

# Hari-Nāma-Cintāmaṇi

## The Touchstone of the Holy- Name

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# Chapter – 7

## Criticism of Scripture

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jaya jaya gadāi gaurāṅga nityānanda  
jaya sītāpati jaya gaura-bhakta-vṛnda

- Haridāsa spoke, "Lord, the fourth offense is criticism of scripture.
- This offense will also obstruct one's bhakti.
- "Scripture means the four Vedas, the Upaniṣads and the Purāṇas.
- Having emanated from the breathing of Kṛṣṇa, they constitute perfect knowledge and authority.
- Particularly in spiritual matters these must be referred to as the final proof.

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- Because the material senses of man, characterized by the four faults of *karāṇa-pāṭava* (limited perception), *bhrāma* (illusion), *vipralīpsa* (desire to report something other than what is perceived) and *pramada* (inattention of the senses), cannot possibly perceive anything beyond the material level of unconscious matter, the spiritual realm would be unapproachable without the aid of Kṛṣṇa.
- Therefore Kṛṣṇa has given the four Vedas, which are beyond the four faults of the senses, and by these alone can man progress towards the spiritual goal.

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- "What are the contents of the scriptures?"
- The wise man will understand that karma and jñāna are secondary and worthless as independent processes and that the path of bhakti is the essence.
- The Vedas stand as the authoritative guide and reference (pramāṇa) and they prove nine different topics, which may be classified into sambandha, abhidheya and prayojana.
- By these ten principles—the Vedic authority and the nine topics which the Vedas prove—ignorance is destroyed and transcendental knowledge is revealed.

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- "These nine principles may be summarized as follows:
  1. There is one Supreme Lord, Viṣṇu.
  2. The Lord is possessor of all energies.
  3. Kṛṣṇa is the fountainhead of all rasas and is situated in His dhāma where He eternally gives joy to the jīvas.
  4. The jīvas are particles of the Lord, unlimited in number, infinitesimal in size, but conscious.
  5. Some jīvas are eternally bound in the material universes, being attracted by illusory pleasure.

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6. Some jīvas are eternally liberated and engaged in worshiping Kṛṣṇa; they reside with Him as associates in the spiritual sky and experience prema.

7. Kṛṣṇa exists with His energies—the material energy, jīva energy and spiritual energy—in a state of simultaneous identity and differentiation, permeating all, yet remaining aloof, which is only possible by His inconceivable power (acintya-bhedābheda-tattva).

8. The process specifically mentioned (abhidheya) for the jīva in the Vedas is the nine-fold process of devotional service, divided into vaidhi and rāga-bhakti. Of the nine processes, the hearing and chanting of the holy name are principal means. That is the reason the chanting of 'om' is glorified in the Vedas.

9. The final goal or constitutional platform (prayojana) of the jīvas is the activity of pure bhakti (prema). This is attained by the mercy of Kṛṣṇa.

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- "These are the basic principles for the guidance of the jīvas which are denoted by the Vedas.
- If one criticizes the Vedas, that is an offense to the holy name. Such a person is a low rascal.
- "In the history of India there are six personalities who invented theories, and by their inventions they simply brought themselves to no good end.
- Jaimini, though claiming to follow the Vedas, does not recognize the Supreme Lord and recommends karma-kānda activity independent of worship of God.



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- The atheist Carvaka had no respect for the Vedic knowledge; and similarly, the Buddhist, Gautama, does not worship the Lord, but instead thinks in terms of human beings.
- All these philosophies are against the Vedas, sometimes directly and sometimes in a hidden way.
- Therefore the wise man, knowing that belief in these philosophies makes one an offender, completely avoids them.
- "One other philosophy to be avoided is that of the māyāvādīs.
- Their scriptures are not genuine, but are distortions of the meaning of the Vedas.
- Actually they are covered Buddhism, and are meant to mislead the foolish people in the Kali-yuga.

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- On the order of the Lord, Śiva appeared in a brāhmaṇa family and became an ācārya.
- Then, like Jaimini, while taking authority from the Vedas, twisted the meaning to delude the world.
- He took the Buddhist doctrine of illusion and tried to delude the world.
- By doing this, he covered the direct meaning of the Vedas and the process of bhakti.
- Thus if one accepts any of these philosophies, there is no place for real bhakti.
- If one takes the holy name along with these philosophies, one is committing serious offense to the name.

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- One simply brings about one's own end.
- "If the jīva can accept the direct meaning of the Vedas, which is the path of pure bhakti, he will be rewarded with the sweetness of prema, but if he takes indirect meaning or metaphorical interpretations as the real meaning, he cannot come to truth and dies of his offense to Kṛṣṇa.
- The principal sound in the Vedas is 'om,' which is a name of Kṛṣṇa, and by chanting the name one can achieve the goal of life.
- This name is utilized by the devotees in the Śrī sampradāya.
- The Vedas state that the holy name is the spiritual form of the Lord in the material world. It is so powerful that even the faint influence of the name can bring about perfection.

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- "The purport is this. Since the Vedas are teaching chanting of the pure name as the principal process, to criticize the Vedas is to criticize the name. That is offensive.
- The devotees, however, take shelter of the Vedas, and by chanting the holy name, attain the nectar of the name.
- The Vedas are saying, 'Just chant the name of the Lord and by that you will receive the highest form of love and bliss.'
- Even in the spiritual sky the great personalities are chanting the holy name.

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- "It is unfortunate that in Kali-yuga even so-called great personalities avoid the Supreme Personality of Kṛṣṇa and His nectarean name, and instead worship the illusory energy, māyā devī. By taking shelter of the tamasic tantra, they criticize the Vedic authority.
- Lustful for meat and intoxication, leading a corrupt life against dharma, these people kill themselves.
- They do not take the name of Kṛṣṇa nor do they get the eternal dhāma of Vṛndāvana.
- Māyā devī gives the atheists wordly happiness or punishment according to their activities, but to one who serves the devotees, she gives the shelter of Kṛṣṇa's lotus feet.

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- Being Kṛṣṇa servant, she punishes the erring jīvas and gives only illusory happiness to those who worship her.
- But if one worships Kṛṣṇa and His name, she helps him overcome the material ocean.
- "If by misfortune or accident it happens that one commits Śruti-nindana, one should be repentent and offer his respect to the scriptures.
- With attention one should offer flowers and Tulasī leaves to the Bhāgavatam and the Vedas.
- Being the essence of the Vedas and an incarnation of Kṛṣṇa, the Śrīmad-Bhāgavatam will give unlimited mercy.

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- Haridāsa said, "Day and night I am immersed in this ocean of nectar of the holy name, having given up the offense of criticizing the scripture."
- Whoever aspires for the dust of the feet of Haridāsa is qualified to wear on his neck the touchstone jewel of the holy name.