

**Canto 3**  
**Chapter Twenty Nine**

**Explanation of Devotional  
Service by Lord Kapila**

**Kapila Describes the Types of  
Bhakti**

# Theme I – Devahūti's questions about types of Bhakti, Birth & Death and Nature of Time (3.29.1-6)

Text 1-2

devahūtir uvāca  
lakṣaṇam mahad-ādīnām  
prakṛteḥ puruṣasya ca  
svarūpam lakṣyate 'mīṣām  
yena tat-pāramārthikam

yathā sāṅkhyeṣu kathitam  
yan-mūlam tat pracakṣate  
bhakti-yogasya me mārgam  
brūhi vistaraśaḥ prabho

Devahūti said: O Lord (**prabho**)! Please tell me (**brūhi me**) in detail (**vistaraśaḥ**) about the path of *bhakti-yoga* (**bhakti-yogasya mārgam**) which is the root cause of (**yad-mūlam**) the knowledge of the characteristics of *mahat-tattva* and the other elements (**lakṣaṇam mahad-ādīnām**), as well as *prakṛti* and *puruṣa* (**prakṛteḥ puruṣasya ca**), as told by you according to Sāṅkhya philosophy (**yathā sāṅkhyeṣu kathitam**), by which (**yena**) their very natures are known (**amīṣām svarūpam lakṣyate**) in mutual divisions (**tat-pāramārthikam**).

Verse Summary: Please tell me in detail about the path of bhakti which is the root cause of the knowledge of sankhya

# Theme I – Devahuti’s questions about types of Bhakti, Birth & Death and Nature of Time (3.29.1-6)

## Text 3

virāgo yena puruṣo  
bhagavan sarvato bhavet  
ācakṣva jīva-lokasya  
vividhā mama saṁsṛtīḥ

O Lord (**bhagavan**)! Please describe to me (**mama ācakṣva**) the various births and deaths of the living entities (**jīva-lokasya vividhā saṁsṛtīḥ**), for by hearing about them (**yena**) a person becomes completely detached from the world (**puruṣaḥ sarvato virāgo bhavet**).

**Verse Summary:** Please describe about the various birth and death of the jivas, hearing about which a person becomes completely detached from the world

# 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**).

# Theme I – Devahuti’s questions about types of Bhakti, Birth & Death and Nature of Time (3.29.1-6)

## Text 4

kālasyeśvara-rūpasya  
pareṣām ca parasya te  
svarūpaṁ bata kurvanti  
yad-dhetoḥ kuśalaṁ janāḥ

Please also describe the nature of time (**kālasya svarūpaṁ**), a form of power (**īśvara-rūpasya**), one of your forms (**te**), controlling even great persons like Brahmā (**pareṣām ca parasya**), out of whose fear people perform auspicious acts (**yad-dhetoḥ janāḥ kuśalaṁ kurvanti**).

**Verse Summary:** Please describe about the nature of time in whose fear, people perform auspicious acts

## Section-IV – Prayers by the Demigods (25-42)

|| 10.2.30 ||

*tvayy ambujākṣākhila-sattva-dhāmni  
samādhināveśita-cetasaike  
tvat-pāda-potena mahat-kṛtena  
kurvanti govatsa-padam bhavābdhim*

O lotus-eyed Lord (*ambujākṣa*), by concentrating one's meditation (*eke samādhinā āveśita-cetasā*) on Your lotus feet, which are the reservoir of all existence (*tvayy akhila-sattva-dhāmni*), and by accepting those lotus feet as the boat by which to cross the ocean of nescience (*tvat-pāda-potena*), one follows in the footsteps of mahājanas [great saints, sages and devotees] (*mahat-kṛtena*). By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf (*kurvanti govatsa-padam bhavābdhim*).

- The previous verse spoke of the protection of the Lord (*kṣemāya lokasya*). This verse describes the form of protection.

