

# Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-  
Name

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Thākura

# Chapter – 5

Worshiping the Demigods as  
Independent of Kṛṣṇa

# Understanding the Gradation of Conscious Living Entities

- Now we'll consider the second aparadha of misunderstanding the position of Vishnu, Shiva and demigods.

- Conscious beings (chaitanya) are of two types:

a) Independent – Ishvara Chaitanya

b) Dependent – Jiva Chaitanya

- Ishvara chaitanya is of two types:

- a) Not touched at all by maya – Visnu Tattva

- b) For the Lord's pastimes, accepts the touch of maya  
– Sambhu tattva

↳ Lord's shivē

- The first type of ishvara is called by such names as Narayana, Hari, etc.:

harir hi nirguṇaḥ sāksat puruṣaḥ prakṛteḥ paraḥ

It is Hari who is directly the non-material Lord  
transcendental to material nature. (SB 10.88.5)

- The second type of ishvara is called by such names as Shiva.

sivah sakti-yutah sasyat  
tri-lingo guna-samvrtah

Shiva voluntarily accepts the three gunas and appears to  
be covered by them. (SB 10.88.3)

- Though Shiva appears to be covered by the gunas, one should not think that he is in the category of jiva for Brahma-samhita says:

kṣīram yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣam tam aham bhajāmi

Shiva is a transformation of the Lord, just as yogurt is a transformation of milk. (Brahma-samhita 5.45)

- In the Puranas and other scriptures as well, Shiva is glorified as Ishvara.
- In the Bhagavatam it is said:

sattvaṁ rajas tama iti prakṛter guṇās tair  
yuktaḥ parama-puruṣa eka ihāsyā dhatte |  
sthity-ādaye hari-viriñci-hareti samjñāḥ  
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

The one supreme puruṣa (parama-puruṣa ekaḥ), accepting the guṇas of prakṛti (prakṛter guṇās tair yuktaḥ) known as sattva, rajas and tamas (sattvaṁ rajas tama iti), for creation, maintenance and destruction (sthity-ādaye), is called Viṣṇu, Brahmā and Siva (hari-viriñci-hareti samjñāḥ). The best results (śreyāṁsi) for the devotees (nṛṇāṁ) will come (khalu syuḥ) from Viṣṇu with śuddha-sattva body (sattva-tanoh). (SB 1.2.23)

- In this sloka it is also generally understood that Brahma may also be considered as ishvara.
- But Brahma's position as ishvara or lord should be understood as power invested in a jiva by the Supreme Lord (ishvara-avesha)

bhāsvān yathāśma-śakaleṣu niṣeṣu tejah  
svīyaṁ kiyat prakatayaty api tadvad atra  
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I adore the primeval Lord, Govinda (govindam ādi-puruṣaṁ tam ahaṁ bhajāmi), from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world (brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā), just as the sun (yathā bhāsvān) manifests a portion of his own light (niṣeṣu tejah prakatayaty) in all the effulgent gems (śmaśakaleṣu) that bear such names as sūrya-kānta (svīyaṁ kiyat). (Brahma Samhita)

- One must discern who is worthy of worship or not on the basis of nirguna and saguna, that is, with no material qualities (Vishnu) and with a touch of material qualities (Shiva, Brahma, etc.).

VIṢṆU → never touched by 3 modes  
Śhivā → touched but not affected.

VIṢṆU †

- Being different types of chaitanya, Brahma and Vishnu are completely distinct, Brahma is jiva and Vishnu is ishvara.

Brahmā  
① Pious JIVA → touched & affected.  
② Pure Brah devotee → touched by 3 modes but not affected.

- Sometimes, Brahma and Vishnu are described as identical in the Puranas.

③ VIṢṆU → neither touches nor affected.

- One should, however, understand this statement by the example of the sun (Vishnu) and the jewel suryakanta (Brahma) which is invested with the light of the sun.
- Suryakanta is like a magnifying glass which takes the rays of the sun and manifests the heat of the sun by burning paper, etc.
- In this way only, Brahma is considered non-different.

