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Śrī Hari-nāma-cintāmaṇi

Introduction

This is not an ordinary book. Only persons who have firm faith in Lord Caitanya and in devotional service, and who take shelter of the holy name are qualified to understand this book. Persons who have faith that by following the path of sādhana-bhakti and taking shelter of the holy name they will attain all perfection are the best of spiritual aspirants. In Śrī Śikṣāṣṭaka Lord Caitanya taught about the holy name. Lord Caitanya also taught Haridāsa Ṭhākura and selected him to be the great teacher of the holy name.

Authoritative biographies affirm that Haridāsa Ṭhākura was born in a Muslim family. This we know for certain. Haridāsa was born in a rural village named Burana. Because of his previous pious deeds he soon became attracted to the worship of Lord Kṛṣṇa. Leaving home, and fashioning a small cottage in the forest of Benāpula, he passed his days chanting and remembering Lord Kṛṣṇa's holy names. Harassed by nondevotees, he left and made a home by the Gaṅgā's bank. Some wicked men sent a prostitute to corrupt him. Hearing Lord Kṛṣṇa's holy names from Haridāsa's mouth, the prostitute became a saintly devotee. Offering his small cottage in Benapula to the new devotee, Haridāsa left that province. Singing and singing Lord Kṛṣṇa's holy names, he crossed the Gaṅgā, came to Saptagrāma, and stayed in the home of Śrīla Yadunandana Acārya. Accompanied by Yadunandana Acārya, again and again he attended meetings hosted by the rent-collectors Śrī Hiraṇya and Govardhana. At one of those meetings he debated the glories of the holy name with a brahma-bandhu named Gopāla Cakravartī. Hiraṇya and Govardhana fired that brāhmaṇa from his job, and because of his offense to a Vaiṣṇava, the brāhmaṇa developed leprosy. At that time Govardhana's small son, Raghunātha dāsa, became attracted to Vaiṣṇavism by Haridāsa's mercy. Sad at heart by hearing of Gopāla Cakravartī's sufferings, Haridāsa left that place, took shelter of Advaita Prabhu in Phuliyā-grāma, made his home in a cave by the Gaṅgā's bank, and engaged in nirjana-bhajana (solitary worship of the Lord). Thinking his personal fame and glory unimportant, a devotee may leave the association of the people in general and live like a hermit, but the glory of a devotee can never really be hidden. In this way Haridāsa's fame and glory became widespread. Hearing of it, the Muslims became angry. The Muslim king of that place had Haridāsa arrested and made to suffer. Haridāsa was filled with mercy to every living being. Not considering others' faults, he gave blessings to everyone. Leaving that place, he returned to his cave. A few days later Lord Caitanya came to that place. In Lord Advaita's company, Haridāsa met Lord Caitanya and took shelter of His feet. From that time on Lord Caitanya engaged Haridāsa in preaching the glories of the holy name. When Lord Caitanya went to Jagannātha Purī, Haridāsa followed and lived

by a Siddha-bakula tree. When Haridāsa left this world, Lord Caitanya personally placed him in a samādhi by the seashore and personally performed his funeral saṅkīrtana and festival.

The devotees who associated with Lord Caitanya in His pastimes became very devoted to Him. By His order they preached His teachings to the world. Asking of him some questions, Lord Caitanya made the truth of the holy name appear from Haridāsa's mouth. These teachings are described in many places in Śrī Caitanya-caritāmṛta, Śrī Caitanya-bhāgavata, and in many other books describing devotional service. Encouraged at various times various by devotees, I have compiled an anthology of various writings describing Śrī Haridāsa Ṭhākura's preachings about the holy name. From different faraway places I gathered many books about Haridāsa. Seeing that the statements of the sahajiyas, baulas, and many others are only incoherent ramblings that have no value, I have taken great care to avoid their words. In this way I found one or two books explaining the pure Vaiṣṇava philosophy. Actually there were sixteen titles in thirty-two manuscripts, books pleasing to the rasikas. At this I was very happy. Śrī Haridāsa preached the glories of the holy name to various pure devotees, and, in their gurudeva's name, these disciples wrote various books. Seeing these books, the devotees in Śrīhaṭṭa-grāma who had originally encouraged me to write became very thankful. All these books I found contained Haridāsa's teachings about the holy name. This book, Hari-nāma-cintāmaṇi, is a compilation of those teachings. To please the devotees, devotees whose only wealth is Lord Kṛṣṇa, I now publish this book. I do not think persons who are not devoted to the holy name, persons who do not think Lord Kṛṣṇa is their only wealth, should read this book. I have no wish to hear the foolish arguments of the nondevotees.

There are many paths of sādhana-bhakti. Taking shelter of the holy name is one of these paths. From the time of Śrī Kṛṣṇa Caitanya Mahāprabhu, the exalted devotees have followed this path, which was taught by Śrī Haridāsa. For a long time the devotees residing in Vraja's forests have followed this path, and starting a few days before them, the bhajanānandī Vaiṣṇavas in Jagannātha Purī have also followed it. With my own eyes I have seen how they follow. At the end of their Śrī Hari-bhakti-vilāsa, Śrī Sanātana Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī clearly wrote about this method of performing pure devotional service, a method that consists of living in a solitary place and always hearing, chanting, and remembering the holy name without offense. This Śrī Hari-nāma-cintāmaṇi is written in the meter payāra. Women, children, and persons unlettered in Sanskrit can easily learn Lord Caitanya's teachings from it. In this book I have not placed any Sanskrit quotes, for that might trouble them. Other books have already woven a great garland of scripture quotes about the holy name. This Hari-nāma-cintāmaṇi follows the statements of all those scripture quotes. If Lord Kṛṣṇa wills, may this book be promptly published for the benefit of the devotees.

the servant Śrī Bhaktivinoda,
whose only wealth is Lord Kṛṣṇa

Chapter One

Śrī Nāma-māhātmya-sūcana

The Glories of the Holy Name

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvāsa and all the devotees of the Lord!

2. On the shore of the salt-water ocean, in Nilācala, in a beautiful temple, the Supreme Personality of Godhead descended to this world and assumed the form of a wooden Diety to deliver the conditioned souls. He gives both happiness and liberation.

3. In this holy abode Lord Caitanya stayed in Kāśī Miśra's home to bless the human race and to teach the heart of the true religion meant for the Kali-yuga.

4. Taking His liberated devotees with Him, He became like a kalpa-vṛkṣa tree. To everyone He taught the science of love for Lord Kṛṣṇa (kṛṣṇa-prema). He happily heard the science of devotion from the mouths of many different devotees (1), and He carefully taught the conditioned souls.

5. One day, after bathing in the sea, Lord Caitanya met Haridāsa Ṭhākura under a siddha-bakula tree. Happy at heart, He earnestly asked, "How may the conditioned souls be easily delivered?"

6. Weeping and weeping, and the hairs of his body erect, and humbly grasping the Lord's feet, saintly Haridāsa said, [Master, Your pastimes are very deep.

7. "I am very poor. I have no wealth of knowledge. Your feet are my only wealth. O master, what good result will You gain by suddenly asking this question of such an unfit person?

8. "You are the Supreme Lord Kṛṣṇa. To deliver the conditioned souls You have descended to Navadvīpa. Please be merciful. Please be kind. O Lord Gaura, please protect me. Please make my heart blossom with happiness.

9. "Your names have no end. Your transcendental qualities have no end. Your form is an ocean of bliss. Your pastimes have no end. Please be merciful and allow this sinner to relish the sweetness in them. (2)

10. "You are the spiritual sun. I am a single ray of Your sunlight. You are the master. I am Your eternal servant. The nectar of Your feet is my wealth of pleasure. My desires rest on the nectar of Your holy names.

11. "O master, I am fallen. How will I know what to say? Still, I must obey Your command. The words You place in my mouth I will happily speak. I will not try to judge their virtues or faults.

The Truth of Lord Kṛṣṇa

12. "Lord Kṛṣṇa is the one Supreme Personality of Godhead. (3) There is no other. His every desire is always fulfilled. He is eternal. He is the master of all potencies. He is greater than the greatest.

Lord Kṛṣṇa and His potencies

13. "The potencies are never independent of Lord Kṛṣṇa. Lord Kṛṣṇa is identical with His potencies. "This the Vedic mantras say. "

14. "Lord Kṛṣṇa is all powerful. His potencies are His powers and glories. Lord Kṛṣṇa is one person. His powers and glories have no end.

Three Kinds of Potencies

15. "His potencies manifest His powers and glories. Those powers and glories enable us to see Him. (4)

16. "Lord Caitanya has three kinds of powers and glories. They are: 1. spirit, 2. matter, and 3. the individual souls. This the scriptures say.

His Spiritual Powers and Glories

17. "The limitless realm that begin with Vaikuṅṭha are Lord Kṛṣṇa's abodes. The names that begin with Govinda, Śrī Kṛṣṇa, and Hari are His names.

18. "The forms that begin with His two-armed form where He plays the flute are His forms. The qualities that begin with His delighting His devotees are His wonderful qualities.

19. "In Vraja He enjoys pastimes of the rāsa-dance. In Navadvīpa He enjoys pastimes of saṅkīrtana. Lord Kṛṣṇa's wonderful pastimes are like these. (5)

20. "All of His spiritual powers and glories are not material. Even though they may be manifested within the material world, they are not themselves material.

21. "Lord Kṛṣṇa's powers and glories are Lord Kṛṣṇa Himself (viṣṇu-tattva). Again and again the Vedas use the word "Viṣṇupada" (Lord Viṣṇu Himself, or Lord Viṣṇu's feet) to describe these powers and glories

Lord Kṛṣṇa's Spiritual Powers and Glories are Situated in Pure Goodness (Śuddha-sattva). They are Lord Kṛṣṇa Himself (Viṣṇu-tattva)

22. "Lord Kṛṣṇa (viṣṇu-tattva) is not a transformation of matter. He is situated in pure goodness (śuddha-sattva). He is beyond matter.

23. "Pure spirit (śuddha-sattva) is not mixed with even the slightest scent of the mode of passion. Goddess mixed with passion or ignorance is called miśra-sattva (mixed goodness). (6)

24. "Lord Kṛṣṇa manifests His form as Govinda, Vaikuṅṭhanātha, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu

25. "He also manifests many other aṁśa-avatāras (incarnations), which are all Himself (viṣṇu-tattva), and which are all situated in pure goodness (śuddha-sattva).

26. "Appearing in Goloka, Vaikuṅṭha, the Kāraṇa-sāgara (Causal Ocean), or the material world, the Lord is known as Viṣṇu.

27. "When He enters the material world, Lord Kṛṣṇa remains the controller of matter. The name Viṣṇu still refers to Him. He is still all-powerful. He is still the master of all the demigods. (7) He is still the controller of māyā. Māyā is still His

property. He is still situated in pure goodness (śuddha-sattva).

Mixed Goodness (Miśra-sattva)

28. "Brahmā, Śiva, and all the demigods are situated in mixed goodness.

The Manifestation of His Spiritual Powers and Glories

29. "O Lord, Your viṣṇu-tattva forms, Your viṣṇu-dhāma abodes, and Your transcendental pastimes are all manifested by Your spiritual powers and glories (cid-vaibhava).

The Material Powers and Glories, or Māyā-tattva

30. "O Lord, on the farther bank of the Virajā river is Your material power and glory, which consists of fourteen worlds.

31. "These words are the power and glory of Māyā. They are called Devī-dhāma. They are made of the five gross material elements and the subtle material elements of mind, intelligence, and false-ego. (8)

32. "In this realm are Bhrloka, Bhuvārloka, Svargaloka, Maharloka, Janaloka, Tapoloka, Satyaloka, and Brahmāloka.

33-34. "Below those worlds are seven lower worlds, which begin with Atalaloka and Satalaloka. O master of all these worlds, please hear of Your material powers and glories. Your spiritual powers and glories are all perfect and complete. Your material powers and glories are shadows of Your spiritual powers and glories.

The Individual Spirit Souls (Jīvas)

35. "The individual spirit souls are tiny fragments of Your spiritual potency.

36. "Because they are spiritual in nature, the individual souls possess free-will. There is no end to the number of individual souls. They are motivated by the desire to find pleasure.

The Liberated Souls (Mukta-jīvas)

37. "The souls who seek pleasure by associating with Kṛṣṇa are liberated souls. They are Kṛṣṇa's companions.

The Imprisoned Souls, or Souls Who Have Turned Their Faces Away From Lord Kṛṣṇa

38. "A soul who thinks he will be happy independently will yearn to stay by the side of Māyā (material illusion).

39. "Turning their faces away from eternal Lord Kṛṣṇa, these souls enter the realm of Devī-dhāma, where they attain material bodies fashioned by Māyā.

40. "They fall into the wheel of pious deeds and sins. Residing in gross and subtle material bodies, they continually wander in that world.

41. "Sometimes they rise to Svargaloka, and other times they fall into hell. They wander and wander in sixteen-thousand species of life.

Even so, Lord Kṛṣṇa Gives His Mercy to Them

42. "You are the Supreme Lord, and the individual souls are all Your potencies.
(9) You always think of Your servant's welfare.

43. "You kindly bestow whatever happinesses Your servants seek.

Auspicious Material Activities, Karma-kāṇḍa

44. "By Your mercy the souls who desire temporary material happiness easily attain it.

45. "You created dharma, yajña, yoga, homa, and vratas (vows), which are the auspicious activities (śubha-karma) that bring material happiness.

46. "These auspicious activities are all material. They are not spiritual. (10)

47. "By performing them one attains material benefits. By their power one attains material pleasures and residence in the higher material worlds.

48. "Enjoying the results of these material actions, one does not attain spiritual peace. The struggle to attain material goals is a great mistake.

49. "By performing these auspicious material activities one attains only temporary material pleasures. (11)

The Way to Rise Above That Condition

50. "If, by associating with devotees, he understands, 'I am a pure spirit soul, Lord Kṛṣṇa's servant,' then the soul can cross beyond the world of māyā.

51. "That rare result is attained only by performing very pious deeds. The petty pious deeds prescribed in the karma-kāṇḍa part of the Vedas will not bring it.

Jñāna-kāṇḍa, The Happiness of Merging into Brahman

52. "A person who becomes aware that māyā brings only sufferings, and who therefore struggles to attain liberation, is a jñānī (philosopher).

53. "For the sake of these people merciful Lord Kṛṣṇa gives the philosophy of Brahman in the jñāna-kāṇḍa part of the Vedas.

54. "The souls who take shelter of that māyāvāda philosophy merge into Brahman. They attain a stunted kind of liberation.

What is Brahman's Nature?

55. "O Lord, Brahman is the effulgence of Your body. It shines on the farther bank of the Virajā River. The impersonalists merge into it.

56. "The demons killed by Kṛṣṇa also cross to the farther bank of Māyā and merge into Brahman.

The Souls Who Have Turned Their Faces From Lord Kṛṣṇa

57. "The karmīs (materialists) and jñānīs (impersonalists) have both turned their faces away from Lord Kṛṣṇa. They never taste the pleasures of service to Lord Kṛṣṇa.

Pious Deeds Performed by One Eager for Devotional Service

58. "Devotional activities performed by one eager for devotional service are the best of pious deeds. Their fruit is that the soul attains association with devotees. (12)

59. "A faithful person who associates with Lord Kṛṣṇa's devotees attains a taste for the holy name. He becomes merciful to other souls. He walks on the path of devotional service.

Out of Mercy to the Karmīs and Jñānīs, the Lord Creates the Path of Indirect Devotional Service

60. "O Supreme Lord, You are an ocean of mercy for the fallen souls. You are very eager to deliver the karmīs and jñānīs who have turned their faces from You.

61. "You make a great effort to deliver the souls who walk on the paths of karma and jñāna.

62. "Thinking of how to benefit the souls who walk on these paths, You created the path of indirect devotional service. (13)

For the Karmīs, the Path of Devotional Service Mixed with Karma

63. "Staying in varṇāśrama-dharma and associating with saintly persons, a karmī walks on the path of indirect devotional service, devotional service mixed with karma.

64. "By performing the pious activities of karma, he purifies his heart. When the impurities have gone, the seed of faith is planted within him.

The Path of Devotional Service Mixed with Jñāna

65. "By s devotee's mercy, a pious jñānī easily attains faith in pure devotional service. (14)

66. "O Lord, You say, 'My servant has now fallen into the sufferings of māyā.

Turning away from Me, he now desires petty unimportant things.

67. "I know what is truly good for him. I will make him turn away from sense gratification and impersonal liberation. I will give him devotional service.

The Way to Walk on the Path of Indirect Devotional Service

68. "Following his desire, I will guide him on the path of indirect devotional service. Then I will give him faith in the path of direct devotional service.'

69. "O merciful Lord, this is all Your mercy. If You do not give Your mercy, how can the souls become purified?

In the Kali-yuga, the Path of Indirect Devotional Service is Difficult

70. "In the Satya-yuga how many sages diligently practiced the yoga of meditation (dhyāna-yoga)? O Supreme Lord, You purified them and gave them the treasure of devotional service to You

71. "In Tretā-yuga many souls became purified by performing yajñas. In Dvāpara-yuga they walked on the path of Deity worship. O Lord, You freely gave them devotional service.

72. "O Lord, when Kali-yuga came, the conditioned souls became unfortunate. Seeing this, You made them lose faith in jñāna, karma, and yoga.

73. "Their lives were short. They suffered many troubles. Their intelligence and strength were reduced. These obstacles devoured the conditioned souls.

74. "Varṇāśrama-dharma, saṅkhya, yoga, and jñāna have no power to deliver the conditioned souls in Kali-yuga.

75. "In the Kali-yuga the path of indirect devotional service, devotional service mixed with karma or jñāna, becomes a difficult path, a path overgrown with thorns. (15)

76. "By following this path the soul finds many obstacles in his life. (16)

The Holy Name Is the Direct Path

77. "O Supreme Lord, thinking how to benefit the conditioned souls, in Kali-yuga You descended to this world with the holy name.

78. "You taught that nāma-saṅkīrtana (chanting of the holy name) is the yuga-dharma (religion of the age). By following this direct path of chanting the holy name, the conditioned souls attain a great treasure of love for Lord Kṛṣṇa.

79. "Simply by chanting or remembering the holy name the conditioned souls will become delivered.

The Goal and the Way to Attain It Are Not Different. They Are Both the Holy Name

80. "In chanting the holy name the goal and the way to attain it are not different.

81. "In this path there are no obstacles in the way to attain the goal. O Lord, by Your mercy the conditioned souls easily attain the goal.

82. "I am fallen. I am plunged in an ocean of material sense objects. O Lord, I am such a fool that I did not worship Your holy name."

83. Sighing and tears streaming from his eyes, Brahmā-Haridāsa fell before Lord Caitanya's feet.

84. May this book, Hari-nāma-cintāmaṇi, become the very life of the souls whose only joy is devotional service to Lord Kṛṣṇa His devotees.

Chapter One Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) From Śrī Rāmānanda's mouth came the description of the rasas. From Śrī Sārvabhauma's mouth came the description of liberation. From Śrī Rūpa Gosvāmī's mouth came the analysis of different rasas. From Śrī Haridāsa's mouth came the glories of the holy name.

(2) You mercifully manifested Your spiritual name, form, qualities, and pastimes in this dull material world. Please allow the conditioned souls like me to relish the sweetness in them. With their material body and material senses the conditioned souls cannot perceive Kṛṣṇa's name, form, qualities, and pastimes, which are all made of pure goodness. By Lord Kṛṣṇa's mercy these are all manifested in the material world to bring auspiciousness to the conditioned souls. Because they are spiritual in nature, they are all self-manifest.

(3) Lord Kṛṣṇa is the Supreme Personality of Godhead. He is supremely independent. His desires are always fulfilled. He possesses inconceivable potencies. He is supremely conscious. His desires are always fulfilled. He possesses potencies. Nothing is independent of Him. His potencies are His glories and powers. His powers and glories are limitless. Lord Kṛṣṇa is the one non-dual Supreme Truth. The impersonalists see Kṛṣṇa as the undivided, qualityless Brahman. The truth is that the Brahman is the effulgence of Lord Kṛṣṇa's body. The followers of aṣṭāṅga-yoga see Kṛṣṇa as the all-pervading subtle Supersoul present everywhere in the universes and in the hearts of all. In truth Lord Kṛṣṇa does manifest Himself in an aṁśa-avatāra as the Supersoul. Therefore Brahman and Paramātmā are both partial manifestations of Lord Kṛṣṇa. Therefore Kṛṣṇa has all desires and all powers. He is fully conscious of everything. He is the independent Supreme Person. His desires are always fulfilled.

(4) Lord Kṛṣṇa's powers and glories are of three kinds: spirit, matter, or His māyā potency, and the individual spirit souls.

(5) Lord Kṛṣṇa's spiritual powers and glories are counted among His spiritual potencies. Lord Kṛṣṇa's spiritual potency is His superior potency. His perfect spiritual potency manifests His spiritual powers and glories. From Lord Kṛṣṇa's spiritual potencies are manifest His spiritual abodes, spiritual holy names, spiritual forms, and multitude of spiritual pastimes. These are His spiritual powers and glories. From His spiritual sandhinī potency is manifest eternal spiritual existence. From His samvit potency is manifest spiritual knowledge. From His hlādinī potency is manifest spiritual bliss. Relationships and rasa are manifest from these. Yogamāyā is counted among these spiritual potencies. Yogamāyā is beyond

material place, time, and qualities. It is always pure and blissful.

(6) Goodness is of two kinds: pure goodness and mixed goodness. All goodness in the Lord's spiritual powers and glories is pure goodness. All goodness in the dull material world is mixed goodness. In pure goodness passion and ignorance are not present. From passion comes birth. Spiritual existence is beginningless and has no passion, which would bring births and beginnings. Spiritual existence has no ignorance either. Ignorance brings death and destruction. Therefore, absent of passion and ignorance, spiritual existence is characterized as an eternal present (nitya-vartamāna). The Supreme Lord's amsa-avatars, who are all non-different from Him, are always situated in pure goodness. The touch of Māyā makes goodness become mixed with passion and ignorance. Śiva and the demigods are more virtuous than the conditioned souls. Proud of their superiority, the demigods have goodness that is considered mixed with passion and ignorance. The Supreme Personality of Godhead, however, is situated in pure goodness. When, employing His inconceivable potencies, He descends to the material world, He remains always in pure goodness. He remains always the master of Māyā. Māyā always follows His commands.

(7) When they descend to the material world, the Lord's powers and glories do not become material. They remain always spiritual. They are manifested by the Lord's inconceivable potencies. They are always spiritual and always situated in pure goodness.

(8) The earthly planets are made of the five material elements. The gross material bodies of the conditioned souls are also made of the five material elements. These are all made of gross matter. The conditioned soul's mind, intelligence and false ego are his subtle material body. It is also made of matter. The individual soul, which is a spiritual spark, is by nature situated in pure goodness. In his original form he has a mind, intelligence, and ego that are made of pure goodness. These are spiritual. They are different from the subtle material body.

(9) In whatever condition the individual soul may find himself, the Supreme Lord is always his friend and always fulfills his desires. The relationship between the Supreme Lord and the individual soul is eternal. Lord Kṛṣṇa is the controller, and the individual soul is the controlled. Lord Kṛṣṇa is the giver of laws, and the individual soul must follow His laws. Lord Kṛṣṇa is independent, and the individual soul is dependent on Kṛṣṇa. Lord Kṛṣṇa is the master, and the individual soul is His servant. Lord Kṛṣṇa gives the fruits of work, and the individual soul desires the fruits of work.

(10) Here dharma means varṇāśrama-dharma. Yajña means sacrifices like the agniṣṭoma-yajña. Yoga means aṣṭāṅga-yoga and other yogas. Homa means havana-yajña and other like ceremonies. Vrata means Darśa-paurṇamāsya and other like vows. Śubha-karma means iṣṭāpūrta and other like auspicious activities. All these auspicious activities are meant to be performed at specific times, in specific places, and using specific implements. Although Lord Viṣṇu is said to be the master of all these activities (yajñeśvara), these activities are not directly spiritual. Without performing directly spiritual activities, the living entities cannot understand the Supreme.

(11) Here the word "material pleasures" (loka-sukha) refers to the pleasures of Svargaloka and other higher worlds, pleasures that are all temporary. Spiritual

pleasures are different.

(12) Pious deeds are of three kinds: karma, jñāna, and bhakti (devotional service). The first two bring the fruits of work and the attainment of impersonal liberation as their results. The last kind of pious deed brings faith in pure devotional service. To the unknowing the activities of pure devotional service seem to be ordinary pious deeds.

(13) By following the activities of varnasrama one pleases Lord Kṛṣṇa. In this way the path of karma (pious work) is the path of indirect devotional service.

