

Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-
Name

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Thākura

Chapter – 6

Disregarding the Guru

1. Guru-pādāśrayah – Taking shelter of the Lotus feet of Guru

tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātam
brahmaṇy upaśamāśrayam

Therefore (tasmād), any person who seriously desires real happiness (uttamam śreya jijñāsuḥ) must seek a spiritual master (gurum prapadyeta), who is conversant (niṣṇātam) with the bhakti scriptures (śābde), accomplished in hearing and chanting about the Lord (pare brahmaṇy), and fully tranquil (upaśama āśrayam). (SB 11.3.21)

One should surrender to a guru who is skilful (niṣnātam) in understanding the meaning of the Vedas (śabde) and other scriptures.

If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple.

He should be capable as well in realizing the Lord (pare).

Otherwise, his mercy will not bear results.

The position of being fixed in realization of the Lord is described: he
is not under control of anger and greed (upaśamāśrayam).

Importance of Guru

॥ 11.20.17 ॥

nr-deham ādyam su-labham su-durlabham
plavam su-kalpam guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābdhim na taret sa ātma-hā

Having attained the human body (nr-deham), which is rarely attained (su-durlabham), but attained easily sometimes by good fortune (ādyam su-labham), and which is like a well-constructed boat (plavam su-kalpam), with the guru as the captain (guru-karṇadhāram), pushed by the favorable wind of serving me (mayā anukūlena nabhasvatā iritam), a person who does not cross the ocean of material existence (pumān bhavābdhim na taret) is a killer of himself (sa atma-hā).

2. Śrī-kṛṣṇa-dīkṣādi-śikṣaṇam – Acquiring knowledge after initiation

tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛttyā yais
tuṣyed ātmātma-do hariḥ

Accepting the bona fide spiritual master as one's life and soul and worshipable deity (gurv-ātma-daivataḥ), the disciple should learn from him (śikṣed) the process of pure bhakti (bhāgavatān dharmān) by sincere service (amāyayā anuvṛttyā). By that pure bhakti the Lord (yaiḥ), the supreme soul (ātmā), will be satisfied (tuṣyed), and give Himself to that devotee (ātma-dah). (SB 11.3.22)

What is Diksa?

pāpasya = śamya (.)śyam
Dīkṣā (.)śā
divyam
jñānam

|| Bhakti Sandharba - 283 ||

divyam jñānam yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

Dīkṣā is the process by which one can awaken his transcendental knowledge (divyam jñānam yato dadyāt) and vanquish all reactions caused by sinful activity (kuryāt pāpasya saṅkṣayam). A person expert in the study of the revealed scriptures (deśikais tattva-kovidaiḥ) knows this process as dīkṣā (dīkṣeti sā proktā).

Is Diksa Compulsory?

Can't I Progress in Bhakti
Without Diksa?

|| Madhya 15.108 ||

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre

One does not have to undergo (apekṣā nā kare) initiation or execute the activities required before initiation (dīkṣā-puraścaryā-vidhi). One simply has to vibrate the holy name with his lips (jihvā-sparśe). Thus even a man in the lowest class [caṇḍāla] can be delivered (ā-caṇḍāla sabāre uddhāre).

|| Madhya 15.108 - Purport ||

vinaiva dīkṣām viprendra

puraścaryām vinaiva hi

vinaiva nyāsa-vidhinā

japa-mātreṇa siddhi-dā

O best of the brāhmaṇas (viprendra), even without initiation (vinaiva dīkṣām), preliminary purification (puraścaryām vinaiva hi) or acceptance of the renounced order (vinaiva nyāsa-vidhinā), one can attain perfection in devotional service simply by chanting the Lord's holy name (japa-matreṇa siddhi-dā).

|| Madhya 15.108 - Purport ||

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so
powerful that it does not depend on official initiation, but if one is
initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa
consciousness will awaken very soon, and his identification with the
material world will be vanquished.

|| Madhya 15.108 - Purport ||

The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul.

At such a time, when one is situated on the absolute platform, one can understand that the holy name of the Lord and the Lord Himself are identical.

|| Madhya 15.108 - Purport ||

At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound.

If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down.

One should worship and chant the holy name of the Lord by accepting it as the Lord Himself.

|| Madhya 15.108 - Purport ||

One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master.

pañca-tattva jaya jaya śrī rādhā-mādhava
jaya navadvīpa-vraja-yamunā-vaiṣṇava

Haridāsa said, "O Lord, now I will tell you how the third offense
occurs. According to Your order, I will describe in detail all the
offenses that occur from disobeying the guru.

"Having wandered from one body to another in 8,400,000 species of
life, through unintentional pious activity the jīva obtains a human
body.

The human body is a rare opportunity because only in this form can the living entity perform devotional service properly.

As a demigod, one has the tendency to enjoy, and as a lower animal, one has no capacity for knowledge.

But in the human form the living entity can progress back to his constitutional position with Kṛṣṇa.

Therefore if one does not take care to attain Kṛṣṇa in this temporary body, one will die and obtain some other body, losing the opportunity to escape from the material prison.

The intelligent person, having attained a human birth in this world,
will take shelter of a spiritual master who will act as a captain to
guide the jīva over the ocean of material nature with the instructions
of bhakti-yoga.

This is the importance of the guru.

"One should approach the qualified guru, (that person who is a
devotee of Kṛṣṇa) and (has conquered over the senses) and (inquire
submissively from him).

Being satisfied with his answers, the jīva takes initiation from him
and thus crosses over the material ocean.