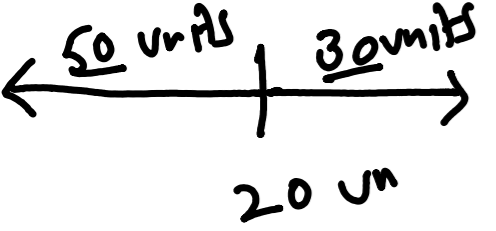
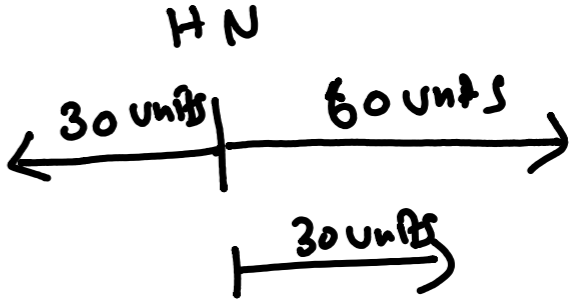
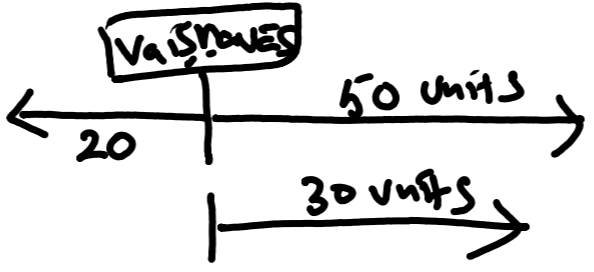


