānanya-yogena bhaktir avyabhicāriṇī.

SVCT Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

- The other seventeen items manifest automatically for those who engage in that one item.
- The bhaktas do not devote effort to the seventeen items individually.
- This is the tradition.
- The last two items are especially for the jñānīs

Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

- Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse.
- *Mayi cānanya-yogena bhaktir avyabhicāriṇī*: the process of knowledge terminates in unalloyed devotional service to the Lord.
- So if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value.

Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

- But if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him.
- As stated in Śrīmad-Bhāgavatam (5.18.12), *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*.
- All the good qualities of knowledge develop in one who has attained the stage of devotional service.

Section-III Qualities that Endear one to Krsna (13-20)

|| 12.15 ||

yasmān nodvijate loko
lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

He who does not agitate others (**yasmān na udvijate loko**), nor is agitated by others (**lokān na udvijate ca yaḥ**), he who is free from material emotions such as joy, jealousy, fear and anxiety (**yaḥ harṣa-amarṣa-bhaya-udvegair muktaḥ**), is dear to Me (**sa ca me priyaḥ**).

SVCT Commentary to BG 12.15 (Verses talking about qualities that endear a devotee to Krsna)

- Moreover, it is said:

**yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ**

- One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods.
- By this statement it is understood that other qualities which please the Lord also automatically appear by the constant performance of bhakti to Me.
- Please hear about these. Five verses describe these qualities.

Part – VII

Practical Application of the
Yasyasti Bhaktir.... Verse!!

The Fourth Shower of Nectar

Practical Application of the Yasyasti Bhaktir... Verse!!

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**tatra samāsate surāḥ**) with all good qualities (**sarvair guṇai**) in that person who has pure bhakti for the Lord (**yasyāsti bhaktir bhagavaty akiñcanā**). There are no good qualities (**kuto mahad-guṇā**) in the non-devotee (**harāv abhaktasya**) who chases after temporary material objects (**mano rathena asati dhāvatah**) with desire for material pleasure (**bahiḥ**).

Pañcamy Amṛta Vṛṣṭiḥ

The Fifth Shower of Nectar

Ruci

Part – I

What is Ruci?

The Fifth Shower of Nectar

What is Ruci?

- When the golden coin of bhakti, shining effulgently by the fire of steady practice and propelled by its own energy, becomes fixed in the devotee's heart, ruci or taste for devotional activities appears.
- When a person develops a taste for the activities of bhakti such as hearing and chanting, which is vastly greater than attraction to anything else, that is called ruci.

The Fifth Shower of Nectar

What is Ruci?

- Unlike the previous stages, at the state of ruci constant performance of hearing and chanting does not result in even the least fatigue.
- Ruci quickly produces a great attachment to the activities of bhakti.

Part – II

Ruci follows Nistha and not
the other way round?

The Fifth Shower of Nectar

Ruci follows Nistha and not the other way round?

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

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

The Fifth Shower of Nectar

Ruci follows Nistha and not the other way round?

- This is similar to a brahmana boy who, after diligently studying the scriptures daily, and in time grasping the meaning, finds no difficulties at all in applying himself to study, and moreover, develops a pleasure in the task.
- Because of a defect in the liver the ability to taste becomes affected, and sugar becomes distasteful.
- Sugar however is also the medicine to cure the defect.

The Fifth Shower of Nectar

Ruci follows Nistha and not the other way round?

- Understanding this, an afflicted person will take sugar daily, though it may be distasteful, and eventually he will develop a real taste for it, as it cures his sickness.
- In this way, the jiva's heart which is contaminated by ignorance and the other klesas, becomes cured by the medicine of hearing, chanting and the other devotional processes, which in the beginning may not be so tasteful, and eventually develops a taste for the activities.

Part – III

The Two Types of Ruci

The Fifth Shower of Nectar

The Two Types of Ruci

- **Ruci is of two types:** that which depends on excellence of elements, and that which does not.
- Excellence of elements refers to an excellence relating to such things as the Lord's name, qualities, form.

The Fifth Shower of Nectar

The Two Types of Ruci

- For instance a person may only experience pleasure from kirtana if it is pleasing to the ear and artistically sung, or may only relish topics of the Lord if they are delivered skillfully with literary ornaments and qualities, or may only enjoy Deity worship if all the implements, place, and materials are of high standard.
- This is just like a person with a weak appetite who, when notified of a meal, will ask what types of preparations there are and of what quality.

