

Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-Name

by Śrīla Saccidānanda Bhaktivinoda
Ṭhākura

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 Smṛtis or Purāṇas 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.

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

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.

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.

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.

"Because the karma-kānda section of the Vedas is meant to satisfy one's selfish desire for material gain, for motivation's sake many tempting results are offered.

However, in the process of pure bhakti, the candidate practices unselfishness, for the goal of bhakti is unmotivated service to Kṛṣṇa.

Therefore, although the statements concerning the holy name are not exaggeration meant to motivate but are the true effects of the name, the devotee does not take the name for his own material enjoyment.

He does not ask for the fruits mentioned in the scriptures.

"If one performs the sacrifices prescribed in karma-kānda with the desire for material gain, that is called cheating.

If one has desire and faith in the happiness of material objects, one will ask for material results from a sacrifice.

But if one can execute one's activities without interest in these material results, one's heart will become purified.

That is the actual purpose of the karma-kānda.

When one's heart is purified, one's interest and taste for culturing bhakti begins.

By chanting the holy name bhakti develops and matures.

Thus it can be seen that the end result of karma-kānda is to come to taste the holy name, at least if those activities are done properly.

The results one can obtain from chanting the name are far beyond anything one can obtain by wandering in any of the fourteen planetary systems.

Indeed the results from the holy name are incomparable.

But how can a karmī or jñānī obtain these results with their offensive attitude?

"Just by nāmābhāsa one can get all the results obtained by the processes of karma and jñāna.

If such results can be obtained by nāmābhāsa, is there need to doubt the great benefit one will get by chanting the pure name?

All the glories of the name that are recited in the scriptures are accepted as fact by the sincere bhakta.

The low class men do not accept this, however, and by their doubting commit offense, which leads them to certain ruin.

From the beginning to the end of the Vedas, the Rāmāyāna, the Mahābhārata and the Purāṇas, the name is glorified.

Doubt our intelligence
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To minimize and interpret these glories, which are clearly stated by the authority of the Vedas, will yield no good result.

"The Lord and the Lord's name are one, for the Lord has invested in the name all His transcendental energies.

Thus He has made chanting of the holy name the supreme process.

As the Lord is completely independent and full of all energies, He has by His will invested in karma-kānda activities His material energy, and in brahma-jñāna, His nirvāṇa energy.

But in the holy name He has invested all energies with all results.

Why argue about why and how?

The Lord can do what He wants.

Therefore the intelligent, learned man will not yield to interpreting the glorious name.

"If one happens to commit arthavāda, he should humbly go before an assembly of Vaiṣṇavas who engage in discussions about Kṛṣṇa and reveal his offense at their feet, begging sincerely for forgiveness.

The devotees of the Lord, conversant with all the glories of the holy name,
will mercifully forgive him and embrace him.

The offense of interpreting or concocting will not occur again.

If one happens to talk with one of these offenders, one should immediately,
without taking off one's clothes, bathe in the Ganges for purification.

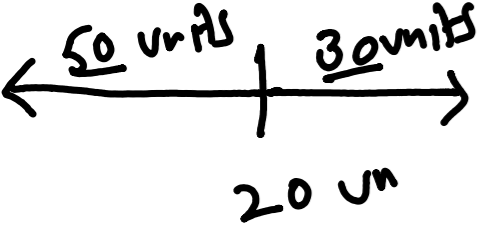
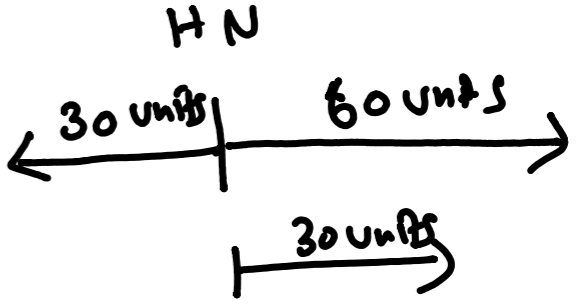
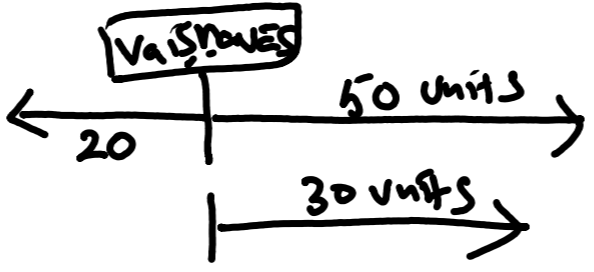
If any pure water is not available, one should mentally purify one's self."