## 3.25.38

na karhicin mat-parāḥ śānta-rūpe  
nañkṣyanti no me 'nimiṣo leḍhi hetih  
yeṣām aham 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 leḍhi**), for whom I am (**yeṣām aham**) a lover, the *ātmā* (**priya ātmā**), son, friend (**sutah ca sakhā**), elder, companion (**guruḥ suhrdah**) or worshipable deity (**daivam iṣṭam**).

# Theme I – Devahuti’s questions about types of Bhakti, Birth & Death and Nature of Time (3.29.1-6)

## Text 5

lokasya mithyābhimater acakṣuṣaś  
ciraṁ prasuptasya tamasy anāśraye  
śrāntasya karmasv anuviddhayā dhiyā  
tvam āvirāsīḥ kila yoga-bhāskaraḥ

You (**tvam**), the sun, the revealer of the lotus of *bhakti*, *jñāna* and *yoga* (**yoga-bhāskaraḥ**), have appeared in this world (**āvirāsīḥ**) for destroying the denseness of material identity (**mithyā abhimater**), giving light to the blind (**acakṣuṣaś anāśraye**), waking up those sleeping in *samṣara* (**ciraṁ tamasy prasuptasya lokasya**), and drying up the pool of exhaustion (**śrāntasya**) caused by thoughts of attachment to action (**karmasu anuviddhayā dhiyā**).

Verse Summary: You have come as the sun for those who are (i) suffering due to false identity (ii) blind (iii) sleeping in samsara (iv) exhausted due to attachment



# Theme I – Devahuti's questions about types of Bhakti, Birth & Death and Nature of Time (3.29.1-6)

## Text 6

maitreya uvāca  
iti mātur vacaḥ ślakṣṇam  
pratinandya mahā-muniḥ  
ābabhāṣe kuru-śreṣṭha  
prītas tām karuṇārditaḥ

Maitreya said: O best of the Kurus, Vidura (**kuru-śreṣṭha**)! Welcoming (**pratinandya**) the gentle words of his mother (**mātur vacaḥ ślakṣṇam**), being pleased (**prītaḥ**), and filled with compassion (**karuṇā arditah**), Kapila spoke to her (**mahā-muniḥ tām ābabhāṣe**).

Verse Summary: Pleased with His mother's words, Kapila starts to respond with compassion.

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 7

śrī-bhagavān uvāca  
bhakti-yogo bahu-vidho  
mārgair bhāvini bhāvyate  
svabhāva-guṇa-mārgeṇa  
puṁsām bhāvo vibhidiate

The Lord said: *Bhakti* appears (**bhakti-yogo bhāvyate**) in many forms (**bahu-vidho**) by particular actions in a person (**mārgaih**) according to his intentions (**bhāvini**). The intentions of men (**puṁsām bhāvah**) are classed (**vibhidiate**) by the actions of the *guṇas* (**guṇa-mārgeṇa**) arising from one's nature (**svabhāva**).

**Verse Summary:** Bhakti appears in many forms based on the nature of the performer who is endowed with different combinations of modes

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 8

abhisandhāya yo himsām  
dambham mātsaryam eva vā  
samrambhī bhinna-dṛg bhāvaṁ  
mayi kuryāt sa tāmasaḥ

The angry person (**samrambhī**), devoid of compassion (**bhinna-dṛk**), who worships me (**yah mayi bhāvaṁ kuryāt**) with intentions (**abhisandhāya**) of violence, pride and hatred (**himsām dambham mātsaryam**), is tamasic in his *bhakti* (**sah tāmasaḥ**).

**Verse Summary: Performer of Bhakti in Mode of Ignorance:**

(i) Angry (ii) devoid of compassion (iii) worships the Lord with intentions of violence, pride and hatred

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 9

viṣayān abhisandhāya  
yaśa aiśvaryam eva vā  
arcādāv arcayed yo mām  
pṛthag-bhāvaḥ sa rājasah

He who worships me (**yah mām arcayed**) in the forms of deities and others (**arca ādāu**) with desire for other objects (**pṛthag-bhāvaḥ abhisandhāya**), with goals of material gain (**viṣayān**), fame (**yaśa**) or wealth (**aiśvaryam**) has rajasic *bhakti* (**sa rājasah**).