(14) Following the path of jñāna, where one may sometimes have the association of devotees, is another path of indirect devotional service. Discussing with Rāmānanda Rāya the way to attain pure devotional service, Lord Caitanya called these paths of indirect devotional service "external". He did not like them.

(15) Because when one follows the path of philosophical speculation to understand the truth one may sometimes meet sincere devotees, and because by following the path of karma one may sometimes act selflessly and also offer the results of His work to the Supreme Lord, jñāna and karma, the two indirect paths of devotional service lead one to the temple of Bhakti-devī (the goddess of devotion). However, in Kali-yuga these paths of indirect devotional service have become corrupted. Instead of sincere devotees, hypocrites who wrap themselves in the flag of religion are now prominent. Instead of activities to purify the heart, activities that make one yearn for sense pleasures are now prominent. Therefore, by following the path of indirect direct devotional service one does not now attain auspiciousness. In Dvāpara-yuga Deity worship was the primary spiritual path. By various kinds of wickedness even that Deity worship is now also often corrupted.

(16) The method by which one attains a goal (upeya) is called "upāya". "Upāya" is a synonym for "sādhana". "Upeya" is a synonym for "sādhya". By the Supreme Lord's mercy the individual souls attain the final goal (upeya or sādhya). Karma and jñāna are not the direct way to attain this final goal. Why not? They cease to exist when they approach that final goal. The chanting of the holy name is not like them. The holy name is not different from the Supreme Personality of Godhead Himself. Therefore the holy name is both the goal (sādhya or upeya) and the means to attain the goal (sādhana or upāya). By understanding this truth one attains great good fortune.

Chapter Two

Nāma-grahaṇa-bicāra

Chanting the Holy Name

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvāsa and all the devotees of the Lord!

2. Haridāsa wept with great love. With love Lord Caitanya embraced him.

3. Lord Caitanya said, "Where is another devotee like you? You know all the truths of spiritual life. You are always beyond the touch of māyā.

The Superiority of Pure Devotional Service

4. "Descending to this world, you took birth in a lowly family. In this way you showed everyone that it is not by wealth, honor, noble family, or material virtues that one is able to meet Lord Kṛṣṇa.

5. "Anyone who has great faith in pure devotional service is a saint. He is more exalted than the demigods.

Śrī Haridāsa is the Teacher of the Holy Name (Nāmācārya)

6. "You know the truth of the holy name, the best of all truths. You are an ideal example of saintly conduct. You are an expert preacher.

7. "Speak, O Haridāsa, the limitless glories of the holy name. Hearing them from your mouth, I will feel bliss.

The Qualities of a Vaiṣṇava

8. "Anyone who once says the holy name is a Vaiṣṇava. A householder should carefully honor him. (1)

The Qualities of a More Exalted Vaiṣṇava

9. "Anyone from whose mouth one always hears the holy name of Lord Kṛṣṇa is a more exalted Vaiṣṇava. He is the abode of all good qualities.

The Qualities of the Most Exalted Vaiṣṇava

10. "Simply by seeing him one feels devotion to Lord Kṛṣṇa and finds Lord Kṛṣṇa's holy name in one's mouth. That is a most exalted Vaiṣṇava.

11. "How will the conditioned souls take up the chanting of Lord Kṛṣṇa's holy name. What is the arrangement for that. Please tell that to Me."

12. Folding his hands, Haridāsa began to speak. Pushed by ecstatic love, his eyes were filled with tears and his voice was choked.

The Nature of the Holy Name

13. Haridāsa said, "Lord Kṛṣṇa's holy name is spiritual.(2) It has no beginning. It is a cintāmaṇi jewel. Lord Kṛṣṇa is His holy name. They are one.

14. "The holy name is the form of transcendental mellows. It is always liberated. It is eternal and pure. It is not different from Lord Kṛṣṇa Himself.

15. "Its form eternal, and its nature nectar for the rasikas who relish nectar, the holy name descends into this dull and lifeless material world.

16. "Lord Kṛṣṇa is known (3) in four ways: by His name, form, qualities, and

actions. These four have no beginning.

The Holy Name Is Eternally Perfect

17. "Lord Kṛṣṇa exists eternally. He is nectar personified. He is free from material dualities. His four features (name, form, qualities, and actions) are all perfect.

18. "These four features are manifest by His sandhinī potency. These features are celebrated as being eternal, perfect, and always spiritual.

19. "Lord Kṛṣṇa attracts everyone in all the worlds. The great treasure that is Lord Kṛṣṇa's name also has that same quality eternally.

Lord Kṛṣṇa's Form Is Eternal

20. "Lord Kṛṣṇa is never different from His form. His name and form are the same. They are not different.

21. "Anyone who remembers Lord Kṛṣṇa's name, meets Lord Kṛṣṇa's form. Lord Kṛṣṇa's name and form are not different. They are Lord Kṛṣṇa Himself dancing in different dancing-places.

Lord Kṛṣṇa's Qualities Are Eternal

22. "Lord Kṛṣṇa possesses sixty-four qualities, qualities manifest in Him in limitless fullness.(4) In His various incarnations these qualities are manifest only partially.

23. "Brahmā, Śiva, and the demigods possess only some of these qualities. Lord Nārāyaṇa possesses sixty of them.

24. "All these qualities are eternally present in Lord Kṛṣṇa's holy name. Limitless numbers of these qualities fill the spiritual world of Vaikuṅṭha.

Lord Kṛṣṇa's Pastimes Are Eternal

25. "Present everywhere in the waves of these qualities are Lord Kṛṣṇa's pastimes. These perfectly spiritual pastimes are manifested in Goloka, Vaikuṅṭha, and Vraja.

Lord Kṛṣṇa's Spiritual Name, Form, Qualities, and Pastimes Are Not Different One From Another

26. "Lord Kṛṣṇa's name, form, qualities, and pastimes are not different from each other. The conditioned souls' material names, forms, qualities, and activities are different from each other. (5)

27. "The pure liberated souls' names, forms, qualities, and activities are all one. They are not different from each other. However, when the soul takes shelter of a

material body, he gets a name, form, qualities, and activities that are different from each other.

28. "Lord Kṛṣṇa never has even the slightest scent of anything material. Therefore His name, form, qualities, and pastimes are all one.

The Holy Name Is the Root of Everything

29. "Of these four (name, form, qualities, and pastimes) ways You are known, Your name is the first. This is accepted by all.

30. "By Your name alone the Vaiṣṇava-dharma is manifest. By Your name Your form, qualities, and pastimes are made visible.

31. "By Your name Your Kṛṣṇa-pastimes are known. By Your name the supreme truth about You is manifest.

The difference Between the Vaiṣṇavas and the Almost-Vaiṣṇavas (Vaiṣṇava-prāya)

32. "A conditioned soul may chant Your name with faith. When he becomes purified, he is called a Vaiṣṇava.

33. "A person whose chanting of Your name is nāmābhāsa (the first faint light of the holy name) is called an Almost-Vaiṣṇava (Vaiṣṇava-prāya). By Lord Kṛṣṇa's mercy he gradually becomes purified.

Within Māyā's World, Only the Individual Spirit Souls and Lord Kṛṣṇa's Holy Name Are Spiritual

34. "Nothing is like the holy name in this world of birth and death. The holy name is the greatest treasure in Lord Kṛṣṇa's treasure-house.

35. "In this world of birth and death the individual souls and Lord Kṛṣṇa's holy name alone are spiritual. All else is made of matter. (6)

The Two Kinds of Holy Names: Primary and Secondary

36. "Lord Kṛṣṇa's holy names are of two kinds: primary and secondary. By taking shelter of the primary names, the individual souls attain the greatest benefit.

37. "The names that describe the Lord's transcendental pastimes are Lord Kṛṣṇa's primary names. They are the abode of all transcendental qualities.

The Primary Names

38-40. "Govinda, Gopāla, Śrī Nandanandana, Rādhānātha, Hari, Yaśomatī-prāṇa-dhana, Madana-mohana, Śyāmasundara, Mādhava, Gopīnātha, Vrajagopārākhāla, and Yādava are examples of names that describe the Lord's eternal

pastimes. By chanting these names the spirit souls attain Lord Kṛṣṇa's abode.

The Secondary Names and Their Nature

41. "The names that describe the Supreme Lord's relationship with the dull material world are secondary names. This the Vedas say.

42. "Sṛṣṭi-kartā (the Creator), Paramātmā (the Supersoul) , Brahmā (Brahman) , Sthitikara (the Maintainer) , Jagat-saṁhartā (the Destroyer of the material worlds) , Pātā (the Protector) , Yajñeśvara (the Lord of Yajñas) , and Hara (the Lord Who Takes Away) are examples of these secondary names.

The Different Results Brought by the Primary and Secondary Names

43. "The secondary names are found in the karma-kāṇḍa and jñāna-kāṇḍa parts of the Vedas. These names bring piety and impersonal liberation. This the scriptures say.

44. "The primary names bring the great treasure of pure love for Lord Kṛṣṇa. Only by chanting these primary names do the devotees attain that treasure. (7)

The Different Results Brought by Proper Chanting of the Holy Name and by Nāmābhāsa (the Faint Light of the Holy Name)

45-46. "If the holy name once comes out from the mouth or once enters the pathway of the ears, whether its syllables are spoken purely or not, the soul speaking or hearing them becomes delivered. That is the scriptures' conclusion.

47. "However, one thing should be said about this: Chanting with nāmābhāsa will bring its benefit slowly.

48. "Nāmābhāsa is certainly auspicious, but with nāmābhāsa chanting the great treasure of pure spiritual love takes birth only after a delay.

49. "By nāmābhāsa chanting sins are gradually destroyed and the pure holy name gradually appears. Then the chanter attains pure love for Lord Kṛṣṇa (kṛṣṇa-prema). (8)

The Fault of Distance or Separation

50. "Separation is an offense. This offense blocks the attainment of pure love (prema).

51. "To think that Lord Kṛṣṇa is different from His holy name is the offense of separation. As long as this idea of separation is present there can be no pure love (prema).

Two Kinds of Separation

52. "The Vedas describe two kinds of separation: separation of syllables, and

separation of identities.

The Māyāvādīs Think Lord Kṛṣṇa Is Different From His Holy Name

53. "The māyāvādī fools think Lord Kṛṣṇa is different from His holy name. This rubbish idea is not sanctioned by the scriptures. (9)

In Pure Chanting of the Holy Name the Chanter Is Free From the Idea that Lord Kṛṣṇa Is Different From His Holy Name

54. "Anyone who with his mouth purely chants Lord Kṛṣṇa's holy name I accept as a Vaiṣṇava. I happily serve him.

When Unwanted Things (Anarthas) are Destroyed and Nāmābhāsa Is Thrown Far Away, the Spiritual Holy Name is Openly Manifest

55. "When he leaves nāmābhāsa behind, the chanter attains the pure chanting of the holy name. Then the soul carefully serves his spiritual master.

56. "When the devotee's devotional service is free of all unwanted things (anarthas), the spiritual holy name dances on the devotee's tongue.

57. "Then the devotee will never abandon the holy name, for it becomes to him like a flood of nectar. Intoxicated by drinking the nectar of the holy name, the soul dances without stop.

58. "Then the holy name dances. The soul dances. The treasure of spiritual love (prema) dances. Together they make the whole world dance. Then Māyā runs far away.

He Who has Faith in the Holy Name is Qualified to Chant. All Potencies Are Present in the Holy Name.

59. "The Supreme Lord has given to every human being the right to chant the holy name. The Lord has also placed all His powers in the holy name.

60. "He who has faith in the holy name is qualified to chant it. He is saintly and pious on whose mouth the holy name appears.

In the Holy Name There Are No Obstacles of Place, Time, Impurity, or Anything Else

61. "Considerations of the proper time or place, of impurity, of rules and regulations, or of anything else have no bearing on chanting the holy name, for the holy name is very powerful.

Persons in the Kali-yuga Who Have Sincere Faith in the Holy Name Are

Qualified to Chant

62. "In giving charity, performing yajñas, performing ritual bath, and chanting japa of other mantras many rules and regulations must be followed. However, in chanting Lord Kṛṣṇa's holy name faith alone makes one qualified to chant. (10)

63. "Anyone who with undeviating faith takes shelter of chanting Lord Kṛṣṇa's holy name, chanting that is the religion (yuga-dharma) for this age, attains everything.

64. "The souls in Kali-yuga should make Lord Kṛṣṇa their whole world and always sincerely chant Lord Kṛṣṇa's holy name.

One Should Accept What Is Favorable for Chanting the Holy Name and Reject What Is Not Favorable for Chanting the Holy Name

65. "One should accept everything favorable for devotional service and reject everything unfavorable for devotional service.

66. "Making Kṛṣṇa one's whole world, one should pass this life always remembering Lord Kṛṣṇa's holy name.

One Should Chant the Holy Name with Determination

67. "One should not follow other religions or other rituals. One should not worship anyone but Lord Kṛṣṇa as the Supreme Lord.

68. "One should always chant Lord Kṛṣṇa's name and always serve His devotees. In this way one will certainly attain pure love for Lord Kṛṣṇa (Kṛṣṇa-prema).

69. Weeping, Haridāsa fell before Lord Caitanya's feet, grasped them, and begged for the gift of love for the holy name.

70. The cintāmaṇi jewel of Lord Kṛṣṇa's holy name has become the life of Bhaktivinoda, who always stays at Haridāsa Ṭhākura's feet.

Chapter Two Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) To the questions of the people of Kulīna-grāma, Lord Caitanya gave these replies (Śrī Caitanya-caritāmṛta, Madhya-līlā 15.104, 15.106, 16.72, and 16.74):

*prabhu kohena kṛṣṇa-sebā baiṣṇaba-seban
nirantara koro kṛṣṇa-nāma-saṅkīrtana*

"Śrī Caitanya Mahāprabhu replied, 'Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas.' "

prabhu kohe jāṅra mukhe śuni eka-bār

kṛṣṇa-nāma sei pūjya śreṣṭha sabākār

"Śrī Caitanya Mahāprabhu replied, 'Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.' "*

*kṛṣṇa-nāma nirantara jānhāra badane
sei baiṣṇaba-śreṣṭha bhaja tānhāra caraṇe*

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and Your duty is to serve his lotus feet."*

*jānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi baiṣṇaba-pradhāna*

"Śrī Caitanya Mahāprabhu said, 'A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.' "*

(2) A cintāmaṇi jewel can give anything. To persons who have material desires the cintāmaṇi jewel of Kṛṣṇa's name gives material piety, wealth, sense pleasures, and impersonal liberation. To persons who have no material desires the cintāmaṇi jewel of Kṛṣṇa's name gives pure love for Lord Kṛṣṇa.

(3) Lord Kṛṣṇa is known by means of His name, form, qualities, and activities. Lord Kṛṣṇa is the supreme object of knowledge. His name, form, qualities, and pastimes are the four things that reveal him. Nothing can be said about any object of knowledge that is absent these four things. For example, the qualityless impersonal Brahman is devoid of these four things. That is why nothing can be said about it. Because He possesses these four things, the Supreme Personality of Godhead is different from the impersonal Brahman.

(4) Please see in the fifth chapter of this book a garland of words describing this topic. In Lord Kṛṣṇa all sixty four qualities are fully and splendidly present. In Lord Rāma and the other avatāras manifested from Lord Nārāyaṇa, down to the amsa-avatars and vilasa-avatars, sixty qualities are manifested. In Lord Śiva and the demigods fifty-five qualities are manifested. In ordinary individual souls fifty qualities are seen in the form of droplets of a drop. Lord Kṛṣṇa possesses four qualities even the other viṣṇu-tattva forms do not possess. Therefore He is the best of all forms of the Lord.

(5) Lord Kṛṣṇa is the all-powerful conscious being. His name, form, qualities, and pastimes are not different from Him. The individual spirit soul is a tiny particle of consciousness. In his pure state his name, form, qualities, and activities are not different from him. However, when the individual spirit soul is imprisoned in the world of birth and death, and is given an external body made of gross and subtle matter, then the name, form, qualities, and activities of that material body are different from him. They are an imitation or a caricature of his original features. When, by Lord Kṛṣṇa's mercy, the individual soul becomes liberated, he has a body where these features are not different from himself.

(6) Everything in the material world is made of māyā. It is dull and inert. By Lord Kṛṣṇa's will some individual souls are imprisoned in the material world. They are the only spiritual entities in the material world. Assuming the form of His holy name, Lord Kṛṣṇa has descended into the material world. The holy name is thus

the second spiritual entity in the material world. Thus in the material world two kinds of spiritual entities are present: the individual spirit souls and Lord Kṛṣṇa's holy name. The demigods headed by Brahmā are all vibhinnāmśa potencies of the Lord. Thus they are counted among the individual souls.

(7) Lord Kṛṣṇa's secondary names bring piety and impersonal liberation. Lord Kṛṣṇa's primary names bring only pure love for Lord Kṛṣṇa.

(8) By nāmābhāsa all sins are destroyed. When all sins and unwanted things (anarthas) are far away, the pure holy name (śuddha-nāma) dances on the tongue. The pure holy name gives pure love for Lord Kṛṣṇa (kṛṣṇa-prema).

(9) Separation of syllables is like this: In the word "haṭhikari" the first and last syllables produce the word "hari". Because the syllables "ṭhika" intervene, the full benefit of the holy name is not attained. In the word "hārāma", however, there is no separation of this kind. Because all the parts of the holy name are together, the word "hārāma" brings liberation. Separation of identities is very bad. In truth the name Kṛṣṇa and the person Kṛṣṇa are not different from each other. If in their creative speculations the māyāvādīs say that the name Kṛṣṇa is different from the Supreme Brahman, then they commit the offense of separation of identities. That offense destroys everything.

(10) In giving charity and performing other pious deeds one must consider whether the time, place, and object are pure or impure. However, faith alone makes one qualified to chant the holy names of Lord Kṛṣṇa. Nothing else need be considered.

Chapter Three

Nāmābhāsa-bicāra

Nāmābhāsa

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvāsa and all the devotees of the Lord!

2. Extending His lotus hand, merciful Lord Caitanya picked up Haridāsa.

3. He said, "Haridāsa, listen to My words. I will make you understand nāmābhāsa very clearly.

4. "One who understands nāmābhāsa will attain pure chanting of the holy name. By the mercy of the holy name that soul will cross over the ocean of birth and death.

Ignorance and Anarthas Are Like Clouds and Fog

5. "Shining like the sun, the holy name destroys the darkness of ignorance. However, clouds and fog again and again cover the sun of the holy name.

6. "The individual soul's ignorance and anarthas become like clouds and fog.
(1)

7. "When the sun of the holy name rises in the sky of the heart, these clouds

and fog again cover it.

The Fog of Ignorance

8. "When the soul does not understand the spiritual nature of the holy name, the fog of ignorance brings darkness

9. "A soul who does not know that Lord Kṛṣṇa is the Supreme Personality of Godhead, will worship many demigods. In this way he is lost, wandering on the path of karma.

10. "A soul who does not understand his own spiritual identity as a soul takes shelter of māyā. he is always in ignorance."

11. Then Haridāsa said, "Today I have become fortunate. From my mouth Lord Caitanya will hear about the holy name.

12. "Lord Kṛṣṇa and the individual souls are master and servants, and the world of māyā is dull, lifeless, and worthless. When a soul does not know these truths, the shadow of ignorance falls on his head. (2)

The Clouds of Anarthas - Thirst for Worthless Material Things, Weakness of Heart, and Offenses

13. "The anarthas are: thirst for worthless material things, weakness of heart, and offenses. Like clouds, these anarthas block the sun of the holy name. (3)

14. "When these clouds block the light emanating from the sun of the holy name, nāmābhāsa is present. However, the self-perfect holy name of Lord Kṛṣṇa is always uncovered.

How Nāmābhāsa Comes to an End

15. "As long as he does not understand his relationship with Lord Kṛṣṇa, the individual soul will take shelter of nāmābhāsa.

16. "However, if an individual soul takes shelter of a bona fide spiritual master and becomes expert in devotional service, the clouds of anarthas flee from him.

Sambandha (Relationship), Abhidheya (Activities of Devotional Service), and Prayojana (Pure Love for Lord Kṛṣṇa)

17. "When these clouds and fog are gone, then the sun of the holy name shines brightly. To the devotee the holy name then gives the gift of pure love (prema) for Lord Kṛṣṇa.

18. "The bona fide spiritual master then gives knowledge of the soul's relationship with Lord Kṛṣṇa. Then the spiritual master gives the devotional service of chanting the holy name, service. That is called abhidheya.

19. "Soon shining very brightly, the sun of the holy name chases away the clouds of anarthas.

20. "When the holy name gives a great treasure of spiritual love (prema), that is

called prayojana. Then the soul is filled with love as he chants the holy name.

Knowledge of the Individual Soul's Relationship With Lord Kṛṣṇa

21. "With the help of faith in the feet of his bona fide spiritual master, the soul attains knowledge of his relationship with Lord Kṛṣṇa.

22. "Lord Kṛṣṇa is the eternal master. The souls are His eternal servants. Love for Lord Kṛṣṇa is eternal. In this way the true nature of the soul is manifest.

23. "Forgetting that that are Lord Kṛṣṇa's eternal servants, and therefore seeking happiness away from Lord Kṛṣṇa, some souls are thrown into the world of māyā.

24. "Māyā's world is a prison house for these souls, a prison house where punishment is given to correct the criminal souls who have rebelled against Lord Kṛṣṇa. (4)

25-26. "However, if one of those souls, by a saintly Vaiṣṇava's mercy, understands his relationship with Lord Kṛṣṇa (5) and chants Lord Kṛṣṇa's holy name, then he attains a great treasure of spiritual love, a treasure that is the essence of all religious activities. Such a soul feels only horror and contempt at the prospect of impersonal liberation.

27. "However, as long as he has no certain knowledge of his relationship with Lord Kṛṣṇa, a soul will naturally take shelter of nāmābhāsa. (6)

The Results of Nāmābhāsa Chanting

28. "Nāmābhāsa chanting brings many auspicious benefits. By it the individual soul attains great piety. That is inevitable. (7)

29. "By nāmābhāsa sins are destroyed. By nāmābhāsa liberation is attained.

30. "By nāmābhāsa one becomes purified of the mud of materialism. By nāmābhāsa all diseases are cured.

31. "All fears flee from nāmābhāsa. A person who chants nāmābhāsa is safe from all calamities.

32. "Yakṣas, rākṣasas, bhūtas (ghosts), pretas (goblins), evil planets, and anarthas all flee from nāmābhāsa.

33. "By nāmābhāsa the souls fallen into hell are delivered. From nāmābhāsa all past karma flees.

34. "Nāmābhāsa is better than all the Vedas and all holy places. Nāmābhāsa is the best of all auspicious deeds.

Attaining Vaikuṅṭha by Nāmābhāsa

35. "Nāmābhāsa brings the four goals that are piety, economic development, sense gratification, and liberation. All-powerful nāmābhāsa delivers the conditioned souls.

36. "Nāmābhāsa fills the world with bliss. It is the only shelter for the shelterless. It places one in the best possible position.

37. "By nāmābhāsa one attains Vaikuṅṭha and the other spiritual realms. In the

Kali-yuga all scriptures especially recommend nāmābhāsa.

Saṅketa (Hint), Parihāsa (Joking), Stobha (Mocking), and Helā (Inattention and Contempt) Are the Four Kinds of Nāmābhāsa

38. "I know four kinds of nāmābhāsa. They are saṅketa (hint), parihāsa (joking), stobha (mocking), and helā (inattention and contempt). (8)

Two Kinds of Nāmābhāsa in Saṅketa (a Hint of the Holy Name)

39. "One kind of saṅketa nāmābhāsa is when the chanter, although aware that he speaks the name of Lord Viṣṇu intends that it refer to someone else, to something material. The other kind is when the chanter is not aware of the name of Lord Viṣṇu, but speaks it anyway.

40. "In this way there are two kinds of saṅketa nāmābhāsa. The scriptures give Ajāmila as an example of the first kind.

41. "When they say `hārāma hārāma', the Muslims easily become delivered. This is an example of the second kind of saṅketa nāmābhāsa

42. "Even though in saṅketa nāmābhāsa the chanter refers to someone or something other than the Lord, the power of the holy name is not lost.

Parihāsa (Joking) Nāmābhāsa

43. "When one says the holy name as a joke that is parihāsa nāmābhāsa. By speaking this kind of nāmābhāsa persons like Jarāsandha become delivered from the world of birth and death.

Stobha (Mocking) Nāmābhāsa

44. "By chanting nāmābhāsa to mock the holy name, persons like Śiśupāla cut the noose of birth and death.

Helā (Inattention and Contempt) Nāmābhāsa

45. "When one chants the holy names of Kṛṣṇa and Rāma inattentively or with contempt, that is helā nāmābhāsa.

