

I. Different stages of advancement

*adau sraddha tata sādhu-
sango-'tha bhajana-kriya
tato'nārtha nivṛtti syāt
tato niṣṭha rucis tata*

*athāsaktis tato bhāvas
tata premābhyudancati
sādhakānam ayam premna
pradhurbhāve bhavet krama*

A. Caitanya Caritamṛta 2.23.14-15

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

B. Bhakti Rasamṛta Sindhu 1.4.15-16 (Bhanu Swami's translation)

"First, there is association with devotees, by which one gains faith. Then, one associates with the devotees to learn the scriptures, and then practices *bhakti*. The *anārthas* are then destroyed. Steady bhakti without confusion follows. Desire for the Lord (*rucci*) appears. This is followed by spontaneous desire for the Lord (*āsakti*). This becomes *bhāva* and then *prema*. This is the progression for manifesting *prema* for those performing *sādhana-bhakti*."

C. Jiva Gosvami's commentary

Though there are many steps in the progression of bhakti, the most common sequence is stated in two verses. In the beginning (*adau*), by hearing the scripture in association with the devotees, one attains faith (*sraddha*). *Sraddha* means trust or confidence. Then, after faith appears, again association with devotees takes place (*sādhu-sanga*), for learning how to practice *bhakti*. *Niṣṭha* means continuous bhakti without confusion. *Ruci* means desire for the Lord, but with direction by the intellect. *Asakti* means desire, which is natural or spontaneous (without intellectual direction).

D. From Madhurya Kadambini (Chapter 2)

First, the prospective devotee must have sraddha or faith. Sraddha is firm trust in the import of the bhakti-scriptures. It also means to have a genuine desire to undertake the activities described in those scriptures. Either of these types of faith may arise naturally or by force.

Then, taking shelter of the lotus feet of the spiritual master, the faithful beginner in bhakti inquires from him about proper conduct. By following his guru's instructions, that person mixes in friendship with devotees of his own status and finds shelter in the association of more realized devotees.

Next he takes up the practice of different types of service. This is called bhajana-kriya or the execution of devotional activities.

II. Further understanding anartha

- ॐ Things which are superfluous (SB 1.7.6)
- ॐ Such material advancement is called anartha, or things not wanted (SB 1.8.27)
- ॐ Against the interest (SB 4.14.10)
- ॐ Of all unwanted things (SB 4.29.36-37)
- ॐ A cause of trouble (SB 7.15.22)
- ॐ Artha means "value," and the negation of this word, anartha, means "that which is valueless or useless." (SB 10.51.45 – HDG's purport)
- ॐ Unnecessary things (DWT 11: Hearing of Kṛṣṇa with Faith)
- ॐ Anartha means unnecessary things. We have practiced so many unnecessary things in our life. Unnecessary things, when they are too much strong, that becomes sinful life. Unnecessary. The modern civilization is simply meant for creating unnecessary necessities of life. That's all. (Lecture, Bhagavad-gītā 6.47 -- Ahmedabad, December 12, 1972)
- ॐ No. Therefore it is anartha; it is unnecessary. (Lecture, Srīmad-Bhāgavatam 1.2.16 -- Los Angeles, August 19, 1972)
- ॐ Anartha, simply unnecessary. (Lecture, Srīmad-Bhāgavatam 1.2.18 -- Vṛndāvana, October 29, 1972)
- ॐ It is anartha, un..., unnecessary. (Lecture, Srīmad-Bhāgavatam 1.2.18 -- Vṛndāvana, October 29, 1972)
- ॐ These are called anarthas, unnecessary. (Lecture, Srīmad-Bhāgavatam 1.2.34 -- Vṛndāvana, November 13, 1972)

III. Anarthas at bhajana kriya (mainly from Madhurya Kadambini, chapter 2)

- ॐ Prabhupada defines as: "performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place)" (CC 2.23.14-15, synonyms).
- ॐ *Bhajana kriya of two varieties: unsteady (anishthita) and steady (nishthita). Unsteady performance of devotional activities is of six types (in sequential order):*

A. *Utsāha mayi*

- ॐ Utsāha: enthusiasm.
- ॐ Māyā = false, illusion.
- ॐ So *utsāha māyi* is false enthusiasm.
- ॐ Also known as PDS, the "Pure Devotee Syndrome"

A brahmana child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise. Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything. He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

B. *Ghaṇa-tarala*

- ॐ *Ghana* = thick, undiluted, condensed;
- ॐ *tarala* = thin, diluted.
- ॐ So this anartha refers to sporadic endeavor.
- ॐ Sometimes one is enthusiastic, and then a minor obstacle comes and causes a loss of enthusiasm.
- ॐ For example a devotee may be enthusiastic and get up early and chant his rounds. This disturbs another devotee who then tells the first devotee. This first devotee gets upset and gets up a 7:00.

