

# Hari-Nāma-Cintāmaṇi

## The Touchstone of the Holy- Name

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# Chapter – 2

## Accepting the Holy Name

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gadāi gaurāṅga jaya jāhnavā-jīvana  
śrī advaita jaya śrīvāsādi bhakta-gaṇa

- In the ecstasy of prema, Haridāsa wept, and in prema, Gaurāṅga embraced him.
- Gaurāṅga said: "Where is there such a devotee as you, Haridāsa?"
- You know all the spiritual truths and are at all times transcendental to material nature.
- By taking birth in a low family, you have shown to the world that obtaining Kṛṣṇa is not dependent on wealth, honor, family or refinement, but is dependent on faith alone.

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- Whoever has faith in the process of unalloyed worship of Kṛṣṇa is greater than the demigods.
- You have understood that the name is the Supreme Truth—both the means and the end; you know the full glories of the name; you are ideal in your conduct of devotional activities (ācāra); and you are learned and skillful in preaching.
- Haridāsa, I request you to describe the unlimited glories of the name, for it makes Me happy when I hear those glories from your mouth.

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- "Whoever says the holy name even once is considered a Vaiṣṇava, and the householder should be careful to respect such a person.
- But one who is constantly chanting the holy name of Kṛṣṇa is even a better Vaiṣṇava, being endowed with all good qualities.
- And one who, by his very presence can make others chant the name in devotion, is the highest Vaiṣṇava.
- Now describe to Me exactly all the ways that the living entities take up this name of Kṛṣṇa."

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- Folding his hands in respect, with choked up throat and tears in his eyes, Haridāsa began to speak.
- First, he gave a general description of the name:
- "The holy name is cintāmaṇi, the object that gives everything one desires.
- To the materialists it gives dharma, artha, kāma and mokṣa, and to the non-fruitive devotees it gives pure, unalloyed love of Kṛṣṇa.
- The name is unlimited, beginningless, fully conscious, and inseparable from the chief consciousness, Kṛṣṇa.
- Whatever is in Kṛṣṇa is in the holy name, for the two are nondifferent.

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- The name is eternally free from material contamination and spiritually situated in a state of pure goodness (śuddha-sattva) like Kṛṣṇa.
- Though descending into the material world, the name remains pure, eternal, and the embodiment of the highest sweetness (rasa).

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- "Like any object, Kṛṣṇa, the Absolute Reality, is known by four characteristics: name, form, qualities and activities.
- But in the case of Kṛṣṇa, these elements are unlimited.
- The Supreme Personality of Godhead expresses Himself by means of these four elements, which take their spiritual existence by means of the Lord's sandhinī energy.
- By these elements Kṛṣṇa attracts all the people of the universe, and as His name is nondifferent, the existence of the name in the universe serves the same purpose.
- "Kṛṣṇa and His form are also nondifferent, and thus His form and His name cannot be separated either. If one remembers Kṛṣṇa's name, one will also receive Kṛṣṇa's form.



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- "As for qualities, Kṛṣṇa has sixty-four remarkable qualities in fullness, which are partially represented in His avatāras, in His guṇa-avatāras Brahmā and Śiva, and up to sixty in number in Lord Nārāyaṇa.
- But Kṛṣṇa's name has all the eternal qualities in full, which expand to uncountable numbers.
- The pastimes of the Lord take place in the waves of these qualities in the Lord's dhāmas of Goloka, Vaikuṅṭha and Vraja, and these are also fully spiritual.
- "In spiritual existence, name, form, quality and activity are not differentiated from the person's actual identity; but by combination with dull material elements which are not conscious, the covered living entity knows only names, qualities, forms and activities which are separate from one another and from his real self.

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- Name, form, qualities and activities are one for the pure living entities, but taking shelter of a material body, the jīva distinguishes differences.
- Since Kṛṣṇa is always beyond material tinge, all these elements are eternally parts of one inseparable principle.
- However, among these four elements by which one can know the object Kṛṣṇa, the holy name is the primary element, for it is by the name that all other characteristics can be perceived in full.
- As one can realize the form, qualities and activities of the Lord by taking shelter of the name, the name is thus accepted as the Vaiṣṇava dharma."

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- Lord Caitanya himself accepted as a fact that through the chanting of the name all the pastimes of the Lord could be revealed.
- Next, Haridāsa considered who is a Vaiṣṇava:
- "That person is called a Vaiṣṇava who takes the holy name in faith and pure intention; and that person is called a semi-Vaiṣṇava who takes the name, but with the impurity of nāmābhāsa.
- However, by the mercy of Kṛṣṇa, the semi-Vaiṣṇava, gradually becomes a pure Vaiṣṇava.

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- "In either case, one must take to the name, for in this material world there is nothing comparable to it.
- It is the ultimate treasure in Kṛṣṇa's storehouse, since it contains within it the whole spiritual realm.
- The particles of spirit who are parts and parcels of Kṛṣṇa, have in illusion come into this world of dull matter, and the holy name, containing all aspects of Kṛṣṇa and the full power of Kṛṣṇa, has come into this world just to deliver those spirit souls.
- One should know that everything in the world other than the jīva and the holy name, are without substance.