**Verse Summary: Performer of Bhakti in Mode of Passion:**

(i) Worships the Lord with desire for other objects (ii) with goals of material gain, fame or wealth

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 10

karma-nirhāram uddiśya  
parasmin vā tad-arpaṇam  
yajed yaṣṭavyam iti vā  
pṛthag-bhāvaḥ sa sāttvikah

He who worships me (**yajed**) with a desire to destroy *karma* (**karma-nirhāram uddiśya**), making his works an offering to the Supreme Lord (**parasmin tad-arpaṇam**), or (**vā**) executing the worship as a duty (**yaṣṭavyam iti**), having a desire for liberation (**pṛthag-bhāvaḥ**), has sattvic *bhakti* (**sa sāttvikah**).

**Verse Summary: Performer of Bhakti in Mode of Goodness:**

(i) Worships the Lord with a desire to destroy Karma (ii) makes his work as an offering to the Lord (iii) worships as a matter of duty (iv) to achieve liberation

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 11-12

mad-guṇa-śruti-mātreṇa  
mayi sarva-guhāśaye  
mano-gatir avicchinnā  
yathā gaṅgāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya  
nirguṇasya hy udāhṛtam  
ahaituky avyavahitā  
yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatiḥ avicchinnā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**).

Verse Summary: Characteristics of Pure Bhakti beyond the 3 modes:

(i) Mind continuously flows towards the Lord (ii) ahaituki (iii) apratihata

## Match the Following

Anyabhilasita Sunyam	→	ahaituky
Jnana Karmady anavrtam	→	avyavahitā
Anukulyena	→	sarva-guhāśaye
Krsna	→	puruṣottame
Anu	→	manah gatih avicchinnā
Silanam	→	mad-guṇa-śruti-mātreṇa
Bhaktir uttama	→	nirguṇasya bhaktiḥ

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih avicchinnā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**).

## SB 3.25.32

śrī-bhagavān uvāca  
devānām guṇa-liṅgānām  
ānuśravika-karmaṇām  
sattva evaika-manaso  
vṛttiḥ svābhāvikī tu yā  
animittā bhāgavatī  
bhaktiḥ siddher garīyasī

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions (**karmaṇām**) of the senses (**devānām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru's* instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva evaika-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tu yā**), is superior to liberation (**siddher garīyasī**).



## Match the Following

Anyabhilasita Sunyam	→	animittā
Jnana Karmady anavrtam	→	sattva evaika-manaso
Anukulyena	→	guṇa-liṅgānām
Krsna	→	bhāgavatī
Anu	→	Ānuśravika
Silanam	→	Devānām karmaṇām
Bhaktir uttama	→	bhaktiḥ

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions (**karmaṇām**) of the senses (**devānām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru's* instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva evaika-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tuyā**), is superior to liberation (**siddher garīyasī**).

kaivalyam sātṭvikam jñānam rajo vaikalpikam ca yat  
prākṛtam tāmasam jñānam man-niṣṭham nirguṇam smṛtam

Absolute knowledge is in the mode of goodness (**kaivalyam sātṭvikam jñānam**), knowledge based on duality is in the mode of passion (**rajo vaikalpikam ca yat**), and foolish, materialistic knowledge is in the mode of ignorance (**prākṛtam tāmasam jñānam**). Knowledge based upon Me, however, is understood to be transcendental (**mad-niṣṭham nirguṇam smṛtam**). SB 11.25.24

vanam tu sātṭviko vāso grāmo rājasa ucyate  
tāmasam dyuta-sadanam man-niketam tu nirguṇam