The Fifth Shower of Nectar

The Two Types of Ruci

- The first type of ruci is in which a slight trace of impurity remains.
- Therefore if a person depends on the excellency of the material elements of kirtana to experience a spiritual taste, one should understand that this is evidence of impurity in his heart.

The Fifth Shower of Nectar

The Two Types of Ruci

- A person with the second type of ruci will experience great pleasure wherever and whenever there is a performance of kirtana.
- He does not depend on excellence of the elements because he has actual depth in his taste.
- One should understand that he has no trace of impurity in his heart.

Part – IV

Deep Regret over his Past
Consciousness is a symptom
of Ruci

The Fifth Shower of Nectar

Deep Regret over his Past Consciousness is a symptom of Ruci

- "Oh friend, giving up the nectar of Krsna's names, why are you engaging yourself in pursuits for security and enjoyment, so hard to attain?"
- What can I say? I am unfortunate, for I am the lowest criminal.
- Though I have received the mercy of the spiritual master, I have not understood its proper value.

The Fifth Shower of Nectar

Deep Regret over his Past Consciousness is a symptom of Ruci

- Instead I have been wandering everywhere, and in that way I have wasted my life.
- Keeping a precious jewel tied in the hem of my cloth, I have been searching out a cracked cowrie, a spot of false happiness between the banks of the river of material engagements.
- Not practicing any anga of bhakti, I have simply manifested lack of energy.

The Fifth Shower of Nectar

Deep Regret over his Past Consciousness is a symptom of Ruci

- So deceitful I am, such is my sense of taste, that I lick up acrid-tasting profane gossip like nectar and remain apathetic to hear the names, qualities and pastimes of the Lord.
- How unfortunate I am! When I start to hear about the Lord, I comfortably fall asleep, and at any opportunity for vulgar discussion, I prick up my ears and become wide awake.

The Fifth Shower of Nectar

Deep Regret over his Past Consciousness is a symptom
of Ruci

- In this way I have contaminated the assembly of devotees and everything else.
- Old and bent as I am, what sinful act have I not performed, simply for the satisfaction of my insatiable belly?

The Fifth Shower of Nectar

Deep Regret over his Past Consciousness is a symptom
of Ruci

- I do not know what type of hell I will have to suffer for all my activities.“

In this way the devotee will despair over his previous state of consciousness with a taste of disgust.

Part – V

Activities of a Person at the Stage of Ruci

The Fifth Shower of Nectar

Activities of a Person at the Stage of Ruci

- Then, in a remote place, like a swan, he will begin tasting and speaking reverently the nectarean topics about the Lord, the juice from the fruit of the desire tree, the Great Upanisad, Srimad Bhagavatam, containing the mystic science of bhakti.
- He will converse constantly with devotees, to the exclusion of all topics other than Krsna like a curious spectator, first standing, then sitting, finally entering in with full attention.

The Fifth Shower of Nectar

Activities of a Person at the Stage of Ruci

- He will take refuge in the Lord's dhama and will fix himself purely in the Lord's service.
- Ignorant people will think he is going crazy.
- The blissful devotional service performed by the expert devotees is like a dance.

The Fifth Shower of Nectar

Activities of a Person at the Stage of Ruci

- The devotee begins to learn the lessons of that dance; being taken by the hands of the dance instructress, ruci, he learns all experiencing an extraordinary, unprecedented, unimaginable golden bliss which cannot be described.
- In what blissful realm will he come to exist, when in time, he is made to dance by the supreme masters of dance, bhava and prema?

Ṣaṣṭhy Amṛta Vṛstih

The Sixth Shower of Nectar

Āsakti

Part – I

What is *Asakti*?

The Sixth Shower of Nectar

What is Āsakti ?

- After this, when ruci (taste) which has bhajana (hearing chanting and other devotional activities) as its object of relish, reaches extreme depth, and makes Krsna the object of relish, that is called asakti or attachment.
- At the stage of asakti, the creeper of bhakti bears clusters of buds.

The Sixth Shower of Nectar

What is Āsakti ?

- These buds will in no time become flowers, at the stage of bhava and then fruits at the stage of prema.
- The statement that ruci has bhajan as the object and asakti has the Lord as the object is a designation signifying proportionate quantity.

The Sixth Shower of Nectar

What is Āsakti ?

- Actually both ruci and asakti have both components as objects, but by less intensity in taking bhajana as object and greater intensity in taking the Lord as object, asakti become distinguishable from ruci.
- Asakti polishes the mirror of the heart to such a condition that a reflection of the Lord may suddenly be visible there.

