

Part-III

The Ten Nama-Aparadhas

a) **Vaisnava Ninda**

Part-III

The Ten Nama-Aparadhas

a) Vaisnava Ninda

Results of Sadhu Ninda

The Third Shower of Nectar

Results of Sadhu Ninda

60 units of Vaiṣṇava
20 units of seva
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

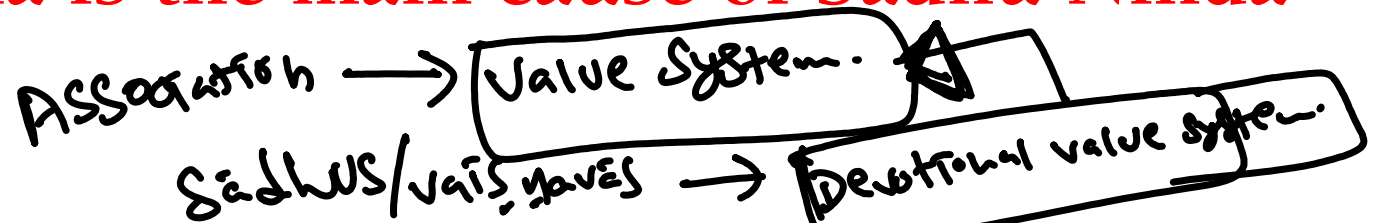
The Ten Nama-Aparadhas

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.

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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.

↓
Uncontrolled Sadhu.

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.

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Asat Sangha is the main cause of Sadhu Ninda

- "The second type of asat association, association with nondevotees, is of three types: ^a) association with māyāvādīs, ^b) association with pretenders, and ^c) 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

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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 grhastha 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 Vaisnava-prāya (almost a Vaisnava) 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 Vaisnava, how will he be permitted to associate with Vaisnavas, who do not associate with non-Vaisnavas?
- Therefore, this person is considered to be at the beginning stage of a Vaisnava, kaniṣṭha Vaisnava, upon whom the actual fixed-up Vaisnavas 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 yah śraddhayehate
na tad-bhaktesu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship (yah śraddhayā pūjām ihate) of the deity in the temple (haraye arcāyām eva) but does not behave properly toward other devotees (na tad-bhaktesu) 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 Vaisṇava 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 ||

īsvare tad-adhīnesu
bāliśesu dviṣatsu ca
prema-maitrī-kr̥popeksā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-
adhikārī (madhyamaḥ), offers his love to the Supreme Lord
(yaḥ karoti īsvare prema), is a sincere friend to all the
devotees of the Lord (tad-adhīneṣu maitrī), shows mercy to
ignorant people who are innocent (bāliśeṣu kr̥pā), 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

Uttama alhikārī

- "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-bhūtesu yah paśyed
bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

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

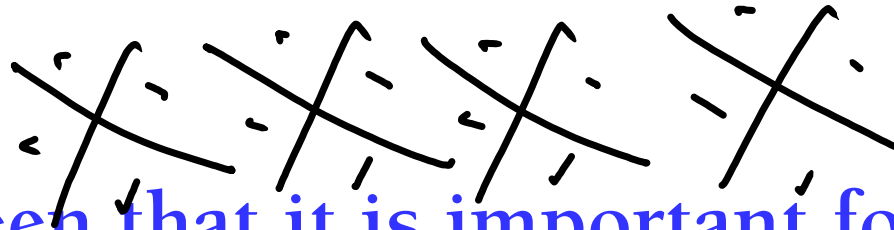
The Third Shower of Nectar

How to Treat a Vaisnava

- "The kanistha-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

Typical activities of a real devotee (madhyama
adhikārī)

- 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.

- ① avoid sādhu nindā
- ② take association of sādhus
- ③ serve sādhus
- ④ give knowledge to innocent jīvas
- ⑤ perform 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!”

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Rectification of the Offense

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

The Third Shower of Nectar

Rectification of the Offense

Step-2: Satisfying the Vaishnava

- 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-drohaḥ 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 īrsyam) 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.