Residence in the forest is in the mode of goodness (**vanam tu sātṭviko vāso**), residence in a town is in the mode of passion (**grāmo rājasa ucyate**), residence in a gambling house displays the quality of ignorance (**tāmasam dyuta-sadanam**), and residence in a place where I reside is transcendental (**man-niketam tu nirguṇam**). SB 11.25.25

sāttvikah kārako 'saṅgī rāgāndho rājasah smṛtaḥ  
tāmasah smṛti-vibhraṣṭo nirguṇo mad-apāśrayah

A worker free of attachment is in the mode of goodness (**sāttvikah asaṅgī kārakah**); a worker blinded by personal desire is in the mode of passion (**rāgāndho rājasah smṛtaḥ**), and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance (**tāmasah smṛti-vibhraṣṭo**). But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature (**nirguṇo mad-apāśrayah**). SB 11.25.26

sāttvikyādhyātmikī śraddhā karma-śraddhā tu rājasī  
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā

Faith directed toward spiritual life is in the mode of goodness (**sāttvikyādhyātmikī śraddhā**), faith rooted in fruitive work is in the mode of passion (**karma-śraddhā tu rājasī**), faith residing in irreligious activities is in the mode of ignorance (**tāmasy adharme yā śraddhā**), but faith in My devotional service is purely transcendental (**mat-sevāyām tu nirguṇā**). SB 11.25.27

**sāttvikam sukham ātmottham viṣayottham tu rājasam  
tāmasam moha-dainyottham nirguṇam mad-apāśrayam**

Happiness derived from the self is in the mode of goodness (**sāttvikam sukham ātmottham**), happiness based on sense gratification is in the mode of passion (**viṣayottham tu rājasam**), and happiness based on delusion and degradation is in the mode of ignorance (**tāmasam moha-dainyottham**). But that happiness found within Me is transcendental (**nirguṇam mad-apāśrayam**). SB 11.25.29

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 13

sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta  
dīyamānam na gr̥hṇanti  
vinā mat-sevanam janāḥ

The devotees (**janāḥ**) do not accept (**na gr̥hṇanti**) living on my planet (**sālokya**), having similar powers (**sārṣṭi**), staying close to me (**sāmīpya**), or having a similar form (**sārūpya**), what to speak of merging into me (**ekatvam apy uta**), when these things are offered (**dīyamānam**), unless it involves service to me (**vinā mat-sevanam**).

Verse Summary: Characteristics of Pure Bhakti beyond the 3 modes:

(iv) They reject even the personal forms of liberation if devoid of service.

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 14

sa eva bhakti-yogākhyā  
ātyantika udāhṛtaḥ  
yenātivrajya tri-guṇam  
mad-bhāvāyopapadyate

The highest state of existence (**sa eva ātyantika udāhṛtaḥ**) is called *bhakti* (**bhakti-yogākhyā**), by which one surpasses the three *guṇas* (**yena ativrajya tri-guṇam**) and attains *prema* for me (**mad-bhāvāya upapadyate**).

**Verse Summary: Characteristics of Pure Bhakti beyond the 3 modes:**

(v) By such a practice one surpasses the 3 gunas and attains prema for the Lord.

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 15

niṣevitenānimittena  
sva-dharmaṇa mahīyasā  
kriyā-yogena śastena  
nātihiṃsreṇa nityaśaḥ

The mind should be purified (**implied**) by following *varṇāśrama* duties (**sva-dharmaṇa**) approved by previous devotees (**niṣevitena**), without desire for results (**animittena**), and which are favorable for *bhakti* (**implied**), and by always (**nityaśaḥ**) performing powerful *pañcarātri* deity worship (**mahīyasā kriyā-yogena**) with best choice of items (**śastena**), and without unnecessary violence (**na ati hiṃsreṇa**).