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- Kṛṣṇa's names are of two types, primary and secondary. By taking shelter of the primary names, the living entity gets the highest benefit.
- Those names which are part of the transcendental līlā of the Lord are considered primary names.
- Names such as Govinda, Gopāla, Rāma, Rādhānātha and Hari reveal the eternal līlās of the Lord, and by chanting them the living entity gets entrance into the spiritual world.
- "The secondary names are those which describe the Lord's functions. The Creator, Paramātmā and Brahman are names for use in karma and jñāna-kānda, and give material elevation and liberation.
- Since the principal names alone give love of Godhead, the devotees accept only the principal names.

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- "Just as there are different types of names with different effects, so there are different ways of chanting the name with different effects.
- The scriptures of course declare that if one chants the name of Kṛṣṇa once or hears the name of Kṛṣṇa once, whether it be the pure name or the impure name, the jīva is still delivered from the clutches of the material energy.
- However, the types of deliverance and the speed of deliverance must be noted.
- If the name is chanted in nāmābhāsa (impurely) the benefit will come slowly.

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- Because the person will eventually attain pure love of God, the ābhāsa name is considered all-auspicious.
- By the process of nāmābhāsa chanting, sins are gradually destroyed, until the name is chanted and heard purely.
- At that stage of pure chanting, the devotee quickly achieves the goal—pure love of Godhead.
- "There is also the case of chanting or hearing the holy name with more impurity than nāmābhāsa, situated at a greater distance from the pure name.
- The greater the distance, the less the effect of the name.

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- Such obstruction, or distance from the name, where chanting gives little or no effect, is called aparādha or offense.
- The obstruction of vyavadhāna (separation) is the mistaken idea that Kṛṣṇa's name and Kṛṣṇa are different or separate.
- In other words, the belief that the Absolute Truth does not reside in the name and that therefore chanting the name cannot bring one to the highest realization of truth, is called vyavadhāna or separation.
- As long as this belief persists, love of God is impossible to attain.



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- "Besides separation based on philosophical principles, there is another type of separation in chanting.
- This is syllabic separation of Kṛṣṇa's names.
- For instance, if the syllables "ha" and "ri" are separated from each other by some other syllables, by this syllabic separation the effects of the holy name are greatly hindered.
- This is different from the utterance of the word "hārām" by the yavana unintentionally when he is dying, for there is no separation of the syllables in that utterance.
- It is therefore classified as nāmābhāsa.

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- “Ha” and “ri” separated syllabically have much less effect.
- Of the two types of separation, the philosophical separation of the māyāvādīs is much more detrimental to spiritual progress.
- The belief that the name is not all-powerful and absolute is a great disturbance in Kali-yuga and is not in accordance with scripture.

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- "By these considerations one can understand the real nature of the holy name: it is the chanting and hearing of a principal name of Kṛṣṇa, devoid of nāmābhāsa, aparādha or vyavadhāna (separation).
- That is the pure name (śuddha-nāma).
- Whoever accepts and chants that pure name is known as a real Vaiṣṇava, and may belong to any of the three categories mentioned earlier.
- In happiness one should serve such a Vaiṣṇava always.
- "In order to overcome nāmābhāsa and get the pure name, the jīva must serve the bona fide guru with great attention.
- By doing this the anarthas will disappear and the pure name endowed with all spiritual potency will dance on the devotee's tongue.

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- At that time, he will never give up the stream of sweet nectar emanating from the holy name; the jīva will chant constantly, mad with the sweetness of the name.
- In joy the name will dance, the jīva will dance, and the treasure of love of God will dance—the whole universe will dance and māyā will flee.
- "The different types of holy names have been discussed.
- Now consider who has the right or adhikāra for the holy name.
- Any one who is a human being, regardless of material considerations, such as class, varṇa, birth, sex, age, or education, has the right to take up the holy name, for the Lord has invested in the name a transcendental power that surpasses all distinctions.

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- But although everyone has the right to the name, only those who have developed faith in Kṛṣṇa and His name will actually take shelter of the name and seriously chant it.
- Thus any human being has the right to the name, and one who has faith becomes the practitioner of the name.
- "In other spiritual practices there are restrictions in performance according to time, place, cleanliness or uncleanness.
- But in taking up the name, this is not so, for the name overcomes all these restrictions by its invested power.

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- Whereas in acts of charity, sacrifice, bathing, japa, etc. there is always consideration of time, place, and cleanliness; in the chanting of the holy name of Kṛṣṇa, faith alone is the only necessity.
- And whoever takes shelter of the holy name in Kali-yuga achieves the highest perfection in life.
- The conclusion is that the living entity in Kali-yuga, being situated in the midst of māyā, must take up the name.

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- "One who accepts the name and practices it, though doing this with minimal restrictions, must still be careful to perform all actions favorable to increasing devotion to Kṛṣṇa, reject all actions which hamper devotion to Kṛṣṇa, and simply remember the name of Kṛṣṇa constantly while passing out his life in the material world.
- Never should he deviate to the path of fruitive activities or worship of demigods.
- Instead he should chant the name, serve the devotees, and achieve the goal of life-Kṛṣṇa prema."

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- Thus concluding his explanation of how the jīvas should accept the holy name, Haridāsa Ṭhākura began weeping.
- Falling at the Lord's feet, he held them and begged for attraction to the holy name.
- For one who performs devotional service at the feet of the uttama Vaiṣṇava, Haridāsa Ṭhākura, the transcendental touchstone of the holy name will become the centre of his life.