46. "By chanting these kinds of namabhasa the molecchas (outcastes) become delivered. The materialists and spiritually lazy people follow this path.

Śraddhā (With Faith) and Helā (With Contempt) are Two Divisions of Nāmābhāsa

47. "If one chants with faith but also with anarthas, his chanting is called

śraddhā nāmābhāsa.

48. "The kinds of nāmābhāsa that begin with sanketa and end with helā are chanting without faith, chanting with contempt.

49. "By chanting nāmābhāsa with contempt one destroys sins and attains liberation. (9)

Nāmābhāsa Chanting of the Holy Name Destroys Anarthas and Gives Prema (Pure Love for Lord Kṛṣṇa)

50. "By nāmābhāsa chanting one can obtain everything except pure love (prema). By nāmābhāsa one comes to the stage of pure chanting (śuddha-nāma).

51. "When the anarthas have fled, pure chanting becomes manifest. Then pure love for Lord Kṛṣṇa (kṛṣṇa-prema) becomes manifest.

52. "Nāmābhāsa has no power to give pure love (prema) directly. Only proper chanting, following the rules of chanting, gives pure love.

How Nāmābhāsa and Offensive Chanting Are Different

53. "I offer my respectful obeisances to anyone who, avoiding offenses to the holy name, performs nāmābhāsa chanting of the holy name.

54. "O Supreme Lord, I declare that nāmābhāsa chanting is endlessly better than karma or jñāna.

55. "If by nāmābhāsa chanting one attains faith, the faith that is the root of attraction to Lord Kṛṣṇa, then the chanter will become purified. Pure chanting of the holy name will be manifest before him.

Chāyā (Shadow) and Pratibimba (Reflection) Are the Two Kinds of Light in Nāmābhāsa. Chāyā (Shadow) Nāmābhāsa

56. "Abhāsa (dim light) is of two kinds: pratibimba (reflection) and chāyā (shadow). When faith is like a dim light (śraddhābhāsa) it is of these two kinds (reflection and shadow). O Lord, these are all manifested by Your potency.

57. "From chāyā-śraddhābhāsa (the shadow of faith) comes chāyā-nāmābhāsa (the shadow of the holy name). This kind of nāmābhāsa brings auspiciousness to the individual souls. (10)

Pratibimba Nāmābhāsa (the Reflection of the Holy Name)

58-59. "A person who sees how other souls have pure faith may attain śraddhābhāsa (dim faith) in his heart, but they may also yearn after sense pleasure or impersonal liberation and work day and night to attain it.

60. "This kind of faith is only the outward symptom of faith. It is not true faith itself. The scriptures call this kind of faith pratibimba-śraddhābhāsa (the reflection of faith).

61. "When a person who possesses pratibimba-śraddhābhāsa chants the holy

name, his chanting is always pratibimba-nāmābhāsa (the reflection of the holy name).

From Pratibimba-nāmābhāsa the Māyāvāda Fallacy Appears

62. "This kind of nāmābhāsa leads to the māyāvāda fallacy.

Cheating Pratibimba-nāmābhāsa Is an Offense to the Holy Name

63. "A person who thinks the holy name is only the means (sādhana) to a higher eternal goal (sādhya), sullies the glory of the holy name. Because of that offense he perishes.

How Chāyā-nāmābhāsa and Pratibimba-nāmābhāsa Are Different

64. "Chāyā-nāmābhāsa (the shadow of the holy name) comes only from ignorance, and weakness of heart.

65. "The holy name cleans away those two defects. However, the holy name increases the defects that cause pratibimba-nāmābhāsa.

Māyāvāda (Impersonalism) and Bhakti (Devotional Service) Are Opposites. The Māyāvāda Theory Is an Offense

66. "The māyāvādīs think Lord Kṛṣṇa's name, form, qualities, and pastimes are all false, temporary, and polluted.

67. "They think love for Kṛṣṇa is not eternal. In this way the māyāvāda philosophy is the opposite of devotional service (bhakti).

68. "The māyāvāda philosophy is counted among the enemies of devotional service. Therefore the māyāvādīs are offenders.

69. "The holy name does not come from the mayavadis' mouths. If it comes it is not the true holy name.

70. "The māyāvādīs say the holy name is not eternal. Therefore, even if they loudly chant the holy name, they still will fall into an inauspicious condition of life.

71. "They approach the holy name and pray for sense pleasures or impersonal liberation, but the holy name cheats them and gives them only sufferings.

Rejecting the Offense of Māyāvāda Philosophy

72. "However, if a māyāvādī rejects the desire for sense pleasures and impersonal liberation, and instead chants the holy name, then he will become a servant of Lord Kṛṣṇa (kṛṣṇa-dāsa).

73. "He will reject the wicked māyāvāda philosophy. Repentant, he will become a follower of the holy name.

74. "In the association of devotees he will again and again hear and ahent Lord Kṛṣṇa's glories. Then he will attain true knowledge of his relationship with Lord Kṛṣṇa.

75. "He will never grow tired of chanting the holy name. Tears will fall from his eyes. Attaining the mercy of the holy name, he will find his heart become strong.

Saying Devotional Service Is Not Eternal, the Mayavadis Commit an Offense

76. "The māyāvādīs say that the individual souls, Lord Kṛṣṇa's form, and service to Lord Kṛṣṇa are all imaginary and are not eternal.

77. "In this way I count the mayavada philosophy among the offenses to the holy name. From the mayavada philosophy all calamities come.

By Nāmābhāsa Chanting the Māyāvādīs Attain Sāyujya-mukti (Impersonal Liberation), Which Is Mukty-ābhāsa (the Dim Light of Liberation)

78. "Being like a kalpa-vṛkṣa tree, nāmābhāsa chanting gives to the māyāvādīs the impersonal liberation they desire.

79. "When it is reflected as pratimbimba-nāmābhāsa, the all-powerful holy name gives mukty-ābhāsa (the dim light of liberation).

80. "Among the five kinds of liberation the liberation called sāyujya-mukti (impersonal liberation) is mukty-ābhāsa (the dim light of liberation). Its only benefit is that it destroys all sufferings. However, at the end it ruins everything.

The Māyāvādīs Do Not Attain Eternal Happiness

81. "Bewildered by māyā, ordinary people think they will find happiness in māyā. When he attains sāyujya-mukti (impersonal liberation), the soul attains only sukhābhāsa (the dim light of happiness).

82. "The highest pleasure is service to the eternal, blissful, and all-knowing Supreme Personality of Godhead. However, when the soul attains sāyujya-mukti, his memory of Lord Kṛṣṇa is erased.

83. "How can a person who does not have faith that devotional service and pure love for Lord Kṛṣṇa are eternal attain eternal happiness?

A Person Whose Chanting Is Chāyā-nāmābhāsa Does Not Accept a Faulty Philosophy. He Gradually Attains Pure Chanting (Śuddha-nāma)

84. "A person whose chanting is chāyā-nāmābhāsa does not accept any false philosophy. His strength of mind is not destroyed by the imaginary ideas of a false philosophy.

85. "By his own power the soul cannot know the truth. Only when the holy name gives the gift of knowledge does the soul understand the truth.

86. "When it is covered by clouds the sun's light cannot be known. Only when it destroys the clouds is the sun openly manifested.

87. "By the power given by a genuine spiritual master, a fortunate person whose chanting is *chāyā-nāmābhāsa* after a few days easily attains pure love for the holynome (*nāma-prema*).

A Devotee Must Always Avoid Associating with *Māyāvādīs*

88-89. "A soul who carefully avoids associating with *māyāvādīs*, and who with his service pleases a pure devotee attached to pure chanting (*śuddha-nāma*) of the holy name, and who follows Your commands, O Śrī Kṛṣṇa Caitanya, is very fortunate.

90. "A soul who does not follow Your commands is worthless rubbish. Even after millions of births he will not be delivered.

91. "O Lord, only by taking shelter of You can the soul avoid bad association. I do not see any way other than taking shelter of Your lotus feet."

92. Bhaktivinoda, who takes shelter of Haridāsa's feet, again and again sings this *Hari-nāma-cintāmaṇi*.

Chapter Three Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) Lord Kṛṣṇa and Lord Kṛṣṇa's name are not different. They are a spiritual sun that destroys the darkness of ignorance. Out of compassion for the conditioned souls, the sun of the holy name rises in the material world. The conditioned souls' ignorance is like fog. The conditioned soul's anarthas are like clouds. They make a darkness that covers the sun of the holy name. Actually that darkness covers only the eyes of the conditioned souls. The sun is great. Nothing has the power to cover it. Still, when shadows fall on the eyes of the conditioned souls, it is said that the sun is covered.

(2) The holy name is spiritual in nature, Lord Kṛṣṇa is the supreme master of all, the various demigods are all Lord Kṛṣṇa's servants, the individual souls are all spiritual in nature, and the world of *māyā* is dull, lifeless, and worthless. When they do not understand these truths, the individual souls are in ignorance. Lord Kṛṣṇa is the master, the individual souls are His servants, and the world of *māyā* is dull, lifeless, and worthless. When they understand these truths, the individual souls are not in ignorance.

(3) The thirst for worthless material things, which means the thirst for sense objects that have nothing to do with Lord Kṛṣṇa, or in other words the desire for material sense pleasures, and also weakness of heart, and also offenses are the anartha clouds that fall on the individual souls.

(4) The fourteen material worlds, which are ruled by Goddess *Māyā*, are a prison house for souls who have rebelled against Lord Kṛṣṇa. It is not a place for their recreation and enjoyment. The sense pleasures there are all temporary and all lead to great suffering. That suffering is punishment, and by that punishment the rebellious souls become reformed.

(5) "I, an infinitesimal conscious being, am Lord Kṛṣṇa's eternal servant. Lord Kṛṣṇa, the all-powerful conscious being, is my only master. This dull and inert

material world is a prison house meant to reform me." This is true knowledge of the individual soul's relationship with Lord Kṛṣṇa.

(6) As long as by the spiritual master's mercy true knowledge of the soul's relationship with Lord Kṛṣṇa does not arise, the soul will possess the anartha of ignorance and his chanting of the holy name will be nāmābhāsa, not the pure chanting of the holy name (śuddha-nāma).

(7) Nāmābhāsa is counted among the best pious deeds an individual soul can perform. Compared to varṇāśrama-dharma, vows, yoga, yajñas, and other auspicious deeds, nāmābhāsa brings the best results.

(8) saṅketa, parihāsa, stobha, and helā are the four kinds of nāmābhāsa in audible chanting of the holy name. All kinds of nāmābhāsa fall into these four categories. From helā to stobha, from stobha to parihāsa, and from parihāsa to saṅketa, the fault in chanting becomes progressively less and less.

(9) By audibly chanting the holy name with contempt one attains auspicious results up to liberation. However, by chanting the holy name with faith one attains an auspicious result that chanting with contempt has no power to give. When one chants with faith and with knowledge of his relationship with Lord Kṛṣṇa, the result of chanting is that love for Lord Kṛṣṇa arises. When one chants nāmābhāsa with faith, anarthas quickly flee.

(10) In many places in the scriptures are found the words nāmābhāsa (the dim light of the holy name), vaiṣṇavābhāsa (a person who is like a dim light of a Vaiṣṇava), śraddhābhāsa (the dim light of faith), bhāvābhāsa (the dim light of ecstasy), ratyābhāsa (the dim light of attraction to Kṛṣṇa), premābhāsa (the dim light of pure love for Kṛṣṇa), muktyābhāsa (the dim light of liberation), and other words like them. In this matter the word "ābhāsa" (dim light) is very appropriate. These words are discussed in this chapter. Abhāsa is of two kinds: svarūpābhāsa (direct dim light) and pratibimbābhāsa (reflected dim light). In svarūpābhāsa, direct light is dimly manifest. An example of this is the dim sunlight manifest when the sun is covered by clouds. In pratibimbābhāsa the light is reflected. It originates in a place different from where the shining is seen to come. Therefore it is said:

*ābhāsas tu mṛṣā buddhir
avidyā-kāryam ucyate*

"A distorted reflection of reality is called ignorance."

Therefore pratibimbābhāsa is like light reflected on water. When it is covered by clouds or fog, the sun of the holy name can be seen only dimly. This condition, or nāmābhāsa, brings many auspicious benefits to the world. However, when the light of the holy name is reflected in the lake of māyāvāda philosophy, that is called "pratibimba-nāmābhāsa" (the reflection of the holy name). From pratibimba-nāmābhāsa may come impersonal liberation and other results. However, pure love (prema) for Kṛṣṇa, which is the final benefit obtained from the holy name, never comes from pratibimba-nāmābhāsa. This kind of nāmābhāsa is actually a great offense to the holy name. Therefore it is not said to be a true nāmābhāsa. The only true nāmābhāsa is chāyā-nāmābhāsa (the shadow of the holy name), which is of four kinds. Throwing pratibimba-nāmābhāsa far away, all the

scriptures worship chāyā-nāmābhāsa. Chāyā-nāmābhāsa comes from anarthas born of ordinary ignorance. Pratibimba-nāmābhāsa, which is born from wicked philosophical misconceptions, is considered an offense that blocks the true holy name. A Vaiṣṇava-prāya, or Vaiṣṇavābhāsa, is a neophyte or materialistic devotee who does not commit the offense of following the māvāda philosophy. Such a person is honored as a true devotee of the Lord. And why not? By associating with saintly devotees he will quickly attain great auspiciousness. The pure devotees (śuddha-bhakta) will befriend him and have mercy on him as one has mercy on a beginner or a child. They will not treat him with contempt, as the māvādīs do. The beginner, who has only ordinary faith, is first engaged only in Deity worship. Then, as he makes advancement, he becomes engaged in serving the Supreme Lord and the devotees. In this way he attains true knowledge of his relationship with the Lord. this gives him the gift of true devotion (bhakti). However, if it is seen that he has unflinching faith in the māvāda philosophy, the neophyte should be shunned.

Chapter Four

Sādhū-nindā

Blasphemy of the Great Saintly Persons

*satām nindā nāmnah paramam aparādham vitanute
yataḥ khyātim yātam katham u sahate tad vigariham*

"Blasphemy of the great saintly persons who are engaged in preaching the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee."*

1. Glory to Lord Caitanya, the life of Gadādhara! Glory to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvāsa and all the devotees of the Lord!

2. Then Lord Caitanya said, "Haridāsa, please describe in detail the offenses to the holy name."

3. Haridāsa said, "Lord, whatever You make me say, I will say by Your power.

Ten Kinds of Offenses to the Holy Name

4. "There are ten kinds of offenses to the holy name. This the scriptures say. I greatly fear these offenses. (1)

5. "Please give me the power, and I will describe these offenses one by one.

6-8. "The ten offenses to the holy name are: 1. to blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. 2. To consider the names of the demigods like Lord Śiva or Lord Brahmā to be equal to or independent of the name of Lord Viṣṇu. 3. to disobey the orders of the spiritual

master. 4. To blaspheme the Vedic literature or literature in pursuance of the Vedic version. 5. To consider the glories of chanting Hare Kṛṣṇa to be imagination. 6. To give some interpretation on the holy name of the Lord. 7. To commit sinful activities on the strength of the holy name of the Lord. 8. To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kāṇḍa). 9. To instruct a faithless person about the glories of the holy name. 10. To not have complete faith in the chanting of the holy names and to maintain material attachments even after hearing so many instructions on this matter.* Now I will diligently explain these offenses.

9. "The Purāṇas' author says that anyone who carelessly commits these offenses is a great fool.

10. "Anyone who, even though he knows the holy name's glory, remains attached to the things of 'I' and 'mine' and does not worship the holy name remains plunged in the world of birth and death.

The First Offense: Blasphemy of the DEvotees

11. "Now I will speak of the first offense: blasphemy of the devotees. Because of this offense everything the soul possesses is destroyed.

The Devotees' Qualities Are of Two Kinds: Svarūpa (Natural) and Taṭastha (Borderline)

12. "O Lord, now I will describe the qualities of the devotees, qualities that You, in the form of Lord Kṛṣṇa, described to Uddhava in the Eleventh Canto of Śrīmad-Bhāgavatam.

13-16. "A devotee is merciful, tolerant, equal, free of hatred, truthful, pure at heart, engaged in acting for the welfare of others, unagitated by material desires, intelligent, self-controlled, not interested in collecting material possessions, gentle, and pure, eats frugally, is peaceful at heart, takes shelter only of Lord Kṛṣṇa, is sober and grave, has defeated the six vices, and is prideless, respectful to others, expert, honest, and wise. I say that a true devotee has all these good qualities.

17. "O Lord, these qualities are of two kinds: svarūpa (natural) and taṭastha (borderline). Now I will describe them. (2)

The Primary Qualities Are Called Svarūpa. The Taṭastha Qualities Take Shelter of Them

18. "Taking shelter of to Kṛṣṇa is the only svarūpa quality. All other qualities are considered taṭastha.

19. "When by good fortune a person associates with devotees, becomes attracted to the holy name, and chants the holy name, then he naturally takes shelter of Lord Kṛṣṇa's feet.

20. "That is the primary good quality. As he chants and chants the holy name, the other good qualities naturally come to him.

21. "All other good qualities are considered taṭastha (secondary). They will also

inevitably make their appearance in the body of a true Vaiṣṇava.

The Outward Signs of Varṇāśrama. One Does not Become a Saintly Devotee by Wearing Certain Kinds of Clothing. Taking Shelter of Lord Kṛṣṇa is the Mark of a True Devotee

22. "Certain kinds of clothing mark the various positions in varṇāśrama. However, one's status as a devotee is not marked in that way.

23. "Taking shelter of Lord Kṛṣṇa is the mark of a devotee. From a devotee's mouth comes the chanting of Lord Kṛṣṇa's holy name.

24. "Gṛhastha, brahmacārī, vānaprastha, and sannyāsī (3) are the first four divisions and śūdra, vaiśya, kṣatriya, and brāhmaṇa are the second four divisions of varṇāśrama.

25. "One is not known as a devotee by these divisions. A devotee is known because he takes shelter of Lord Kṛṣṇa. This the scriptures say.

The Qualities of a Gṛhastha Devotee

26. "O Lord, You taught Raghunātha dāsa how to be a householder devotee. (4)

27. "You said to him: 'Be peaceful. Go home. Don't be a madman. Gradually you will cross to the farther shore of the ocean of birth and death.

28. " 'Turn away from monkey-renunciation. (5) Without attachment, accept what material pleasures are appropriate.

29. " 'In your heart keep spiritual faith. Externally act like an ordinary person. Lord Kṛṣṇa will soon deliver you.'

The Qualities of a Devotee Who Has Renounced Gṛhastha Life

30. "Seeing that Raghunātha dāsa had renounced gṛhastha life, You gave him these instructions wonderful to hear:

31. " 'Don't hear gossip. Don't speak gossip. Don't eat opulent foods. Don't wear opulent clothing.

32. "Don't desire that others will honor you. You give all honor to others. Always chant Lord Kṛṣṇa's holy name. In your heart serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja.'

The One Primary Quality Shared by a Gṛhastha Devotee and a Devotee Who Has Renounced Gṛhastha Life

33. "The primary quality is one. That is honored everywhere. The differences that begin with varṇāśrama are all secondary.

34. "If I see that a person who has completely taken shelter of Lord Kṛṣṇa acts badly, I still say, 'He is a saintly devotee.' Such a person should be served by everyone. (6)

35. "Lord Kṛṣṇa says this in Bhagavad-gīta and Śrīmad-Bhāgavatam. Therefore I

will always earnestly worship such a devotee.

36. "O Lord, You mercifully gave this one confidential teaching. I have no power to find the end of Your mercy.

A person Who Criticizes a Devotee Because of That Devotee's Previous Sins Or The Fragrance of His Previous Sins Is an Offender to the Holy Name

37. "When a person attracted to the holy name once says the holy name, his previous sins are destroyed.

38. "The scent of his previous sins may still linger for some days, but by the power of the holy name they two are gradually destroyed. (7)

39. "The scent of sin is quickly thrown away. Then that person becomes known as a great saint.

40. "During those days when the scent of sin is not yet destroyed, to ordinary eyes he may still seem to be a sinner.

41. "Seeing that scent of sin, someone may criticize that devotee. Seeing that he had previously sinned, someone may criticize his character.

42. "That critic is an offender. Because he blasphemed a devotee, he commits an offense to the holy name. Because Kṛṣṇa is angry with him, he falls down.

The Quality of a Devotee Is That He Takes Shelter of Lord Kṛṣṇa and No One Else. Persons Who Announce, "I Am a Sainly", Are Arrogant Hypocrites

43. "A persons who chants the holy name and takes shelter of Lord Kṛṣṇa and no one else, becomes known, by Lord Kṛṣṇa's mercy, as a saintly person.

44. "Only Lord Kṛṣṇa's devotees, and no one else, are truly saintly. Person who announce, 'I am saintly' are vain hypocrites. They are the incarnation of arrogance personified. (9)

In a Few Brief Words: The Nature of a Truly Saintly Person

45. "Someone who keeps the holy name of Lord Kṛṣṇa in his mouth and who says, 'I am just a poor person who has taken shelter of Lord Kṛṣṇa' is a true saintly person.

46-47. "A person who keeps a straw between his teeth, who thinks of himself as a lowly person, who is tolerant like a tree, who does not strive to receive honor from others, who gives honor to everyone, and who keeps Lord Kṛṣṇa's holy name in his mouth has the power to make others fall in love with Lord Kṛṣṇa.

A Person Devoted to the Holy Name Is a Saintly Vaiṣṇava. Lord Kṛṣṇa's Power Rests in His Body

48. "Any person from whose mouth I once hear the holy name, I call a Vaiṣṇava. I offer respectful obeisances to him.

49. "A true Vaiṣṇava is the spiritual master of the entire world. He is the friend

of the entire world. A true Vaiṣṇava is always an ocean of mercy to every spirit soul.

50. "Anyone who criticizes such a Vaiṣṇava falls into hell. There he stays birth after birth.

51. "Every spirit soul can attain devotional service by a Vaiṣṇava's mercy. There is no other way to attain devotional service.

52. "Lord Kṛṣṇa's power rests in the body of such a Vaiṣṇava. (10) Simply by the touch of his body others may attain devotional service.

53. "Three things are very powerful: the nectar that is food or drink touched by a Vaiṣṇava's lips, the water that has washed his feet, and the dust that has touched his feet.

A Vaiṣṇava's Powers

54. "If for a few moments one stays near a Vaiṣṇava, one will come into contact with Lord Kṛṣṇa's power coming from that Vaiṣṇava's body.

55. "When it enters a faithful person's heart, that power makes the body tremble. It makes devotional service arise in that heart.

56. "A person who faithfully stays near a Vaiṣṇava finds that devotional service arises within his own heart.

57. "From the moment Lord Kṛṣṇa's holy name enters his mouth, by the holy name's power he attains all good qualities.

To Find Fault With a Vaiṣṇava is Blasphemy of a Vaiṣṇava - Criticizing a Vaiṣṇava's Birth, His Previous Faults, the Almost Completely Destroyed Remnant of His Previous Faults, and His Momentary Lapses

58-59. "A person who criticizes a Vaiṣṇava's birth, previous faults, the almost completely destroyed remnant of his previous faults, or his momentary lapses is a fool who will be punished by Yamarāja. (11)

60. "Lord Kṛṣṇa will not forgive anyone who criticizes a true Vaiṣṇava, a Vaiṣṇava in whose mouth the glories of the holy name stay.

61. "Anyone who, turning away from dharma, yoga, yajña, and the jñāna-kāṇḍa part of the Vedas, instead worships Lord Kṛṣṇa's holy name is the best of persons.

A Sainly Person Who Takes Shelter of the Holy Name Does Not Blaspheme the Demigods or Other Scriptures

62. "A pure saintly person who takes shelter of the holy name does not blaspheme the demigods or other scriptures.

63. "Whether he be a householder or a sannyāsī, I yearn to attain the dust of such a saintly person's feet.

64. "A Vaiṣṇava's level of advancement in spiritual life is determined by the extent of his attraction to the holy name. (12)

65. "His varṇāśrama status, wealth, learning, youthfulness, handsome features, bodily strength, or host of followers have no bearing on his spiritual status.

66. "Therefore a person who takes shelter of the holy name will avoid criticizing saintly devotees. That is his nature.

67. "A true devotee takes shelter of the holy name and engages in pure devotional service. He becomes like devotional service personified. A so-called devotee who has no devotion for the Lord is a grotesque person, a monster.

68. "A person who blasphemes a saintly devotee has no status in devotional service. His offense turns him into a nondevotee.

69. "Therefore a true devotee should avoid criticizing saintly devotees. He should be devoted to them. Association with saintly devotees and service to them are the activities of the true religion.