The Sixth Shower of Nectar

What is Āsakti ?

- Before the stage of asakti, the devotee, realizing that his mind has been overpowered by material objects and desires, after putting forth deliberate effort, withdraws his mind and fixes it on the Lord's form, qualities and activities.
- In the stage of asakti however, absorption of the mind in the Lord is automatic, without effort.

The Sixth Shower of Nectar

What is Āsakti ?

- A devotee even at the stage of nistha cannot discover how his mind sometimes withdraws from the Lord and fixes itself on material affairs.
- The quality of attachment such that the mind sometimes withdraws from material topics and absorbs itself in topics of the Lord is not seen in one who has not attained the stage of asakti.
- This is however characteristic of the devotee who has attained the stage of asakti.

Section-II Progressive Stages of Devotion (8-12)

|| 12.8 ||

mayy eva mana ādhatsva
mayi buddhim niveśaya
nivasīṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

Concentrate your mind only on Me (**mayy eva mana ādhatsva**). Fix your intelligence on Me (**mayi buddhim niveśaya**). You will attain residence with Me (**nivasīṣyasi mayy eva**) after leaving the body (**ata ūrdhvaṁ**), without doubt (**na saṁśayaḥ**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.9 ||

**atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya**

Otherwise (**atha**), if you are not able (**na śaknoṣi**) to concentrate your mind (**cittam samādhātum**) on Me steadily (**mayi sthiram**), then seek to attain Me (**tato mām icchāptum**) by the method of withdrawing the mind from sense objects and fixing it on Me (**abhyāsa-yogena**), O conqueror of wealth (**dhanañjaya**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.10 ||

abhyāse 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

If you are unable to practice in this manner (**abhyāse apy asamarthah asi**), then perform transcendental services for Me (**mat-karma-paramo bhava**). Performing activities for My pleasure (**mad-artham api karmāṇi kurvan**), you will attain perfection (**siddhim avāpsyasi**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.11 ||

athaitad apy aśakto 'si
kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān

If you cannot do this (**atha etad kartuṁ apy aśakto asi**), take shelter of dedicating all prescribed actions to Me (**mad-yogam āśritaḥ**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**tataḥ kuru sarva-karma-phala-tyāgam**).

Part – II

Symptoms of a Person in Asakti?

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Early in the morning, seeing another devotee, he will begin talking, "Where are you coming from?"
- You have a salagram sila in a nice case hanging from your neck.
- Your tongue is quivering every moment from tasting the nectar of Kṛṣṇa's name as you chant softly.
- Seeing you like this I feel overwhelming joy.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Tell me what holy places you have visited, and describe all the great saintly souls you have met.
- What realizations have you had, and what realization have you bestowed to others?"
- In this way he will spend some time drinking nectar in intimate conversation.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Elsewhere, seeing a devotee with and attractive book under his arm he will say,
- "By your extraordinary presence I can guess that you are very learned.
- Please recite it for me.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Bring to life by your shower of nectarean explanation just one verse of the tenth canto, which is like a cataki bird waiting for raindrops."
- Hearing the explanation his body hairs will stand on end.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Going elsewhere he will say, "Oh, just today my life will be successful, for this gathering of devotees will immediately destroy all my sins."
- Thinking in this way he will pay repeated obeisances on the earth.
- Being honored with affection by the most learned and advanced devotee, the crown jewel of the assembly, he will sit before him in humble, crouched posture, and beg from him with tears in his eyes, while holding his pulse.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- "Oh master, you are the remedy for the material disease afflicting the three worlds. I am the most fallen and depraved person.
- Please diagnose my malady and advise me what medicine and food to take.
- By that miracle drug, restore me to proper health."
- Overjoyed with the devotee's glance of mercy, and his trickling nectar of sweet words, he will stay for some time to serve his lotus feet.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Sometimes wandering by a lake or in the forest, observing the movements of the animals and birds, he will intuitively interpret them as signs of mercy or punishment of Krsna upon himself.
- "If Krsna is showing his mercy to me, then let the antelope in the distance comes towards me three or four steps.
- If he is not showing mercy, the antelope will turn away."

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Seeing a small boy playing on the outskirts of a village, he will be reminded of the child saint Sanaka and will enquire from the boy, "Will I see Vrajendra Kumara?"
- "No."
- Hearing that simple syllable, he will deliberate on whether to take the answer at face value or seek a deeper meaning.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Remaining in his house, like a miserly merchant greedy for treasure, with a worn face, he will be absorbed in thought all day, while dreaming, standing, and sitting.
- "Where am I going? What am I doing?"
- "By what means will I get my hands on my desired object?"

