

**Mādhurya-Kādambinī**

**The Cloudbank of Nectar**

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Ṭhākura**

# 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

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.

## 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 (beginning of 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.

**na karhicin mat-parāḥ śānta-rūpe  
nañkṣyanti no me 'nimiṣo ledhi 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 ledhi**), 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.

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

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 abhayam**).

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).



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.
  1. **Avidya: ignorance;** 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.

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

2. **Asmita:** false ego; the bodily identification of I and mine; and to accept only direct sense perception as real.
  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.
- The stages in the development of sin are prarabdha (fructified), aprarabdha (unfructified), rudha (pre-seed) and bija (seed) are also included in klesha.

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 disinterest in material affairs, interest in the Supreme Lord, favorable attitude towards the service of the Lord, mercy, forgiveness, truthfulness, simplicity, equanimity, fortitude, gravity, respectfulness, humility, and being pleasing to all [durvishaya-vaitrishna, bhagavad-vishaya-satrishna, anukulya, kripa, kshama, satya, saralya, samya, dhairya, gambhira, mandatva, amanitva, sarva-subhagatva].
- That bhakti bestows these qualities is proven by such verses as the following:

The Second Shower of nectar  
IV – Subha means Divine Qualities  
Verse – 4

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

All the demigods and all their exalted qualities manifest in the person of one who has developed unalloyed devotion for the Supreme Personality of Godhead. However for one who is not a devotee and thus driven by the temporary material desires of his mind, how can there be any good qualities in him? (SB 5.18.12)

**bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah**

Devotion, taste for the Lord, and detachment from all else appear simultaneously. (SB 11.2.42)

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).
- The progress of bhakti will be distinguished in this way.
- Though this is very subtle and difficult to note, the intelligent men have ascertained this through scrutiny of the various effects.

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

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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).

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).
- Unsteady performance of devotional activities is of six types (in sequential order): false confidence (utsaha mayi), sporadic endeavor (ghana-tarala), indecision (vyudha vikalpa), struggle with the senses (vishaya sangara), inability to uphold vows (niyamakshama), and enjoying the facilities offered by bhakti (taranga rangini).



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.

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

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?
- 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  
tṛṇaiḥ 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 (**tṛṇaiḥ āvṛtam kūpam iva**). (SB 3.31.40)

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VIII – The Six Types of Anisthitha Bhajan  
Verse – 10

3. Vyudha vikalpa

yo dustyajān dāra-sutān  
suhṛd rājyam 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 rājyam**) 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)

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

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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?

aho me pitarau vṛddhau  
bhāryā bālātmajātmajāḥ  
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)

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VIII – The Six Types of Anisthitha Bhajan  
Verse – 10

3. Vyudha vikalpa

•Moreover, the scripture says:

evam gr̥hāśayākṣipta-  
hṛdayo mūḍha-dhīr ayam  
atr̥ptas tān anudhyāyan  
mṛto '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-hṛdayah**) is never satisfied (**atr̥ptah**). Constantly meditating on his relatives (**tān anudhyāyan**), he dies (**mṛtah**) and enters into the darkness of ignorance (**andham tamaḥ viśate**). (SB 11.17.58)

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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.
- 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**).



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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.
- 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.

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

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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 aṅghri-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.”
- 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.

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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?

- 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

## Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhānur dṛṭha-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.

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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.”
- 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.



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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).
- 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.