**Verse Summary: Angas of Bhakti - The mind should be purified by:**

- a. Following Varnasrama duties approved by previous devotees, without desire for results
- b. Performing powerful deity worship with best choice of items, regularly and without unnecessary violence

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 16

**mad-dhiṣṇya-darśana-sparśa-  
pūjā-stuty-abhivandanaiḥ  
bhūteṣu mad-bhāvanayā  
sattvenāsaṅgmena ca**

The mind should become purified (**implied**) by offering obeisances to (**abhivandanaiḥ**), praying to (**stuty**), worshipping (**pūjā**), touching (**sparśa**) and seeing (**darśana**) my deity forms (**mad-dhiṣṇya**), by thinking of my presence in all beings (**bhūteṣu mad-bhāvanayā**), and by giving up bad association (**asaṅgmena ca**) with determination (**sattvena**).

**Verse Summary: Angas of Bhakti - The mind should be purified by:**

- c. Offering obeisances to, praying to, worshipping, touching and seeing the deity form of the Lord
- d. By thinking of Lord's presence in all beings
- e. By giving up bad association with determination



## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 17

**mahatām bahu-mānena  
dīnānām anukampayā  
maitryā caivātma-tulyeṣu  
yamena niyamena ca**

The mind should become purified (**implied**) by greatly respecting the great devotees (**mahatām bahu-mānena**), showing compassion to the unfortunate (**dīnānām anukampayā**), being friendly to one's equals (**maitryā ca ātma-tulyeṣu**), and by following *yama* and *niyama* of *aṣṭāṅga-yoga* (**yamena niyamena ca**).

**Verse Summary: Angas of Bhakti - The mind should be purified by:**  
f. By greatly respecting the great devotees, by showing compassion to the unfortunate, and by being friendly to ones equals  
g. By following *yama* and *niyama* of *yoga*

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 18

ādhyātmikānuśravaṇān  
nāma-saṅkīrtanāc ca me  
ārjavenārya-saṅgena  
nirahaṅkriyayā tathā

The mind should become purified (**implied**) by continually hearing (**anuśravaṇān**) about the good and bad qualities of the *antaḥkaraṇa* (**ādhyātmika**), by chanting my names (**nāma-saṅkīrtanāt ca me**), by sincere (**ārjavena**) association with great devotees (**ārya-saṅgena**) without pride (**nirahaṅkriyayā**).

**Verse Summary: Angas of Bhakti - The mind should be purified by:**

- h.** By continually hearing about the good and bad qualities of the Antah karana
- i.** By chanting the Lord's name
- j.** By sincere association of great devotees without pride

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 19

mad-dharmaṇo guṇair etaiḥ  
parisaṁśuddha āśayaḥ  
puruṣasyāñjasābhyeti  
śruta-mātra-guṇam hi mām

Being purified (**parisaṁśuddha**) of the gunas (**guṇaih**) by the above methods (**etaiḥ**), the mind (**āśayaḥ**) of a person engaged in serving me (**mad-dharmaṇah**) quickly attains (**añjasā abhyeti**) the perfect form of *bhakti* (**implied**), consisting of actions such as hearing my qualities (**puruṣasya guṇam śruta-mātra**), which is non-different from attaining me (**hi mām**).

**Verse Summary:** Being thus purified by the above mentioned processes, the mind of such a devotee quickly attains the perfect form of bhakti consisting of actions such as sravanam.

## Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

### Text 20

yathā vāta-ratho ghrāṇam  
āvṛṅkte gandha āśayāt  
evaṁ yoga-rataṁ ceta  
ātmānam avikāri yat

Just as (**yathā**) the fragrance (**gandha**) is carried (**āvṛṅkte**) to the nose (**ghrāṇam**) from its source (**āśayāt**) by the wind (**vāta-ratho**), the mind (**evaṁ ceta**) is carried (**āvṛṅkte**) to the Supreme Lord (**avikāri ātmānam**) by *bhakti-yoga* (**yoga-rataṁ**).

