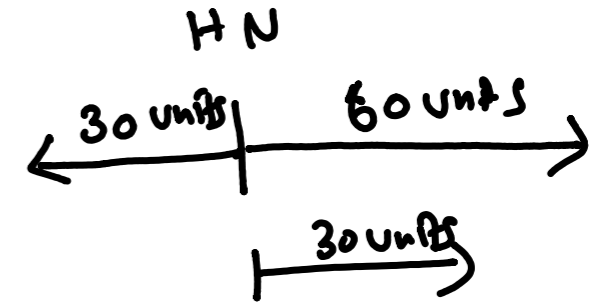
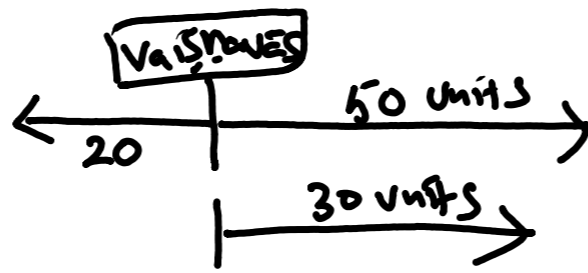


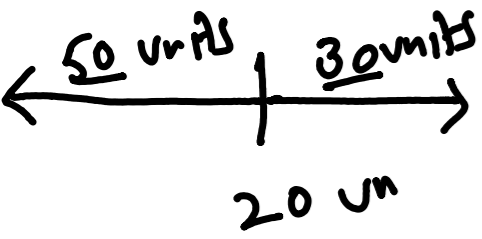
Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-Name

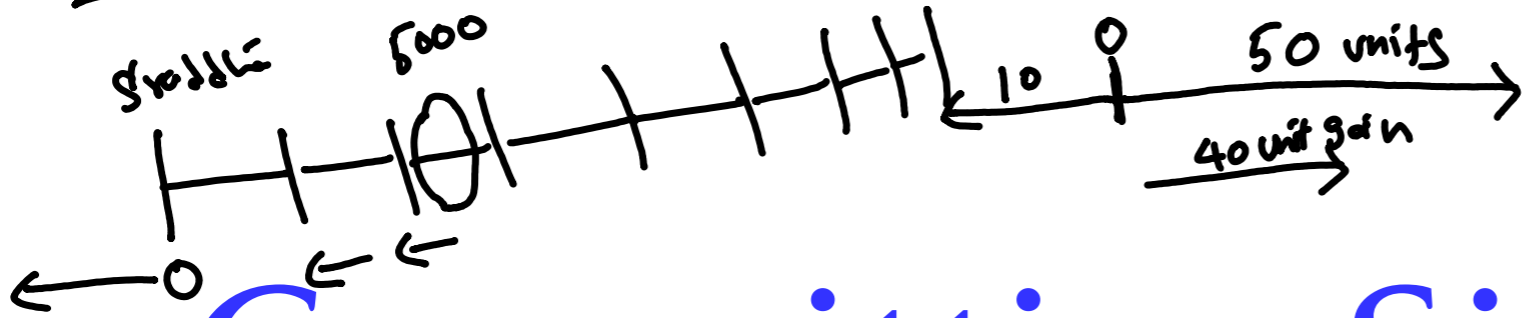
by Śrīla Saccidānanda Bhaktivinoda
Ṭhākura



Chapter - 9

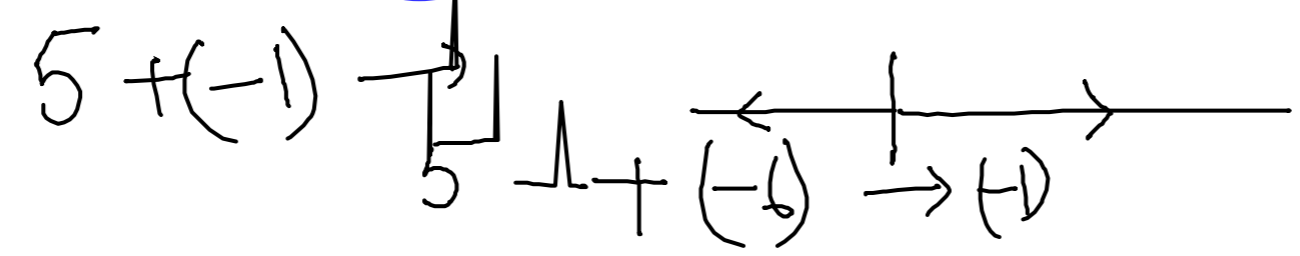


250 days



Committing Sin on the Strength of the Name

$$5 + (-5) = 0$$



"An example is given.

In scripture one hears that the holy name removes the effects of more sins than one can commit in ten million lifetimes.

In countless places the scriptures state that by nāmābhāsa all five types of sin, even the greatest sin, can be removed.

A person of a cheating mentality, hearing this information, will with ill motive start chanting the holy name.

In the same way, a person may give up regular work as difficult and take the cloth of a renunciate, but still associate with women and wealth for sense gratification.

Using the position of an advanced renunciate as a means of enjoying as a householder is a great disturbance to the social order and the universe at large.

Either as a householder or as a renunciate, there is no impediment to taking the holy name and perfecting one's life, provided one carries out his devotions according to the rules without offense.