The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent. In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them. Being sometimes assiduous and at other times negligent, his endeavor is called ghaṇa-tarala (condensed-dilute, thick-thin).

C. *Vyudha vikalpa*

- ॐ This means "what direction should I take?"
- ॐ The devotee is indecisive. Should I serve here or there? Should I? Shouldn't I?

Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord? Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions? Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction? Or should I renounce right now? Consider these verses:

*tām ikṣetātmano mṛtyum
trṇaiḥ kupam ivāvṛtam*

Association with woman is the way to death, like a blind well covered by grass. (SB 3.31.40)

*yo dustyajān dāra-sutān
suhṛd rājyam hṛdi-sṛṣah
jahau yuvaiva malavad
uttamasloka-lālasah*

Those attachments that are very difficult to give up, beautiful wife, obedient sons, devoted friends, and vast empire, everything the heart desires, Maharaja Bharata them up even in his youth just as stool due to his attraction for the Lord. (SB 5.14.43)

Should I thus give up unreliable family life while still young? On the other hand, it is not proper to renounce immediately. Shouldn't I wait until the death of my old parents before renouncing?

*aho me pitarau vṛddhau
bhāryā bālātmajātmajāh
anāthā mām rte dīnāh
katham jīvanti dukkhitāh*

Alas! My parents are old and my wife is with a mere infant in her arms and other young children. Without me they will have no protection and will suffer unbearably. How will they live without me? (SB 11.17.57)

Moreover, the scripture says:

*evam grhāsayaḥṣipta-
hṛdayo mudha-dhīr ayam
atṛptas tān anudhyāyan
mṛto 'ndham visate tamah*

If one gives up family life in an unsurfeited [surfeit means to feed or supply to excess, satiety, or disgust; to overindulge] state, he will think of family life even after renouncing. If such a fool should die in that condition, he will go the darkest region of hell. (SB 11.17.58)

By such statements, the Lord depreciates such renunciation. Therefore, for the time being, I will just work to keep my body alive. Later, after satisfying all my desires, I will enter Vrindavana and engage in worship of the Lord twenty-four hours a day. After all, the scriptures points out:

*na jñānam na ca vairāgyam
prāyah sreya bhaved iha*

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Jnana and vairagya are not generally beneficial for practicing devotional service. (SB 11.20.31)

According to this text, renunciation is a fault for the culture of bhakti. If it arises from bhakti itself, however, that renunciation is not a fault but an effect (anubhāva) of bhakti and subordinate to it. Of course, then there is the famous logic:

*yad yad asramam agat sa bhiksukas tat tad
anna paripurnam aiksat*

In whatever ashram the sannyasi stayed, they always gave him more than enough to eat.

In the life of renunciation there is no worry for maintenance, so maybe I should renounce. But on the other hand:

*tāvad rāgādayah stenās
tāvat kārā-grham grham
tāvan moho 'nghri-nigado
yāvat kṛṣṇa na te janāh*

My dear Lord Krishna, until people become Your devotee, their material attachments remain thieves, their homes prisons, and their affectionate feeling for their family foot shackles. (SB 10.14.36)

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life. Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service? Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise."

In this way, the mind spends time vacillating between household life and renunciation. When one imagines in this way all types of options, it is called vyudha vikalpa, or extensive speculation.

D. Viṣayā sangara:

ॐ Viṣāya = sense gratification;

ॐ sangara = war.

ॐ This *anartha* refers to going to war with sense gratification. The devotee thinks: "Let me reduce my eating and sleeping." He takes such a vow. Then some maha prasada walks by. He then thinks, "Well, after all, it is Kṛṣṇa's mercy. I should honor some." One is making vows and then breaking them.

*vivayavivta cittanam
vivnavesah suduratah
varuna dig gatam vastu
vrajannaindram kim apnuyat*

One whose heart is absorbed in materialism is far from obtaining devotion to Viṣṇu. Can a man by going east obtain something which is in the west?

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name. But many times, his attempts at renunciation often end in enjoying what he is trying to renounce. Such a person is exemplified in the Bhāgavatam:

*parityāge 'py anīsvarah
juṣamāṇas ca tān kāmān*

Knowing that sense gratification leads to misery, though he tries to give up his material desires, still he is unable. (SB 11.20.27-28)

This on-going battle with his previously acquired desires for sense pleasure, in which he sometimes meets with victory and sometimes with defeat is called viṣayā sangara or struggle with sense pleasure.

E. Niyamakṣama

ॐ This refers to the inability to uphold (positive) Kṛṣṇa conscious vows.

ॐ For example, chanting an increased number of rounds.

