

Mādhurya-Kādambinī

The Cloudbank of Nectar

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Tṛtīya Amṛta Vṛṣṭih

The Third Shower of Nectar

Anartha Nivṛtti

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.
- 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.
- 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.

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?
- 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.
- 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.
- 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.**

The Third Shower of Nectar
III – Vaisnava Ninda is deadly
Verse – 4

- Sadhu ninda, or criticism of Vaishnavas, is the first of the ten offenses against the Holy Name.
- The word ninda means animosity or malice.
- 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!”
- A person who has been burned by fire seeks relief in fire (*kṛśānau śāmyati taptaḥ kṛśānunā evāyam*).

The Third Shower of Nectar
III – Vaisnava Ninda is deadly
Verse – 4

- According to this logic, he should nullify the offense by lamenting, resolving to come before the Vaishnava, falling at his feet, and satisfying him by offering his obeisances, praises and respects.
- If the Vaishnava is not satisfied, the person should render favorable services to him according to his desires for many days.
- Sometimes the offense is so grievous that the Vaishnava's anger does not die.

The Third Shower of Nectar
III – Vaisnava Ninda is deadly
Verse – 4

- 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.
- 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
III – Vaisnava Ninda is deadly
Verse – 5

- 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).
- 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
III – Vaisnava Ninda is deadly
Verse – 6

- 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.
- For it is said:

The Third Shower of Nectar
III – Vaisnava Ninda is deadly
Verse – 6

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)

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III – Vaisnava Ninda is deadly
Verse – 7

- 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.
- 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.

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III – Vaisnava Ninda is deadly
Verse – 7

- 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.

The Third Shower of Nectar

IV – Misunderstanding the Position of Vishnu and the Demigods

Verse – 8

- Now we'll consider the second aparadha of misunderstanding the position of Vishnu, Shiva and demigods.
- Conscious beings (chaitanya) are of two types: independent and dependent.
- The independent being is the all-pervading Lord (ishvara), and the dependent beings are the particles of consciousness (jivas), energies of the Lord, who only pervade individual bodies.
- Ishvara chaitanya is of two types: one is not touched at all by maya, and the other, for the Lord's pastimes, accepts the touch of maya.

The Third Shower of Nectar

IV – Misunderstanding the Position of Visnu and the Demigods Verse – 8

- 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 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)

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IV – Misunderstanding the Position of Visnu and the Demigods Verse – 8

- 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:

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

IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 9

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

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

The one supreme puruṣa, accepting the guṇas of prakṛti known as sattva, rajas and tamas, for creation, maintenance and destruction, is called Viṣṇu, Brahmā and Śiva. The best results for the devotees will come from Viṣṇu with śuddha-sattva body. (SB 1.2.23)

- 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

IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 9

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

I adore the primeval Lord, Govinda (**govindam ādi-puruṣaṁ tam ahaṁ 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**)

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IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 10

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayah
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

Wood is a transformation of earth, but smoke is better than wood (**pārthivād dāruṇo dhūmah**). Fire is still better, for by it we can perform yajna (**tasmād agnih trayīmayah**). Similarly, passion (rajas) is better than ignorance (tamas) (**tamasas tu rajah**), but goodness (sattva) is best (**tasmāt sattvaṁ**) because by it one can come to realize the Truth (**yad brahma-darśanam**). (SB 1.2.24)

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IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 10

- Though the mode of passion is superior to ignorance, still as in smoke one cannot perceive fire, in smoke-like rajo-guna, the fire-like effulgent Lord cannot be realized.
- In the fire-like mode of goodness one can perceive the pure effulgence of the Lord almost like direct realization.
- As fire, though present within wood, cannot be perceived, so in the mode of ignorance, the Lord though present, is not directly manifest.
- Just like even in deep dreamless sleep (susupti), the characteristic of tamo guna, one experiences a happiness almost similar to the happiness of realization of the Lord in His impersonal aspect (nirbheda jnana sukha).
- Considering the tattvas in this way, we can understand the conclusions.

The Third Shower of Nectar

IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 11

- The conscious beings who are dependent on the Lord, jivas, are of two types: those who are not covered by ignorance and those who are covered: devatas, men and animals.
- The uncovered jivas are of two types: those under the influence of the Lord's aishvarya shakti, and those uninfluenced by that shakti.
- Those not influenced by the Lord's aishvarya shakti are broadly two types: those practicing jnana who merge into the Lord (a lamentable condition), and those practicing bhakti who remain differentiated from the Lord and taste nectarean bliss (a non-lamentable state).
- Those who are influenced by the aishvarya shakti are of two types: those absorbed in jnana belonging to the spiritual sphere (eg. the Four Kumaras), and those absorbed in the functions of creation, etc. of the material sphere (Brahma, etc). Thus one may consider that Vishnu and Shiva are non-different, being the same ishvara chaitanya.

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IV – Misunderstanding the Position of Vishnu and the Demigods

Verse – 12

- A devotee who is without material motivation (nishkama) 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.
- 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.
- 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

IV – Misunderstanding the Position of Visnu and the Demigods

Verse – 12

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

kvacij jīva-viśeṣatvaṃ harasyoktaṃ vidher iva

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

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

**yas tu nārāyaṇaṃ devaṃ brahma-rudrādi-daivataiḥ |
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam ||**

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

The Third Shower of Nectar

IV – Misunderstanding the Position of Vishnu and the Demigods

Verse – 13

- 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.
- 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.