# Hari-Nāma-Cintāmaṇi

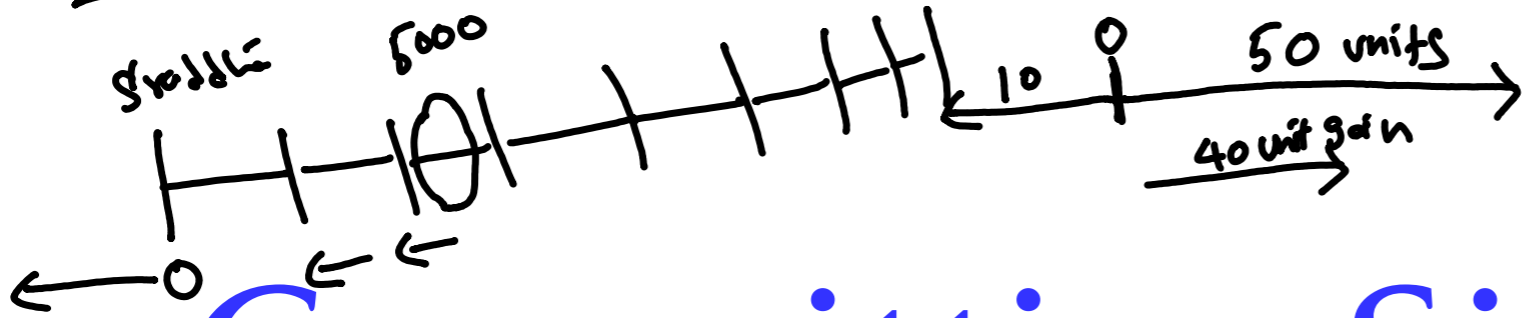
The Touchstone of the Holy-Name

by Śrīla Saccidānanda Bhaktivinoda  
Ṭhākura

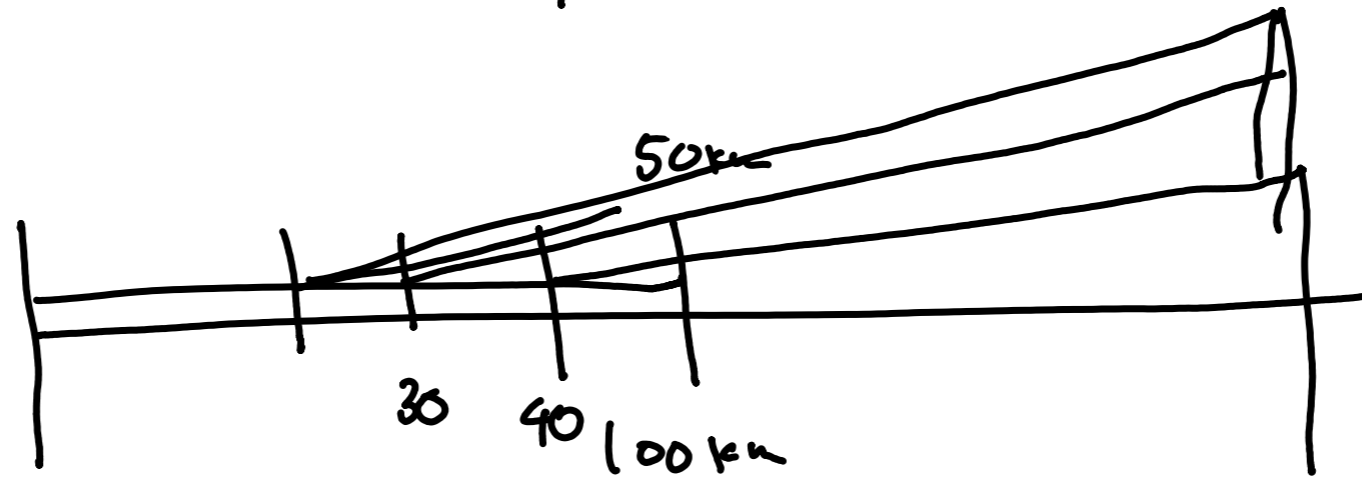
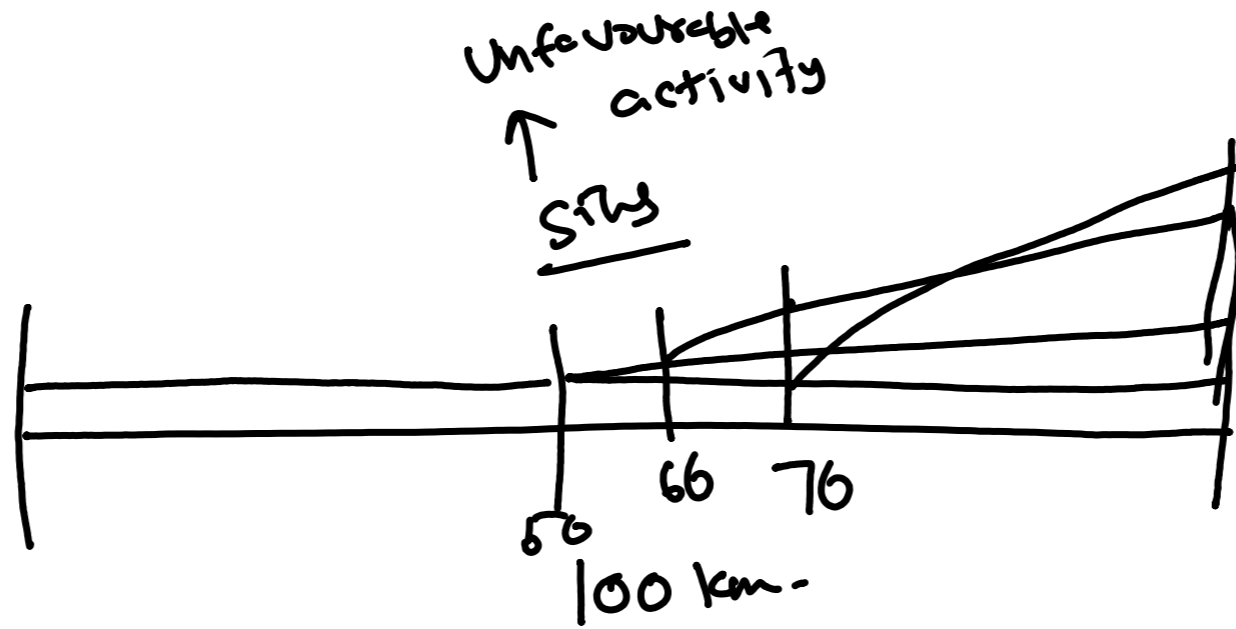


250 days

# Chapter - 9



# Committing Sin on the Strength of the Name





"Sin may be analyzed in three stages.

A sinful act is the final stage. → ③

This is caused by a seed of sin, or a desire to sin.


That desire or seed originates in ignorance, which is the root cause.

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All three are considered as causes of the suffering of the jīva.

However, Kṛṣṇa is merciful, always looking to the welfare of His parts and parcels; not being able to bear the sufferings of the jīvas, He always tries to help them.

Thus, by the process of bhakti, the thirst for material stimulation or the lust of the senses, leaves the heart.



One is able to look with contempt on the endeavor to acquire a beautiful woman or wealth.

One lives satisfied with one's constitutional service to the Lord.

The devotee accepts everything favorable to the development of bhakti and rejects everything unfavorable to bhakti; he regards Kṛṣṇa alone as his protector and maintainer and gives up all ideas of the selfish concept of "I and mine."

↓ 6 limbs of surrender

Thinking himself very low and worthless, the devotee will continuously chant the holy name.