**Verse Summary:** Thus Bhakti acts as the vehicle to carry the mind to the Lord

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

Text 21

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

I (**aham**), 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

## Text 23

**namo mahadbhyo 'stu namaḥ śiśubhyo  
namo yuvabhyo nama āvaṭubhyaḥ  
ye brāhmaṇā gām avadhūta-liṅgāś  
caranti tebhyaḥ śivam astu rājñām**

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

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 (*kṛṣānau śāmyati taptaḥ kṛṣānunā 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)

The Third Shower of Nectar  
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.

The Third Shower of Nectar  
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.

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 (**yaḥ 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 ṛchati

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 ṛchati**).

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

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

Text 25

arcādāv arcayet tāvad  
īśvaram mām sva-karma-kṛt  
yāvan na veda sva-hṛdi  
sarva-bhūteṣv avasthitam

When a person does not know (**yāvan na veda**) that the Lord is situated in all beings (**sarva-bhūteṣv avasthitam**) and within his own heart (**sva-hṛdi**), that person should worship me in the deity form (**tāvad īśvaram mām arcayet arcādāv**) along with prescribed duties without attachment (**sva-karma-kṛt**).

Verse Summary: But, when a person does not know that the Lord is situated in all beings, he should worship My deity form with prescribed duties without attachment

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

## Text 26

ātmanaś ca parasyāpi  
yaḥ karoty antarodaram  
tasya bhinna-dṛśo mṛtyur  
vidadhe bhayam ulbaṇam

In the form of death (**mṛtyuh**), I give great fear (**vidadhe ulbaṇam bhayam**) to the person who makes (**yaḥ karoty**) distinction between his own belly and the bellies of others (**antara udaram ātmanah ca parasya api**).

**Verse Summary:** In the form of death, I give fear to those who see difference between oneself and others

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

Text 27

atha mām sarva-bhūteṣu  
bhūtātmānam kṛtālayam  
arhayed dāna-mānābhyām  
maitryābhinnena cakṣuṣā

On the other hand (**atha**), they should worship me (**mām arhayed**), the soul in all beings (**bhūtātmānam**), who have taken shelter in all beings (**sarva-bhūteṣu kṛta ālayam**), with gifts and respect (**dāna-mānābhyām**), treating all beings as equal friends (**maitryā abhinnena cakṣuṣā**).

**Verse Summary:** Therefore one should worship Me while treating all beings as equal friends

### 3.16.11

ye brāhmaṇān mayi dhiyā kṣipato 'rcayantas  
tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ  
vāṅyānurāga-kalayātmajavad gṛṇantah  
sambodhayanty aham ivāham upāhṛtas taiḥ

I am controlled by those (**aham taiḥ upāhṛtah**) who worship the brāhmaṇas who have offended others (**ye kṣipatah brāhmaṇān arcayantah**), who see those brāhmaṇas as non-different from me (**mayi dhiyā**), who remain pleased in heart in spite of their harsh words (**tuṣyad-dhṛdaḥ**), showing lotus faces (**padma-vaktrāḥ**) moistened with sweet smiles (**smita-sudhā ukṣita**), and who pacify them (**sambodhayanty**) by praising them (**gṛṇantah**) with words filled with love (**vāṅyānurāga-kalayā**), just as a son praises an angry father (**ātmajavad**).

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 (**tatah 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 tatah**). 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 tataḥ

Among the humans, those within the *varṇāśrama* are superior (**tataḥ varṇāḥ 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 (**tataḥ 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 saṁśaya-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 (**saṁśaya-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 (**puṁsaḥ**) who fully dedicates (**nirantaraḥ arpita aśeṣa**) 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 arpita 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**).

Verse Summary: Gradation in jivas: Best is the person who dedicates his activities such as hearing and chanting, his wealth, his identity, mind, intelligence etc. to Me, and who identifies with other's sufferings and happiness

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

Text 34

manasaitāni bhūtāni  
praṇamed bahu-mānayan  
īśvaro jīva-kalayā  
praviṣṭo bhagavān iti

He should offer great respects with the mind (**manasā praṇamed bahu-mānayan**) to all living entities (**etāni bhūtāni**), thinking that the Supreme Lord (**bhagavān**) has entered that entity (**praviṣṭah**) along with his portion (*kalayā*) in the form of the *jīva* (**īśvaro jīva-kalayā**).