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- When asked what is the matter he will sometimes act like a mute, at other times he will feign normality.
- His friends will apologize, "He was alright before, but now his intelligence has become covered."

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- His unacquainted neighbours will conclude that he is an idiot by birth.
- The followers of Vedic ritual will consider him stupid.
- The adherents of the impersonal Brahman will consider him disillusioned.
- The followers of pious activities will say he is fallen.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- The nondevotees will say he has amassed some great treasure.
- And the offenders will say he is pretending.
- In this way others will judge him.
- But the devotee, far from considerations of respect and disrespect, having fallen into the current of the great celestial river of attachment (asakti) to the Lord, will simply continue his attempts to come closer to the Lord.

Saptamy Amṛta Vṛṣṭih

The Seventh Shower of
Nectar

Bhāva

Part – I

What is Bhava ?

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk |
rucibhiś citta-māsṛṇya-
kṛd asau bhāva ucyate

That part of bhakti is called bhāva (**asau bhāva ucyate**), whose essence is saṁvit and hlādinī śakti (**śuddha-sattva-viśeṣātmā**), which is one ray of the sun of prema which will soon rise in the heart (**prema-sūryāṁśu-sāmya-bhāk**), and which softens the heart (**citta-māsṛṇya-kṛd**) with desires to meet, serve, and exchange love with the Lord (**rucibhih**). (**BRS**)

The Seventh Shower of Nectar

What is Bhāva ?

- When asakti achieves full maturity it is called rati or bhava.
- Bhava is the preliminary stage of manifestation of the three energies sac, cid and ananda, emanating from the Lord Himself.
- It is called the blossoming flower on the creeper of bhakti, whose outer luster is the quality of "sarvaih surdurlabha" (rarity) and whose inner luster is "moksa laghu krti" ("taking moksa as insignificant"), just one particle of which uproots ignorance completely.

The Seventh Shower of Nectar

What is Bhāva ?

- Moreover, by the profuse release of its fragrances, the flower of bhava is able to invite Madhusudana and make him appear there.
- In short, scented by those fragrances, all the emotions of the heart, like a cluster of sesame seeds, liquify into a perfumed oil, and become immediately fit to be smeared on all the limbs of the Lord.

The Seventh Shower of Nectar

What is Bhāva ?

- At the appearance of bhava, its receptacle the body of even a candala becomes worthy of the respect that is due to Lord Brahma and other devatas.

Definition of Bhāva-Bhakti

preṃṇas tu prathamāvasthā
bhāva ity abhidhīyate |
sāttvikāḥ svalpa-mātrāḥ syur
atrāśru-pulakādayaḥ

The preliminary state of prema (**preṃṇas tu prathama avasthā**) is called bhāva (**bhāva ity abhidhīyate**). There are a few sāttvika-bhāvas (**atra sāttvikāḥ svalpa-mātrāḥ syur**) such as tears in the eyes and hairs standing on end (**aśru-pulakādayaḥ**). (**Tantra**)

Part – II

Symptoms of Bhava

The Seventh Shower of Nectar

Symptoms of Bhava

- At that time, his eyes, full of longing, turn towards Krsna to lick the blackness of his limbs, the rosy hue of his lips and eye-rims, the white brilliance of his moon-like teeth shining in his smiling face, the yellow hue of his clothing and ornaments; and begin to bathe his body in unlimited tears.
- Like a hunted animal, here and there, from time to time, freezing his motion, he raises his ears to try to hear the sound of Krsna's flute, the jingling of his anklets, the sweet intonation of his voice, the messages of his wandering footsteps.

The Seventh Shower of Nectar

Symptoms of Bhava

- And his body erupts in ecstasy on experiencing the longed-for touch of the Lord's tender hands.
- His nostrils open wide again and again, and inhale, anxious to examine the fragrance of his body.
- Hankering to taste the Lord's saliva, his tongue feels great joy on attaining that taste, and he licks his lips.

The Seventh Shower of Nectar

Symptoms of Bhava

- Sometimes, when he gains the association of the Lord by the Lord's whim, his heart feels exhilarated, and he becomes drunk with the abundance of sweetness, and then, at the departure of the Lord he grieves and becomes despondent.
- In this way the symptoms of sancari bhava decorate his body.

The Seventh Shower of Nectar

Symptoms of Bhava

- His intelligence, in the states of wakefulness, sleep, and deep sleep, determines to fix itself without deviation on the path of remembrance of Krsna.
- At the time of attaining his spiritual body suitable for performing his eternal service, the indestructible soul enters that body, and the material body becomes almost lifeless.