Whoever takes shelter of the name in this way can neither think nor do any sinful activity.

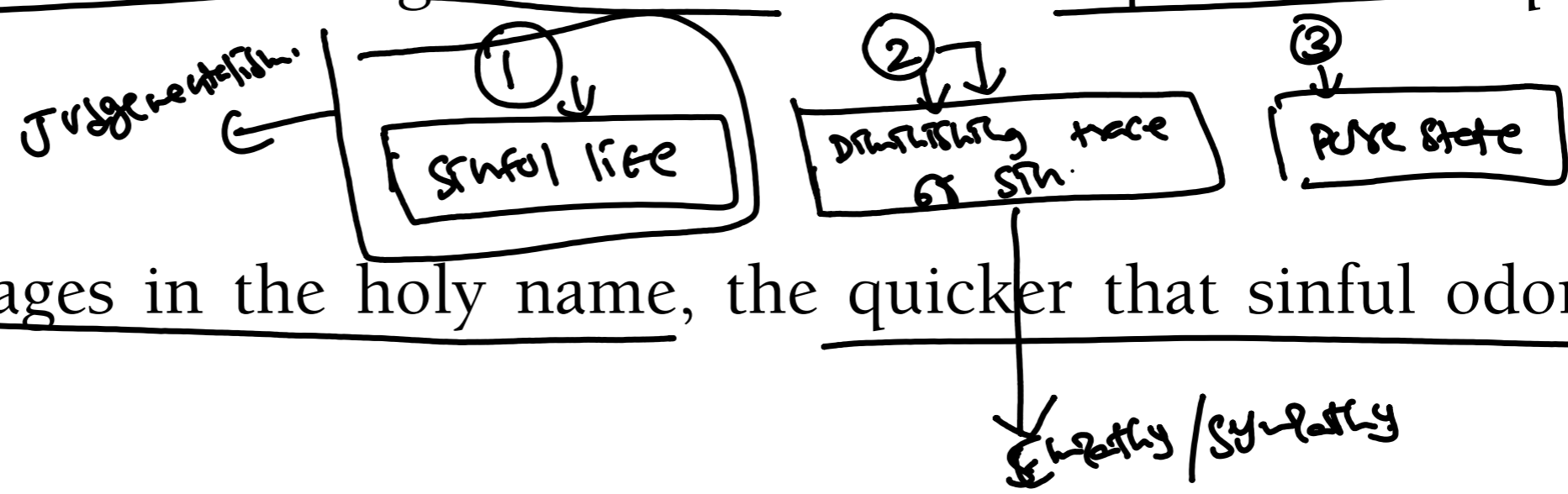
← Another name

"It is guaranteed that quickly one will be purified from all sinful influence.

However inevitably there is a period between sinful life and the pure state and in this interim period there may be some relation with past sin that is, some diminishing trace of sin.



However, new sin is not being committed and the past sin is quickly dissipating.



The more one engages in the holy name, the quicker that sinful odor will vanish.

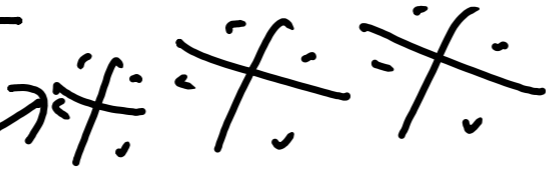
Kṛṣṇa promised Arjuna that He would never let His devotee fall into trouble.



Since trouble is caused by sin, Kṛṣṇa mercifully takes away all sin from the devotee.

Only with great trouble is the jñānī able to control sin, but without Kṛṣṇa's shelter, quickly he will fall from his spotless position.

Therefore, as scripture concludes, only by taking shelter of the Lord in bhakti is safety guaranteed.



"Even if by accident a devotee happens to commit a sin, he does not resort to the purificatory rites of prāyaścitta and karma-kānda."

That sin is temporary and by chanting it will be washed away, leaving no influence.

However, there is another type of sin.

premeditated sin ↓

If someone intentionally commits a new sin out of lust, thinking that there will be no bad effect because of the name's power in destroying sins, that person is not a serious devotee but is known as a cheater.

From his offense against the name he will reap lamentation, fear and death.

Thus, two types of sinful activities may be distinguished: an unpremeditated sin and a premeditated sin.

There is a gross difference between the two according to scripture.

"In the case of ordinary sin, one can counteract it by prāyaścitta, but if one even thinks of committing sin on the strength of the holy name, there is no remedial measure, so serious is the offense.

Even endless torture by the servants of Yamarāja cannot deliver him from the offense.

And if thinking of committing the offense to the name brings such suffering, how much more will be the suffering from actually committing such an act?