Verse Summary: Gradation in jivas: Such a person should offer great respects with the mind to all the jivas thinking that the Supreme Lord has entered into that entity

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 35

**bhakti-yogaś ca yogaś ca  
mayā mānavy udīritaḥ  
yayor ekatareṇaiva  
puruṣaḥ puruṣam vrajet**

Oh daughter of Manu (**mānavy**)! I have explained (**mayā udīritaḥ**) *bhakti-yoga* and *aṣṭāṅga-yoga* (**bhakti-yogaś ca yogaś ca**), by which a person will attain (**yayoh puruṣaḥ vrajet**) the Supreme Lord as Bhagavān (**puruṣam**) or as impersonal Brahman (**ekatareṇa eva**).

**Verse Summary:** I have described to you about bhakti and astanga yogas by which a person can attain the Supreme Lord as Bhagavan or Brahman

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

Text 36-37

etad bhagavato rūpaṁ  
brahmaṇaḥ paramātmanaḥ  
param pradhānam puruṣam  
daivam karma-viceṣṭitam

rūpa-bhedāspadam divyam  
kāla ity abhidhīyate  
bhūtānām mahad-ādīnām  
yato bhinna-dṛśām bhayam

I am this form of Bhagavān (**etad bhagavato rūpaṁ**) who also appears as Brahman and Paramātmā (**brahmaṇaḥ paramātmanaḥ**), beyond material nature (**param**), and who am also defined as (**ity abhidhīyate**) *prakṛti* (**pradhānam**), *jīva* (**puruṣam**), *karma* (**daivam**) which is the reaction of various activities (**karma-viceṣṭitam**) and astonishing time (**divyam kāla**)--the cause of transformation of material objects (**rūpa-bheda āspadam**), from which fear arises (**yato bhayam**) for living beings (**bhūtānām**) with material bodies in ignorance (**mahad-ādīnām bhinna-dṛśām**).

Verse Summary: I am this form of Bhagavan, Brahman, Paramatma, Prakrti, Jiva, Karma and Time

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 38

yo 'ntaḥ praviśya bhūtāni  
bhūtair atty akhilāśrayaḥ  
sa viṣṇv-ākhyo 'dhiyajño 'sau  
kālaḥ kalayatām prabhuḥ

Time (**kālaḥ**), the shelter of all beings (**akhilāśrayaḥ**), the master of those controlled (**kalayatām prabhuḥ**), who, having entered all beings (**yah antaḥ praviśya bhūtāni**), destroys them through other living entities (**bhūtair atty**), is called Viṣṇu (**sa viṣṇv-ākhyah**), the giver of results of sacrifices (**adhiyajñah asau**).

### Verse Summary: Characteristics of Time:

1. Shelter of all beings 2. The master of those controlled 3. It enters all living beings and destroys them through other living entities 4. It is called Visnu 5. The giver of results of sacrifices

# Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

## Text 39

na cāsya kaścīd dayito  
na dveṣyo na ca bāndhavaḥ  
āviśaty apramatto 'sau  
pramattaṁ janam anta-kṛt

Time holds no one dear (**na ca asya kaścīd dayitah**), hates no one (**na dveṣyah**), and is friendly to no one (**na ca bāndhavaḥ**). Time, always awake (**apramattah**), the bringer of death (**anta-kṛt**), destroys the living entities (**āviśaty janam**), who are unaware of its existence (**asau pramattaṁ**).

