

Bakāsura

And The Tenth Offense Against the Holy Name.

To not have complete faith in the chanting of the Holy Name and to maintain material attachments even after hearing so many instructions on the matter. (10th *Nāma-aparādha*)

Śrīla Bhaktivinoda Ṭhākura tells us that this is the worst offense to the Holy Name because preoccupation with the temporary gives absolutely no chance for Kṛṣṇa *prema* to gradually develop. Rather it gives rise to inattention while chanting, which is the root cause of all other *Nāma-aparādhas*.

One can only free oneself of this soul destroying offense by taking shelter of the Holy Name according to the six-fold process of surrender. This is beautifully – and very clearly – explained in Śrīla Bhaktivinoda Ṭhākura’s introductory song to *Śaraṇāgati*:

Śrī Kṛṣṇa Caitanya Mahāprabhu descended from the eternal spiritual world along with His personal associates and divine abode, incarnating in this temporary material world out of compassion for the fallen souls. (1)

In order to freely distribute the gift of ecstatic love of God, which is very difficult to obtain, He taught the path of *śaraṇāgati*, devotional surrender to the Supreme Lord. This *śaraṇāgati* is the very life of the true devotees. (2)

The six ways of surrender through *śaraṇāgati* are (1) *dainya* — humility, (2) *ātmanivedana* — dedication of the self, (3) *gopṛtve varāṇa* — acceptance of the Lord as one’s only maintainer, (4) the consciousness of ‘*avaśya rakṣibe-kṛṣṇa*’ — Kṛṣṇa will surely protect me’ — which is *viśvāsa* (faith) in Kṛṣṇa’s *pālana* (protection), (5) *bhakti-anukūla-mātra kāryera svīkara* — execution of only those acts favorable to pure devotion, and (6) *bhakti-pratikūla-bhāva varjanāṅgikāra* — renunciation of conduct adverse to pure devotion. (3-4)

Śrī Nanda-Kumāra, the youthful son of Nanda Mahārāja, hears the prayers of anyone who takes refuge in Him by this six-fold practice of surrender.(5)

Bhaktivinoda prostrates himself at the feet of Śrī Rūpa and Śrī Sanātana Gosvāmī, places a straw between his teeth, and clasps their lotus feet with his hands. (6)

Weeping, and weeping, he tells them, “I am certainly the lowest of men! Oh please make me the worthiest by teaching me the ways of *śaraṇāgati*!”(7)

The Mindset and Fate of the Self-cheating Chanter

One unable to accept the six limbs of surrender is a prisoner of false ego who always thinks in terms of “me” and “mine”.

He proudly declares, “I am the master here. This household and family are mine. I enjoy the fruits of my work whether they are bitter or sweet. I am my own protector and I can take care of my needs and those of my wife, brothers, sons and daughters. I earn my living by the sweat of my own brow and I deserve the credit for the successes I have achieved in my endeavors.”

This is the egotism that intoxicates those who have turned their backs on Kṛṣṇa, and who consistently overestimate their own abilities and intelligence.

By the power of their knowledge, they expand their industry and technology, but denying that all is ultimately in the hands of God, they end up committing wicked acts.

Though they may hear the glorification of the Holy Name, they do not believe it. Though they may sometimes chant the Lord’s name, they do so purely out of custom.

Not surprisingly, they experience no love for Kṛṣṇa from this faithless chanting, for such are the ways of the hypocrites who wrap themselves in the flag of religion.

One who thus chants the Holy Name carelessly may still attain some spiritual gain, but all scriptures agree that he can never attain Kṛṣṇa Prema.

— *Śrī Harināma Cintāmaṇi*, 13.22-30
Śrīla Bhaktivinoda Ṭhākura

The Active Contemplation Of One Who Chants Having Seriously Taken Shelter of Kṛṣṇa

If I do not stay alive, how will I be able to engage in serving the Lord? Even so, I will accept only as much as I need to keep body and soul together.

Accepting whatever sense objects are in harmony with the goal of devotion is the proper way to lead one's life and is pleasing to Kṛṣṇa.

If ever the same sense objects become detrimental to devotional culture, and are thus unpleasurable, then they should be abandoned without hesitation.

There is no one other than Kṛṣṇa who is truly able to protect me, and I know that He alone and no one else maintains me.

I am the most fallen and useless living being in creation; and as the lowest and most unfortunate creature, I possess nothing.

I am living my life within this world as Kṛṣṇa's eternal servant and I make every effort to act only in accordance with His desire.

Thus any idea that I am the doer, the giver or the protector, or that this body, home, wife and children are mine, that I am a *brāhmaṇa*, a *sūdra*, father or husband, that I am a king, or a subject, or the refuge of my offspring, is all to be given up and Kṛṣṇa made the one and only center of my life. Kṛṣṇa is the real master, and His will alone is imperative.

I am ready to act only to fulfill Lord Kṛṣṇa's desire and will not even think about acting according to my own whims.

I will adjust my household affairs for the Lord's satisfaction, and if He so wishes, I will cross the material ocean.

In times of both joy and sorrow, I shall always remain Lord Kṛṣṇa's servitor and because it is His desire, I will show compassion to all creatures.

I will suffer or enjoy the results of my past actions according to Kṛṣṇa's will, and if I become indifferent to worldly pleasures, that too will be His desire.

— *Śrī Harināma Cintāmaṇi*, 13.8-20
Śrīla Bhaktivinoda Ṭhākura

Now I Am Yours!