The Seventh Shower of Nectar

Symptoms of Bhava

- At this stage the devotee begins to experience extreme possessiveness of Krsna: like a bee, he becomes anxious to imbibe fragrance of Krsna's lotus feet.
- Having obtained the most precious jewel of bhava, the devotee, like a miser, hides it from ordinary people.

The Seventh Shower of Nectar

Symptoms of Bhava

- As he becomes the residence of renunciation, tolerance, and the other wonderful qualities which manifest themselves at the stage of bhava, advanced devotees will understand his internal status by those external symptoms, but others who see his distracted mind will conclude that he is mad.

Reliable Qualities of a person who has developed Bhāva-Bhakti

kṣāntir avyārtha-kālatvaṁ
viraktir māna-śūnyatā |
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ ||

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane ||

Reliable Qualities of a person who has developed Bhāva-Bhakti

The anubhāvas or characteristics (**anubhāvāḥ**) of a person who has developed the bud of bhāva (**jāta-bhāvāṅkure jane**) are as follows (**ity ādayo syuh**):

1. **Kṣāntir** - Tolerance
2. **avyartha-kālatvaṁ** - not wasting time
3. **viraktir** - detachment from enjoyment
4. **māna-śunyatā** - pridelessness

Reliable Qualities of a person who has developed Bhāva-Bhakti

The anubhāvas or characteristics (**anubhāvāḥ**) of a person who has developed the bud of bhāva (**jāta-bhāvāṅkure jane**) are as follows (**ity ādayo syuh**):

4. **āśā-bandhaḥ** - confidence in the Lord's mercy

5. **samutkaṅthā** - longing for the Lord

6. **nāma-gāne sadā ruciḥ** - taste for chanting the name of the Lord

Reliable Qualities of a person who has developed Bhāva-Bhakti

The anubhāvas or characteristics (**anubhāvāḥ**) of a person who has developed the bud of bhāva (**jāta-bhāvāṅkure jane**) are as follows (**ity ādayo syuh**):

7. **āsaktis tad-guṇākhyāne** - attachment to discussing about the Lord's qualities
8. **prītis tad-vasati-sthale** - attachment to living in the abode of the Lord

Part – III

Two types of Bhava Bhakti

The Seventh Shower of Nectar

Two types of Bhava Bhakti

- This stage of bhava is of two types: that arising from raga bhakti, and that arising from vaidhi bhakti.
- The first type of bhava, arising from raganuga bhakti, being greater in its strength and natural feeling, with a predominance of the feeling that the Lord is on an equal level and a distaste for seeing the Lord as the almighty master, is very thick or intense.

The Seventh Shower of Nectar

Two types of Bhava Bhakti

- The second type, arising from vaidhi bhakti, being somewhat lesser in strength and natural feeling, with a type of possessiveness of the Lord mixed with perception of the Lord as the almighty God, is not so condensed.
- These two types of bhava are tasted in two different ways in the two types of hearts possessed of two types of spiritual desires in two types of devotees.

Part – IV

The Five Ratis

The Seventh Shower of Nectar

The Five Ratis

- This bhava is tasted in different degrees of sweetness, as in various degrees of condensation of mango, jackfruit, sugarcane or grape juice.
- There are five types of devotees: those acting as santas, dasas (servants), sakhas (friends), pitrs (elders), and preyasis (lovers), acting in the moods of santa, dasya, sakhya, vatsalya, and priyata.
- Bhava by its own energy causes the appearance of vibhava, anubhava, and vyabhicari.

The Seventh Shower of Nectar

The Five Ratis

- The dominating mood generated from these elements is called sthayi bhava, which, by mixing with the elements, produces santa, dasya, sakhya, vatsalya, and ujjvala rasas.

Part – V

Perfection of all Rasas is in
Krsna - Akhila Rasamrta
Murti

The Seventh Shower of Nectar

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- The sruti texts define rasa as the very essence of the Lord (raso vai sah).
- Just as water is present in all the streams, rivers, and ponds but is water personified in the ocean, so this rasa, though it is present in all the avataras of the Lord and touches perfection in each of them, attains its absolute climax in Krsna, the son of the King of Vraja.

The Seventh Shower of Nectar

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- Rasa (Krsna Himself), which appears at the first stage of maturity (bhava) and becomes fully substantiated in the stage of prema, is directly experienced by such a qualified devotee.