

# Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-  
Name

by Śrīla Saccidānanda Bhaktivinoda  
Ṭhākura

# Chapter – 7

## Criticism of Scripture

jaya jaya gadāi gaurāṅga nityānanda  
jaya sītāpati jaya gaura-bhakta-vṛnda

Haridāsa spoke, "Lord, the fourth offense is criticism of scripture.

This offense will also obstruct one's bhakti.

"Scripture means the four Vedas, the Upaniṣads and the Purāṇas.

Having emanated from the breathing of Kṛṣṇa, they constitute  
perfect knowledge and authority.

Particularly in spiritual matters these must be referred to as the final proof.

Because the material senses of man, characterized by the four faults of karana-pātava (limited perception), bhrāma (illusion), vipralīpsa (desire to report something other than what is perceived) and pramada (inattention of the senses), cannot possibly perceive anything beyond the material level of unconscious matter, the spiritual realm would be unapproachable without the aid of Kṛṣṇa.

Therefore Kṛṣṇa has given the four Vedas, which are beyond the four faults of the senses, and by these alone can man progress towards the spiritual goal.

"What are the contents of the scriptures?"

The wise man will understand that karma and jñāna are secondary and worthless as independent processes and that the path of bhakti is the essence.

The Vedas stand as the authoritative guide and reference (pramāṇa) and they prove nine different topics, which may be classified into sambandha, abhidheya and prayojana.

By these ten principles—the Vedic authority and the (nine topics  
which the Vedas prove—ignorance is destroyed and transcendental  
knowledge is revealed.

"These nine principles may be summarized as follows:

1. There is one Supreme Lord, Viṣṇu.
2. The Lord is possessor of all energies.
3. Kṛṣṇa is the fountainhead of all rasas and is situated in His dhāma where He eternally gives joy to the jīvas.
4. The jīvas are particles of the Lord, unlimited in number, infinitesimal in size, but conscious.

5. Some jīvas are eternally bound in the material universes, being attracted by illusory pleasure. → nitya baddha JĪVAS

6. Some jīvas are eternally liberated and engaged in worshiping Kṛṣṇa; they reside with Him as associates in the spiritual sky and experience prema. → nitya siddha

acintya-bheda-ābheda.

7. ✓ Kṛṣṇa exists with His energies—the material energy, jīva energy and spiritual energy—in a state of simultaneous identity and differentiation, permeating all, yet remaining aloof, which is only possible by His inconceivable power (acintya-bhedābheda-tattva).



8. The process specifically mentioned (abhidheya) for the jīva in the Vedas is the nine-fold process of devotional service, divided into vaidhi and rāga-bhakti. Of the nine processes, the hearing and chanting of the holy name are principal means. That is the reason the chanting of 'om' is glorified in the Vedas.

9. The final goal or constitutional platform (prayojana) of the jīvas is the activity of pure bhakti (prema). This is attained by the mercy of Kṛṣṇa.

"These are the basic principles for the guidance of the jīvas which are denoted by the Vedas.

If one criticizes the Vedas, that is an offense to the holy name.

Such a person is a low rascal.

"In the history of India there are six personalities who invented theories, and by their inventions they simply brought themselves to no good end.

Jaimini, though claiming to follow the Vedas, does not recognize the Supreme Lord and recommends karma-kānda activity independent of worship of God.

The atheist Carvaka had no respect for the Vedic knowledge; and similarly, the Buddhist, Gautama, does not worship the Lord, but instead thinks in terms of human beings.

All these philosophies are against the Vedas, sometimes directly and sometimes in a hidden way.

Therefore the wise man, knowing that belief in these philosophies makes one an offender, completely avoids them.

"One other philosophy to be avoided is that of the māyāvādīs.

Their scriptures are not genuine, but are distortions of the meaning of the Vedas.

Actually they are covered Buddhism, and are meant to mislead the foolish people in the Kali-yuga.

On the order of the Lord, Śiva appeared in a brāhmaṇa family and became an ācārya.

Then, like Jaimini, while taking authority from the Vedas, twisted the meaning to delude the world.

He took the Buddhist doctrine of illusion and tried to delude the world.

By doing this, he covered the direct meaning of the Vedas and the ~~process of bhakti.~~

Thus if one accepts any of these philosophies, there is no place for real bhakti.

If one takes the holy name along with these philosophies, one is committing serious offense to the name.

One simply brings about one's own end.

"If the jīva can accept the direct meaning of the Vedas, which is the path of pure bhakti, he will be rewarded with the sweetness of prema, but if he takes indirect meaning or metaphorical interpretations as the real meaning, he cannot come to truth and dies of his offense to Kṛṣṇa.