But to have the idea of committing sin under the shelter of the name is a great offense, which will block the path of bhakti.

"One who is at the nāmābhāsa stage, by bad association, is always in danger of committing this offense; but one who has śuddha-nāma does not commit this aparādha.

Those who have taken shelter of the pure name do not at any time in any form come near to committing any of the ten aparādhas.

However, as long as one does not have the pure name, there is every danger of onslaught of offenses, and therefore the person in nāmābhāsa should be aware of the mentality of committing sin on the strength of the holy name.



Those who have the shelter of the pure name always live in association of pure Vaiṣṇavas and are vigilant to avoid offenses.

They have a mind determined not to move from thought of Kṛṣṇa, not even for a moment.

But one not in this status should live in fear of offenses, particularly the offense of committing sin on the strength of the name.

This person should constantly chant the Lord's name, and by the grace of the guru, get sambandha jñāna, which will in turn give him real Kṛṣṇa bhakti and real Kṛṣṇa nāma.

Rectification?

If by fate one commits this offense, one should purify himself by association with pure Vaiṣṇavas.

Sinful desires are like thieves on the road to bhakti, and the pure Vaisnavas are the protectors of the road.

- ① Seek guidance — Solution.
- ② Confess without hiding in trustworthy persons
- ③ Seek shelter of help from ācāryas → cry out for help?
- ④ Teachings of ācāryas

Loudly call out the name of the protector; when the protector comes, the thief flees.

- ⑤ Sincerity in KC → that we want to progress ^{meaningful}
- ⑥ Invest in establishing ^{relationships} w/ ācāryas & other devotees → 6 exchanges.
- ⑦ Never be alone.

Say that name in love and do not fear, for remember that the Lord has said, "I am your protector."

- ⑧ Dependence on devotees @ times of emergency.
↓
Healthy → Pre-invested.

Whoever vows to exclusively serve the feet of the Vaisnavas, thinking himself the lowest of the low, gets to sing the touchstone of the holy name.

Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-
Name

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 10

a) insensitivity.

b) eager to give but not eager to create interest.

Giving the Name to the

Unfaithful

gadāi gaurāṅga jaya jāhnavā-jīvana
sītādvaita jaya śrīvāsādi bhakta-gaṇa

Haridāsa, with folded hands, spoke on the next aparādha:

"Because he has not developed any faith in Kṛṣṇa or the name, the materialist
cannot even hear the name.

To take up the name, one must have qualification.

That qualification is faith and faith alone.

Good caste by birth, good family, knowledge, social influence or strength,
and educational qualifications are not the cause for qualification to the holy
name.

The only qualification is faith, and faith means to have unflinching
conviction in the glories and powers of the name.

That is the statement of the scriptures.

"If one does not have faith, a real Vaiṣṇava will not give him instruction on
the name.

That is the behavior of a Vaiṣṇava, for if the faithless man takes the name, he will simply offend it.

For instance, if one casts pearls to the swine, they will simply grind them to dust, or if one gives fine cloth to a monkey, he will tear it to pieces.

If the faithless take the name they will kill themselves from their offenses and, simultaneously, he who gives the name to the faithless will lose all his devotional credits very quickly.

"Sometimes a faithless man, being envious, will beg the name from the Vaiṣṇavas, but the Vaiṣṇava should understand that he is a cheater and refuse to give him the name.

To take faith in the name one must give up the cheating mentality and the desire for position and fame.

The cheater is thinking: 'By taking the name I no longer have to fear committing sinful activities; by becoming a Vaisnava everyone will pay dandavats to me and I can get all sorts of service from others; whatever position I lost by my previous activities, I can retrieve by chanting japa; by this process I can become very happy in this world.'

This is the cheater's mentality.

For qualification to the name one must give up this attitude.

"When one has come to have faith in the name, without effort he will receive the name, and by the name's influence he will cross the ocean of material existence.

But as long as one does not have faith, one has no qualification or capability.

One should give up desire for position in the material world and become humble, listening to the glories of the name from scripture and Vaiṣṇavas.


"If the guru gives the name to a faithless man because of desire for wealth or material possessions, by that offense to the name the guru will go to hell.

If by misfortune or accident a guru gives the name and instructions to a faithless person, he should have great fear.

He should confess in front of a Vaiṣṇava assembly and give up that disciple.

If the guru does not do this, by that offense he himself will become devoid of bhakti and will wander in illusion.

Lord Caitanya gave the order to give instruction in the name everywhere, but that means to give it to the faithful men, and by that, perfection will be reached.



One can produce faith by loud saṅkīrtana, and when the jīva attains faith, he will seek out a bona fide guru.

From the guru, the faithful man will take the holy name and then easily achieve prema.

When thieves, prostitutes and rogues are made to give up their sinful mentality, one can give them instructions on the holy name. In this way, the name can be spread everywhere.

"If one does not take these precautions, being guilty of aparādha, one will go to hell.

If the disciple commits offense, the guru has to suffer in his devotional progress. In this circumstance both the guru and the disciple go to hell."

"O Lord Caitanya, being so merciful, You first gave faith to Jagāi and Mādhāi, then You gave them the name."

So wonderful was Your personality that You created faith in all men. The Vaiṣṇava should try to follow in Your footsteps."

Whoever takes pleasure in devotion to the feet of devotees will be decorated with this touchstone jewel of the holy name.