Then the devotee will resolve, "From today I will chant such and such number of rounds of japa and will pay so many obeisances. I will also perform services for the devotees. I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters." Though he makes such resolutions every day, he is not always able to execute them. This is called niyamakshama or inability to follow rules. Vishaya sangara is the inability to give up material enjoyment, whereas, niyamakshama is the inability to improve his devotional service.

F. Taranga rangini

ॐ Riding the waves. One has made a little advancement. "Now I am doing well." People may give money. "And they should." But these are little waves.

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti. And, as the old adage goes, "By the attraction of the populace one becomes wealthy." Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha). These are weeds around the creeper of bhakti. Performing activities, or seeking one's pleasure (ranga) amidst these weed-like facilities, which are but small waves (taranga) in the ocean of bhakti, is called taranga rangini, delighting in material facilities.

IV. Anarthas at the beginning of anārtha-nivṛtti

A. Descriptions

Successful performance of devotional activities (bhajana kriya) is followed by anartha nivṛtti, or the clearing of bad qualities that obstruct the progress of bhakti. Anarthas may be classified into four types, according to origin: those arising from previous sinful activity, those arising from previous pious activity, those arising from offenses against devotional service and those arising from imperfectly performed bhakti.

1. Arising from previous sin

ॐ attractions to sinful activity

ॐ 5 types of *kleṣa*

Avidya — ignorance (mistaking impermanent to be permanent etc.)

Asmīta — false ego (bodily identification and the tendency to only accept sense perception)

Rāga — attachment (the desire for material happiness and the means to achieve it)

Dveṣa — hatred (of unhappiness and the causes of it)

Abhiniveṣa — acquired nature/addiction to evil (absorption in bodily existence, including fear of death). This is very deep; kind of a fundamental existence.

2. Arising from previous piety

ॐ attraction to *sattva guna* sense gratification

ॐ wanting to live in country rather than in temple in city

ॐ feeling put off by rich prasād

ॐ mundane social causes

ॐ attachment to *mokṣa*

ॐ wanting to avoid politics in the temple, especially if a Temple President

ॐ Book distribution is hard so wanting to do a different service.

ॐ *Some people include the anarthas arising from pious activities under the categories of the klesas mentioned above, because the presence of bhukti and mukti deprive a person of bhakti, and therefore prolong his existence of suffering in the material realm*

3. Arising from offences

ॐ From ten offences

ॐ Can devastate one's spiritual life

“The anarthas arising from offenses arise specifically from the namaparadhas. The seva-aparadhas (offenses in Deity worship such as entering the temple with shoes on or in a vehicle) are in themselves not a direct cause of anarthas, for seva-aparadhas do not usually have effect on the real devotee, because, by constant service, by chanting the holy name and by recitation of specific verses that have the power to cancel the effect of any seva-aparadha, these anarthas cannot grow. However, if one is careless, thinking he can take advantage of the protection afforded by the above measures, his seva-aparadha becomes namaparadha, an anartha that will obstruct his progress. He is guilty of the namaparadha of committing sin on the strength of the holy name.

“The word nama in the phrase namaparadha refers not only to the holy name but to all the angas of bhakti, of which the Name is the primary representative. Even, according to dharma-sastra (scriptures dealing with codes of karma) if one willfully commits sin on the strength of prayascitta (remedial measures for commission of sin), then the effect of the sin will not be destroyed but rather increased.

“On the other hand, if one takes advantage of scriptural statements that guarantee the permanent effect of even a little devotional service (simply chanting the Krsna mantra once, for instance) and, as a result, willfully omits of some of the angas of bhakti, he does not commit namaparadha and create anarthas, for committing sin on the strength of the holy name refers to deliberate engagement in activities condemned by the scriptures while thinking that the power of devotional activities will nullify the bad effects. It does not refer to a willful omission of a secondary anga of bhakti. For, unlike the path of karma, where failure to perform a rite perfectly is condemned, on the path of bhakti there is no fear that failure to perform all the angas is offensive and will deprive one of results.

“For the scriptures say that if in the enthusiasm of devotional service a person intentionally closes his eyes and attempts to run, he still has no fear of stumbling, falling or not attaining the goal. In other words, a person who takes complete shelter of devotional service suffers no loss of results nor is deprived of the goal even if, knowing all the angas of bhakti, he deliberately neglects to perform some of the secondary angas.

“Closing the eyes and running does not mean ignorance of scripture (sruti and smrti, the two eyes of the devotee). That contradicts the direct meaning of having eyes but does not using them. Neither does it mean that by intentional neglect of some of the angas of bhakti in eager pursuance of the goal, one may commit the thirty-two seva-aparadhas and be free from reaction, for the verse describes a person who has sincerely taken shelter of the process of bhakti as outlined by the Lord himself. Therefore there is no question of intentional seva-aparadha. The thirty-two seva-aparadhas beginning with entering the temple while wearing shoes and so on should be understood to be offensive acts and should never be intentionally committed. Thus in the scriptures a person who intentionally commits a seva-aparadha is condemned as a two-legged animal.