Bad Association is of Two Kinds. Of the Two: Improper Association with Women

70. "A Vaiṣṇava should always avoid the association of ordinary people. By associating with nondevotees one comes to criticize saintly devotees.

71. "Bad association is of two kinds. This all the scriptures say. (13) Of these two improper association with women is one kind of bad association.

72. "Associating with a man who is too attached to women is also considered bad association. (14) A spirit soul who avoids associating with such persons becomes fortunate.

Improper Association with Women

73. "A husband and wife may stay together in Kṛṣṇa-conscious family life. The scriptures do not call that bad association.

74. "However, a person who is attached to women in ways that break the rules of religion is wicked. That is the scriptures' opinion.

The Second Kind of Bad Association (Association with Persons Who Are Not Devotees of Lord Kṛṣṇa) Is of Three Kinds

75. "Wicked persons who are not devotees of Lord Kṛṣṇa are of three kinds: māyāvādīs, hypocrites who wrap themselves in the flag of religion, and atheists. (15)

One Should Avoid Persons Who Criticize Saintly Devotees

76. "One should avoid the association of persons who criticize saintly devotees.

77. "Anyone who avoids these persons, chants Lord Kṛṣṇa's holy name, and takes shelter of Lord Kṛṣṇa and no one else, attains a great treasure of pure love for Lord Kṛṣṇa (kṛṣṇa-prema).

Vaiṣṇavābhāsa (the dim light of a Vaiṣṇava), Prākṛta-Vaiṣṇava (a Materialistic

Vaiṣṇava), Vaiṣṇava-prāya (Almost a Vaiṣṇava), and Kaniṣṭha-Vaiṣṇava (a Neophyte Vaiṣṇava) Are Different Words For the Same Kind of Person

78. "A person who has ordinary faith, who worships the Deity but does not serve the saintly devotees is a prākṛta-Vaiṣṇava or Vaiṣṇava-prāya (almost a Vaiṣṇava).

79. "He is a Vaiṣṇavābhāsa. He is not a perfect Vaiṣṇava. Somehow or other he has attained the great treasure that is association with saintly devotees.

80. "Therefore I think of him as a kaniṣṭha-Vaiṣṇava (neophyte Vaiṣṇava). By the devotees' mercy he eventually becomes a true Vaiṣṇava.

Madhyama-Vaiṣṇava (Intermediate Vaiṣṇava)

81-82. "A person who loves Lord Kṛṣṇa, makes friendship with the devotees of Lord Kṛṣṇa, and avoids people who hate Lord Kṛṣṇa is a madhyama-bhakta (intermediate devotee). He is qualified to chant Lord Kṛṣṇa's holy name. He becomes a śuddha-bhakta (pure devotee).

Uttama-Vaiṣṇava (Advanced Vaiṣṇava)

83-84. "A person who sees Lord Kṛṣṇa everywhere, who sees that everything rests in Lord Kṛṣṇa, who considers Lord Kṛṣṇa the great treasure of his life, and who makes no distinction between Vaiṣṇavas and non-Vaiṣṇavas is an uttama-Vaiṣṇava (advanced Vaiṣṇava). For him the chanting of Lord Kṛṣṇa's holy name is everything.

A Madhyama-Vaiṣṇava Should Serve Saintly Devotees

85. "Therefore a madhyama-Vaiṣṇava should serve this kind of saintly devotee. (16)

A Prākṛta-Vaiṣṇava Is Qualified for Nāmābhāsa Chanting

86. "A prākṛta-Vaiṣṇava, or Vaiṣṇava-prāya, is qualified for nāmābhāsa chanting. This all the scriptures say.

A Madhyama-Vaiṣṇava Is Qualified to Properly Chant the Holy Name, But He Should Also Take Care To Avoid Offenses

87. "A madhyama-Vaiṣṇava is qualified to properly chant the holy name, but he should take care to avoid offenses in the worship of the holy name.

88. "An uttama-Vaiṣṇava never commits offenses, for he sees Lord Kṛṣṇa's glory everywhere.

89. "Each according to his own qualification, every devotee should avoid the

offense of criticizing saintly devotees. (17)

90. "A devotee should associate with saintly devotees, serve saintly devotees, chant the holy name (nāma-saṅkīrtana), and give mercy to all spirit souls. These are the activities of a devotee.

If One Has Blasphemed a Saintly Devotee, What Should One Do?

91-92. "If one foolishly blasphemes a saintly devotee, one should repent, grasp the devotee's feet, weep, and say, 'O master, please forgive my offense. Please give a Vaiṣṇava's mercy to this wicked blasphemer.'

93. "His heart melting with compassion, the saintly devotee will forgive the offense and compassionately embrace the repentant offender. (18)

94. "O Lord, by Your order I place before Your graceful feet this description of the first offense."

95. "May this Hari-nāma-cintāmaṇi become the life and soul of the devotees who are like bumblebees at Haridāsa's lotus feet.

Chapter Four Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) The ten offenses to the holy name are: 1. to blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. 2. To consider the names of the demigods like Lord Śiva or Lord Brahmā to be equal to or independent of the name of Lord Viṣṇu. 3. to disobey the orders of the spiritual master. 4. To blaspheme the Vedic literature or literature in pursuance of the Vedic version. 5. To consider the glories of chanting Hare Kṛṣṇa to be imagination. 6. To give some interpretation on the holy name of the Lord. 7. To commit sinful activities on the strength of the holy name of the Lord. 8. To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kāṇḍa). 9. To instruct a faithless person about the glories of the holy name. 10. To not have complete faith in the chanting of the holy names and to maintain material attachments even after hearing so many instructions on this matter.*

(2) The direct qualities are called "svarūpa". The other qualities, which are like visitors or guests, are called "tatastha".

(3) A person who marries within his varṇa is called a "grhastha". A celibate student who is not yet married is called a "brahmacārī". A person who, growing old with the years, goes to live in the forest is called a "vānaprastha". A person who becomes renounced and leaves his home is called a "nyāsī" or a "sannyāsī".

(4) Raghunātha dāsa, who appeared in this world as the tilaka mark of a family of kāyasthas, lived in Saptagrāma. Called "Dāsa Gosvāmī", he is counted among the Six Gosvāmīs.

(5) A person who externally wears a sannyāsī's kaupīna and bahirvāsa and bears the other external signs of sannyāsa, but within his heart has no true faith in renunciation, bears the mark of a monkey-sannyāsī (markaṭa-vairāgya).

(6) Taking shelter of Lord Kṛṣṇa and no one else is the primary quality of

devotional service. All other qualities are inevitably secondary (tatastha). If a person has this quality of taking shelter of Lord Kṛṣṇa and no one else, the secondary qualities may be only partly, and not yet completely, manifested in him. Thus it may be seen that sometimes he acts badly. However, he is still saintly.

(7) Previous sins cannot stay when a person is attracted to the holy name. The scent of previous sins may stay, but they also perish after a few days.

(8) When a person takes shelter of Lord Kṛṣṇa, that person's previous sins are almost all destroyed. Only the scent of sin remains. A person who, thinking of his previous sins, criticizes that Vaiṣṇava, commits a great offense.

(9) "The incarnation of arrogance personified" here refers to vain hypocrites, people who wrap themselves in the flag of religion, people who dress like saintly persons only to earn their livelihood.

(10) The Lord's hlādinī (pleasure potency) and sandhinī (knowledge potency) combine to become the bhakti-śakti (potency of devotional service). The perfect devotee (siddha-bhakta) gives to the aspiring devotee (sādhaka-bhakta) the potency of devotional service (bhakti-śakti), with the help of which the aspiring devotee makes gradual advancement in devotional service. By performing the spiritual activities of devotional service, the aspirant eventually becomes a perfect (siddha) devotee. When the aspirant is free of aversion to devotional service and is completely inclined to engage in devotional service, then a merciful perfect devotee takes his own spirit of devotion and gives it to the aspiring devotee. This is a great secret.

(11) A person who criticizes a Vaiṣṇava's birth, his lapses created by momentary foolishness, the almost completely destroyed remnant of his previous faults, or misdeeds performed before he took shelter of Lord Kṛṣṇa commits the offense of blaspheming a Vaiṣṇava. Such a person will not be attracted to the holy name. A person who takes shelter of pure devotional service (śuddha-bhakti) becomes a pure Vaiṣṇava (śuddha-vaiṣṇava). no one should pay any attention to his previous faults. No one should remember those faults.

(12) A person is an elevated Vaiṣṇava to the degree he is attracted to Lord Kṛṣṇa's holy name.

(13) Avoidance of bad association is an important activity for a Vaiṣṇava. Bad association is of two kinds: improper association with women and association with nondevotees. Association with a man too attached to women is also said to be bad association. Association with women according to religious principles and association with women not according to religious principles are two kinds of association with women.

(14) Association with a man too attached to women is a great impediment to devotional service.

(15) Here the word "māyāvādi" refers to persons who believe that the Supreme Personality of Godhead is not eternal, that the form of Lord Kṛṣṇa and the other forms of the Lord are all made of māyā, and that the individual souls are also made of māyā. The hypocrites who wrap themselves in the flag of religion are persons who have neither devotion nor renunciation in their hearts and are only cheaters wearing the garments a saintly person would wear and putting on a show of performing spiritual activities.

(16) A pure Vaiṣṇava is considered more exalted than a madhyama-Vaiṣṇava. A madhyama-Vaiṣṇava considers one person a Vaiṣṇava and another person not a

Vaiṣṇava. And why not? Such a person needs to serve a pure Vaiṣṇava (śuddha-Vaiṣṇava). If he abandons the understanding that some people are Vaiṣṇavas and others are not Vaiṣṇavas, then the madhyama-Vaiṣṇava commits an offense to the Vaiṣṇavas (Vaiṣṇavāparādha). A madhyama-Vaiṣṇava should earnestly seek out a pure Vaiṣṇava (śuddha-Vaiṣṇava) and serve him. An Uttama-Vaiṣṇava (pure Vaiṣṇava) makes no distinction that one person is a Vaiṣṇava and another person is not a Vaiṣṇava. How, then, can he serve the Vaiṣṇavas? An uttama-Vaiṣṇava makes no distinction between friends and enemies. How can he distinguish between Vaiṣṇavas and non-Vaiṣṇavas?

(17) According to their different natures, the different kinds of devotees have different conceptions. That is inevitable. To chant the holy name (nama-sankīrtana) with the kind of faith he is qualified to possess, is a Vaiṣṇava's duty.

(18) In this way Gopāla Cāpāla's offense to a Vaiṣṇava was forgiven. One should look in the scriptures and find there the garland of quotes that describe this truth.

Chapter Five

Devāntare Svatantrāparādha

To Consider the Names of the Demigods Like Lord Śiva or Lord Brahmā To Be Equal to or Independent of the Name of Lord Viṣṇu

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyābhinnam paśyeta sa khalu hari-nāmāhita-karah*

"To consider the names of the demigods like Lord Śiva or Lord Brahmā to be equal to or independent of the name of Lord Viṣṇu."*

1. Glory to Lord Caitanya, the life of Gadādhara! Glory to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvāsa and all the devotees of the Lord!

2. Respectfully folding his hands, Haridāsa then said, "O master of the worlds, please hear of the second offense.

Viṣṇu-tattva

3. "Lord Viṣṇu is the supreme non-dual truth. His form is spiritual. He is always situated in pure goodness.

4. "Lord Kṛṣṇa, who enjoys pastimes in Goloka, is the best of all truths. He is the reservoir of all rasas. He is decorated with sixty-four auspicious qualities.

5. "Sixty of these qualities are manifested in Lord Nārāyaṇa's form. The same sixty qualities are manifested in Lord Viṣṇu's pastimes also.

6. "The same sixty qualities are manifested in the puruṣa-avatāras and the svāmśa-avatāras. (1)

Different Kinds of Vibhinnāśas (Separated Potencies) of Lord Viṣṇu. The Individual Souls Possess Fifty of These Qualities

7. "Lord Viṣṇu's vibhinnāśas (separated potencies) are of two kinds. Of these two kinds the individual souls (jīvas) possess fifty of these qualities in quantities like a drop of a drop.

The Demigods Headed by Lord Śiva Are Also Vibhinnāśas, But They Are Not Like Ordinary Individual Souls. They Possess Fifty-five of These Qualities

8. "The demigods headed by Lord Śiva always possess these fifty qualities in greater quantity. (2)

9. "Five more qualities are also wonderfully present in them. (3)

The Presence of Sixty of These Qualities Indicates Lord Viṣṇu

10. "These fifty or fifty-five qualities are fully present in Lord Viṣṇu. This all the scriptures say.

11. "Five more qualities are present in Lord Nārāyaṇa. No one else ever possesses these qualities.

12. "Lord Viṣṇu possesses sixty of these qualities. He is the Supreme Lord. The demigods headed by Śiva are all His servants.

13. "The demigods headed by Śiva are all vibhinnāśas (separated potencies of the Lord). They are the best of the individual souls (jīvas). Lord Viṣṇu is the master of all the individual souls and the master of all the demigods.

Ignorant People Think the Demigods Are Equal to Lord Viṣṇu

14. "Very ignorant people who think the demigods are equal to Lord Viṣṇu do not understand the truth about the Supreme Personality of Godhead.

15. "Lord Viṣṇu is the supreme controller in this material world. The demigods headed by Śiva are servants who carry out Lord Viṣṇu's commands. (4)

16. "Some people say that when it comes into contact with māyā's three material modes, the impersonal Brahman becomes the demigods. (5)

The Final Conclusion in the Debate of Various Philosophies

17. "The conclusion of the scriptures is that Lord Nārāyaṇa is the supreme object of worship. Following His command, Brahmā and Śiva create and destroy the material universe.

18. "People who neglect Lord Nārāyaṇa and worship the demigods instead remain plunged in the world of birth and death.

19. "Some people may say, 'I know very well that Lord Viṣṇu is the Supreme Lord. I know that the Vedas say that Lord Viṣṇu is present everywhere in the

material world

20. "Therefore Lord Viṣṇu resides in all the demigods. Therefore when one worships the demigods one worships Lord Viṣṇu also.'

21. "To speak these words is forbidden. They are not the teaching of the scriptures. To worship the demigods in this way is forbidden. (6)

22. "Lord Viṣṇu is present everywhere in the material world. That you certainly may say. The truth is that by worshiping Lord Viṣṇu one also worships all the demigods.

23. "If one waters a tree's roots, the whole tree will flourish. However, if one waters only the leaves and not the roots, the tree will die.

24. "Therefore if I neglect the demigods and worship only Lord Viṣṇu, by that action I attain the result of worshiping all the demigods.

25. "From ancient times the Vedas have honored this rule. Fools who neglect this rule are headed for trouble. (7)

26. "With the arrival of Kali-yuga and with the entrance of the misleading māyāvāda theory, the people, thinking them equal to Lord Viṣṇu, now worship many demigods.

27. "Each demigod grants a specific boon, but Lord Viṣṇu grants all boons. He is the protector and maintainer of all.

28. "If the people filled with material desires knew the truth, they would turn from the demigods and attain the boons they wish by worshiping Lord Viṣṇu.

What a Gṛhastha Vaiṣṇava Should Do

29. "A gṛhastha who is a devotee of Lord Viṣṇu should unhesitatingly worship Lord Viṣṇu with his every deed.

30. "Chanting Vedic mantras in various rituals (saṁskāras) beginning with garbhādhāna-saṁskāra and ending at the cremation ground, he should worship Lord Viṣṇu.

31. "Following the command of the Vedas, he should worship Lord Viṣṇu and the Vaiṣṇavas. To the demigods and pitās he should offer the remnants of what was offered to Lord Viṣṇu.

32. "Persons who in their worship of the demigods and offering of śrāddha to the pitās follow the ideas of the māyāvādīs perish because of their offense.

33. "Thinking the demigods are independent of Lord Viṣṇu, they commit an offense to the holy name. By that offense their progress in devotional service is blocked.

34. "Persons who think that the demigods headed by Śiva are controllers independent of Lord Viṣṇu commit a fearful offense. (8)

35. "The demigods are manifested from Lord Viṣṇu's superior potency (viṣṇu-śakti or parā śakti). The Vedas never say they are independent of Him.

36. "It is because Lord Kṛṣṇa has given them the power that Śiva, Brahmā, Gaṇeśa, Sūrya, and the dik-pālas have been controllers from ancient times.

37. "Therefore I know that Lord Kṛṣṇa is the only supreme controller. I count the demigods among Lord Kṛṣṇa's potencies.

38. "Therefore, turning away from the idea that his true duty is material in nature, the gṛhastha should act in a spirit of devotional service.

How Does a Vaiṣṇava Follow Gṛhastha-dharma?

39. "Thinking them as devotional service, he performs the various rituals and saṁskāras. By offering them the remnants of what was offered to Lord Kṛṣṇa, he pleases the demigods and pitās.

40. "He avoids worshiping the many demigods and goddesses. Because they are all devotees of Lord Kṛṣṇa, they are satisfied with his actions.

41. "By worshiping Lord Kṛṣṇa and the Vaiṣṇavas, he attains all benefits. He does not commit offenses to the holy name. He always chants the holy name.

Earning One's Livelihood by Working Within the Institution of Four Varṇas

42. "Human beings who in this material world follow the duties of the varṇas walk on the path of piety in their journey carrying this material body. (9)

Rules for Persons Outside Varṇāśrama (Antyaaja)

43. "Outcaste persons (antyaja) and persons of mixed birth (varṇa-saṅkara) should renounce all degraded activities and accept the role of śūdras in this material world.

44. "Outcastes and persons of mixed birth should accept the role of śūdras, because without the four varṇas one cannot be pious in the world of birth and death.

Earning His Livelihood by Working Within the Institution of Four Varṇas, A Resident of the World of Birth and Death Can Walk on the Path of Devotional Service

45. "In this world of birth and death one should follow the system of four varṇas, act righteously, and purely serve Lord Kṛṣṇa.

46. "If one follows the four varṇas but does not worship Lord Kṛṣṇa, he will be thrown into hell.

47. "Outside of the rules of the varṇas a gṛhastha should do nothing. All a gṛhastha's duties are within the varṇas.

48. "In this world one should follow the duties of the varṇas and also worship Lord Kṛṣṇa.

49. "Following the varṇa's rules, one should worship Lord Kṛṣṇa.

50. "This is called bhakti-yoga (the yoga of devotional service). By practicing bhakti-yoga at the end one finds ecstatic love (bhāva) for Lord Kṛṣṇa arise within him. That is the conclusion of all the scriptures.

51. "When ecstatic love for Lord Kṛṣṇa arises, there is no need to follow the many rules and regulations. When this ecstatic love arises, the soul's journey taken in the vehicle of the material body is successful. (10)

52. "In this way a gṛhastha Vaiṣṇava attains the Supreme, who is not different from His name. He meets Lord Viṣṇu, who is not different from His holy name.

The Pure Truth is that Lord Viṣṇu Is Not Different From His Name and Qualities

53. "Another truth is that Lord Viṣṇu is not different from His name, form, and qualities.

54. "One should never think that Lord Viṣṇu is different from His form. Lord Viṣṇu is non-dual, indivisible, spiritual, and all-powerful.

55. "If one does not understand that Lord Viṣṇu is not different from His name, form, and qualities, then one's chanting will be *bnamabhasa*. It is not possible to attain pure love (*prema*) for Lord Kṛṣṇa in this way.

56. "By the mercy of a bona fide spiritual master the *anartha* that is this misunderstanding becomes destroyed. Worshiping and worshipping the holy name, that person eventually attains the stage of pure chanting.

The Offense and Faulty Logic of the Māyāvādīs

57. "The speculative philosophers claim that Lord Kṛṣṇa is different from His name, form, and qualities. That idea is an offense, an offense they do not abandon.

58. "The *māyāvādīs* say, 'The Supreme Truth is the impersonal Brahman, which is qualityless, changeless, and formless.

59. " 'Lord Viṣṇu's names and forms are all created by *māyā*. When *māyā* disappears, Viṣṇu merges into the impersonal Brahman.'

60. "All these ideas are illusions, fallacies. The *māyāvādīs*' mistake is that they think the Supreme is ultimately void, that He has no potencies.

61. "Actually the Supreme Brahman has all potencies. He is Viṣṇu. Viṣṇu and Brahman are the same Supreme. Only the names are different. That is the conclusion of the Vedas. (11)

The Relationship Between Viṣṇu and Brahman

62. "Lord Viṣṇu is the Supreme Truth. He has a qualityless feature and a feature with qualities. Still He remains one.

63. "Breaking apart all obstacles, Lord Viṣṇu's inconceivable potencies easily reveal the Lord's sublime handsomeness. (12)

64. "The individual souls, however, have very small intelligence. They do not have inconceivable potencies.

65. "If they try with their limited intelligence to understand the Supreme Controller, they will attain only a very limited understanding of Him. They do not have much power to understand Him.

66. "If they turn from Lord Viṣṇu and worship the demigods (13) or the impersonal Brahman, they will be in a position where they do not know what is good for them and what is not.

67. "Persons who understand the true spiritual nature of the Supreme know that Lord Viṣṇu is not different from His names and qualities.

68. "Persons who have pure knowledge of Lord Kṛṣṇa worship Lord Kṛṣṇa in

the form of His holy name.

How Lord Viṣṇu and Lord Śiva Are Not Separate

69. "Material names and forms are different from the person to whom they refer. However, spiritual names and forms are not different from the person to whom they refer.

70. "To think Lord Viṣṇu is different from His names and forms is a great mistake, an anartha. To think that Lord Śiva is independent of lord Viṣṇu is also a great mistake. (14)

The Devotees and Māyāvādīs Act Differently

71. "A saintly devotee takes shelter of the holy name alone. He worships Lord Kṛṣṇa as the only Supreme Lord. He turns from other Deities.

72. "However, he does not blaspheme the demigods or other scriptures. Saying, 'They are servants of Lord Kṛṣṇa', he worships and honors the demigods. (15)

73. "Every day a gr̥hastha devotee places offerings before Lord Kṛṣṇa. With these offerings he places the demigods, pitās, and people in general.

74. "Whenever he sees the Deities of the demigods, he says, 'He is a servant of Lord Kṛṣṇa', and then he bows down to offer respect.

75. "If the māyāvādīs worship Lord Viṣṇu and offer things to Him, out of fear the devotees will not accept the remnants of those offerings.

76. "The māyāvādīs are offenders to Lord Kṛṣṇa's holy name. Whatever worship they offer, Lord Kṛṣṇa does not accept.

77. "To accept the remnants of offerings to the demigods is an offense. Pure devotees never accept such offerings.

78. "However, when he worships Lord Viṣṇu, a pure devotee may also worship the demigods and then offer to them the remnants of what he had first offered to Lord Viṣṇu.

79. "To accept these remnants is not an offense. Worship of the demigods done in this way does not block advancement in devotional service.

80. "A pure devotee (śuddha-bhakta) does not commit offenses to the holy name. Chanting the holy name, he attains pure love (prema) for Lord Kṛṣṇa. The holy name makes him glorious.

The Remedy for Offenses

81-82. "Although one may have foolishly thought Lord Viṣṇu on the same level as the demigods, if one understands the truth of Lord Viṣṇu and also repents his previous misunderstanding, then Lord Viṣṇu will forgive his offense. The offender will then be careful not to commit that offense again. (16)

83. "Lord Kṛṣṇa is the friend of His devotees. His nature is to forgive their previous mistakes. He is an ocean of mercy, an ocean of forgiveness.

84. "A Vaiṣṇava should avoid demigod worshipers. He should worship Lord Viṣṇu.

85. This Hari-nāma-cintāmaṇi is the very life of Bhaktivinoda, who stays at Haridāsa's feet.

Chapter Five Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) Lord Viṣṇu, Vaikuṅṭha's master Nārāyaṇa, and Goloka's master Kṛṣṇa, whose form is splendid and who enjoys playful pastimes, all have forms of pure goodness. Lord Saṅkarṣaṇa-Viṣṇu in Vaikuṅṭha goes to the Kāraṇa Ocean and manifests the form of Lord Mahā-Viṣṇu, the first puruṣa-avatāra. Entering every universe, Mahā-Viṣṇu becoems Garbhodakaśāyī Viṣṇu. Then, entering every conditioned soul, He becomes Kṣīrodakaśāyī Viṣṇu. These three are the puruṣa-avatāras. From Kṣīrodakaśāyī Viṣṇu the various svāmśa-avatāras, headed by Matsya and Kūrma are manifest. All these forms of Lord Viṣṇu possess sixty of these qualities. The śakty-āveśa (empowered) incarnations are all vibhinnāmśas (individual souls). Paraśurāma, Buddha, and Pṛthu are examples of śakty-āveśa incarnations.