- In some mahakalpas, even Shiva is a jiva like Brahma invested with power by the Lord:

kvacij jīva-viśeṣatvam  
harasyoktam vidher iva

As in Brahma's case (vidher iva), sometimes a particular jiva (kvacid jīva) takes the role of Shiva (harasya viśeṣatvam uktam).

- Thus, Shiva is sometimes classed with Brahma in such statements as:

yas tu nārāyaṇam devam  
brahma-rudrādi-daivataiḥ |  
samatvenaiva vīkṣeta  
sa pāṣaṇḍī bhaved dhruvam ||

A person who considers Narayana (yas tu vīkṣeta nārāyaṇam devam) as equivalent to Brahma, Shiva and the other devatas (brahma-rudrādi-daivataiḥ samatvena) is a low rascal (sa pāṣaṇḍī bhaved dhruvam). (Hari Bhakti Vilasa 1.73)

# Qualities of Various Conscious Jivas

- Kṛṣṇa in Goloka is the original and supreme Viṣṇu form, being ornamented with sixty-four transcendental qualities to enhance His blissful activities by which He performs His activities.

64 →

60 Qualities.

- The puruṣa-avatāras and other plenary avatāras all possess these sixty qualities in order to carry out their function.

- "Kṛṣṇa expands as two types of conscious particles.

*Vibhinnāṅśa Jīvaś → 50 qualities ↓ degree*

- The first is the ordinary jīva, who has fifty qualities to some degree.

*DGs → 50 qualities ↑ degree*

- The second are the demigods, who have the same fifty qualities but to a greater degree.

- In addition, Śiva possesses five more qualities.

- Viṣṇu has all these qualities plus five more which are not found in other living entities.

śrī-55  
viṣṇu - 60

- In this way we can see that Viṣṇu or Nārāyaṇa, with sixty qualities, is the Lord, and Śiva and the demigods are His servants.

- Greater than the ordinary jīvas are the demigods and Śiva, and greater than Śiva is Viṣṇu, who is the Lord of the jīvas and the Lord of the demigods.

- Therefore, whoever considers Viṣṇu on the same level as the demigods is very ignorant.

# Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

1. Beautiful features of the entire body
2. Marked with all auspicious characteristics
3. Extremely pleasing
4. Effulgent
5. Strong
6. Ever youthful
7. Wonderful linguist
8. Truthful
9. Talks pleasingly
10. Fluent

# Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

11. Highly learned
12. Highly intelligent
13. A genius
14. Artistic
15. Extremely clever
16. Expert
17. Grateful
18. Firmly determined
19. An expert judge of time and circumstances
20. Sees and speaks on the authority of Vedas, or scriptures

# Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

21. Pure
22. Self-controlled
23. Steadfast
24. Forbearing
25. Forgiving
26. Grave
27. Self-satisfied
28. Possessing equilibrium
29. Magnanimous
30. Religious

# Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

31. Heroic
32. Compassionate
33. Respectful
34. Gentle
35. Liberal
36. Shy
37. The protector of surrendered souls
38. Happy
39. The well-wisher of devotees
40. Controlled by love

# Fifty Qualities that are there in all the Jivas to a small extent and fully in the Visnu Tattvas

41. All-auspicious
42. Most powerful
43. All-famous
44. Popular
45. Partial to devotees
46. Very attractive to all women
47. All-worshipable
48. All-opulent
49. All-honorable
50. The supreme controller

jīveṣu ete vasanto 'pi  
bindu-bindutayā kvacit |  
paripūrṇatayā bhānti  
tatraiva puruṣottame ||30||

These qualities are present (ete vasantah) even ~~in the jīvas~~ (jīveṣu api) to a very small degree (bindu-bindutayā) now and then (kvacit). However, they are present in full (tatraiva paripūrṇatayā bhānti) in the Supreme Lord (puruṣottame).