If the namaparadhas, whether long-standing or recent, have been committed unconsciously but their presence is indicated by the result, i.e. lack of advancement, the only recourse is to chant the name constantly. By that, steadiness in bhakti will be attained and offenses will be neutralized. If namaparadha is committed in full knowledge, then the following points must be taken into account."

a.) Sadhu-ninda

Sadhu ninda or criticism of Vaiṣnavas is the first offense. The word "ninda" means animosity or malice. If by chance this offense occurs, the person should be repentant, recognizing his own low nature in having committing the offense. In the same way that a person who has been burned by fire seeks relief in fire, he should nullify the offense by lamenting, resolving to come before the Vaisnava, fall at his feet, and satisfy him by offering his obeisances, praises and respects. If the Vaisnava is not satisfied, the person should remain ready to comply with his every wish. If the offense is so great that the Vaiṣnavas anger does not die, in great remorse, thinking himself most unfortunate and bound for hell because of his offense, he should give up everything else and take shelter of continuous nama sankirtana. By the great power of nama kirtana, certainly, in time, that person will be delivered from his offense.

But if one, reluctant to put oneself in a humble position by offering repeated respects and service to the Vaisnava that one has offended, justifies himself by arguing that simply taking shelter of the Name is sufficient for the deliverance from offense, then he is guilty of further offense.

Nor should one be of the mentality to think that the offense of sadhu ninda operates only in relation to a Vaisnava who is fully and perfectly qualified with all the qualities mentioned in scripture, such as tolerance, mercy and kindness to all living entities (kṛpalur akṛta drohas titiksuh sarva dehinam). Such a person attempts to minimize his own offense by pointing out some defect in the devotee. The scriptures say that, even a person who is of very bad character, a cheater, devoid of proper behaviour, malicious, devoid of samskaras, if he takes to surrender of the Lord, must be considered a sadhu. All the more then that a devotee who may show some occasional fault should be considered a sadhu.

Also, if a great offense has been committed against a Vaisnava, but the Vaisnava does not become angry because of his exalted nature, the offender should still fall at that devotee's feet and seek ways of pleasing him in order to purify himself. Though the Vaisnava may forgive offenses, the dust of his feet does not tolerate the offense and delivers the fruits of the offense on the guilty person.

Sometimes, no suitable respect can ever match the causeless or fathomless mercy of the powerful, spontaneous, most elevated of mahabhagavatas in their distribution of mercy. For instance, even though made to carry Rahugana's palanquin and made the object of the King's harsh words, Jada Bharat bestowed his mercy. In a similar way Cediraja showed mercy to the atheistic daityas who had come to do him violence. In

the same way Sri Nityananda showed mercy to Madhai, even though Madhai had injured his forehead.

b.) Considering Brahma & Siva to be equal to Viṣṇu

Conscious beings are of two types; independent and dependent. The independent being is the all-pervading Lord (isvara) and the dependent beings are the particles of consciousness (jivas), energies of the Lord, who pervade individual bodies. The independent consciousness (isvara) 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 first type of isvara is called by such names as Narayana:

harir hi nirgunah saksat purusah prakrte para

It is Hari who is directly the non material Lord transcendental to material nature. The second type of isvara is called by such names as Siva:

sivah sakti yutah sasvat trilingo guna samvrta

Siva accepts the three gunas and is covered by them. Though Siva is covered by the gunas, one should not think that he is in the category of jiva. As the Brahma Samhita states, Siva is a transformation of the Lord, just as yoghurt is a transformation of milk. In other scriptures also Siva is glorified as isvara.

The three modes of sattva, rajas and tamas, for maintenance, creation and destruction, are ruled by Visnu, Brahma and Siva. From this Brahma is commonly understood to be isvara. But Brahma's position as isvara or lord should be understood as power invested in a jiva by the Supreme Lord. The Brahma Samhita also says that it is by the bestowal of power by the Supreme Lord that Brahma is able to create the universe. The modes of ignorance (Siva), passion (Brahma) and goodness (Visnu) may be compared to the wood, smoke and fire, three progressive stages of fire. As smoke is superior to wood, so the mode of passion is superior to the mode of ignorance, but fire is not situated in the smoke, one cannot perceive the Supreme Lord in the mode of passion (Brahma). In the mode of goodness which is like the blazing fire, one can directly perceive the Lord (Visnu). Just as fire is situated within wood, so in mode of ignorance, the Lord's presence can be assumed in latent state. The happiness of realization of the Lord in his impersonal aspect may be compared to the state of sleep which is characteristic of tama guna.

