

# The ninth Nāma-Aparādha

(from a notebook of Svāmī Sadānanda, containing instructions about the Name from Bhakti Pradīp Tīrtha Maharāj in London 1934)

Tīrtha told me the 22nd of March 1934 in London:

## “Explications of the 10 Offences”

9) *aśraddhadhāne vimukho'py aśṛṅvati  
yaś copadeśaḥ śiva-nāmāparādhaḥ*

(Padmapurāṇa Bra. Kh. 25.16)

“It is an offence, to initiate a sceptic into the mystics of the Holy Name.”

“Those who do not believe in the existence of God may be classified into 4 groups:

- (1) sceptics
- (2) agnostics
- (3) idealists or monists
- (4) pantheists

These are all atheists. They do not believe in the efficacy of chanting the Holy Name. They consider the Name as on a par with *mundane* words – so they should not be initiated into the mysteries of the Holy Name, because this will fall flat upon their unwilling ears. In spite of all their antitheistic feeling against the Holy Name, if anybody tries to convince them of the efficacies of the Holy Name – he commits an offence against the Holy Name.”

To give a *śraddhāhīna*<sup>1</sup> person, who is *vimukha* to *śravaṇa*<sup>2</sup>, *nāma-upadeśa*<sup>3</sup> is an *aparādha* against the *maṅgalaprada-nāma*<sup>4</sup>.

*Prakṛta-adhikāri*<sup>5</sup> for the Name is, who cherishes *ananyabhakti-śraddhā*<sup>6</sup>. Though, if there is no such *śraddhā* and the person is *vimukha* to the *aprākṛta-sevā*<sup>7</sup> and *rucihīna*<sup>8</sup> regarding *Harināmaśravaṇa*, to give *Harināma-upadeśa* to such a person is a *nāmāparādha*.

The Name is *sarvopari*<sup>9</sup> and if one receives the *Harināma*, it is for the *maṅgala* of everybody – according to this *upadeśa* one should do *kīrtan*; however, if the person lacks *adhikāri*, then no *Harināma-dāna*.

If you are a *paramabhāgavata*<sup>10</sup>, then you can do *śaktisañcāra*<sup>11</sup>. With *kṛpā*<sup>12</sup> you do *śaktisañcāra*, and whoever has *śraddhā* to the *nāma*, him you shall give *Harināma-upadeśa*. As long as you are *madhyama-vaiṣṇava*<sup>13</sup>, you shall pass by the ones who are *aśraddhadhāna*<sup>14</sup>, *bahirmukha*<sup>15</sup> and *vidveṣi*-s<sup>16</sup>.

<sup>1</sup> A person, lacking strong confidence accompanied with the firm resolution to act accordingly, that to *serve* Bhagavān is the eternal purpose of life, service for the sake of His service, service as a means and an *end*, irrespective of one's own happiness.

<sup>2</sup> A person, whose “face is turned away” from hearing, who is unwilling to serve. C.f. Bhagavadgītā 18.67, where Kṛṣṇa orders Arjuna not to tell anybody who is *aśuśru*, who is not willing to hear and to obey, i.e. to *serve*, about the esoteric instructions He has just given to him.

<sup>3</sup> Instructions about the Name.

<sup>4</sup> The auspiciousness-bestowing Name.

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- <sup>5</sup> The first (prakṛta) qualification (adhikārī) or the qualification of the beginner on the Bhakti-path.
- <sup>6</sup> Śraddhā in unalloyed bhakti, i.e. bhakti that is *anyābhilāṣitā-śunyaṃ* or devoid (śunyaṃ) of the habit (abhilāṣitā) to cherish any other (anya) wish or motive (abhilāṣa) than to please Bhagavān and that is *karmādyanāvṛtam* or unobscured by Karma, Jñāna etc. (B.H.R.S.I.1,11).
- <sup>7</sup> The supermundane Service (to the Absolute), i.e. a service that is transcendental to Prakṛti/Māyā and the three guṇa's of hers, because it is an expression or manifestation of His own svarūpa-śakti.
- <sup>8</sup> Lacking a "taste" or eagerness for listening to the Name, which supercedes the taste for talks on mundane subjects.
- <sup>9</sup> All-transcending, superexcellent.
- <sup>10</sup> A prema-bhakta or uttama-adhikārī: "One who perceives Bhagavān Kṛṣṇacandra in everything, in the form of the Ātmā of the Ātmā; he sees everything in Kṛṣṇa, in the form of the Ātmasvarūpa of the Ātmā" (Jaiva Dharma, chap. 8). All sentiments of his are variations of his Prema. He doesn't discriminate between kaniṣṭha-, madhyama- and uttama-vaiṣṇava or vaiṣṇava and avaiṣṇava. He serves the Name incessantly and makes others say the Name. He is beyond the scope of any prejudices and distinctions. Such a bhakta is very rare.
- <sup>11</sup> Transmission of (bhakti-)śakti.
- <sup>12</sup> God's own śakti, which he bestows upon the ātmā of the qualified bhakta and which enables him to serve, know and love God and, if he is a paramabhāgavata, to transfer this bhakti-śakti to others, too.
- <sup>13</sup> One who is *full of faith in the Scriptures* as well as in the word of his guru and yet *lacks expert knowledge* thereof and is incapable of successfully tackling any forceful criticism of an opponent is an eligible of the medium type (c.f. B.R.S.II,17). He is aware of the transcendental relation (sambandha) between the Supreme Lord and the jīvātmā by the Grace of his guru and chants constantly the Divine Name. – He cherishes pure bhakti towards the Lord, friendship towards bhaktas equal to his level, exercises loving service for the superior bhaktas, shows mercy to the ignorant and indifference to those who are God-haters (c.f. Bh. XI, 2, 46).
- <sup>14</sup> Who are the "seat of non-śraddha" or devoid of śraddha (c.f. endnote 1).
- <sup>15</sup> Whose face is turned "outwards", i.e. away from the Service to Bhagavān and towards Māyā and the subtle or gross sense-gratification she offers.
- <sup>16</sup> The God-haters, who are envious of God.