The Third Shower of Nectar
V – Disrespect to the Vedic Scriptures
Verse – 14

- Shruti shastra ninda is the fourth offense of disrespect for shruti scriptures (vedas), considering that they do not mention anything about bhakti and are thus only glorified by worldly-minded people.
- If one commits this offense, one obtains relief when one has the fortune to understand the subject properly from a knowledgeable devotee.
- The shrutis very mercifully help the most unqualified people, not following any vedic rules or regulations and blinded by material desires to come to the path of bhakti.

The Third Shower of Nectar
V – Disrespect to the Vedic Scriptures
Verse – 14

- Commission of the fourth offense is nullified by using the same mouth that criticized the shastra (such as the shrutis, propounding karma and jnana).
- One should praise the same scriptures, as well as the practitioners of those scriptures (eg. performers of karma and jnana), and perform loud chanting of the Holy Name.
- In the same way one should understand the commission and nullification of the other six offenses.

The Third Shower of Nectar
VI – Anarthas arising from Practice of Bhakti
Verse – 15

- 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).
- 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).

The Third Shower of Nectar
VII – Stages in Nullification of the Anarthas
Verse – 16

- Four types of anarthas have been mentioned, namely, those arising from previous sinful activity, from previous pious activity, from nama aparadha, and from cultivation of bhakti.
- They have five grades of anartha nivritti (nullification): limited to one anartha (**ekadeshavartini**), affecting many anarthas (**bahudeshavartini**), almost complete (**prayiki**), complete (**purna**), and absolute (**atyantiki**).
- Thus immediately after starting performance of devotional activities (bhajana kriya), there is nullification but it is limited, according to the famous logic: The town burned, the cloth is torn.
- In other words, when we hear that a town burned, we can imagine that some of it must still be existing, or if a cloth is torn, the pieces are still existing.

The Third Shower of Nectar
VII – Stages in Nullification of the Anarthas
Verse – 16

- By continued practice, with the appearance of nishtha, the eradication is pervasive (affecting many anarthas).
- With the appearance of rati or bhava, the eradication is almost complete.
- With the appearance of prema, the eradication is complete.
- With the attainment of the Lord's association, the eradication is absolute, with no possibility of their reappearance.
- 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
VII – Stages in Nullification of the Anarthas
Verse – 17

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

The Third Shower of Nectar

VIII – Eradication of Anarthas arising from Sins and from practice of Bhakti

Verse – 18

- The eradication of the anarthas arising from previous sin is as follows.
- With the performance of bhajana kriya, the eradication is almost complete, with the appearance of nishtha eradication is complete, and with the appearance of asakti it is absolute.
- The eradication of anarthas arising from bhakti is as follows.
- With the performance of bhajana kriya, eradication is limited.
- With the appearance of nishtha it is complete, and with the appearance of ruchi it is absolute.
- The wise self-realized souls have concluded this by thoroughly considering all matters.

The Third Shower of Nectar

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 19

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

**amhaḥ samharad akhilaṁ sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhīṁ 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-jaladhīṁ**), 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 19

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)

- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 19

- 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.
- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 19

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)

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

The Third Shower of Nectar

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 19

- 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)

- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 20

- 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.
- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 20

- 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.
- 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.

The Third Shower of Nectar

IX – The Eradication of Anarthas is Gradual and not immediate Verse – 20

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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 20

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gr̥hyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ ||

Alas (**bata**)! That heart (**tad hṛdayaṁ**) 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 jalaṁ**) and hair standing on end (**gātra-ruheṣu harṣaḥ**), is made of iron (**aśma-sāraṁ**). (SB 2.3.24)

The Third Shower of Nectar

IX – The Eradication of Anarthas is Gradual and not immediate Verse – 21

- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 21

- In other words, repeatedly hearing and chanting the Lord's name should give prema, serving the sacred tirthas should bestow perfection, tasting repeatedly the ghee, milk and betel 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?
- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 21

- 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.
- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 21

- 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.
- 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

IX – The Eradication of Anarthas is Gradual and not immediate

Verse – 21

- The saints have described this progression as follows:

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

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

First, there is association with devotees, by which one gains faith (**ādau śraddhā**). Then, one associates with the devotees (**tataḥ sadhu saṅgaḥ**) 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 bhāvaḥ**) and then prema (**tataḥ prema abhyudañcati**). This is the progression (**ayaṁ kramaḥ bhavet**) for manifesting prema (**premṇaḥ prādurbhāvaḥ**) for those performing sādhana-bhakti (**sādhakānām**). (BRS)

The Third Shower of Nectar

X – Devotee's suffering is not due to his Prarabdha Karma

Verse – 22

- 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.
- 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

X – Devotee's suffering is not due to his Prarabdha Karma

Verse – 22

- 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.
- 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

X – Devotee's suffering is not due to his Prarabdha Karma Verse – 22

- The Lord Himself has said:

yasyāham anuḡṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḡkha-duḡkhitam

If I especially favor someone (**yasya aham anuḡṛhṇāmi**), 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 (**duḡkha-duḡkhitam**).

The Third Shower of Nectar

X – Devotee's suffering is not due to his Prarabdha Karma

Verse – 22

- 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 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.