The jivas are of two types: those who are covered by maya and those who are not covered by maya. The covered jivas are the devatas, men and animals. The uncovered jivas are of two types: those endowed with the Lord's aisvarya sakti, and those uninfluenced by that sakti. Those not influenced by the Lord's aisvarya sakti are of two types: those who, by practice of jnana merge in to the Lord (a lamentable condition), and those who, by practice of bhakti, remain differentiated from the Lord and taste nectarean bliss. Those who are influenced by the aisvarya sakti are of two types: those influenced by elements such as jnana, belonging to the spiritual sphere (e.g., four

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kumaras), and those influenced by such as elements as the function of creation etc., coming from the material sphere (e.g., Brahma). In this way the position of Brahma is delineated.

One may consider that Visnu and Siva are non different, being the same isvara mode. Though this is true, the devotee must understand that there is a difference in worship of the Lord with a touch of material qualities (Siva) and with no material qualities (Visnu). Brahma and Visnu, on the other hand, are completely different tattvas: Brahma is jiva and Visnu is isvara. Sometimes Brahma and Visnu are described as identical in the Puranas, but one should understand this statement by the example of the sun (Visnu) and the surya kanta jewel (Brahma) which is invested with the light of the sun, and is therefore considered non-different.

In some mahakalpas, even Siva, like Brahma, is a jiva invested with power by the Lord: kvacij jiva visesatvam harasyoktam vidher iva. Like Brahma, Siva is sometimes a jiva. Thus Siva is sometimes classed with Brahma, as in such statements as:

*yas tu narayanam devam brahma rudradi daivataih
samatvenaiva manyeta sa pasandi bhaved dhruvam*

A person who considers Narayana as equivalent to Brahma, Siva and the other devatas is a low rascal. Those who have not fully researched in the matter say that Visnu is the Lord, not Siva; or that Siva is the Lord, not Visnu; or that since I am a devotee of Visnu, I will not give regard to Siva, or visa versa. Such people, deliberately involving themselves in arguments, become offenders. If such offenders can become enlightened by a knowledgeable devotee, then they can realize how Siva and Visnu are non-different. With this realization, and by performing namakirtana, the person can nullify his offense.

c.) Guru-avajña

ॐ Same as *sadhu-ninda*

d.) Sruti sāstra ninda

If one commits this offense one obtains relief when one has the fortune to understand from a knowledgeable person that the srutis mercifully help the most blind, unqualified and independent people to come to the path of bhakti. Commission of the fourth offense can be nullified by using the same mouth that criticized the scriptures (such as the srutis, propounding karma and jnana) to praise the same scriptures, and to praise the practitioners of those scriptures (e.g., performers of karma and jnana), and by performing loud chanting of the Holy Name.

e.) Committing sinful activities on the strength of chanting the Holy Names

ॐ Deliberating committing *seva-aparadhas*.

f.) The remaining offenses

ॐ In the same way one should understand the appearance and nullification of the other offenses.

4. Arising from mistakes in devotional service

Just as, along with the main plant, many weeds grow, by the cultivation of bhakti there appears acquisition of material wealth and other facilities, worship and respect by others, a comfortable position, fame etc. By their very nature, they have the power to influence the heart of the devotee, grow in size, and cover up the main plant intended for cultivation, bhakti.

a.) From Chaitanya Charitamrta 2.19.151-163

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

*mālī hañā kare sei bīja āropaṇa
sravaṇa-kīrtana-jale karaye secana*

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

*upajiyā bāde latā ‘brahmāṇḍa’ bhedi’ yāya
‘virajā’, ‘brahma-loka’ bhedi’ ‘para-vyoma’ pāya*

“As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

*tabe yāya tad-upari ‘goloka-vṛndāvana’
‘kṛṣṇa-carāṇa’-kalpa-vṛkṣe kare ārohaṇa*

“Being situated in one’s heart and being watered by sravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus

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feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.

*tāhān vistārita hañā phale prema-phala
ihān mālī sece nitya sravaṇādi jala*

“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

*yadi vaiṣṇava-aparādha uthe hātī mātā
upāde vā chinde, tāra sukhi’ yāya pātā*

“If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

*tāte mālī yatna kari’ kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama*

“The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

*kintu yadi latāra sange uthe ‘upasākhā’
bhukti-mukti-vāñchā, yata asankhya tāra lekḥā*

“Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

*‘niṣiddhācāra’, ‘kutīnātī’, ‘jīva-himsana’
‘lābha’, ‘pujā’, ‘pratiṣṭhādi’ yata upasākhā-gaṇa*

“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

*seka-jala pāñā upasākhā bādi’ yāya
stabdha hañā mula-sākhā bādite nā pāya*

“If one does not distinguish between the bhakti creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti creeper is curtailed.