atha pañca-guṇā ye  
syur amśena giriśādiṣu ||37||

Now, five qualities of Kṛṣṇa (atha pañca-guṇā), which will  
also be present (ye syuh) in Śiva and others (giriśādiṣu)  
when they are the Lord's expansions (amśena), will be  
listed.

sadā svarūpa-samprāptaḥ  
sarva-jñō nitya-nūtanah |  
sac-cid-ānanda-sāndrāṅgaḥ  
sarva-siddhi-niṣevitaḥ ||38||

1. He is always situated in His eternal form (sadā svarūpa-samprāptaḥ)
2. He is omniscient (sarva-jñō)
3. He is forever young (nitya-nūtanah)
4. He has a body made of condensed eternity, knowledge and bliss (sac-cid-ānanda-sāndrāṅgaḥ)
5. He possesses all siddhis (mystic powers) (sarva-siddhi-niṣevitaḥ).

athocyante guṇāḥ pañca  
ye lakṣmīśādi-vartinah |  
avicintya-mahā-śaktiḥ  
koṭi-brahmāṇḍa-vigrahaḥ ||39||

avatārāvalī-bījaṁ  
hatāri-gati-dāyakaḥ |  
ātmārāma-gaṇākarsī  
‘ty amī kṛṣṇe kilādbhutāḥ ||40||

Now will be listed (**atha ucyante**) the amazing qualities (**pañca guṇāḥ**) present in Kṛṣṇa but present also in Nārāyaṇa, and the puruṣāvatāras (**ye lakṣmīśādi-vartinah**).

1. He has inconceivable, great energies (**avicintya-mahā-śaktiḥ**)
2. He is the form which expands over tens of millions of universes (**koṭi-brahmāṇḍa-vigrahaḥ**)
3. He is the source of the numerous avatāras (**avatārāvalī-bījaṁ**)
4. He rewards even the enemies He kills (**hatāri-gati-dāyakaḥ**)
5. He attracts the ātmārāmas (**ātmārāma-gaṇa ākarṣī**)

These qualities become even more astonishing in Kṛṣṇa (**amī kṛṣṇe kīla adbhutāḥ**).

sarvādbhuta-camatkāra-  
līlā-kallola-vāridhiḥ |  
atulya-madhura-prema-  
maṇḍita-priya-maṇḍalah ||41||

trijagan-mānasākārṣi-  
muralī-kala-kūjitaḥ |  
asamānordhva-rūpa-śrī-  
vismāpita-carācaraḥ ||42||

līlā-premṇā priyādhikyam  
mādhuryam veṇu-rūpayoh |  
ity asādhāraṇam proktam  
govindasya catuṣṭayam ||43||

The four extraordinary qualities possessed by Govinda alone are as follows.

1. He is a wave-filled ocean (kallola-vāridhih) of the most astonishing display of pastimes (sarvādbhuta-camatkāra-līlā).

2. He is surrounded by loving associates (priya-mandalah) decorated with (maṇḍita) incomparably sweet prema (atulya-madhura-prema).

3. He plays sweet notes (kala-kūjitaḥ) on His flute (muralī) which attract all the minds (mānasa ākarṣi) in the three worlds (trijagat).

4. He astonishes all moving and non-moving entities (vismāpita-carācaraḥ) with the beauty of His form (rūpa-śrī) to which there is no equal or superior (asamānordhva).

His extraordinary qualities (govindasya asādhāraṇam catustayam) are His special pastimes (līlā), His devotees endowed with abundant prema (preṇā priyādhikyam), the sweetness of His flute and the sweetness of His form (mādhuryam veṇu-rūpayoḥ).

- Those who have not thoroughly researched in the matter say that Vishnu is the Lord, not Shiva; or that Shiva is the Lord, not Vishnu.
- That since I am a devotee of Vishnu, I will not give regard to Shiva, or visa versa.
- Such people, deliberately involving themselves in such arguments, also commit nama aparadha.

- If such offenders can become enlightened by a devotee with thorough knowledge of the matter, then they can realize in what way Shiva and Vishnu are non-different.
- With this realization, and by performing nama kirtana, the person can nullify his offense.