

Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-
Name

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Chapter – 7

Criticism of Scripture

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

What is not Uṛeṣṣe
① Avoiding social interactions
② when they are suffering
③ hatred.

Avoidance
① Avoid spiritual discussions.
② Avoid emotional dependence

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.

4 duties
① iśvare → prema → P-D-S
② tad-āhṛeṣṣu - matṛi
③ bāligeṣu kṛpā
④ dvīṣatsu Uṛeṣṣe
↓
deṣi
↓
avoid

"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.

The principal sound in the Vedas is 'om,' which is a name of Krsna,
and by chanting the name one can achieve the goal of life.

This name is utilized by the devotees in the Śrī sampradāya.

The Vedas state that the holy name is the spiritual form of the Lord
in the material world.

It is so powerful that even the faint influence of the name can bring
about perfection.

"The purport is this.

Since the Vedas are teaching chanting of the pure name as the principal process, to criticize the Vedas is to criticize the name.

That is offensive.

The devotees, however, take shelter of the Vedas, and by chanting the holy name, attain the nectar of the name.

The Vedas are saying, 'Just chant the name of the Lord and by that you will receive the highest form of love and bliss.'

Even in the spiritual sky the great personalities are chanting the holy name.

"It is unfortunate that in Kali-yuga even so-called great personalities avoid the Supreme Personality of Kṛṣṇa and His nectarean name, and instead worship the illusory energy, māyā devī.

By taking shelter of the tamasic tantra, they criticize the Vedic authority.

Lustful for meat and intoxication, leading a corrupt life against dharma, these people kill themselves.

They do not take the name of Kṛṣṇa nor do they get the eternal dhāma of Vṛndāvana.

Māyā devī gives the atheists wordly happiness or punishment according to their activities, but to one who serves the devotees, she gives the shelter of Kṛṣṇa's lotus feet.

Being Kṛṣṇa servant, she punishes the erring jīvas and gives only illusory happiness to those who worship her.

But if one worships Kṛṣṇa and His name, she helps him overcome the material ocean.

Rectification of the offense

"If by misfortune or accident it happens that one commits Śruti-nindana, one should be repentent and offer his respect to the scriptures.

With attention one should offer flowers and Tulasī leaves to the Bhāgavatam and the Vedas.

Being the essence of the Vedas and an incarnation of Kṛṣṇa, the Śrīmad-Bhāgavatam will give unlimited mercy.

Haridāsa said, "Day and night I am immersed in this ocean of nectar
of the holy name, having given up the offense of criticizing the
scripture."

Whoever aspires for the dust of the feet of Haridāsa is qualified to
wear on his neck the touchstone jewel of the holy name.

Chapter – 8

Interpreting the Holy Name

jaya gaura-gadādhara, śrī-rādhā-mādhava
jaya gaura-līlā-sthālī-jāhnavī-vaiṣṇava

Haridāsa spoke, "O son of Śacī, the fifth offense is giving
interpretations to the name and its glories.

"The Smrtis or Purānas glorify the holy name of Kṛṣṇa, stating that
if one should chant the name either in negligence or in faith, Kṛṣṇa
will show that person great mercy.

‘There is no knowledge as pure as the name; there is no vow as
powerful as the name.

There is no meditation more effective than the name nor is there any fruit greater than that attained by the name.

In this world there is no greater pious activity than taking the name, nor is there any quicker progress than in the name.

The name is the highest liberation, the highest freedom, the highest destination, the highest peace, the point of no more searching.

The name is the highest devotion, the name is the purest inclination of the jīva, the name is the highest love, and direct remembrance of the Lord.

The name is the cause of all causes, the Supreme Lord, most
worshipable, and is a form of guru to bring one to the Lord.

"It is stated that one thousand names of Viṣṇu are equivalent to one
name of Rāma, and three names of Rāma are equivalent to one name
of Kṛṣṇa.

The Vedas say that the holy name is purely spiritual and thus they
constantly glorify the name.

One who minimizes the effects of chanting the holy name as stated
in the Vedas and Purāṇas is an extreme offender.

The rascal who commits arthavāda against the name is doomed to rot away in hell.

Some people say that the results of the holy name that are stated in the scriptures are not true but only meant to attract one to the name.

Maha Prasāde →
Gratitude →
nāma-brahmaṇi
vaṣṭave

But those persons, due to lack of bhakti-sukṛti, (lacking faith) cannot understand the real purport of the scriptures or the greatest welfare of mankind. Instead they will take the opposite interpretation.