*prathamei upasākhāra karaye chedana
tabe mula-sākhā bādi' yāya vṛndāvana*

“As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper, the bhakti-latā, grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

*'prema-phala' pāki' pade, mālī āsvādaya
latā avalambī' mālī 'kalpa-vṛkṣa' pāya*

“When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

*tāhān sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana*

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

b.) niṣiddhācāra

- ॐ Accepting things forbidden in the sāstra (CC 2.12.135)
- ॐ Behavior not to be exhibited by a person desiring to become perfect (CC 2.19.159)
- ॐ Behavior unacceptable for those trying to attain perfection accepting things forbidden in the sāstra (i.e. four regs)

c.) kutinātī

- ॐ Diplomacy (CC 2.19.159)
- ॐ Kutinātī, or diplomatic behavior, cannot satisfy the ātmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. (CC 2.19.159)
- ॐ Tricks (CC 3.16.133)
- ॐ Clever tricks (CC 3.17.37)
- ॐ Fault finding, duplicity (CC 2.12.135)

d.) jīva-himsana

- ॐ Envy of other living entities (CC 2.12.135)

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Anarthas

- ॐ The word *jīva-himsā* (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as *paropakāra*, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the *Māyāvādīs*, he is also engaged in material activity. A devotee should never make compromises with nondevotees. (CC 2.12.135)
- ॐ Unnecessarily killing animals or the soul (CC 2.19.159)
- ॐ *Jīva-himsana* refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. (CC 2.19.159)
- ॐ “There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-himsana*. Real knowledge is not given, and religionists mislead the general populace (CC 2.19.159)

e.) lābha

- ॐ Gain (BG 4.22, SB 3.31.39)
- ॐ Profit (CC 2.9.118, 2.11.115, 3.4.75)
- ॐ profit according to material calculations (CC 2.19.159)
- ॐ also: *kāma* (desire for material gain) (CC 2.12.135)

f.) puṣā

- ॐ hankering for popularity (CC 2.12.135)
- ॐ worship
- ॐ adoration achieved by satisfying mundane people (CC 2.19.159)

g.) pratiṣṭhādi

- ॐ Fame (SB 2.3.2-7, CC 2.4.141)
- ॐ That which establishes (SB 2.5.11)
- ॐ Reputation (CC 2.4.147, CC 3.6.275)
- ॐ Becoming an important man in material calculations (CC 2.19.159)
- ॐ The desire for name and fame and for high position (CC 2.12.135)
- ॐ As an example of *pratiṣṭhāsā*, one may attempt to imitate *Srīla Haridāsa Thākura* by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as *Haridāsa Thākura* just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually

one desires to become a reputed devotee or an avatāra (incarnation). (CC 2.12.135)

h.) general

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

*‘niṣiddhācāra’, ‘kutīnātī’, ‘jīva-himsana’
‘lābha’, ‘pujā’, ‘pratiṣṭhādi’ yata upasākhā-gaṇa*

The unwanted creepers have been described by Srīla Bhaktisiddhānta Sarasvatī Thākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhī, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. One may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru, or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat-eating—or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, “This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. European Vaiṣṇavas are not allowed to enter the temples.” In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, another a sudra Vaiṣṇava, another a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business by means of chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. Also, one may become a cheap Vaiṣṇava by trying to chant in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees concerning one’s philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper, the bhakti-latā, has been stunted. (CC 2.19.160, purport)

B. Rates of nullification

1. Defining the rates of nullification (from Madhurya Kadambini, Chapter 3)

ॐ Limited to one anartha

ॐ Pervasive affecting many anarthas

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Anarthas

- ॐ General almost complete
- ॐ Complete
- ॐ Absolute (no chance of their returning)

Srīla Visvanātha Cakravartī Thākura explains as follows in Madhurya Kadambini: "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.

2. Sin and Piety

- ॐ General: bhajana kriya
- ॐ Complete: nishta
- ॐ Absolute: asakti

3. Improper performance of bhakti

- ॐ Limited: bhajana kriya
- ॐ Complete: nistha
- ॐ Absolute: ruci

4. Nama aparadha

- ॐ Limited: bhajana kriya
- ॐ Pervasive: niṣṭha
- ॐ Almost complete: bhāva
- ॐ Complete: prema
- ॐ Absolute: attainment of the Lord's lotus feet

C. But in the case of nama aparadha it is much more serious.

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

anghah sanghavad akhīlam sakrd udayad

With one utterance of the Holy Name all sins are destroyed.

yan nama sakrc chravanat pukaso'pi vimucyate samsarat

If one hears the Holy Name even one time, a candala can obtain liberation from the material world.

