

Hari-Nāma-Cintāmaṇi

The Touchstone of the Holy-Name

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Chapter – 13

Attachment to “I and Mine”

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

Overcome with prema, Haridāsa recited the last offense in chanting the holy name: "Listen, my Lord, this offense is the lowest of all.

With this offense one cannot get prema. It is the attitude which is exactly opposite to surrender to the Lord.

Having extirpated the first nine offenses, the devotee should culture full surrender to the name.

Guided enquiry



According to the scriptures, there are six types of surrender which are impossible to explain in detail.

In brief they are as follows:

1. Accepting everything favorable for service to the Lord.
2. Rejecting everything unfavorable for service to the Lord.
3. Having faith in Kṛṣṇa as one's protector.
4. Knowing that Kṛṣṇa is one's preserver and maintainer.
5. Thinking oneself as low and worthless.
6. Being self-surrendered.

"If one does not (culture) these attitudes while chanting, one will simply accumulate material in life.

↓
material attachment

Those things which always help increase devotion should be accepted in one's life with relish; those things which impede devotion should be rejected in disgust.

One should believe that other than Kṛṣṇa, there is no one on whom to depend and that Kṛṣṇa alone is one's maintainer.

One should think that one is very low and unqualified, with no possessions.

As an eternal servant of Kṛṣṇa, one will be willing to do anything that Kṛṣṇa desires.

↓ 6th → Kṛṣṇa kṛpā

To believe that one is the doer, the giver, the protector, that one owns this body, house, wife and offspring, to think oneself to be a brāhmaṇa or śūdra, husband or wife, king or citizen—this should all be rejected.

Instead, centering one's thoughts on Kṛṣṇa, one should think of Kṛṣṇa as the controller and doer and that Kṛṣṇa's desire is the main thing.

Responding to the call of faith Choosing not to respond to the call of one's conditionality.

(One will do as Kṛṣṇa desires) (not as one independently wants to do.)

'By Kṛṣṇa's wish I will stay in this world, and by Kṛṣṇa's wish I will cross over it.'

If there is pain, if there is rejoicing, still I am Kṛṣṇa's servant.

By His will He will give mercy to the jīvas.

My material enjoyment and renunciation are all dependent on Kṛṣṇa.'

When this attitude is present it is called ātmā-nivedana, or self-surrender.

"When these six types of śaraṇāgati (full surrender) are not present in an individual, he possesses the intelligence of "I and mine".

Such a person is considered a low rascal because he believes that he is the doer, that the world is his, that he is the creator of his destiny and the enjoyer of the fruits of his activities, that he is his own protector and maintainer, that these are his wife, brothers, sons and daughters, and that by his own endeavor he can achieve all perfection and glory.

Such people are proud of the power of their own knowledge.

Not considering the Lord's control, they think that by their own brain they can increase and extend the arts and sciences.

"If these people hear the glories of the name, they do not believe them, or if they do chant Kṛṣṇa's name, it is only out of social custom.

Being pretenders and cheaters, they may chant the name in hela-nāmābhāsa, but will never get prema.

This offense is due to being bound tightly by māyā, and deliverance is very difficult.

"However, one can see that there are some people who, taking up the name and reaching the level of śuddha-bhakti, have completely given up material attachment and humbly worship Kṛṣṇa's lotus feet and sing His name.

One should seek out this type of person, take his association, and serve him with the desire to give up material attachment.

Gradually one will become fixed in the name and "I and mine" will go away as one transcends attachment to māyā.

Giving up the false mentality, one will ^{guided endeavor} culture full surrender, which is the constitutional position of the jīva and the very nature of bhakti. By this one can get prema.

"One who gives up the ten offenses and performs devotional service correctly is the most fortunate in the three worlds, is full of all good qualities and is qualified for getting Kṛṣṇa's mercy.

While chanting the holy name, very soon, by Kṛṣṇa's mercy, that person will come to the level of bhāva and prema.

The Lord has stated himself that whoever takes the name without offenses will attain prema, and whoever takes the name without giving up the offenses will never attain pure bhakti in spite of his practices.

The practice of jñāna gives liberation, and fruitive activities give material enjoyment, but pure Kṛṣṇa bhakti and prema are available only by correct execution of sādhana-bhakti.

As liberation and material enjoyment are both unsatisfying, and as bhakti is the only solution, the real form of liberation and the glory of the soul, the jīva must obtain bhakti.

By carefully performing sādhana-bhakti without any offenses, the creeper of bhakti will quickly yield the fruit of prema.

To do sādhana ~~carefully~~ means to do it ~~without~~ the ten offenses.

"Therefore, whoever is desirous of obtaining bhakti will take the name, being attentive to avoid each of the ten offenses, and in his heart fervently begging at the feet of the holy name to give mercy to destroy offenses.

One can never be released from offenses against the name by prāyaścitta or pious activity, but only by again taking shelter of the name continuously.

Chanting day and night, feeling repentant, the offenses will go and the fruit of the name will come.

One will get śuddha-nāma, then bhāva-nāma, then prema-nāma.

"Finally, to keep the offenses from entering the heart, pray for the mercy of Lord Caitanya, who is absorbed in the nectar of the name."

Śrīla Bhaktivinoda Thākura, who has become the recipient of the līlās of devotion, by the grace of Haridāsa, sings eagerly the touchstone of the holy name.