He who has faith in the mercy of Kṛṣṇa's dearest Śrī Rādhā, wears this Hari-
nāma-cintāmaṇi as a necklace.

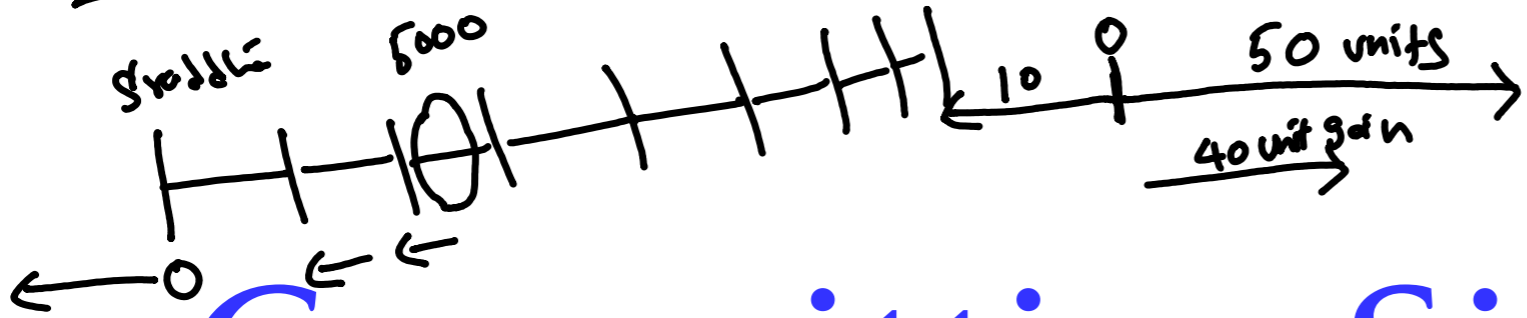
Hari-Nāma-Cintāmaṇi

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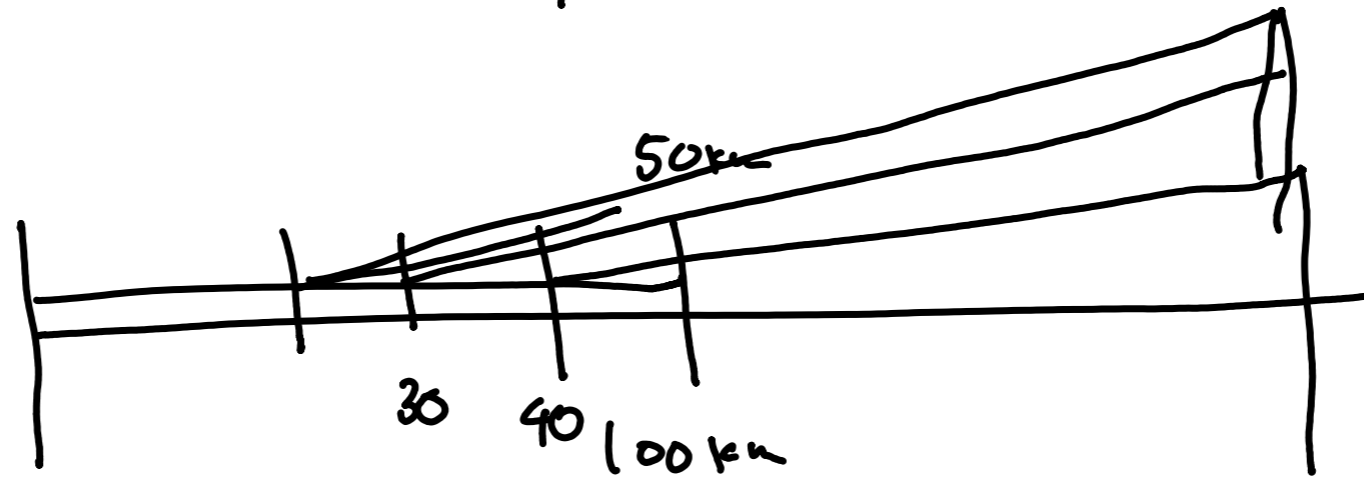
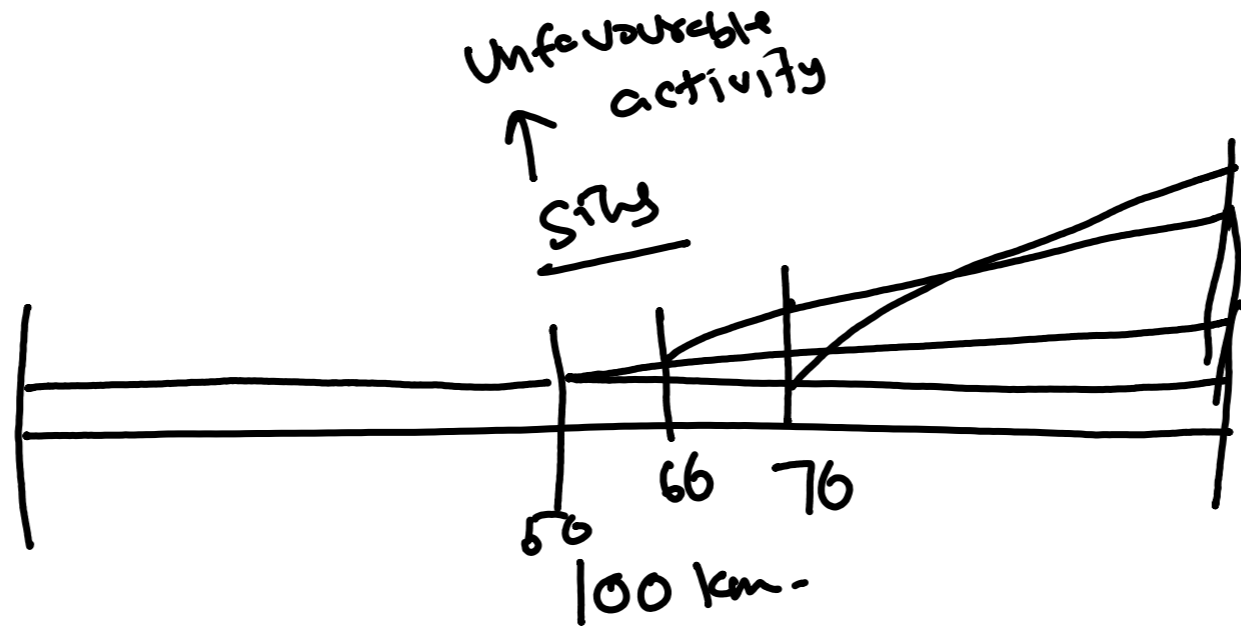
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Chapter - 9



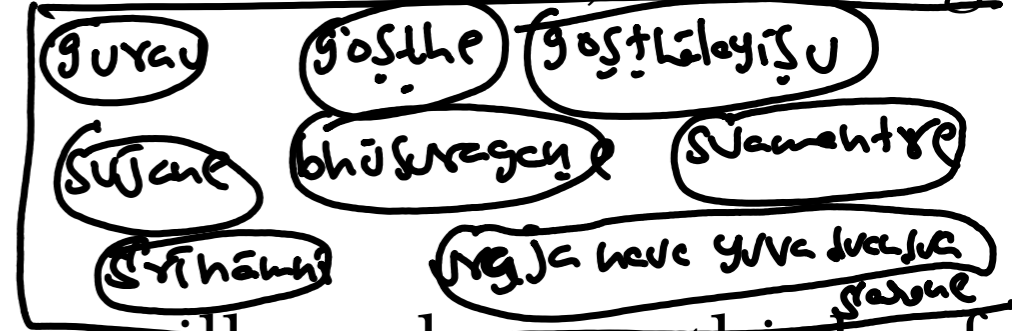
Committing Sin on the Strength of the Name



**gaura-gadādhara jaya jāhnavā-jīvana
jaya jaya sītādvaita jaya bhakta-gaṇa**

Haridāsa spoke on the power of the name to eradicate sinful activities:

"If the jīva takes shelter of the pure name, which is śuddha-sattva or transcendental and pure at all times, quickly all the anarthas, including weakness of the heart, will go away.



When one becomes fixed in the holy name, one will no longer think of committing sin and the effects of past sins will no longer influence one.

This is due to purification of the heart.