(2) The ordinary conditioned individual souls possess these qualities in a quantity like a drop of a drop. The demigods possess these qualities in somewhat greater quantity.

(3) The demigods headed by Śiva also possess five more qualities in addition to these fifty. However, they do not possess the qualities in fulness, as the Forms of Lord Viṣṇu do.

(4) That they carry out His commands means that they are His servants.

(5) This is a māyāvādī idea. They say, "When it comes into contact with the three modes of material nature, the qualityless impersonal Brahman becomes the demigods."

(6) One should not say, "Lord Viṣṇu resides in all the demigods", and then proceed to worship the demigods separately from Lord Viṣṇu. Rather, one should simply worship Lord Viṣṇu. In this way one honors all the demigods. There is no need to worship the demigods separately from worshipping Lord Viṣṇu.

(7) Trouble and calamity are in the future for they who worship the demigods. The worship of Lord Viṣṇu is situated in pure goodness. It is eternal and it is endorsed by the Vedas. Fools do not understand this.

(8) People who, thinking, "Viṣṇu is one god, Śiva and the other demigods are other gods," worship the demigods thinking them all equal gods, commit an offense to the holy name. Other people who, thinking, "The demigods are Lord Viṣṇu's guṇavātāras or Lord Viṣṇu's servants appointed to specific posts", worship the demigods do not commit an offense to the holy name. The demigods are Lord Viṣṇu's potencies. They get their powers from Him. They have no power independently.

(9) During his stay in a mtaerila body in the material world, the soul should follow the varṇāśrama institution. That institution is the eternal religion (sanātana-dharma). The varnas were established by great sages in the holy land of India. If they are present in other countries they are not in their original pure form, although in some form they are widespread at the present time. Without first accepting the divisions of the varṇas, divisions that correspond to the different natures of different human beings, one cannot attain perfection. Gradually

becoming fortunate, the outcastes (antyaja) and persons of mixed birth (varṇa-saṅkara) may become sinless, act purely, and enter Lord Kṛṣṇa's family. These rules are eternal.

(10) As long as he is in the stage where he must follow rules and regulations, the conditioned soul should follow varṇāśrama. However, as he worships and worships the Lord, the soul eventually finds that ecstatic love (bhāva) for the Lord rises within him. When love rises within him, the soul becomes beautiful in nature. Then he may send the rules and regulations away, for he has risen above them. The people in general cannot understand this stage. Pure ecstatic love (śuddha-bhāva) appears by its own wish.

(11) The māyāvādīs are small-minded. Seeing variety in the material world, they assume the spiritual world must have no variety. Because their faith is not complete, they imagine that the Supreme is dry and impersonal, without nectar. They will not accept the truth that the Supreme has names, forms, qualities, and pastimes. They think the impersonal Brahman manifests itself in the form of Lord Viṣṇu. The māyāvāda theory is a great calamity for the individual souls. Staying far away from the narrow-minded māyāvāda ideas, the pure devotees (śuddha-bhakta) have unflinching faith that the Supreme Personality of Godhead is not different from His names, forms, qualities, and pastimes.

(12) Firmly accepting the Supreme Lord's inconceivable potencies, the devotees pay no attention to His qualityless impersonal aspect. They throw far away all the logical objections spoken by the māyāvādīs.

(13) Persons who turn away from the worship of Lord Viṣṇu, whose feet are worshiped by all the demigods, are people whose intelligence is broken into pieces. Thinking the Supreme is the impersonal Brahman and everything is all one, they have no power to understand what is good for them and what is bad.

(14) It is a mistake to think that Lord Viṣṇu is different from His names, forms, qualities, and pastimes. Persons who think Śiva and the demigods are independent of Lord Viṣṇu are people whose knowledge is broken.

(15) Devotees of Lord Kṛṣṇa do not blaspheme the demigods or other scriptures. Why not? Because the devotees throw far away the illusions of dry logic. The non-devotional scriptures and the worship of the demigods are meant for certain souls. It is the only path for them. The different scriptures are meant for different kinds of people, but all these scriptures strive to make their followers into devotees of Lord Kṛṣṇa at the end. Therefore the devotees do not criticize the worship of the demigods or the non-devotional scriptures. That criticism is an offense. Giving up all criticism of the non-devotional scriptures and all ideas that the demigods are independent of Lord Viṣṇu, one attains the mercy of the goddess of pure devotion (śuddha-bhaktir kṛpā).

(16) In the entire world there is no atonement better than remembering Lord Viṣṇu. Everywhere in the Vedas it is said that brāhmaṇas in distress should gaze on Lord Viṣṇu's feet. Remembering Lord Viṣṇu's holy name and gazing on Lord Viṣṇu's feet are the same. That is said.

Chapter Six

Gurv-avajñā **To Disobey the Orders of the Spiritual Master**

guror avajñā

"To disobey the orders of the spiritual master."

1. Glory to the Pañca-tattva! Glory to Śrī Śrī Rādhā-Mādhava! Glory to Navadvīpa, Vraja, the Yamunā, and the Vaiṣṇavas!
2. Haridāsa said, "O Lord, now I will describe the third offense.
3. "By Your command I will elaborately describe all the offenses that come from disobeying the spiritual master.
4. "After wandering through many different species of life, a very fortunate soul will attain the rare human body. (1) Still, that body is also temporary.
5. "If he does not struggle to attain the supreme auspiciousness, the soul will again take birth in another temporary body and again die.
6. "Therefore it should be clearly understood that the human body is very rare and difficult to attain in this world of birth and death.

A Soul Residing in the World of Birth and Death Must Take Shelter of a Bona Fide Spiritual Master

7. "Taking shelter of the spiritual master, who is the captain of the ship, (2) and with the help of Lord Kṛṣṇa, the soul crosses over the ocean of birth and death.
8. "The soul should humbly speak to a bona fide spiritual master, who is a peaceful devotee of Lord Kṛṣṇa. Satisfying the spiritual master, the soul accepts initiation in the worship of Lord Kṛṣṇa. In that way the soul is able to cross over the ocean of birth and death.
9. "Sincerely placing his thoughts in Lord Kṛṣṇa, he sends useless material logic far away. Abandoning that illogical so-called logic, he takes shelter of the true philosophy. Then he accepts a mantra from his spiritual master.
10. "In this way a householder staying in varṇāśrama takes shelter of a bona fide spiritual master.

If Among the brāhmaṇas or Other Higher Varṇas a Suitable Person Is Present, He Should be Accepted As Spiritual Master

11. "If he possesses devotion to Lord Kṛṣṇa, a brāhmaṇa is the spiritual master of all varṇas.
12. "If a suitable person is not present in the brāhmaṇa families, one should accept initiation from a spiritual master born in another kind of family. It is proper for a householder to accept a spiritual master from the higher varṇas. The prospective spiritual master and disciple should examine each other to see if they are qualified as master and disciple.

Personal Qualifications Are More Important Than Varṇa

13. "A person who knows the science of Kṛṣṇa is qualified to become a spiritual master.

14. "Whether he is born as a brāhmaṇa or a śūdra, or whether he is a gṛhasṭha or a sannyāsī, a bona fide spiritual master is like a kalpavṛkṣa tree.

15. "The varṇa of the spiritual master is not very important. His personal qualifications are what is important, what is needed. If one sees that a person has these qualifications, one should have faith in him as a spiritual master.

16. "Personal qualifications are the root of a person's qualification to be a spiritual master. Such a spiritual master is like pure gold. If one meets such a person among the higher varṇas, then that person is also like gold. (3)

A Person Who Has Renounced Gṛhasṭha Life Should Take Shelter of a Spiritual Master Who Is Not a Gṛhasṭha

17. "A person who, for whatever reason, renounces gṛhasṭha life and accepts another āśrama, and who at the end has not found direction in spiritual life should seek out a saintly spiritual master.

18. "Everyone agrees that a non-gṛhasṭha spiritual master is best for such a person. Accepting dikṣā (initiation) and śikṣā (instruction) from that spiritual master, the disciple swims in the nectar of the holy name. (4)

The Gṛhasṭha Devotee Who Renounces Gṛhasṭha Life Should Not Abandon His Previous Spiritual Master

19. "A gṛhasṭha devotee who accepts renunciation should renounce the duties of gṛhasṭha life. Still, for his entire life he should continue to accept the shelter of his previous spiritual master's feet.

20. "Among gṛhasṭhas a gṛhasṭha spiritual master, if he is a pure devotee (śuddha-bhakta), is glorious. However, a gṛhasṭha spiritual master is not very good for a non-gṛhasṭha disciple. One should always accept a spiritual master who is appropriate. (5)

21. "Attaining a bona fide spiritual master, one should worship him and worship him. When ecstatic love (bhāva) arises within him, the devotee becomes disinterested in gṛhasṭha life. Abandoning gṛhasṭha life, he accepts the order of renunciation.

A Devotee Who Accepts the Renounced Aśrama Should Accept a Renounced Spiritual Master

22. "A person who has renounced gṛhasṭha life should accept a spiritual master from the sannyāsa-āśrama. (6) Taking shelter of his feet, from him the devotee learns renunciation. That spiritual master is a kalpa-vṛkṣa tree of good instruction.

Dīkṣā-guru (Initiating Spiritual Master) and Śikṣā-guru (Instructing Spiritual Master) Must Be Honored Equally

23. "Dīkṣā-guru (initiating spiritual master) and śikṣā-guru (instructing spiritual master) are the two kinds of spiritual masters. Both should be honored equally. If he is glorious like the moon, the spiritual master will easily give the most valuable treasure to his saintly disciple.

24. "The dīkṣā-guru gives the mantra of Lord Kṛṣṇa's holy names. (7) The śikṣā-guru teaches the truth about Lord Kṛṣṇa. Every Vaiṣṇava is qualified to be a śikṣā-guru. Every Vaiṣṇava thus becomes the father of others' good fortune.

The Spiritual Master Follows the Teachings of the First Spiritual Master in the Sampradāya (Disciplic Succession)

25. "All the spiritual masters in the sādhu-sampradāya (8) (disciplic succession) properly worship the crest-jewel of spiritual masters, the first spiritual master in the sampradāya, the spiritual master who as śikṣā-guru founded the sampradāya.

26. "The spiritual masters all follow his perfect teachings. They do not accept any other teaching. They follow his teachings. They do not accept another initiation.

One Should Accept a Spiritual Master in the Sampradāya

27. "The spiritual masters accept the teachings of the original śikṣā-guru in the sampradāya. They do not accept the teachings of any learned paṇḍita with a different philosophy.

28. "A person who is learned and saintly, and who follows the teachings of the original spiritual master in the sampradāya is qualified to be a dīkṣā-guru.

By Accepting a Kṛṣṇa-mantra From a Māyāvādī One Does Not Attain the Greatest Treasure

29. "By accepting a Kṛṣṇa-mantra from a māyāvādī one does not attain the greatest treasure.

One Should Not Accept A Spiritual Master Who Is Not a Pure Devotee (Śuddha-bhakta)

30. "A person who teaches a philosophy opposed to the truth, and a person who accepts that untrue philosophy both go to hell. They are not delivered.

31. "A person who rejects pure devotional service (śuddha-bhakti) and teaches something else spends his life in debate, speaking arguments and counter-arguments.

32. "How can such a person be a spiritual master? How will he deliver the conditioned souls? If he himself has not attained perfection, how can he give auspiciousness to others?"

33. "How can a person who is not a pure devotee (śuddha-bhakta) be qualified as a spiritual master? This all the scriptures say."

Guru-tattva (The Nature of the Spiritual Master)

34. "The diksa-guru and siksa guru are both servants of Lord Kṛṣṇa. They are both residents of Vraja, both manifestations of Lord Kṛṣṇa's potency (śakti)."

35. "One should never think the spiritual master is an ordinary soul (sāmānya-jīva). The spiritual master is Lord Kṛṣṇa's spiritual potency (kṛṣṇa-śakti), a devotee most dear to Lord Kṛṣṇa (kṛṣṇa-preṣṭha), and one's eternal master (nitya-prabhu). (9)"

36. "Thinking in this way, one should be always devoted to one's spiritual master. By the power of one's devotion to his spiritual master (guru-bhakti-bala), one crosses over the ocean of birth and death."

Guru-pūjā (Worship of the Spiritual Master)

37. "First one should worship one's spiritual master, and after that one should worship Lord Kṛṣṇa. The spiritual master gives Lord Kṛṣṇa's mercy. (10)"

38. "Following the spiritual master's commands, one should earnestly worship Lord Kṛṣṇa. Remembering that spiritual master, Lord Kṛṣṇa will eventually speak with His own mouth."

What Kind of Faith Should One Have For His Spiritual Master?

39. "To disobey the spiritual master is an offense. This offense blocks one's advancement in devotional service."

40. "Being equally devoted to his spiritual master, Lord Kṛṣṇa, and the Vaiṣṇavas, and taking shelter of the holy name, a pure devotee quickly becomes delivered."

41. "A person who has unflinching faith in his spiritual master attains, by the power of his pure chanting of the holy name, the great treasure of pure love (prema-dhana) for Lord Kṛṣṇa."

The Situation Where One Should Reject His Spiritual Master

42. "By bad association a person's qualification to be a spiritual master may be destroyed if events like the following occur."

43. "First he may be the foremost of bona fide spiritual masters (sad-guru-pradhāna). But then, by committing offenses to the holy name, he may become a person whose knowledge is destroyed."

44. "Becoming an enemy of the Vaiṣṇavas, he loses the taste for the nectar of

the holy name. Gradually he becomes a slave of money and women.

45. "Rejecting that spiritual master, and by Lord Kṛṣṇa's mercy again obtaining a true spiritual master, the devotee purely chants the holy name.

The Relationship of the Spiritual Master and the Disciple: In the Beginning They Should Test and Examine Each Other

46. "A spiritual master who accepts an unqualified disciple is eventually punished. A disciple who worships a person not qualified to be a spiritual master becomes lost.

47. "If the spiritual master and disciple are both qualified, their relationship should not be abandoned. (11)

Testing and Examining Him, and Finding Him to Be a Śuddha-guru (Pure Spiritual Master), the Prospective Disciple Should Accept Him

48. "A person who disobeys his bona fide spiritual master is the greatest sinner and the greatest offender in the world.

49. "Therefore, in the beginning one should take special care to find a pure devotee (śuddha-bhakta) to be one's spiritual master. (12)

50. "The prospective disciple should be concerned that some day he will not suffer the pain of having to reject his spiritual master or some day he will not fall into great difficulty.

51. "As the prospective disciple tests and examines the prospective spiritual master to see if he possesses true devotion or not, so the prospective spiritual master should test and examine the prospective disciple.

52. "To disobey a bona fide spiritual master is a fearful offense. When they commit that offense the demigods and human beings perish.

The Way To Serve the Spiritual Master

53. "One should not sleep on his spiritual master's bed, sit on his seat, wear his shoes, use his footstool, or step on his shadow.

54. "One should not, thinking the spiritual master not like the Supreme Lord Himself, worship another person before first worshiping one's spiritual master.

55. "One should accept initiation from the spiritual master and hear his explanations of scripture. Accepting him as one's master, one should offer obeisances to him.

56. "On seeing his spiritual master, the disciple should offer daṇḍavat obeisances, falling to the ground like a stick.

57. "He should speak his spiritual master's name with devotion. He should never disobey his spiritual master's order.

58. "He must honor the remnants of food and other things left by the spiritual master. He must never speak harsh words to his spiritual master.

59. "He must humbly surrender to his spiritual master's feet. He must always act in such a way that his spiritual master will be pleased with him.

60. "Acting in this way and chanting the holy name of Lord Kṛṣṇa (kṛṣṇa-nāma-saṅkīrtana), he attains all perfection. O Lord, this the scriptures say.

61-62. "If by associating with wicked people or taking shelter of the philosophy of wicked books one disobeys his nāma-guru (13), one should throw that association or those books far away, grasp his spiritual master's feet, and confess his misdeeds.

63. "The merciful spiritual master will then give his mercy. That merciful Vaiṣṇava will give him the gift of love for the holy name (nāme prema)."

64. A person who is lower than a blade of grass and less worthy than a pile of ashes, but somehow has faith in the dust of Haridāsa's feet, speaks this Hari-nāma-cintāmaṇi.

Chapter Six Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) Wandering and wandering in sixteen-thousand species of life, by the power of some unknown pious deed (ajñāta-sukṛti) the conditioned soul will obtain a human body. The human body is rare, for in the human body one may engage in activities that lead to the highest goal of life, activities that cannot be performed in other bodies. In the body of a demigod the soul may only enjoy the results of past pious deeds, but he may not perform activities for spiritual advancement. In the bodies of birds, beasts, and other like creatures, bodies filled with ignorance, the soul has no independence and also cannot perform activities for spiritual advancement. Therefore only the human body is suitable for worshiping the Supreme Personality of Godhead.

(2) The spiritual master is the only captain of the ship to carry the fallen souls across the ocean of repeated birth and death. Anyone who does not take shelter of a spiritual master's feet and instead struggles, using only the power of his own intelligence, to cross to the other side of the ocean of birth and death is a great fool. Without being taught by a spiritual master, no one can become perfect in this world. How can one become perfect without a spiritual master's teaching one how to act in such a way that he may attain the highest goal of life? A person who would perform activities to attain the highest goal of life requires a spiritual master.

(3) One should accept a bona fide spiritual master. A spiritual master from the higher varṇas is pleasing to the people. If he can find a bona fide spiritual master among the higher varṇas, a gr̥hasṭha devotee need not search for one among the lower varṇas. However, one should accept a spiritual master who is bona fide. One should not accept a family guru from the higher varṇas if that person is not qualified as a bona fide spiritual master.

(4) A person who has renounced gr̥hasṭha life must accept a bona fide spiritual master. For him the appropriate spiritual master is a spiritual master who has also renounced gr̥hasṭha life.

(5) A gr̥hasṭha devotee should accept a bona fide spiritual master who is also a gr̥hasṭha. He should not accept a bona fide spiritual master who is not a gr̥hasṭha.

(6) A gr̥hasṭha who has accepted the renounced āśrama must accept a qualified sannyāsī spiritual master.

(7) Spiritual masters are of two kinds. The dīkṣā-guru gives initiation into the

chanting of the mantra. The śikṣā-guru gives instruction about the relationship between the Supreme Lord and the individual souls and about other spiritual topics also. One may accept only one dikṣā-guru. However, one may accept many śikṣā-gurus. Both kinds of gurus should be honored equally.

(8) Here the word "sādhu-sampradāya" means "Vaiṣṇava-sampradāya". The disciplic succession of saintly persons (sādhu-paramparā) teaches mantras, the spiritual truth (tattva), and the way to attain spiritual goals (sādhya-sādhana). Keeping oneself protected from the evil sampradāyas of the māyāvādīs and others, one should accept a spiritual master from one of the good sampradāyas. One should honor the teachings given by the original ācārya of the good sampradāyas. Śrī Rāmānuja, Śrī Madhva Muni, Śrī Nimbārka, and Śrī Viṣṇu Svāmī are the original ācāryas of their respective sampradāyas. Madhva Muni is the original ācārya of our sampradāya.

(9) One should not think the spiritual master is an ordinary man. The Vaiṣṇavas say the spiritual master is a person empowered by Lord Kṛṣṇa or that he is a personal associate of Lord Kṛṣṇa. The māyavadīs say the spiritual master is Lord Kṛṣṇa Himself. That is not the opinion of the pure Vaiṣṇavas. By accepting the māyāvāda philosophy one ruins his spiritual activities.

(10) First one worships the spiritual master by offering him a seat (āsana), washing his feet (pādya), offering water (arghya), bathing water (snānīya), garments (vastra), and ornaments (ābharāṇa). After worshipping him, with his permission one may worship the divine couple Śrī Śrī Rādhā-Kṛṣṇa. Prasādam, nectar drinks, and other things should be offered first to the spiritual master. Then they may be offered to the other Vaiṣṇavas and to the demigods. In this way one may offer prasādam to the pitās.

(11) The relationship between the spiritual master and the disciple is eternal. That relationship may not be broken. However, if the spiritual master is wicked, the disciple may break the relationship, and if the disciple is wicked, the spiritual master may break the relationship. Otherwise, neither may break it. One may search the scriptures for various quotes to describe the situations where this relationship may be broken.

(12) Before the spiritual master is accepted, the spiritual master and the prospective disciple should test and examine each other. That is the teaching of the scriptures. This does not refer to a family guru (kula-guru). A family guru is not qualified to be a bona fide spiritual master. Before one accepts the spiritual master the prospective disciple should examine to see if the prospective spiritual master is a true saintly spiritual master or an unqualified pretender. If at the time when one should test and examine the prospective spiritual master, the prospective disciple does not make a great effort to thoroughly test and examine him, that disciple is very unfortunate. If one accepts an unqualified family guru one must, honoring him and speaking prayers, leave him and search for a true bona fide spiritual master. This one must do.

(13) The word "nāma-guru" means "the person who teaches the supremely exalted nature of the holy name" or "the person who gives the mantra of the holy names". Such a person is a "nāma-guru". The dikṣā-guru is the nāma-guru. Here "nāma" means "the mantra of the holy names". The holy name is not different from that mantra. The word "nāma" may also be interpreted to mean "he who speaks". In this interpretation the nāma-guru is the person who speaks the mantra.

Chapter Seven

Śruti-śāstra-nindā

To Blaspheme the Vedic Literature or Literature in Pursuance of the Vedic Version.

śruti-śāstra-nindanam

"To blaspheme the Vedic literature or literature in pursuance of the Vedic version."*

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda! Glory to Advaita, the husband of Sītā! Glory to all the devotees of the Lord!

2. Haridāsa said, "Lord, now I will describe the fourth offense, to blaspheme the Vedic literature or literature in pursuance of the Vedic version, an offense that stops the nectar of devotional service.

The Vedic Scriptures Are the Only Evidence for the Truth

3. "The Śruti-śāstra, Vedas, Upaniṣads, and Purāṇas are manifested from Lord Kṛṣṇa's breathing. In every situation they are the best evidence for the truth.

4. "The Vedic scriptures are especially evidence for the truth of what lies beyond the world of matter.

5. "The material senses cannot perceive what lies beyond the world of matter. Without Lord Kṛṣṇa's mercy one cannot see or experience that world. (1)

6. "Human knowledge is plagued by four defects: imperfect senses (karaṇāpāṭava), mistakes (bhrama), the tendency to cheat (vipralipsā), and illusions (pramāda).

7. "The four Vedas are free from these defects. Without the Vedas one cannot walk on the path to the highest spiritual goal of life.

8. "Being very merciful to the souls imprisoned by Māyā, Lord Kṛṣṇa took the wisdom of the sages (2) and gave it to the imprisoned souls in the form of the Vedas, Purāṇas, and other scriptures.

The Ten Root Teachings and Nine Truths of the Vedic Scriptures

9. "I know that the karma-kāṇḍa and jñāna-kāṇḍa parts of the Vedas are worthless like two piles of ashes. Only the Vedas' teaching about pure devotional service is sublimely good, the best of all truths.

10. "The souls in the material world are bewildered by māyā. After first purifying them with the processes of karma and jñāna and thus making them qualified, Lord Kṛṣṇa teaches the conditioned souls the truth about pure devotional service (śuddha-bhakti). (3)

11. "The words of the Vedas are the best evidence. This evidence reveals nine truths. The teachings of the Vedas may also be described as sambandha (the relationship between the individual souls and the Supreme Lord), abhidheya (the activities of that relationship, or devotional service), and prayojana (the soul's true need, which is to love the Supreme Lord).

12. "The ten root teachings of the Vedas destroy the souls' ignorance and enlighten them with transcendental knowledge. (4)

1. Lord Kṛṣṇa Is the One Supreme Truth, 2. He Possesses All Potencies, 3. His Form Is Sweet Like Nectar

13. "The first teaching is that Lord Kṛṣṇa is the one supreme Truth. His complexion is dark. He is the master of all potencies. His form is sweet like nectar.

14. "He delights the individual souls. He stays eternally in His abode in the spiritual sky.

15. "These three truths about Lord Kṛṣṇa the Vedic scriptures place in the conditioned souls' hearts.

Jīva-tattva (The Truth About the Individual Spirit Souls)

16. "The second teaching concerns the individual spirit souls (jīva). The individual souls are separated potencies (vibhinnāmśa) of the Lord. They are infinitesimal spiritual sparks. Their numbers are beyond counting.

5. Eternally Conditioned (Nitya-baddha) and 6. Eternally Liberated (Nitya-mukta) Are the Two Kinds of Individual Spirit Souls

17. "The individual spirit souls are of two kinds: eternally conditioned (nitya-baddha) and eternally liberated (nitya-mukta). These two kinds of souls reside in the material world and the spiritual world respectively.