### Verse Summary: Characteristics of Time:

6. It holds no one dear 7. It hates no one 8. It is friendly to no one 9. It is always awake 10. It is the bringer of death 11. Destroys the living entities who are unaware of its existence



# Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

## Text 40

yad-bhayād vāti vāto 'yam  
sūryas tapati yad-bhayāt  
yad-bhayād varṣate devo  
bha-gaṇo bhāti yad-bhayāt

Out of fear of time, the wind blows (**yad-bhayād vāti vāto ayam**), the sun produces heat (**sūryas tapati yad-bhayāt**), the Indra produces rain (**yad-bhayād varṣate devo**) and the stars shine (**bha-gaṇo bhāti yad-bhayāt**).

### Verse Summary: Characteristics of Time:

12. All the demigods controlling nature perform their functions out of fear of time

# Theme IV – Kapila describes the Characteristics of Time

(3.29.35-45)

Text 41

yad vanaspatayo bhītā  
latāś cauṣadhibhiḥ saha  
sve sve kāle 'bhigrhṇanti  
puṣpāṇi ca phalāni ca

Out of fear of time (**yad bhītā**) the plants, creepers, and herbs (**vanaspatayah latāh ca auṣadhibhiḥ saha**) produce flowers and fruits (**abhigrhṇanti puṣpāṇi ca phalāni ca**) in the proper season (**sve sve kāle**).

**Verse Summary: Characteristics of Time:**

13. All the trees and creepers produce fruits and flowers in the proper season out of fear of time

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 42

**sravanti sarito bhītā  
notsarpaty udadhir yataḥ  
agnir indhe sa-giribhir  
bhūr na majjati yad-bhayāt**

Out of fear of time, the rivers flow (**sravanti sarito bhītā**), and the ocean does not overflow (**na utsarpaty udadhih yataḥ**), fire burns (**agnir indhe**) and the earth (**bhūh**) with its mountains (**sa-giribhir**) does not sink (**na majjati yad-bhayāt**).

**Verse Summary: Characteristics of Time:**

**14. Rivers flow, oceans do not overflow, fire burns and the earth does not sink due to the fear of time**

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 43

nabho dadāti śvasatām  
padam yan-niyamād adah  
lokaṁ sva-deham tanute  
mahān saptabhir āvṛtam

By the order of time (**yad-niyamād**), the sky provides space (**nabho dadāti padam**) for entities who are alive (**śvasatām**), and Brahmā (**mahān**) spreads out his body (**sva-deham tanute**) of the planets (**lokaṁ**), covered by seven layers of matter (**saptabhir āvṛtam**).

### Verse Summary: Characteristics of Time:

15. Only by the order of time sky provides space and Brahma spreads out his body of planets

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 44

guṇābhimānino devāḥ  
sargādiṣv asya yad-bhayāt  
vartante 'nuyugam yeṣām  
vaśa etac carācaram

Out of fear of time (**yad-bhayāt**), the *devatās* in charge of the *guṇas* (**guṇa abhimānino devāḥ**), who control the universe (**yeṣām vaśa etac carācaram**), carry out creation maintenance and destruction (**vartante sarga ādiṣu**) of the universe (**asya**) in every *kalpa* of Brahmā (**anuyugam**).

### Verse Summary: Characteristics of Time:

16. The gunavataras carry out the processes of creation, maintenance and destruction due to the fear of time

## Theme IV – Kapila describes the Characteristics of Time (3.29.35-45)

### Text 45

so 'nanto 'nta-karaḥ kālo  
'nādir ādi-kṛd avyayaḥ  
janam janena janayan  
mārayan mṛtyunāntakam

Unchangeable time (**avyaya kālah**), without beginning (**anādir**) but causing everyone's birth (**ādi-kṛd**), creates population through mothers and fathers (**janam janena janayan**); and time, without end (**anantah**) but causing everyone's end (**anta-karaḥ**), destroys those subject to death (**mārayan antakam**), by death (**mṛtyunā**).

### Verse Summary: Characteristics of Time:

17. Unchanging
18. Without beginning but causes everyone's birth
19. Without end, but causes everyone's end by death