Also in the case of Ajamila, simply by his uttering the Lord's name once in namabhasa, all anarthas , even up to avidya (ignorance, the root cause of material bondage), were removed and he attained the lotus feet of the Lord.

This is all true. One should have no doubt that the Holy Name has such inestimable power. But because the Holy Name, is unhappy with offenses committed against it, it does not manifest its complete power in the offender. This is indeed the reason why the sinful tendencies continue their existence. But though these tendencies continue for some time, the servants of death have no power to attack such a person.

na te yama pasabhrt ca tad bhata svapne'pi pasyanti

Such a person does not see Yama or his servants carrying nooses even in dreams.

In the verse "na vidyate tasya yamair hi suddhih" however the word "yama" refers to the rules of yoga practice (yama and niyama etc.), and thus means that for such a person, there is no need of other forms of purification.

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. 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 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.

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?

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. 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.

V. Falldowns after attaining the Lord's association?

From Madhurya Kadambini (these weren't actually falldowns):

"In the case of Chitraketu 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."

VI. Do devotees really have to suffer anarthas (from Madhurya Kadambini)?

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

*amhah samharad akhilam
sakrd udaya deva sakala lokasya
taranir iva timirajarlmdha
jayati jagat mangalam harer nāma*

"As with the sunrise, all darkness is destroyed, in the same way, with one utterance of the Holy Name all sins are destroyed. All glories to the Holy Name who bestows such auspiciousness on the whole universe! (Shri Shridhar Swami)

*na hi bhagavann aghatitam idam
tvad-darsanān nṛṇām akhila-pāpa-kṣayah
yan-nāma sakrc chravaṇāt
pukkasō 'pi vimucyate samsārāt*

"My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You? (SB 6.16.44)

"Or citing Ajāmila's case, where simply by his uttering the Lord's name once in nāmābhāsa, all anarthas, even up to avidya (ignorance, the root cause of material bondage), were removed and he attained the lotus feet of the Lord.

"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 Ajāmila's case).

*sakṛn manah kṛṣṇa-padāravindayor
nivesitam tad-guṇa-rāgi yair iha
na te yamam pāsa-bhṛtas ca tad-bhatān
svapne 'pi pasyanti hi cīrṇa-niṣkṛtāh*

"Although not having fully realized Krishna, persons who have even once surrendered completely unto His lotus feet being somewhat attracted by His name, form, qualities, and pastimes have thus performed the true method of atonement. Even in dreams, such persons do not see Yama or his servants carrying nooses. (SB 6.1.19)

"Though this is true, they have no means of purification other than becoming free from nāma-aparādha. Citing the Padma Purana in the discussion on the ten offenses the Hari Bhakti Vilasa says:

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi suddhih*

"Committing sin on the strength of the Holy Name, one cannot be purified even by practicing the regulations of yoga, etc. for thousands of years. (HBV 1.1.284)

VII. Have I committed any offenses (from Madhurya Kadambini)?

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 nāma kīrtana.

*tad asma-sāram hṛdayam batedam
yad gṛhyamāṇair hari-nāma-dheyaih
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣah*

One's heart is certainly steel-framed if, when chanting the Holy Name, there is no change in the heart, tears in the eyes or standing of hairs on the body. (SB 2.3.24)

Anarthas

Seeing the following verse from Bhakti-rasāmṛta-sindhu another doubt arises:

*ke te 'paradha viprendra
namno bhagavatah kṛtaḥ
vinighnanti nṛnam kṛtyam
prakṛtam hyanayanti hi*

Oh foremost of brahmanas, what are the offenses against the Name of the Lord which cancel the results of all one's performances, and lead to a material conception even of transcendental topics? (Bhakti-rasāmṛta-sindhu)

In other words, repeatedly hearing and chanting the Lord's name should give prema, serving the sacred tīrthas should bestow perfection, tasting repeatedly the ghee, milk and betel prasādam 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 nāma-aparādha becomes averse to the Lord and thus cannot even take shelter of guru or perform devotional activities?

