

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**

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 |
tām 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 (**tām 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**).

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. nṛṇām 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.

The First Shower of nectar

III- The Lord and Suddha Bhakti are Self-manifest and Independent

Verse – 4

- Just as the Lord is not dependent on any material cause for His appearance, so His non-different energy, devotional service (bhakti), in keeping with its self-manifesting nature, is not dependent on any material cause.
- Thus, in the First Canto of Srimad Bhagavatam it is said:

**sa vai pumsam paro dharmo yato bhaktir adhoksaje
ahaituky apratihata yayatma suprasidati**

- "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the soul."
- The word ahaituki (causeless) in this statement indicates that devotional service makes its appearance without material cause (hetu).

The First Shower of nectar

III- The Lord and Suddha Bhakti are Self-manifest and Independent

Verse – 5

- Similarly, in such statements as **yadrcchaya mat kathadau, mad bhaktim yadrcchaya,** and **yadrcchayaivopacita,** the word **yadrcchaya** must be understood to mean "by his own independent sweet will", because the dictionary meaning of "yadrccha" is "complete independence."
- Some people take the word to mean "by luck or chance", but that meaning is not suitable here, for then one would be forced to inquire as to the origin of that good luck: is it perhaps caused by material pious activities (subha-karma), or something else?
- If one assumes that this good luck is generated from pious activities, then bhakti is likewise ultimately generated from subha-karma, i.e. bhakti is dependent upon material good works.

The First Shower of nectar

III- The Lord and Suddha Bhakti are Self-manifest and Independent

Verse – 5

- But this is in contradiction with the scripturally-attested independent, self-manifesting nature of bhakti.
- If one argues that this luck is not due to any pious activity, being indescribable by words and unknowable to the intellect, then it would be insubstantial and could not be accepted as a cause.
- If one proposes that the cause of bhakti is the Lord's mercy, one must then find a reason for the mercy. Thus this statement, giving rise to further need for explanation, is inconclusive in itself.
- If one therefore responds that the cause is the Lord's absolute, unqualified or causeless mercy, then the Lord seems to show favoritism in bestowing it, since the unqualified mercy should, but does not, fall upon everyone equally.

The First Shower of nectar

III- The Lord and Suddha Bhakti are Self-manifest and Independent

Verse – 5

- The Lord is indeed partial to his devotee, but the partiality that the Lord shows in protecting his devotees from the persecution of evil elements does not bring fault to the Lord's character, but rather becomes an ornament which enhances His character.
- This overruling nature of the Lord's affectionate obligation to his devotees, which, like a powerful king, subjugates all contradictory factors, will be discussed in the eighth chapter.

The First Shower of nectar

IV- The Lord Bestows His Mercy and Pure Bhakti through the Devotee

Verse – 6

- In proposing the unqualified mercy of the devotee as the cause of devotion, one may also see fault in the devotee's partiality in distributing mercy.
- If one considers the nature of the madhyama bhakta, one finds that he does exhibit partiality in his distribution of mercy: he exhibits prema towards the Lord, friendship to the devotees, mercy to the innocent and disregard for those hostile to bhakti.

**īsvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ**

The First Shower of nectar

IV- The Lord Bestows His Mercy and Pure Bhakti through the Devotee Verse – 6

- Here we see how the Lord becomes subservient to His devotee, bestowing his mercy in accordance with the devotee's mercy.
- But there is no irregularity in this arrangement, because the reason that mercy appeared in the devotee is because bhakti is in his heart.
- Without having bhakti there is no possibility of the devotee manifesting mercy to others.
- Thus, in this case, the self-manifesting, independent nature of bhakti is again resolved.

The First Shower of nectar

V- The Supreme Lord Is Subservient to His Pure Devotee

Verse – 7

- Therefore, in the statement yah kenapy atibhaghyena jata sraddho'sya sevane ("the person who has attained faith in the service of the Lord by extreme good fortune"), the words atibhaghyena ("extreme good fortune") should be understood to mean the attainment of the mercy of the devotee, which surpasses (atikrama) the results of material pious activities (subhakarma).

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**).

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

V- The Supreme Lord Is Subservient to His Pure Devotee

Verse – 7

- 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.

The First Shower of nectar

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

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VI- Bhakti is not caused by any other processes

Verse – 8

**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)

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

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VI- Bhakti is not caused by any other processes
Verse – 8

dāna-vrata-tapo-homa
japa-svādhyāya-saṁyamaiḥ
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-saṁyamaiḥ**), and other pious activities (**śreyobhir vividhaiś cānyaiḥ**). (SB 10.47.24)

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VI- 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 charity refers to giving to Vishnu and the Vaishnavas, vrata or austerity refers to such vratas as ekadasi, tapas refers to renunciation of personal enjoyment for attainment of the Lord.
- 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.

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VII- 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)

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VII- 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)

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

Verse – 9

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)

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VII- 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.
- Rather, the Lord declares:

**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 (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānam ca vairāgyam**) is generally not (**na prāyaḥ**) the means of achieving the highest perfection within this world (**śreyo bhaved iha**). (SB 11.20.31)

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

Verse – 9

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)

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VII- 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.
- It is said:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa 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)

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VII- 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)

- 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.

The First Shower of nectar

VIII- 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 smṛti scriptures. This is not true of bhakti:

**na deśa-niyamas tatra
na kāla-nirṇayas tathā |
nocchiṣṭādaṁ 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 ādaṁ niṣedhaḥ asti**).

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VIII- 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

VIII- 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.

**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."

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VIII- 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.

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VIII- 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, and such purity of heart stems from the performance of karma without gross desires.
- 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 apatrapaḥ**) – 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

VIII- 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.

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

Anyone (**yaḥ**) who faithfully hears or describes (**śraddhānvito anuśṛṇuyād 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
VIII- 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
VIII- Bhakti does not depend on Purity or Faith
Verse – 11

api cet su-durācāro
bhajate mām ananya-bhāk
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-bhāk**) he is to be considered saintly (**sādhur eva sa mantavyaḥ**) because he is properly situated in his determination (**samyag vyavasito hi saḥ**).

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VIII- 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

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

The First Shower of nectar

IX- 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)

**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 (**kotisv api**). (SB 6.14.5)

The First Shower of nectar

X- Bhakti sometimes plays the role of Jnana's assistant only to support it
Verse – 13

- 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.
- 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.

The First Shower of nectar

XI- Therefore, only an animal would reject Bhakti

Verse – 14

- bhaktya sanjataya bhaktya (SB 11.3.31), the fruit of sadhana bhakti is prema bhakti, which itself is the topmost attainment for mankind (purushartha shiromani).
- Thus the all-pervading, all-attractive, life-giving, super excellent, supremely independent, and self-manifesting nature [sarva- vypakatvam, sarva-vashikaratvam, sarva-sanjivakatvam, sarvotkarsha, parama-svatantra, sva-prakashatvam] 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

XI- 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