*‘aham mama’ -śabda-arthe jāhā kichu hoy
arpiluñ tomāra pade, ohe doyā-moy! (1)*

*‘āmāra’ āmi to’ nātha! nā rohinu ār
ekhona hoinu āmi kevala tomār (2)*

*‘āmi’ śabde dehī jīva ahamtā chādilo
twadiyābhimāna āji hrdoye paśilo (3)*

*āmār sarvasva — deho, geho anucar
bhāi, bandhu, dārā, suta, dravya, dwāra, ghar (4)*

*se saba hoilo tava, āmi hoinu dās
tomāra grhete ebe āmi kori bās (5)*

*tumi grha-swāmī, āmi sevaka tomār
tomāra sukhete ceṣṭā ekhona āmār (6)*

*sthūla-liṅga-dehe mora sukrta duṣkrta
āra mora nahe, prabhu! āmi to’ niṣkrta (7)*

*tomāra icchāya mora icchā miśāilo
bhaktivinoda āja āpane bhulilo (8)*

All there is that may be indicated by the words *aham* (‘I’) and *mama* (‘mine’), I offer at Your lotus feet, O merciful Lord! (1)

I no longer consider even myself to be ‘mine’, O Lord! Now I have become exclusively Yours.(2)

The soul inhabiting this mortal body has given up the false ego attached to the word ‘I’, for today the spiritual sense of being Yours has entered his heart.(3)

All my possessions — body, home, servants, brothers, friends, wife, sons, personal belongings, fencing and gateways. (4)

..all of these things are now Yours, for I have become Your servant. I am but a mere occupant in Your house. (5)

You are the owner of the house, and I am Your most obedient servant. My only activity now is endeavoring for Your happiness.(6)

Whatever pious or impious activities that were performed by me, either with my gross or subtle bodies, are no longer mine, O Lord, for I am now Yours. (7)

My desire has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself and has no other identity but that of being Your servant. (8)

– *Śaraṇāgati (Ātma-Nivedana)*
Śrīla Bhaktivinoda Ṭhākura

Śrīla Haridāsa Ṭhākura's Prayers to Śrī Caitanya Mahāprabhu

*kṛpā kari' nāma-rūpe āmāra jihvāya
niranatara nāca prabhu dhari tava pāya*

O Lord! Be merciful and appear on my tongue in the form of Your holy name; dance there constantly, O Lord! I fall at Your lotus feet and beg this of You.

*rākha iñhā lao tāñhā tava icchā mata
yāñhā rākha deha more kṛṣṇa-nāmāmṛta*

You may keep me in this world or take me to Your abode as You please, but whatever You do with me, please always feed me the divine nectar of Your holy names.

*jagajjane nāma dite tava avatāra
jagajjana-mājhe more kara aṅgikāra*

You have descended to this world to distribute the holy name, so kindly also consider me one of those You intend to bless.

*āmi ta adhama tumi adhama tāraṇa
ubhaye sambandha ei patita pāvana*

I am the most lowly, whereas You are committed to uplifting the most fallen; this is our eternal relationship, O Savior of the fallen!

*acchedya sambandha ei tomāya āmāya
yāra bale nāmāmṛta e adhama cāya*

On the strength of this unbreakable connection between us, O Lord, I beg You to shower upon me the nectar of the holy name.

(Harināma Cintāmaṇi, 11.53-57)

*daśa aparādha yena hṛdaye nā paśe
kṛpa kara mahāprabhu maji nāma rase*

O Mahāprabhu, please be merciful to me so that the 10 offenses never touch my heart, and I can always remain absorbed in the *rasa* of the Holy Name.

—*Harināma Cintāmaṇi 13.59*
Bhaktivinoda Ṭhākura

Beware of Propagating Cheating Religion!

(The Faithless and *Harināma* Initiation)

A *sādhu* should not give the Holy Name to one in whom faith has not taken birth; this is the rule of Vaiṣṇava behavior. (The ninth offense against the Holy Name is to instruct a faithless person about the glories of the Holy Name.)

The Holy Name is the *jīva*'s most valued possession. Faith means to believe that by doing nothing more than taking shelter of Kṛṣṇa (and the Kṛṣṇa conscious process), one has already done all the good deeds or religious acts one needs to. One who does not have such faith lacks the necessary qualifications to chant the Holy Name.

People without faith who receive the Holy Name will simply neglect or disrespect it.

If you give a hog a jewel, he will grind it into dust, and if you give a silk cloth to a monkey, he will tear it into shreds.

A faithless person who takes the Name dies of his offenses and immediately transforms his spiritual master into a non-devotee.

A person devoid of faith sometimes falseheartedly approaches a Vaiṣṇava to beg initiation into the Holy Name.

The *sādhu* sees through such an imposter every time and will refuse to give him initiation into the Holy Name.

The *sādhu* says to him, “Brother, give up your false heart. Give up your desire for prestige and have faith in the Holy Name.

I will readily give you the Holy Name when you have faith, then you will easily cross the material ocean, by the power of the Name.

But, my dear brother, you have no right to be initiated into the chanting as long as you have no real faith in the Holy Name.

Go and hear the glories of the Holy Name from saints and scriptures; then give up your desire for prestige and adopt a humble attitude.

Once you have faith in the Name, then an authoritative spiritual master will happily give you the great treasure of the Name, my dear brother.”

The disciple who after initiation commits offenses to the Holy Name disrupts the spiritual master's absorption in spiritual life.

This offense is bad for both the spiritual master and disciple, causing both of them to fall down into hell.

My dear Gaura Hari, You bestowed such blessings on Jagāi and Mādhāi: You first instilled faith in them and then gave them the Holy Name.

O Lord, Your character and activities are exemplary; may everyone faithfully follow in Your footsteps.

— *Śrī Harināma Cintāmaṇi*, 10.7-17, 29-32
Śrīla Bhaktivinoda Ṭhākura

Something to seriously think about, isn't it?