The Conditioned Souls (Baddha-jīva)

18. "Turning their faces away from Lord Kṛṣṇa, the conditioned souls accept māyā. In endless material worlds they suffer and enjoy.

The Liberated Souls (Mukta-jīva)

19. "The eternally liberated souls worship Lord Kṛṣṇa. They are Lord Kṛṣṇa's associates. They enjoy blissful life in the spiritual world. They possess a great treasure of pure love for Lord Kṛṣṇa.

20. "The Vedic scriptures, which are Lord Kṛṣṇa's maidservants, teach these three truths about the individual spirit souls.

7. The Individual Spirit Souls Are Inconceivably Simultaneously One and Different From the Lord (Acintya-bhedābheda)

21. "Whether in the material world or the spiritual world, the individual spirit souls are all simultaneously, inconceivably one and different from the Supreme Lord.

22. "The individual spirit souls and the lifeless and inert material energy, indeed everything that exists, are all Lord Kṛṣṇa's potencies. This the Vedic scriptures say.

23. "Understanding this truth, the individual spirit soul thinks, 'I am Lord Kṛṣṇa's servant. Lord Kṛṣṇa is my master eternally. He is glorious like a spiritual sun.'

24. "The Vedas speak the doctrine of śakti-pariṇāma (that the material world is manifest by Lord Kṛṣṇa's potencies). The doctrine of vivarta (that the Supreme transforms Himself to become the material world) is false, a trick propounded by wicked-minded blasphemers of the Vedas. (5)

In This Seventh Truth the Truth About the Relationship Between the Individual Spirit Souls and the Supreme Lord Is Revealed

25. "In this seventh truth the Vedic scriptures teach about the relationship between the individual spirit souls and the Supreme Lord.

26. "Then the Vedic scriptures teach about abhidheya, the nine kinds of devotional service to Lord Kṛṣṇa, and they also teach about rāga (love for the Lord).

Abhidheya - the Nine Kinds of Activities in Devotional Service

27. "The nine kinds of activities in devotional service are hearing (śravaṇa), chanting (kīrtana), remembering (smṛti), worshiping the Deity in the temple (pūjana), serving (paricaryā) carrying out orders (dāśya), praying (vandana), serving Kṛṣṇa as a friend (sakhyā), and sacrificing everything for Him (ātma-nivedana).

28. "Of these activities of devotional service the activity of chanting the holy name is the best. Therefore the Vedas preached the glories of chanting the sacred syllable om̐.

Prayojana - Pure Love (Prema) for Lord Kṛṣṇa

29. "When he takes shelter of pure devotional service, a human being eventually attains, by the power of Lord Kṛṣṇa's mercy, a great wealth of pure love for Lord Kṛṣṇa. (6)

To Criticize These Teachings of the Scriptures Is an Offense

30. "The Vedic scriptures teach these nine truths. A spiritual master is learned in these truths of the scriptures.

31. "Anyone who criticizes the Vedic scriptures is an offender to the holy name. He is the lowest of men.

The Philosophies that Oppose the Vedas

32. "Jaimini, pseudo-Kapila, Nagna, Nastika, Sugata, and Gautama are the six famous speculative thinkers.

33. "In discussing philosophy they make no mention of God. Jaimini declares that the karma-kanda part of the Vedas is their best.

34. "Pseudo-Kapila imagines that the existence of God remains unproved. God's existence, of course is proved, but pseudo-Kapila has no power to understand that proof.

35. "Nagna wrote tantras filled with darkness and ignorance. He preached a philosophy that opposed the Vedas.

36. "Nāstika, or the atheist Cravāka, did not accept the Veda's authority. Sugata taught the Buddhist theory that all is one.

37. "Gautama taught the nyāya theory. He would not worship a creator-God. These are the six famous speculative philosophers.

By Following These Speculative Philosophies One Comes to Blaspheme the Vedic Scriptures

38. "All these wicked philosophies criticize the Vedas. Sometimes they do it openly and sometimes covertly, but the wise know their intentions.

39. "The followers of these philosophies are all offenders. Therefore everyone should avoid associating with them. That is certain.

The Māyāvādīs Accept a Very Wicked Philosophy, a Philosophy That Opposes the Vedas

40. "In addition to these wicked philosophies, the māyāvāda philosophy also opposes pure devotional service (śuddha-bhakti).

41. "The māyāvāda philosophy is opposed to the true scriptures. It is hidden Buddhism. It is a perversion of the Veda's teachings. It is widely accepted in the age of Kali.

42. "Assuming the form of a brāhmaṇa, Lord Śiva taught this philosophy. On Your order he became the great teacher of it.

43-44. "As Jaimini gave a perverted explanation of the Vedas to the world, so did the original teacher of the mayavadis. Concealing the descriptions of devotional service that are the actual heart of the Vedas' words, he taught a philosophy identical with Buddhism. (7)

45. "All these speculative philosophies reject devotional service and throw it far away. The followers of these philosophies commit an offense to the holy name of

Lord Kṛṣṇa. (8)

The Vedic Scriptures Give the Way to Become Purified

46. "By following the activities described in the Vedas one eventually attains pure devotional service. One attains a great treasure of pure love for Lord Kṛṣṇa (prema-dhana). (9)

47. "One who does not follow the Vedas throws the eternal truth far away. Because of his offense he is lost.

48. "All the Vedas declare that the sacred syllable Om̐ is a name of Lord Kṛṣṇa. By chanting Lord Kṛṣṇa's name one attains the eternal spiritual abode.

49. "The sacred syllable om̐, which is the mahā-vākya (great statement of the Vedas) is a name of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa eternally enjoys pastimes in that sacred syllable.

50. "To the whole world the Vedas explain the spiritual nature of Lord Kṛṣṇa's holy name. By this light of the holy name (nāmābhāsa), the followers of the Vedas attain all perfection.

The Vedas Teach the Pure and Transcendental Worship of the Holy Name

51. "Unfortunate people who do not understand the Vedas' teachings criticize the Vedas. In this way they offend the holy name.

52. "Great souls who are attached to the pure chanting of the holy name find, in the shelter offered by the Vedas, the nectar of the holy name and a great treasure of pure love for Lord Kṛṣṇa.

53. "All the Vedas declare, 'Chant the holy name of Lord Kṛṣṇa. By chanting you will attain spiritual love and bliss that have no end.'

54. "Again they say, 'The great liberates souls in the spiritual world always chant the holy name (nāma-saṅkīrtana).'

The Tāmasa-tantras (Scriptures of Darkness and Ignorance) Oppose the Vedas

55. "In Kali-yuga even famous influential persons reject the nectar of the spiritual Supreme Personality of Godhead Kṛṣṇa's holy name and instead worship the goddess Māyā-śakti.

56. "Following the Tāmasa-tantras, they criticize the Vedas. Fond of wine and flesh, they perish because of their sins.

57. "They will not touch even a drop of Lord Kṛṣṇa's holy name. They do not attain Lord Kṛṣṇa's abode of Vṛndāvana.

They Need Māyā-devī's Sincere Mercy

58. "The māyāvādīs are all offenders destined to fall down. Therefore Goddess Māyā is not inclined to give them the nectar of the holy name.

59. "However, if she is pleased by their service to a saintly devotee, she may,

without tricking them, give them the shade of Lord Kṛṣṇa's feet.

60. "Goddess Māyā is Lord Kṛṣṇa's maidservant. She punishes the souls who have turned their faces from Lord Kṛṣṇa. By pretending to worship Goddess Māyā, a hypocrite will not attain true auspiciousness in this material world.

61. "However, even māvādīs who chant Lord Kṛṣṇa's holy name may attain Goddess Maya's sincere mercy and thus become able to cross to the farther shore of the ocean of birth and death. (10)

62. "Therefore, avoiding the offense of blaspheming the Vedic scriptures, day after day I swim in the nectar chanting of Lord Kṛṣṇa's holy names.

The Remedy for That Offense

63. "If I foolishly blaspheme the Vedic scriptures, then I repent, feel remorse, and again offer obeisances to the Vedic scriptures.

64. "Offering flowers and tulasī, I then regularly worship the Śrīmad-Bhāgavatam and the Vedas with great care.

65. "Śrīmad-Bhāgavatam is the best of all Vedic scriptures. It is an incarnation of Lord Kṛṣṇa Himself. It will certainly bestow on me mercy without limit. (11)

66. He who has faith in the dust of Haridāsa's feet places the jewel necklace of Lord Kṛṣṇa's holy names (Hari-nāma-ciṅtāmaṇi) around his neck.

Chapter Seven Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) The material senses can perceive only what is made of matter. What is not material the material senses have no power to perceive. Lord Kṛṣṇa is spiritual. He is beyond matter. Therefore lord Kṛṣṇa kindly gives the scriptures in order that the conditioned souls will attain auspiciousness. The word "āmnāya" here is used in the Vṛndāvana-sampradāya to mean "the Vedas"

(2) Here the words "the knowledge of the sages" (ārṣa-jñāna) mean "the knowledge the sages attained while rapt in a trace of spiritual meditation (samādhi).

(3) After teaching that karma and jñāna give only meager results, the scriptures teach that pure devotional service is the highest attainment.

(4) In the ten root teachings of the Vedas the first teaching is the truth that the Vedas are the only true source of knowledge. The other root teachings are the nine teachings also mentioned here. Those nine teachings are: 1. Lord Kṛṣṇa is the only Supreme Truth. 2. His form is dark and handsome, and He is the master of all potencies. 3. His dark and handsome form is filled with the sweetest nectar. 4. The numberless individual souls are spiritual atomic particles. They are separated parts and parcels (vibhinnāṁśa) of Lord Kṛṣṇa. 5. The individual souls who have turned their faces from Lord Kṛṣṇa are imprisoned by Māyā. 6. The pure devotees are liberated, free from Māyā's prison. 7. The individual spirit souls and the inert world of matter manifested by the Lord's inconceivable potencies are eternally one and different from the Lord. 8. Abhidheya means the nine kinds of activities in devotional service to Lord Kṛṣṇa. 9. Pure love for Lord Kṛṣṇa is the true need, the true goal of life for the individual spirit souls.

(5) The Vedas teach that the world is manifested by the Supreme Lord's inconceivable potencies. The idea that the Supreme transforms Himself into the world is an idea very opposed to the Vedas.

(6) Pure devotional service (śuddha-bhakti) here refers to favorable service to Lord Kṛṣṇa, service where the devotee has no desire other than the desire for devotional service, and where the devotee is untouched by karma or jñāna. That condition of the heart is called pure devotional service. Devotional service mixed with karma or jñāna cannot be said to be pure devotional service. One should take shelter of the holy name and engage in pure devotional service. That is the final teaching of all Vedic scriptures.

(7) Aṣṭāvakra, Pseudo-Dattātreya, Govinda Muni, Gaurapada, Śaṅkara, the followers of Śaṅkara, and the jara-mīmāṃsakas are examples of māyāvādī-gurus. The attainment of nirvāṇa is the primary teaching of Buddhism. Although they do not believe in the existence of Brahman, the Buddhists teach that the highest spiritual attainment is merging into the void, a condition identical with the māyāvādīs' merging into the qualityless Brahman. These philosophies are both very opposed to eternal devotional service.

(8) Māyāvādīs who accept this philosophy and somehow may chant the holy name commit an offense to the holy name.

(9) When the primary and secondary meanings of words are both possible interpretations in a given passage, it is not proper to accept the secondary meanings and the interpretation of the passage that goes with them. If the Vedic scriptures are interpreted in this way, according to the primary meanings of the words, it will be seen that the Vedas teach pure devotional service. Primary and secondary interpretations should be seen in this way.

(10) In the material world the māyāvādīs worship Goddess Māyā and chant her names, names like "Durgā" and "Kālī". Lord Kṛṣṇa's spiritual potency is His personal potency. Māyā is the shadow of that spiritual potency. Gradually purifying them, Goddess Māyā convinces the rebellious souls who have turned their faces away from Lord Kṛṣṇa to turn and face Him again. Māyā has two kinds of mercy: sincere mercy and cheating mercy. When she gives sincere mercy, she gives to the conditioned soul true knowledge and devotional service offered to Lord Kṛṣṇa. When she gives cheating mercy she gives to the soul temporary material pleasures. When she is very merciful in this cheating way she throws the soul into the state of merging with impersonal Brahman. When that happens to the soul all is lost.

(11) Śrīmad-Bhāgavatam is the best of all Vedic scriptures. Persons whose auspicious day is late in coming may speak various harsh words to criticize Śrīmad-Bhāgavatam. That is their unfortunate nature.

Chapter Eight

Nāme Artha-vāda Aparādha

To Consider the Glories of Chanting Hare Kṛṣṇa To Be Imagination and To Give Some Interpretation on the Holy Name of the Lord

tathārtha-vādo hari-nāmni kalpanam

"To consider the glories of chanting Hare Kṛṣṇa to be imagination and to give some interpretation on the holy name of the Lord."*

1. Glory to Śrī Śrī Gaura-Gadādhara! Glory to Śrī Śrī Rādhā-Mādhava! Glory to the places of Lord Caitanya's pastimes! Glory to the Yamunā! Glory to the Vaiṣṇavas!

2. Haridāsa said, "O Lord, O son of Śacī, now I will describe the fifth offense: to consider the glories of chanting Hare Kṛṣṇa to be imagination and to give some interpretation on the holy name of the Lord.* (1)

The Glory of the Holy Name

3. "The Vedic scriptures say: 'Kind Lord Kṛṣṇa gives His mercy to anyone who with faith, or even with contempt, chants the holy name.'

4. "No knowledge is pure like the holy name. Now vow is powerful like the holy name.

5. "No meditation in the world is like the holy name. No philosophy brings a result like the holy name.

6. "No renunciation is greater than the holy name. Nothing will ever be equal to the holy name.

7. "No piety in this world is like the holy name. In my thoughts I do not see any goal greater than the holy name.

8. "The holy name is the highest liberation. The holy name is the highest destination. The holy name is the greatest peace. The holy name is the highest abode.

9. "The holy name is the greatest devotional service. The holy name is the most faithful heart. The holy name is the highest love. The holy name is the greatest meditation.

10. "The holy name is the supreme creator. The holy name is the master of all. The holy name is the highest object of worship. The holy name is the Supreme Personality of Godhead now come in the form of a teacher.

The Best Holy Name is the Name of Lord Kṛṣṇa

11. "One thousand holy names of Lord Viṣṇu equal one holy name of Lord Rāma, and three holy names of Lord Rāma equal one holy name of Lord Kṛṣṇa.

Persons Who Consider the Glories of the Holy Name imagination Will Certainly Go to Hell

12. "The Vedic scriptures eternally sing the glories of the holy name. They teach the world about the spiritual nature of the holy name.

13. "Persons who think the Śruti and Smṛti scriptures' description of the benefits obtained by chanting the holy name are imaginary and untrue are great

offenders.

14. "They who think the glories of the holy name are imagination are the lowest of sinners. Burning and burning in hell, they suffer greatly.

15-16. "Anyone who interprets the scriptures' meaning by saying, 'The scriptures' descriptions of the benefits obtained by chanting the holy name are not really true. They are only given to attract people to the holy name', is the lowest of men. He does not know what is auspicious and what is not auspicious for the individual souls. The truth is the opposite of what he thinks. (2)

The Benefits Given by the Holy Name Are True. There Is No Need to Exaggerate Them

17. "The rascal cheating (3) of offering material blessings as a lure lives in the karma-kāṇḍa part of the Vedas. That rascaldom has no place in the descriptions of holy name or devotional service.

18. "I know that the material benefits described in the karma-kāṇḍa are meant to attract the people. I also know that benefits brought by devotional service are eternal and real.

19. "The glories of the holy name have no end. In describing the holy name's glories the scriptures do not offer the lure of material blessings.

One Should Not Renounce the Idea that the Benefits Given by Karma Are Exaggerations

20. "A person who has faith in the benefits brought by chanting the holy name engages in devotional service to Lord Kṛṣṇa. He renounces the desire to attain material blessings.

21. "The performer of ordinary Vedic rituals attains material benefits in the end. Therefore he is actually cheated.

22. "The Vedas and Smṛti-śāstras have described limitless good results obtained by chanting the holy name. These results are not devoid of benefits (4) for the individual souls.

23. "Karma brings good and bad material results. The performer of karmic rituals thus requests results that are material.

24-25. "A person who throws far away the results of karma, who continues to act, whose heart is pure, and who takes pleasure in spiritual life (5) gradually becomes powerful.

The Holy Name is Spiritual. Descriptions of Its Glories Are Not Exaggerations

26. "A person who takes pleasure in spiritual life strives for and attains the holy name.

27. "The final result of a saintly persons efforts is the attainment of the nectar of the holy name.

28. "Wandering and wandering in the fourteen worlds, even a brāhmaṇa will not attain this result, will not taste the nectar of the holy name.

29. "The holy name is the highest of all attainments. How can karmīs or jñānīs forcibly grasp the holy name?"

By Nāmābhāsa (the Dim Light of the Holy Name) One Attains All the Benefits Attained by Karma (Pious Deeds) and by Knowledge of Brahman

30. "By nāmābhāsa one attains all the results of karma. By namabhasa one meets all the results attained by jñāna.

31. "By nāmābhāsa one attains a greater result. The holy name has the power to give a result greater than what karma and jñāna can give. (6)

32. "Therefore the scriptures sing the glories of the benefits given by the holy name. They who purely take shelter of the holy name attain these benefits without doubt.

Persons Who Doubt the Benefits Attained From the Holy Name Do Not Attain Auspiciousness

33. "They who doubt the holy name's glories are the lowest of men. By that offense to the holy name they fall down. That is certain.

34. "In the Vedas, Rāmāyaṇa, Mahābhārata, and Purāṇas, in the beginning, middle, and end, the holy name is everywhere described.

35. "The words of the Śruti-śāstra, words that have no beginning in time, describe the benefits attained from the holy name. How can those benefits be exaggerations or imaginations?"

The Holy Name's Power Is Limitlessly Greater than that of Karma or Jñāna

36. "The holy name and the person to whom the holy name refers are one. O Lord, You have placed all Your powers in Your holy name and You have placed devotional service to Your holy name above all other activities.

37. "O Lord, You are supremely independent. You are the master of all potencies. By Your wish the rules of spiritual life are founded.

38. "You have placed material results in karma, and You have placed Your nirvāṇa-śakti (potency of impersonal liberation) in jñāna. Supremely independent, You have done this.

39. "O Lord whose every desire is at once fulfilled, You have placed all Your potencies in Your holy name. What more may be placed in Your holy name? (7)

40. "Therefore Your holy name possesses all powers. Therefore a wise person will not say that the glories of Your holy name are imagination.

The Remedy for This Offense

41. "If one commits the offense of thinking the glories of the holy name imagination one should, placing a blade of grass between his teeth, enter an assembly of Vaiṣṇavas. (8)

42. "Staying at the Vaiṣṇavas' feet, one should explain his offense. With a sincere heart and with plaintive words one should beg forgiveness.

43. "Then the devotees, who well know the glories of the holy name, will forgive the offender and mercifully embrace him.

44. "Therefore one should never commit the offense of thinking the glories of the holy name imagination or of giving an imaginary interpretation of the holy name. That offense is Māyā's trick. (9)

45. "If one somehow converses with a person who thinks the holy name's glories are imagination one should at once jump in the Gaṅgā with all his clothes." (10)

46. A person who has faith in the mercy of Lord Kṛṣṇa's dear devotees decorates himself with the cintāmaṇi jewels of the holy name, jewels that have taken the form of this book, Hari-nāma-cintāmaṇi.

Chapter Eight Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) To think that the glories of the holy name are imagination is an idea opposed to all the scriptures. "The glories of the holy name that are written in the scriptures are not real. They are exaggerations given to attract people to the holy name." A person who speaks words like these commits the offense of thinking the glories of the holy name imagination. The glories of karma and jñāna written in the karma-kanda and jnana-kanda parts of the Vedas are all exaggerations given to attract people to karma and jñāna. But the glories of the holy name are not like that. To think the glories of the holy name are imagination is an offense.

(2) A person who has not performed the pious deeds of devotional service will not have faith in devotional service. Therefore attraction to the chanting of the holy name, chanting that is the best of all activities of devotional service, will not take birth in a person who has not performed these pious deeds. Such a person will not believe the descriptions of the limitless benefits brought by chanting the holy name. A person who is attached to only one part of the scriptures has no power to understand the scriptures as a whole.

(3) Here the word "kaitava" means "dhūrtatā" (rascal cheating).

(4) "Benefits" here means "activities by which the individual souls may become elevated".

(5) "Taking pleasure in spiritual life" means "taking pleasure in spiritual life and being disinterested in material life."

(6) By nāmābhāsa one attains a result better than the results attained by karma and jñāna. By nāmābhāsa one attains the direct perception of the holy name. That result is much better than anything brought by karma or jñāna. Who can doubt it?

(7) "O Lord, you are the independent Supreme Personality of Godhead whose every desire is at once fulfilled. You have placed all Your potencies in Your holy name. How can anyone argue with Your decision?"

(8) "Assembly of Vaiṣṇavas" means "an assembly of Vaiṣṇavas who discuss topics about Lord Kṛṣṇa".

(9) Persons who have no faith in the holy name commit the offense of thinking the glories of the holy name imagination. They are cheated and tricked by Māyā.

(10) It is not right to even look at the face of a person who thinks the holy

name's glories are imagination. If one somehow converses with such a person one should, still wearing his clothing, bathe in the Gaṅgā. That is the right thing to do. If the Gaṅgā is not nearby one should, still wearing his clothing, bathe in other pure water. If that is not possible one should meditate on bathing. In this way one will become purified.

Chapter Nine

Nāma-bale Pāpa-buddhiḥ

To Commit Sinful Activities on the Strength of the Holy Name of the Lord

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

"To commit sinful activities on the strength of the holy name of the Lord."*

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to all the devotees of the Lord!

2. Haridāsa said, "The holy name is made of pure goodness. A fortunate soul will take shelter of the holy name.

3. "Very soon his anarthas flee far away. His weakness of heart will not stay.

4. "Firmly attached to the holy name, his heart will not remain attached to sins. His previous sins will burn away. His heart will become very pure.

5. "Sin is divided into 1. pāpa (sin), 2. pāpa-bīja (the seed of sin) or pāpa-vāsanā (the desire for sin), and 3. avidyā (ignorance), which is the root of sin. These three bring suffering to the conditioned souls. (1)

6. "Merciful to the other souls, the fortunate souls always acts for their welfare.

7. "He cannot bear that the conditioned souls are suffering. He acts to help the souls victimized and troubled by other souls. (2)

8. "The thirst in his heart for material sense pleasures becomes very weak. The yearnings of the senses do not stay in his heart.

9. "He becomes disinterested in struggling to get money and women. Satisfied by whatever comes with pious and moral deeds, he maintains his life.

10. "He accepts activities favorable for devotional service. He does not accept activities unfavorable for devotional service.

11. "He thinks, 'Kṛṣṇa is my only protector.' He thinks, 'Kṛṣṇa is the protector of my life.'

12. "In his heart he does not keep thoughts of 'I' and 'mine'. (3) He always humbly chants the holy name.

13. "How can sinful thoughts or deeds stay in person who in this way takes shelter of the holy name?

Previous Sins (Pūrva-pāpa) and the Scent of Sin (Pāpa-gandha) Quickly Flee Far

Away

14. "His previous propensity to sin gradually becomes less and less. Quickly he becomes pure. He becomes wise.

15. "In the time between sinful and sinless life there is a time of some days where the scent of sin lingers. (4)

16. "As one properly chants the holy name the scent of sin quickly perishes.

17-18. "Lord Kṛṣṇa promised Arjuna: 'My devotee will never perish. When there is danger, I will protect him.' In this way, O Lord, by Your mercy all sins flee from Your devotee.

19. "They who follow the path of jnana struggle to control the senses. But because they do not take shelter of You, O Lord, they quickly fall down.

20. "The great souls who take shelter of You never meet any obstacle. That is the scriptures' conclusion.

A Devotee Who Accidentally Sins Need Not Perform Prāyaścitta (Atonement)

21. "A devotee who accidentally sins need not perform prāyaścitta (atonement). (5)

22. "That momentary sin does not count. Swimming in the nectar of the holy name, that devotee does not meet misfortune.

Committing Sin on the Strength of Chanting the Holy Name

23-24. "However, if a he deliberately commits sin on the strength of the holy name, a mischiefmonger who takes shelter of trying to cheat the holy name attains, because of his offense to the holy name, grief, fear, and death.

