

## Part-III

# The Ten Nama-Aparadhas

a) **Vaisnava Ninda**

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## The Ten Nama-Aparadhas

### a) Vaisnava Ninda

Culture of Respect makes a person  
immune to Vaisnava Ninda

## The Third Shower of Nectar

### Culture of Respect makes a person immune to Vaisnava Ninda

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

## The Third Shower of Nectar

### Culture of Respect makes a person immune to Vaisnava Ninda

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

## The Third Shower of Nectar

### Culture of Respect makes a person immune to Vaisnava Ninda

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

## The Third Shower of Nectar

Culture of Respect makes a person immune to Vaisnava Ninda

naṃo mahadbhyo 'stu namaḥ śiśubhyo  
namo yuvabhyo nama āvaṭubhyah  
ye brāhmaṇā gām avadhūta-lingās  
caranti tebhyaḥ śivam astu rājñām

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

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

Text 21

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

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

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

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

Text 22

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

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

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



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

Text 23

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

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

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

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

Text 24

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

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

Verse Summary: I am not pleased with such a person

# The Third Shower of Nectar

Culture of Respect makes a person immune to  
Vaisnava Ninda

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

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

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

Text 28

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

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

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

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

Text 29

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

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

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

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

Text 30

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

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

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

# Theme III – In practice of Bhakti offense creates obstruction –

## Don't disrespect Jivas (3.29.21-34)

### Text 31

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

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

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

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

Text 32

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

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

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



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

Text 33

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

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

# Part-III

## The Ten Nama-Aparadhas

### a) Vaisnava Ninda

Ramanujacarya on Vaisnava  
Ninda

# The Third Shower of Nectar

## Twelve Types of Vaisnava Ninda

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

## The Third Shower of Nectar

### Twelve Types of Vaisnava Ninda

5. Avayava Nirupana: Disrespecting a Vaisnava because of his bodily deformities. (Rupa Goswami)

6. Alasya Nirupana: To disrespect someone because of his Habits.

7. Vasa Nirupana: To consider someone unqualified for Bhakti because of his not staying in a Dhama.

8. Bandhu Nirupana: Disrespecting a Vaisnava because of his being a family member.

## The Third Shower of Nectar

### Twelve Types of Vaisnava Ninda

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