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. 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 aparādha, the intensity reduces somewhat and the devotee develops a little taste. Again the devotee becomes qualified for bhakti. By repeated doses of hearing and chanting the Lord's Name and performance of other devotional processes, gradually everything is revealed in progression. The saints have described this progression as follows:

*ādau sraddhā tatah sādhu-
sango 'tha bhajana-kriyā
tato 'nārtha-nivṛtṭih syāt
tato niṣṭhā rucis tatah*

*athāsaktis tato bhāvas
tatah premābhyudañcati
sādhakānām ayam premṇah
prādurbhāve bhavet kramah*

Starting with faith, followed by association, bhajana kriyā, anārtha-nivṛtṭi, niṣṭha, ruci, āsakti, bhāva and prema. (Bhakti-rasāmṛta-sindhu 1.4.15-16)

Some not only suppose the presence nāma-aparādha due to the absence of symptoms of prema and traces of sinful activity in devotees who are practicing the devotional processes such as kīrtana. But they also suppose the absence of destruction of the reactions of previous karma (prārabdha) by observing the presence of ordinary material distresses. However, Ajāmila 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. 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 (prārabdha). The Lord Himself has said:

*yasyāham anugrṇāmi
hariṣye tad-dhanam sanaih
tato 'dhanam tyajanty asya
svajanā dukkha-dukkhitam*

Gradually, I take away all the wealth of the person whom I favor. Being penniless and most miserable, he is rejected by his family and relatives. (SB 10.88.8)

nirdhanatva maha rogo mad anugraha laksanam

The person without the severe malady of material possessions is the object of My mercy.

Thus, the masterful Lord, who always attends to the welfare of His devotee, with the plan to increase the devotee's humility and longing for the Lord, bestows on him all sorts of suffering as His mercy. Having no results due from previous acts, he cannot be said to be suffering the effect of sinful actions from previous lives.

VIII. VIII. Anarthas just before Nistha:

Nistha mean to be endowed with the quality of steadiness or non fluctuation. Though a person tries for steadiness every day while anarthas are still present, he will not attain steadiness.

The absence of these anarthas indicates the level of nistha:

A. Laya

ॐ The tendency to sleep during *kīrtana*, *sravaṇa* and *smaraṇa* (*japa*), in order of increasing tendency.

B. Vikṣepa

ॐ Distraction toward mundane topics while performing service (i.e., gossiping while doing *japa*).

C. Apratipatti

ॐ The occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.

D. Kashaya

ॐ The tendency to indulge in anger, greed, pride, etc due to past bad habit.

E. Rasasvada

ॐ Inability to absorb the mind in *kīrtana* if one gets the opportunity for material sense pleasure.

IX. Cleansing the heart (CC 3.20.11-15)

*nāma-sankīrtana haite sarvānārtha-nāsa
sarva-subhodaya, kṛṣṇa-premera ullāsa*

“Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
sreyah-kairava-candrikā-vitaraṇam vidyā-vadhu-jīvanam
ānandāmbudhi-varḍhanam prati-padam purnāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-sankīrtanam*

“Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.’

*sankīrtana haite pāpa-samsāra-nāsana
citta-suddhi, sarva-bhakti-sādhana-udgama*

“By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

kṛṣṇa-premodgama, premāmṛta-āsvādana

“The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love.”

X. The Divine and Demonic

A. Divine qualities

These transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

- ॐ Fearlessness
- ॐ Purification of one’s existence
- ॐ Cultivation of spiritual knowledge
- ॐ Charity; self-control
- ॐ Performance of sacrifice
- ॐ Study of the Vedas
- ॐ Austerity
- ॐ simplicity
- ॐ Nonviolence
- ॐ Truthfulness
- ॐ Freedom from anger
- ॐ Renunciation
- ॐ Tranquility
- ॐ Aversion to faultfinding
- ॐ Compassion for all living entities
- ॐ Freedom from covetousness
- ॐ Gentleness
- ॐ Modesty
- ॐ Steady determination
- ॐ Vigor
- ॐ Forgiveness
- ॐ Fortitude
- ॐ Cleanliness
- ॐ Freedom from envy and from the passion for honor

B. Demoniac qualities

These qualities belong to those of demoniac nature, O son of Pṛthā

ॐ Pride

ॐ Arrogance

ॐ Conceit

ॐ Anger

ॐ Harshness

ॐ Ignorance

ॐ Those who are demoniac do not know what is to be done and what is not to be done.

ॐ Neither cleanliness nor proper behavior nor truth is found in them.

ॐ They say that this world is unreal, with no foundation, no God in control.

ॐ They say it is produced of sex desire and has no cause other than lust.

ॐ Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

ॐ Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

ॐ They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable.

ॐ Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

ॐ

ॐ The demoniac person thinks:

ॐ "So much wealth do I have today, and I will gain more according to my schemes.

ॐ So much is mine now, and it will increase in the future, more and more.

ॐ He is my enemy, and I have killed him, and my other enemies will also be killed.

ॐ I am the lord of everything.

ॐ I am the enjoyer.

ॐ I am perfect, powerful and happy.

ॐ I am the richest man, surrounded by aristocratic relatives.

ॐ There is none so powerful and happy as I am.

ॐ I shall perform sacrifices, I shall give some charity, and thus I shall rejoice."

ॐ In this way, such persons are deluded by ignorance.

ॐ

- ॐ Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.
- ॐ Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.
- ॐ Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.