Accidental and Deliberate Actions Are Different

25. "Accidental and deliberate actions are completely different. This truth is revealed in the heart of the devotional scriptures (bhakti-śāstra). (6)

The Sins of a Person Who Takes Shelter of the Holy Name Flee Far Away. A Person Whose Heart Rests in Sin Commits an Offense to the Holy Name

26. "A human being in the material world who commits a sin should repent (anutāpa) and perform atonement (prāyaścitta).

27. "However, if a person commits sin on the strength of chanting, he is not eligible to perform atonement. His future is very inauspicious.

28. "Even after many punishments of Yamarāja he is not delivered from his offense.

29. "Even if he thinks of committing a sin in that way he will be punished. Who can measure his punishment if he acts?

A Cheater Who Trusts the Holy Name and then Sins Is Renounced Like the Monkeys (Markaṭa-vairāgya)

30. "In the scriptures it is heard that the holy name removes more sins than a great sinner can commit in many millions of births.

31. "The five kinds of sin, including even the greatest sins, flee from nāmābhāsa chanting of the holy name. This the scriptures say again and again.

32. "A cheater who has faith in these truths may try to cheat the holy name.

33. "Renouncing troublesome gr̥hastha life, he may accept the garments of sannyāsī. Lusting after women and money, he may travel from place to place.

34. "O Lord, You have called such a person a markaṭa-vairāgī (monkey-sannyāsī). Pretending to be a sannyāsī, he likes to spend time chatting with women. (7)

Persons Who Do Not Sincerely Take Shelter of the Holy Name Cannot Avoid This Offense

35. "A person who pretends to be a sannyāsī but in truth lives like a gr̥hastha is not fit to be spoken to. He pushes the whole world into danger.

36. "A person may live as a gr̥hastha, or he may go to the forest and live as a sannyāsī. Either way he is not at fault. He should live a sinless life, chant the holy name, and be happy. (8)

By Associating with Cheaters, a Person Whose Chanting Is Nāmābhāsa Will Commit This Offense

37. "If they associate with bad people, persons whose chanting is nāmābhāsa will inevitably commit this offense.

38. "When pure chanting of the holy name (śuddha-nāma) rises in the heart, the devotee will not commit this offense.

The Ten Offenses Do Not Touch Anyone Who Purely Takes Shelter of the Holy Name

39. "The ten offenses do not in any way or at any time touch anyone who purely takes shelter of the holy name.

40. "The holy name protects anyone who takes shelter of the holy name. Such persons never commit offenses.

41. "During the days when pure chanting of the holy name does not yet arisen, one may still fear an attack from the offenses.

42. "Therefore if one's chanting is nāmābhāsa one should flee from the idea of committing sin on the strength of chanting the holy name.

For How Many Days Must One Struggle To Avoid the Offenses?

43. "Drawing strength from association with devotees who purely chant the holy name, one should take great care to avoid the offenses. (9)

44. "When the pure chanting of the holy name appears in one's mouth, the heart becomes passionately attached to Lord Kṛṣṇa. That heart will never leave Lord Kṛṣṇa, even for a single moment.

45. "During the days when one does not yet chant in this way one should fear the offenses.

46. "Especially one should throw far away the offense of committing sin on the strength of chanting. Day and night one's mouth should say, 'Hari! Hari!'

47. "By the spiritual master's mercy one will eventually attain true knowledge of one's relationship with Lord Kṛṣṇa, true devotional service, and true chanting of Lord Kṛṣṇa's holy name.

The Remedy For This Offense

48. "If one foolishly commits sin on the strength of chanting one should purify himself by staying in the association of pure Vaiṣṇavas.

49. "Sinful desires are highwaymen that lay in wait. (10) Pure Vaiṣṇavas are guards that protect travellers on the highway.

50. "By chanting the holy name, one loudly calls for the guards. The guards come, and the highwaymen flee.

51. "Chant the holy name with love, O my brothers. Do not fear. Hear this. The Supreme Lord Himself has said, 'I will be your protector'."

52. A person who, even though he is worthless like a pile of ashes, has taken a vow to serve the Vaiṣṇavas' feet, sings this Hari-nāma-cintāmaṇi.

Chapter Nine Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) From avidyā comes pāpa-bījā or pāpa-vāsanā, and from pāpa-vāsanā comes pāpa. These three bring suffering to the souls imprisoned by māyā.

(2) "Troubled by other souls" means "souls whose sufferings are created by other souls".

(3) "I" and "mine" means to be attached to thinking "I" and "mine" in relation to the external body made of dull and inert material elements.

(4) In this way one becomes attracted to the holy name. The previous condition of life is followed by the later condition of life. The condition of life in between these two conditions of life is called the "time between" or the intervening time. In that intervening time the heart is not inclined to commit new sins. By continued practice of chanting the holy name, the scent of sin is gradually destroyed.

(5) If a devotee accidentally commits some sin he need not undergo any atonement.

(6) Sinful acts are of two kinds: accidental and deliberate. When with a steady mind one carefully thinks, "I will do this one sin.", that is deliberate sin. The two kinds of sin are very different.

(7) In relation to Choṭa Haridāsa, Lord Caitanya criticized such persons, calling them "markaṭa-vairāgī" (monkey-sannyāsī). This is described in Śrī Caitanya-caritāmṛta. A sannyāsī who talks with women is a markaṭa-vairāgī.

(8) A devotee who takes shelter of the holy name may live as a gr̥hastha at home, or he may live as a sannyāsī in the forest. There is no difference. And why not? If one's gr̥hastha life is favorable for chanting the holy name, then the sannyāsa-āśrama may wait. But if his gr̥hastha life is not favorable for chanting the holy name, a Vaiṣṇava should leave home and renounce gr̥hastha life.

(9) "Strength from association with devotees" means "strength from association with pure Vaiṣṇavas".

(10) "Highwaymen" means "thieves who rob travellers on highways".

Chapter Ten

Śraddhā-hīna-jane Nāmopadeśa

To Instruct a Faithless Person About the Glories of the Holy Name

*aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ*

"To Instruct a faithless person about the glories of the holy name."*

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvasa and all the devotees of the Lord!

2. Folding his hands, Haridāsa said, "Now please hear another offense to the holy name.

Firm Faith in the Holy Name Makes One Qualified to Hear the Glories of the Holy Name

3. "Even nondevotees in whose hearts no faith in the holy name rises are not qualified to hear the glories of the holy name.

4. "A person in whose heart faith in the holy name has taken birth is qualified to hear about the holy name. Faith is the only qualification for hearing the truth about the holy name.

5. "Noble birth, good family, learning, strength, and a wealth of knowledge do not make one qualified to hear about the holy name.

6. "Firm faith alone makes one qualified to hear the glories of the holy name. That is the opinion of the scriptures. That faith is described everywhere in the scriptures. (1)

To Give the Holy Name to Faithless Persons Is an Offense to the Holy Name

7. "A saintly devotee will not give the holy name to a person in whom faith in

the holy name has not taken birth. That is the right behavior for a Vaiṣṇava.

8. "If he gets the holy name of Lord Kṛṣṇa, a faithless person will show disrespect. This all the scriptures say.

9. "If one gives a jewel to a pig, the pig will only trample it in the dust. If one gives fine garments to a monkey, the monkey will only rip them to shreds and throw them away.

10. "The faithless person will only perish from his offenses to the holy name, and the devotee who gives him the name will quickly become a nondevotee.

What is the Proper Response When a Faithless Person Requests the Holy Name?

11. "A faithless person with dishonorable intentions may approach a Vaiṣṇava and request from him Lord Kṛṣṇa's holy name.

12. "Understanding his dishonorable intentions, the saintly devotee will never give him Lord Kṛṣṇa's holy name.

13. "The saintly devotee will say, "O my brother, please renounce your dishonorable intentions. Throw far away your desire for fame. Have faith in the holy name. (2)

14. " "He who has faith in the holy name easily attains the holy name. By the power of the holy name he escapes this world of birth and death.

15. " "O my brother, for as many days as you have no faith in the holy name, you are not qualified to accept the holy name.

16. " "Therefore please renounce the desire for fame. Be humble and hear the glories of the holy name from the mouths of the scriptures and the saints.

17. " "When you have faith in the holy name a saintly spiritual master will give the holy name to you, O my brother. the holy name is a great treasure."

18. "If, out of greed for money, someone gives the holy name to a faithless person, by that offense the giver goes to hell. (3)

The Remedy For This Offense

19. "If a devotee foolishly teaches a faithless person the glories of the holy name, he should be very afraid.

20. "Speaking in an assembly of Vaiṣṇavas, that saintly devotee should formally reject his wicked disciple.

21. "If he does not, then that spiritual master, by the power of his offense, will lose his devotion to the Lord. Bewildered by māyā, he will act badly."

22. "Then the Lord gave an order to preach the glories of the holy name."

The Lord's Order in This Matter

23. The Lord said, "To faithful persons you should teach the glories of the holy name. Fill every country with the glories of the holy name.

24. "Loudly perform sankirtana. Faithfully preach. When they become faithful, the people will approach a bona fide spiritual master.

25. "From the bona fide spiritual master the people will accept the holy name.

Then they will easily attain the great treasure of pure love for Lord Kṛṣṇa (kṛṣṇa-prema-dhana).

26. "Make the thieves, swindlers, prostitutes, and others attached to sin give up even the thought of sin. Give them a great treasure of faith.

27. "When they become very faithful, then teach them about the holy name. In this way give the holy name to every country.

The Result of This Offense

28. "If one does not follow this way of distributing the great treasure of spiritual love, and if one commits this offense, then he will fall into hell.

29. "If he gives the holy name to a faithless disciple, the spiritual master commits this offense. The spiritual master's ability to taste the nectar of devotional service is then blocked.

30. "Because of this offense the spiritual master and the disciple both go to hell. This offense is very serious."

First One Should Instill Faith, Then One May Teach About the Holy Name

31. O Lord Caitanya, You were merciful to Jagāi and Mādhāi. (4) You first made them faithful and then You gave them the gift of the holy name.

32. O Lord, Your activities are all wonderful. Every person in the world should faithfully follow Your footsteps.

33. A person whose pleasure is devotion to the devotees' feet decorates himself with the cintāmaṇi jewel of Lord Kṛṣṇa's holy name.

Chapter Ten Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) The holy name of Lord Kṛṣṇa is a great treasure for the individual souls. A person who takes shelter of Lord Kṛṣṇa's holy name performs all pious deeds. In this way one should have faith in the holy name. A person who does not have this kind of faith in the holy name is not qualified to receive the holy name.

(2) "The holy name removes all sins. Therefore, when I commit sins, I no longer need fear anything. I will always chant the holy name of Lord Kṛṣṇa, everyone will call me a Vaiṣṇava and offer daṇḍavat obeisances to me. I will be free from having to work to maintain myself. By chanting the holy name I will destroy all my sins. The result of my chanting the holy name is that I will be very happy in this world of birth and death." A person who thinks in this way about his acceptance of the holy name has dishonorable intentions. He is a cheater.

(3) When a faithless cheater approaches a spiritual master to receive the holy name, and when the spiritual master knows the prospective disciple is unworthy, but out of greed for money or fame accepts him anyway and gives him the holy name, then the spiritual master is guilty of this offense to the holy name. However, in the beginning a spiritual master may think the prospective disciple is truly faithful and may thus give him the holy name. Later the spiritual master may learn

that the disciple is in truth a faithless cheater. Then the spiritual master must adopt the remedy described in the following passage.

(4) Born in a family of Māyāpura brāhmaṇas were two brothers named Jagadānanda and Mādhavānanda. At that time they lived in Navadvīpa-maṇḍala. Seeing these two sinners, everyone called them by the nicknames "Jagāi" and Mādhāi".

Chapter Eleven

Anyā-śubha-karmer Sahita Nāmake Tulya-jñāna

To Consider the Chanting of Hare Kṛṣṇa One of the Auspicious Ritualistic Activities Offered in the Vedas as Fruitive Activities (Karma-kāṇḍa)

*dharmā-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ*

"To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kāṇḍa)."*

1. Glory, glory to the holy names of Lord Caitanya, which have now descended to this world! Glory, glory to the holy names of Lord Kṛṣṇa, which are the highest of all spiritual truths!

2. Haridāsa said, "O Lord, please listen carefully. Other pious deeds are not equal to the holy name.

The Nature of the Holy Name

3. "O Lord, You are like a spiritual sun. That is Your nature. You are perfectly spiritual. Your nature is wonderful.

4. "Your form is completely spiritual in every way. Your holy name, abode, and pastimes are all completely spiritual.

5. "Your primary names are not in any way different from You. Your holy name is not material.

6. "Descending from the world of Goloka, Your holy name enters Your devotees' mouths.

7. "Your holy name enters the spirit soul, fills the material body, and dances on the tongue and in other parts of the body also.

8. "This is the truth about Your holy name. Anyone who thinks Your holy name is material will be burdened by many sufferings. (1)

Lord Kṛṣṇa's Feet Are the Goal of Life. People With Different Qualifications Attain Them By Different Means

9. "O Lord, the scriptures describe different ways to attain You. The different ways exist because people are qualified in different ways. (2)

The Nature of Karma. Other Material Pious Deeds. The Spiritual Goal

10. "O Lord, material-minded people who take shelter of material things and material situations worship You when they are called by fear.

11. "O Lord Kṛṣṇa, no one is like You. Your feet grant fearlessness. Simply by taking shelter of Your feet, the people cross the ocean of birth and death.

12. "To attain Your feet the material-minded people have invented many material means.

13-14. "Iṣṭāpūrta, yajñas, pious deeds, ritual bathing, homa, charity, yoga, varṇāśrama-dharma, travel to holy places, vows, worship of the pitās, meditation, study, worship of the demigods, austerities, and atonement are among the activities they perform.

15. "Taking shelter of these material pious deeds, they try to attain their goal.

16. "However, by these means they attain only temporary results. They have turned away from true perfection. (3)

17. "Now please hear about the best of all goals. The goal that brings perfection, that brings spiritual bliss.

Auspicious Pious Deeds As the Way to Attain the Goal of Life

18. "Material things and material situations have no spiritual bliss. Still, they may be auspicious for the conditioned soul, for they may gradually lead him to perfection. (4)

19. "Therefore auspicious pious deeds may be a means to attain the final perfection that is pure love (prema) for Lord Kṛṣṇa.

That Means Brings a Delay in Attaining Perfection

20. "When pious deeds are employed the attainment of perfection is delayed. That is because of the distance that stands between the means and the goal. (5)

Why Is the Holy Name the True Means When One Strives For Perfection?

21. "O Lord, You mercifully gave to the world the holy name of Lord Kṛṣṇa. Intelligent souls will chant the holy name to attain perfection.

22. "The holy name is the primary way to attain perfection. That is the scriptures' conclusion. Other pious deeds are counted as secondary ways to attain perfection.

23. "They are primary and secondary in the same way as Lord Viṣṇu is the primary controller of everything in the three worlds, and the demigods Brahmā and Śiva are secondary controllers after Him.

The Holy Name Is Made of Spiritual Goodness. The Māyāvādīs Offensively Think the Holy Name is Like Other Pious Activities

24. "The holy name is made of pure spiritual goodness. Even the scent of matter never touches the pure holy name.

25. "Souls who tend to think in material terms assume that chanting the holy name is a material pious deed. (6)

26. "From the māyāvāda philosophy this offense to the holy name has come. Anyone who accepts this wicked idea finds his progress in devotional service is blocked.

The Holy Name Is Both the Means and the Goal

27. "Lord Kṛṣṇa's holy name is perfect and blissful Lord Kṛṣṇa Himself. Therefore the holy name is itself the goal. Attaining the glory of the holy name is the attainment of perfection.

28. "Manifest on the surface of the earth, the holy name is also the means to attain perfection. It is both the means and the goal. This all the scriptures say.

29. "According to their qualification, different souls understand the holy name differently. For some the holy name is the means to attain perfection. For others the holy name is the beautiful, wonderful goal. (7)

Material Pious Deeds Are the Secondary Way to Attain Perfection. The Holy Name Is The Primary Way

30. "The glorious ways to attain perfection are of two kinds. Material pious deeds are the secondary way, and the holy name is the primary way. (8)

The Holy Name Is Beyond the Touch of the Material Senses

31. "In the scriptures it is said that material pious deeds are not equal to the holy name. That truth is at the heart of all the scriptures.

32. "Anyone who with a sincere heart chants the holy name of Lord Kṛṣṇa finds spiritual happiness, happiness beyond the touch of the material senses, dances within his heart.

33. "That spiritual happiness is part of the holy name's nature. Nothing is more wonderful than the holy name's pastimes and bliss.

That Happiness of Impersonal Liberation Is A Shadow of That Happiness

34. "The happiness of impersonal liberation is only a shadow of the happiness of chanting the holy name.

35. "I know that the happiness of impersonal liberation is very small and trifling, but the bliss of chanting Lord Kṛṣṇa's holy name is very great and

glorious.

Chanting the Holy Name Is Different From Material Pious Deeds

36. "At the time of performing sādhana, the holy name is the means to attain perfection. At the time when one attains perfection, the holy name is the beautiful and wonderful goal.

37. "The holy name is both the means and the final goal. Material pious deeds are not the final goal.

38. "Ordinary pious deeds all take shelter of matter. The holy name is spiritual. It is eternal and self-perfect.

39. "At the time of performing sādhana, the holy name is always pure and free of any defect, even though the aspiring devotee (sādhaka) may have many anarthas, many unwanted defects and impurities.

40. "By chanting the holy name and associating with devotees, the aspirant chases away his material misconceptions. When his anarthas are no more, the pure chanting of the holy name comes to him.

41. "Abandoning material pious deeds, at the end he takes shelter of ecstatic love for Lord Kṛṣṇa.

42. "However, a person who takes shelter of the holy name never abandons the holy name. When he attains perfection he attains pure chanting of the holy name.

43. "In this way the chanting of the holy name is different from material pious deeds. The holy name has wonderful transcendental qualities.

44. "By the spiritual master's mercy, even at the time of sādhana one may understand the wonderful glory of the holy name. This the Vedas confirm. (9)

45. "If at the time of sādhana one does not understand the holy name's glory, one is a great fool, an offender.

46. "The holy is highest of all. The holy name has no equal.' He who has firm faith in these words may properly chant the holy name.

47. "Soon he attains pure chanting of the holy name. He takes shelter of the perfect blissful nectar of the holy name.

The Remedy For This Offense

48. "If one thinks the chanting of the holy name is one of the many material pious deeds, one commits an impious deed. (10)

49. "One should take care to extinguish that impious thought. Then one will understand the holy name's purity. Eventually one will attain a great treasure of pure love for Lord Kṛṣṇa.

50. "One should anoint one's body with dust from the feet of an outcaste gr̥hastha who is devoted to pure chanting of the holy name. (11)

51. "One should eat the nectar food that has touched his lips and one should drink the water that has washed his feet. Then one's heart will become pure and one will attain pure chanting of the holy name.

52. "Kālīdāsa is an example of such a devotee. Breaking into pieces their misconceptions, by Your mercy the people of the world may chant the holy name.

53. "O Lord, my intelligence is dull, stunted, and materialistic. I pray that I may

once properly chant the holy name. I have never really attained the cintāmaṇi jewel that is Lord Kṛṣṇa's holy name.

Haridāsa Ṭhākura's Faith in the Holy Name

54. "O Lord, please be merciful to me. Assuming the form of the holy name, please always dance on my tongue. I grasp Your feet.

55. "Keep me here, or take me there. Wherever You place me, please give me the nectar of Lord Kṛṣṇa's holy name. (12)

56. "To give the holy name to the people of this world You have descended to this place. Please accept me as one of those people.

57. "I am the most fallen. But You are the deliverer of the most fallen. O purifier of the fallen, that is our relationship.

58. "Our relationship can never be broken. Now this fallen person begs from You the nectar of the holy name.

Why Is the Chanting of the Holy Name the Yuga-dharma for Kali-yuga?

59. "In Kali-yuga ordinary pious deeds become ineffective. Therefore the holy name is the only yuga-dharma in Kali-yuga. (13)

60. "Penniless Bhaktivinoda, who is a servant of Haridāsa's servants, sings this Hari-nāma-cintāmaṇi.

Chapter Eleven Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) Anyone who thinks Lord Kṛṣṇa's holy name is made of māyā, the dull and inert material energy, will suffer in hell for a long time. If one sees the face of such a person one must immediately remember Lord Viṣṇu and bathe, still wearing one's clothing.

(2) People possess different levels of qualification to attain Lord Kṛṣṇa. The primary levels are karma, jñāna, and bhakti (devotional service). This the scriptures say. One group is the karmīs. They are very materialistic. Their hearts should be purified. Another group is the monist jñānīs. They are very attached to an illusion. Pure devotional service should be preached to every spirit soul.

(3) At the time when one attains the perfection of pure devotional service, material karma and other nondevotional activities spontaneously flee far away.

(4) The conditioned souls have no power to renounce ordinary material activities. All their thoughts and deeds are mixed with material things. A person who uses material pious activities (karma) to find pure devotional service, which is beyond the touch of matter, is expert.

(5) The goal is pure love (prema) for Lord Kṛṣṇa. The means described here is material pious activities. A considerable distance separates this means and goal.

(6) The words "Souls who tend to think in material terms" refer to the spirit souls who, bewildered by ignorance, think that they themselves are material in nature.

(7) Here "different qualification" means that as long as the soul is not attracted to spiritual life the soul will consider the chanting of the holy names as a means to an end. Thus he engages in blissful spiritual activities as the means to attain a goal.

(8) The chanting of the holy name is the primary spiritual means and the performance of material pious deeds is the secondary means. They who know the truth say that chanting the holy name is better than performing material pious deeds.

(9) From faith comes association with devotees. From association with devotees come the activities of devotional service. Again and again performing the activities of devotional service, one becomes free from anarthas. When anarthas are gone one attains pure chanting of the holy name. This is the sequence of events beginning with faith and concluding in spiritual bliss. When engaged in devotional service by the spiritual master's mercy, one should have faith. One who does not have faith commits an offense to the holy name. His anarthas increase.

(10) This impious deed is an offense to the Vaiṣṇavas. The result of this offense is that one becomes attracted to the māyāvādīs' mistaken ideas about the holy name. By associating with devotees one destroys this offense. Then one attains faith in the holy name.

(11) Rejecting the idea that a Vaiṣṇava is a member of a certain caste, one should devotedly smear on one's body the dust from the feet of a saintly person devoted to the pure chanting of the holy name.

(12) "Here" is the material world. "There" is the spiritual world.

(13) The chanting of the holy name is always the best spiritual activity in every yuga. However, in the Kali-yuga the people have no faith to properly execute material pious activities. Becoming the yuga-dharma (religion of the age), the holy name descended to the material world and rescued the people of the world from their sufferings.

Chapter Twelve

Pramāda

To Be Inattentive While Chanting the Holy Name

pramādaḥ

"To be inattentive while chanting the holy name."*

1. Glory, glory to Lord Caitanya Mahāprabhu! Glory to His devotees. It is by Lord Caitanya's mercy that I chant the holy names.

The Offense of Inattention

2-3. Haridāsa said, "O Lord, to Sanātana Gosvāmī, (1) and, while traveling in the South, to Gopāla Bhaṭṭa Gosvāmī You taught that one should not be inattentive in worshipping Lord Kṛṣṇa. Inattention is counted as an offense.

4. "Avoiding the other offenses one may regularly chant the holy name and still not attain pure love (prema) for the holy name.

5. "I know this offense as pramāda (inattention). It blocks the attainment of pure devotional love (prema-bhakti).

Inattention Is Called "Pramāda"

6. "The root meaning of `pramāda' is `inattention'. O Lord, from inattention all anarthas come.

Three Kinds of Inattention

7. "The wise say indifference, inertia, and distraction are the three kinds of inattention. (2)

As Long as One Has Not Yet Attained Anurāga (Attraction) One Must Chant the Holy Name Very Carefully

8. "If a certain spirit soul by some good fortune chants Lord Kṛṣṇa's holy name, that soul should carefully chant a prescribed number of holy names. Then attraction for the holy name will arise within him. (3)

9. "As long as that attraction has not yet arisen, he should always chant the holy name very carefully.

The Aspiring Devotee Should Carefully Make His Mind Steady

10. "Everyone is naturally attracted to material sense objects. When one remembers them, one becomes attracted to sense objects. (4)

11. "Attracted to other things, one may become indifferent to the holy name. Chanting japa every day, one will still not make his thoughts become plunged in the holy name.

12. "His thoughts will be in one direction, and the holy name will be in another direction. How can that person attain the auspiciousness that is the abode of all that is good?

13. "Even though he chants a lakh (100,000, or 64 rounds) of holy names on his beads, not a single drop of the holy name's nectar or a single jewel of the many jewels of the holy name's glories will fall into his heart.

14. "O Lord, in this kind of inattention it is very difficult to stop the heart from being attracted to material sense objects.

One Must Be Careful

15. "By associating with devotees one quickly becomes free of material desires. The fault of material desire destroyed, one then may chant the holy name in a

secluded place. (5)

16. "Gradually, gradually the mind become fixed on the holy name. Then one is always intoxicated by tasting the nectar of the holy name.

17-18. "Staying near Tulasī-devī, staying in a holy place of Lord Kṛṣṇa's pastimes, associating with the saintly devotees, and following the example of the great saints, (6) one gradually spends more and more time thinking of the holy name. Very soon one abandons thinking of material sense objects.

Another Way. In This Way There Is No Inattention Caused by Indifference

19. "Or, living in a secluded place, remembering the holy name, acting in a saintly way, and controlling the senses, one may fix his mind on the holy name. (7)

20. "Quickly one attains first faith and then gradually attraction to the holy name. Gradually the fault of indifference is destroyed.

The Nature of Inattention Created by Inertia

21. "When the mind becomes lazy one may be inattentive because of inertia. Because of that one will not be attracted while chanting the holy name.

22. "At the time of remembering the holy name one will try to finish quickly. Because of this fault the nectar of the holy name will not be manifested.

23-24. "One who does not waste time in useless activities, who associates with saintly devotees, and moment after moment remembers the holy name (8) will find himself plunged into nectar as he remembers the holy name. He will not desire anything else. In this way, in the association of devotees, this fault will go away.

25. "If one seeks out saintly devotees and follows them, then he will defeat the fault of inertia in the heart. (9)

26. "Saintly devotees naturally do not like to waste time in useless things. Observing their actions, the follower will certainly become attracted to the holy name.

27. "In this way his heart will become like theirs. He will become like the saintly devotees. He will always remember and chant the holy name. He will become fortunate.

28. "Throwing inertia and laziness of heart far away, he will be eager to remember Lord Kṛṣṇa's holy name.

29. "In his heart he will decide to chant. Today he will chant one lakh (100,000 names or 64 rounds) of holy names. Then gradually he will chant three lakhas (300,000 names or 192 rounds) of holy names.

30. "In his heart he becomes determined to chant. He chants a fixed number of holy names. By the saintly devotees' mercy his inertia soon goes away.

The Nature of Inattention Caused by Distraction

31. "Inattention also comes from distraction. With a great struggle this offense

is destroyed.

32. "Desires for gold, women, victory, and the defeat of others, the desire for fame, and the tendency to cheat others all are the home where this offense resides. (10)

33. "When the attraction for all these arises in the heart, (11) one is naturally inattentive to the holy name.

How To Become Free of Distractions

34. "Gradually, gradually one strives to remove these distracting thoughts. Then one acts like a Vaiṣāva. Then one becomes fortunate. (12)

35. "First, on the the days sacred to Lord Kṛṣṇa one, renouncing even the thought of food (13), day and night worships the holy name in the association of saintly devotees.

36. "Then one stays in a place sacred to Lord Kṛṣṇa. One associates with Lord Kṛṣṇa's servants and reads Lord Kṛṣṇa's scriptures. (14) On holy days one becomes plunged in bliss without shyness.

37. "Gradually the mind spends more and more time rapt in devotional service. When there is talk about Lord Kṛṣṇa, the mind dives into a festival of bliss.

38. "Gradually the sweetest nectar rises in the heart. Then one certainly renounces the inferior taste of material things.

39. "Hearing the topics of Lord Kṛṣṇa from a saintly devotee's mouth, one becomes intoxicated, tasting sweet nectar with his ears and heart.

40. "When the hankering for material sense pleasures, pleasures that are very inferior, goes, the heart becomes always fixed in chanting the holy name.

41. "With a great struggle in this way one becomes free from inattention. With a steady mind one is then always plunged in the nectar of the holy name.

Enthusiasm

42. "One should not lack enthusiasm to chant his prescribed number of holy names. Again and again one should fix his gaze on the holy name. (15)

43. "One should very carefully perform one's chanting of the holy name. Turning away from inattention, one should worship the holy name.

44. "Turning away from the desire to artificially increase the number of holy names chanted, (16) with single-pointed mind one should regularly chant, by Your mercy, Your holy names, O Lord.

45. "O Lord, please give Your mercy, so that inattention will be an obstacle for me and my heart may always taste the nectar of Your holy name.

The Way

46. "For a few moments in a secluded place the devotees practice remembering the holy name with a single mind.

47. "Soon the heart becomes attached to the holy name. Then one chants always. O Lord, before Your feet I pray that I may become attached in that way.

48. "Even with the greatest struggle no one can escape this world of birth and death without Your mercy, O Lord. (17)

**One Must Make a Great Effort. One Must Chant the Holy Name Sincerely,
Without the Desire To Cheat. One Must Not Commit the Offenses**

49. "One must make an effort and with an earnest heart one should beg for mercy. O merciful Lord, then You will give Your mercy.

50. "O Lord Caitanya, if I make no effort to attain Your mercy, I will only remain unfortunate." (18)

51. This person, who now decorates himself with the cintāmaṇi jewel of Lord Kṛṣṇa's holy name, has great faith in Haridāsa's feet.

Chapter Twelve Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) Lord Caitanya said to Sanātana Gosvāmī (Śrī Caitanya-caritāmṛta, Madhya 22.134):

*eka aṅga sādhe keha sādhe bahu aṅga
niṣṭhā hoile upajaya premera tarāṅga*

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken."*

First one should abandon pramāda, or inattention. Then faith in the practice (sādhana) of devotional service will take birth within one.

(2) Indifference to devotional service means a lack of faith, inertia means laziness, and distraction means the mind dwelling on other things.

(3) One should chant a fixed number of holy names on his tulasī beads. Gradually the number may be increased.

(4) The "sense objects" here are sense objects that are not related to Kṛṣṇa.

(5) At first one may act in this way for a half hour, beginning his chanting of the holy name in a secluded place in the association of devotees. Seeing the devotees' saintly nature, one gradually acts as they do. In this way one abandons his indifference and desires to engage in devotional service.

(6) "Following the example of great saints" means "the example of past saints rapt in the bliss of devotional service (bhajanānanda)". In the beginning one chants the holy name for half an hour. Gradually the chanting is increased to an hour. Then gradually the chanting is increased to two hours. Then gradually the chanting is increased to 100,000 holy names (64 rounds), and then it is gradually increased to 300,000 holy names (192 rounds).

(7) "Controlling the senses" may mean living as an ascetic in a secluded cottage, or it may even mean covering the eyes, ears, and nose with a cloth.

(8) A saintly devotee does not waste time. This one should follow.

(9) A pure devotee (viśuddha-sādhū-bhakta) is very rare and difficult to find.

Searching in place after place one will eventually be able to associate with such a pure devotee.

(10) These things are the home where inattention resides.

(11) "Attraction" means "being drawn toward".

(12) "Strives" means "to make an effort".

(13) The "days sacred to Lord Kṛṣṇa" are ekādaśī, Janmāṣṭamī, and other like days.

(14) Places sacred to Lord Kṛṣṇa are places like Śrī Navadvīpa, Vṛndāvana, Jagannātha Purī, and other like holy places. Lord Kṛṣṇa's servants are the pure Vaiṣṇavas who follow Śrīla Rūpa Gosvāmī. Lord Kṛṣṇa's scriptures are the Vedas, Bhagavad-gītā, Śrīmad-Bhāgavatam, and all books that follow the true Vaiṣṇava philosophy.

(15) A person who is inattentive will want to very quickly finish his prescribed number of holy names. One should not be unenthusiastic in this way. Again and again one must make a great effort to fix one's gaze on the holy name.

(16) "I will increase the number of holy names I chant". First one should strive to chant the syllables of the holy name clearly and one should strive to chant the holy name with love. Effort in that direction is appropriate.

(17) Even if he is completely free of inattention in his chanting of the holy name, the individual soul cannot attain anything merely by his own endeavor. "O Lord, Your mercy makes everything easy. Therefore I approach You and with heartfelt words I beg for Your mercy." In this way one must pray.

(18) By his own effort and with his own intelligence one cannot on his own engage in devotional service to the Lord. He has no power in this way to attain the true results brought by devotional service. Lord Kṛṣṇa's mercy is the root from which all this comes. Therefore a person who does not strive to attain Lord Kṛṣṇa's mercy is very unfortunate.

The conclusion of this chapter is that one should chant the holy name with single-pointed concentration of the mind. Lord Caitanya taught this in these words (Śrī Caitanya-bhāgavata Madhya 23.75-78):

*āpane sabāre prabhu kore upadeśa
kṛṣṇa-nāma mahā-mantra śunaha hariṣe*

"Lord Caitanya personally taught them: 'Please happily hear from Me the mahā-mantra of Lord Kṛṣṇa's names. It is:

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

" `Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.'

*prabhu bolr hari-nāma ei mahā-mantra
ihā japa giyā sabe koriyā nirbandha*

"The Lord said: `Regularly chant japa of this mahā-mantra.

*ihā hoite sarba-siddhi hoibe sabār
sarba-khaṇa bolo ithe bidhi nāhi ā*

"In this way you will attain all perfections. Chant at any time and in any circumstance. There are no other rules for chanting.' "

The word "nirbandha" in this passage means that on a string of 108 tulasī beads one should chant japa of these sixteen holy names that total 32 syllables. Four times around this string of beads (four rounds) is called one grantha. One should begin by chanting one grantha and gradually increase until one chants 16 granthas (64 rounds), or 100,000 holy names. Gradually one may increase to chant 300,000 holy names (192 rounds). In this way one will spend all his time chanting. Following the teaching of the past great devotees, one attains all perfections in this way. By chanting the holy name in this way it is possible to attain all perfections. The liberated souls, the souls who yearn for liberation, and the materialists are all eligible to chant the holy name. These are the three kinds of persons who meditate on the holy name. Viraha (separation) and sambhoga (enjoyment) are the two states relished while meditating on the holy name.

Chapter Thirteen

Ahaṁ-mama-bhāvāparādha

The Offense of Thinking in Terms of "I" and "Mine"

*śrute 'pi nāma-māhātmye
yaḥ prīti-rahito 'dhamah
ahaṁ-mamādi-paramo
nāmni so 'py aparādha-kṛt*

"If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, 'I am this body and everything belonging to this body is mine (ahaṁ mameti),' and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense."*

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnava-devī! Glory to Advaita, the husband of Sītā! Glory to all the devotees of the Lord!

2. Placing before Lord Caitanya's feet his words choked with ecstatic love, saintly Haridāsa described the last offense to the holy name.

3. He said, "Please hear, O Lord, of the lowest offense. When this offense is present, pure love for the holy name will not arise. (1)

One Must Surrender to the Holy Name

4. "Shunning these nine offenses, a saintly devotee will surrender to the holy name.

5. "The six kinds of surrender are described in the scriptures. I cannot elaborately describe them now.

The Ways of Surrender

6-7. "In brief, surrender to Your feet, O Lord, means to accept everything favorable for devotional service, to reject everything unfavorable for devotional service, (2) to believe that Kṛṣṇa will always give protection, to identify oneself with Kṛṣṇa's devotees, always to feel inability without the help of Kṛṣṇa, and always to feel oneself inferior to Kṛṣṇa, even though one may have full capacity to perform something on his own.*

8. "A surrendered soul will not live his life without engaging in devotional service to the Lord. He will accept sense gratification only as far as needed to maintain the material body.

9. "When it is favorable for devotional service he is happy to engage his senses with sense objects. In this way he lives his life. (3)

10. "When engagement of the senses is not favorable for devotional service, he does not like it. He avoids such engagement.

11. "He thinks, 'Lord Kṛṣṇa and no one else, is my protector. I know that Lord Kṛṣṇa is my only protector.

12. " 'I am poor and penniless. Of all persons I am the most worthless, like a pile of ashes. No one is more fallen and unfortunate than me.

13. " 'I am always a servant in Lord Kṛṣṇa's household. By Lord Kṛṣṇa's wish I am engaged in various activities.'

14-16. " Renouncing all thoughts of 'I am the doer. I am the giver. I am the protector. This is my body. This is my house. These are my children. This is my wife. I am a brāhmaṇa. I am a śūdra. I am a father. I am a husband. I am a king. I am a subject. I am the protector of my children.', the surrendered soul rests his thoughts in Lord Kṛṣṇa. Instead he thinks, 'Kṛṣṇa is doer. Only by Kṛṣṇa's wish does someone become powerful.

17. " 'Whatever Lord Kṛṣṇa wishes, I will do. I will not even think of following my own wishes.

18. " 'If Lord Kṛṣṇa wishes, I will stay in this world of birth and death. If Lord Kṛṣṇa wishes, I will leave the world of birth and death.

19. " 'If I suffer, or if I enjoy I am always Lord Kṛṣṇa's servant. By Lord Kṛṣṇa's wish I am merciful to all the conditioned souls.

20. " 'If Lord Kṛṣṇa wishes, I will experience the results of my past karma. If Lord Kṛṣṇa wishes, I will accept the path of renunciation.' (4)

Full Self-Surrender

21. "Anyone who with a sincere heart surrenders to the Lord is a great soul.

Taking Shelter of the Holy Name Without Surrender

22. "Anyone who does not surrender in these six ways is the lowest of persons. Making the mistake of thinking in terms of 'I' and 'mine', he is worthless like a pile of ashes.

23. "He thinks, 'I am the doer. This family is mine. I experience happiness and suffering as a result of my own efforts.

24. " 'I am the protector. I give shelter. This is my wife. This is my brother. These are my daughters. These are my sons.

25. " 'I earn money. Because of my efforts all I do turns out well. In this way all becomes good.'

26. "Persons who have turned their faces from Lord Kṛṣṇa, persons who think in terms of 'I' and 'mine' speak in this way. They are very proud of what they think they know.

27. "They may have elaborate knowledge of various skills or crafts, but because of their impious deeds they do not know that the Supreme Lord controls everything. (5)

28. "Hearing the glories of the holy name, they do not believe them. Still, in the course of their ordinary activities they may sometimes say the holy name of Lord Kṛṣṇa.

29. "They are not attracted to the holy name of Lord Kṛṣṇa. They are only hypocrites, cheaters who wrap themselves in the flag of religion.

30. "Still, even if they speak it without any respect, their utterance of the holy name brings them some pious credit.

What Is the Root of This?

31. "They do not attain the result of being attracted to the holy name. This all the scriptures say.

32. "Imprisoned by māyā, they are offenders. For them to attain liberation is hard indeed.

33. "They who renounce the world can attain pure devotional service. Turning away from the world of birth and death, they take shelter of the holy name.

The Way To Renounce This Fault

34. "Thinking that Lord Kṛṣṇa is one's only wealth, one should worship Lord Kṛṣṇa's feet. Turning away from material sense gratification, one should chant Lord Kṛṣṇa's holy name.

35. "Turning away from the waves of sense pleasures, one should seek out saintly devotees, associate with them, and serve them.

36. "Gradually gradually one's thoughts will be fixed in the holy name. One will go beyond māyā, beyond the realm of 'I' and 'mine'.

37. "Hearing the glories of the holy name, one will turn away from thoughts of 'I' and 'mine'. One will become a surrendered devotee.

38. "They who surrender to the holy name are great souls. Chanting Lord Kṛṣṇa's holy name, they attain the great treasure of love for Lord Kṛṣṇa (prema-mahā-dhana).

The Nature of a Person Free of the Ten Offenses

39-42. "He carefully avoids blaspheming saintly devotees, (6) with a clear mind understands that Lord Viṣṇu is the Supreme Truth, knows that the spiritual master that gives the holy name and the scriptures that describe the holy name are the most exalted spiritual masters and scriptures, in his heart knows that the holy name is pure and spiritual, carefully renounces the desire for sin, which is the seed of sin, preaches the glories of the pure holy name only to faithful persons, does not perform ordinary pious rituals, surrenders to the holy name and attentively meditates on the holy name.

Chanting the Holy Name Without Offense, One Attains Ecstatic Love (Bhāva) After Very Few Days

43. "Such a person is the most glorious in the three worlds. He is very fortunate. He is fit to receive Lord Kṛṣṇa's mercy. He is the abode of virtues.

44. "After very few days of chanting the holy name he attains ecstasy (bhāva). Then he attains a great wealth of pure love (prema-dhana) for Lord Kṛṣṇa.

The Sequence of Spiritual Advancement

45-46. "A person who engages in devotional activities (sādhana) in this way, by Lord Kṛṣṇa's mercy attains, after a very few days, ecstasy (bhāva) and then pure love (prema) for Lord Kṛṣṇa. Pure love for Lord Kṛṣṇa is the greatest of all perfections. This all the scriptures say. (7)

46. "O Lord, You Yourself have said that a saintly devotee who chants Your holy name without offense attains a great wealth of pure love for You (prema-dhana).

The Opposite

47. "If a person chants the holy name without renouncing the offenses, then even after a thousand sādhana he will not attain true devotion to the Lord.

48. "By following the path of jñāna one easily attains impersonal liberation. By following the path of karma one easily attains sense gratification. This the jñānīs and karmīs know. But even with perfect sādhana it is very difficult to attain true devotion to Lord Kṛṣṇa.

49. "Sense gratification and impersonal liberation are like the glittering on a oyster shell. It is devotional service that is like the pearl within. An individual soul becomes glorious when he attains pure devotion to Lord Kṛṣṇa.

50. "When a devotee expertly engages in the activities (sādhana) of devotional

service, after very few days the vine of devotional service (bhakti-latā) gives him the fruit of pure love (prema) for Lord Kṛṣṇa. (8)

Skill in Performing Devotional Service

51. "A person who, renouncing the ten offenses, chants the holy name, has skill in performing devotional service.

The Seriousness of Committing Offenses

52. "If a person is greedy to attain true devotional service, he should avoid the ten offenses and take shelter of the holy name.

53. "One by one he should carefully renounce the ten offenses. In his heart he should lament that ever he committed them.

54. "He should earnestly surrender at the feet of the holy name. By the holy name's mercy his offenses will be destroyed.

55. "By this his offenses to the holy name will be destroyed. He need perform no other atonement (prāyaścitta).

The Way to Renounce the Offenses

56. "The offenses cannot stay with a person who untiringly strives to avoid them. (9)

57. "Day and night one should chant the holy name. One should feel remorse for his offenses. Then all offenses will flee and one will grasp the fruit of chanting the holy name.

58. "When the offenses have fled the pure chanting of the holy name arises. By purely chanting the holy name one attains ecstasy (bhāva) and then pure love (prema) for Lord Kṛṣṇa.

59. "Then the ten offenses (10) will not enter his heart. O Lord Caitanya, please be merciful to me. Please allow me to dive into the nectar of the holy name."

60. By Haridāsa's mercy, Bhaktivinoda happily sings this Hari-nāma-cintāmaṇi.

Chapter Thirteen Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) A person initiated into the chanting of the holy name who is very strongly attracted to sense gratification will think of his material body in terms of "I" and "mine". Such a person will fall from the path of devotional service. A person who proudly thinks, "I am a brāhmaṇa. I am a Vaiṣṇava. I am a king. This is my body. This is my house. These are my children and grandchildren. This is my wealth. These are my followers and dependents.", will not be able to properly worship the holy name. His offense is very great. A person who surrenders to the holy name will not commit this offense.

(2) "I will accept only those activities that are favorable for devotional service."

With this vow one accepts activities favorable for devotional service. "Activities unfavorable for devotional service I will throw far away." With this vow one rejects activities unfavorable for devotional service.

(3) He is happy because he relishes contact with Lord Kṛṣṇa (kṛṣṇa-sambandha-ruci).

(4) My enjoyment of the results of karma or my renunciation of those results are both done if Lord Kṛṣṇa wishes.

(5) Persons who have turned their faces away from Lord Kṛṣṇa think in their hearts, "I am very learned in various skills and arts. I am very exalted. I am very happy." The truth is that everything happens by Lord Kṛṣṇa's will. However, this thought never once enters these persons' minds.

(6) Simply by renouncing these ten offenses one attains everything. A person who is free of these ten offenses may accept initiation. One should be taught to renounce these offenses.

(7) Here Śrī Haridāsa teaches that by taking shelter of the holy name one surpasses the stage of sādhana after a few days.

(8) When one performs a small amount of expert sādhana, the vine of devotional service gives him the fruit of pure love (prema) for Lord Kṛṣṇa. This the devotee attains.

(9) When one performs material activities with the material body one must eventually become fatigued. Spiritual activities are different. By appealing to the holy name with heartfelt words one can destroy his offenses to the holy name. One cannot destroy these offenses merely by performing material pious deeds or by performing activities of atonement (prāyaścitta).

(10) The ten kinds of offenses to the holy name are described in these words of the Padma Purāṇa:

*satām nindā nāmnaḥ paramam aparādham vitanute
yataḥ khyātim yātam katham u sahate tad vigariham
śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyeta sa khalu hari-nāmāhita-karaḥ*

*guror avajñā śruti-śāstra-nindanam
tathārtha-vādo hari-nāmni kalpanam
nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

*dharmavrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ
aśraddadhāne vimukhe 'py aśṛṅvati
yaś copadeśaḥ śiva-nāmāparādhaḥ*

*śrutvāpi nāma-māhātmyam
yaḥ prīti-rahito 'dhamāḥ
aham-mamādi-paramo
nāmni so 'py aparādha-kṛt*

For an English translation of these verses please see the first footnote of

Chapter Four of this book.

Chapter Fourteen

Sevāparādha

Offenses in Deity Worship

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to Śrīvasa and all the devotees of the Lord!

Lord Caitanya Declares Haridāsa Ṭhākura the Acārya of the Holy Name

2. Lord Caitanya said, "Listen, O devoted Haridāsa, you have now revealed the truth about the offenses to the holy name.

3. "Because of your teaching the people of Kali-yuga will attain auspiciousness. You are the powerful ācārya (teacher) of the holy name. (1)

4. "O great soul, please hear. I am very pleased with any person who hears from your mouth the truth of the holy name.

5. "Your actions are saintly. You are a learned teacher. Your saintly character bears the ornament of the jewel of the holy name.

6. "Rāmānanda taught Me the truth of the rasas. You have taught me the glories of the holy name.

7. "Now please tell Me: What are the offenses in Deity worship? When the conditioned souls hear your words the blinding darkness in their hearts will perish."

8. Haridāsa said, "The servants of the Deity know these offenses. I have taken shelter of the holy name. How can I know these offenses?"

9. "Still, I cannot jump over Your order. What You make me say, I will say with great detail.

The Number of Offenses in Deity Worship

10. "There are numberless kinds of offenses in Deity worship. All the scriptures have described them.

11. "O jewel of all virtues, some scriptures count 32 offenses, and other scriptures count 50.

Four Kinds of Offenses

12. "Referring to the scriptures, the wise divide these offenses into four kinds.

13-14. "These offenses are offenses in serving the Deity, offenses in establishing the Deity, offenses in gazing at the Deity, and

miscellaneous offenses to the Deity. (2)

32 Offenses in Deity Worship

15-24. "1. One should not enter the temple of the Deity in a car or palanquin or with shoes on the feet. 2. One should not fail to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmastami and Rathayatra. 3. One should not avoid bowing down before the Deity. 4. One should not enter the temple to worship the Lord without having washed one's hands and feet after eating. 5. One should not enter the temple in a contaminated state. 6. One should not bow down on one hand. 7. One should not circumambulate in front of Śrī Kṛṣṇa. 8. One should not spread his legs before the Deity. 9. One should not sit before the Deity holding the ankles, elbows, or knees with one's hands. 10. One should not lie down before the Deity of Kṛṣṇa. 11. One should not accept prasādam before the Deity. 12. One should never speak a lie before the Deity. 13. One should not talk very loudly before the Deity. 14. One should not talk with others before the Deity. 15. One should not cry or howl before the Deity. 16. One should not quarrel or fight before the Deity. 17. One should not chastise anyone before the Deity. 18. One should not be charitable to beggars before the Deity. 19. One should not speak very harshly to others before the Deity. 20. One should not wear a fur blanket before the Deity. 21. One should not eulogize or praise anyone else before the Deity. 22. One should not speak any ill names before the Deity. 23. One should not pass air before the Deity. 24. One should not fail to worship the Deity according to one's means. 25. One should not eat anything which is not offered first to Kṛṣṇa. (3) 26. One should not fail to offer fresh fruit and grains to Kṛṣṇa, according to the season. 27. After food has been cooked no one should be offered any foodstuff unless it is first offered to the Deity. (4) 28. One should not sit with his back toward the Deity. 29. One should not offer obeisances silently to the spiritual master. 30. One should not fail to offer some praise in the presence of the spiritual master. (5) 31. One should not praise himself before the spiritual master. 32. One should not deride the demigods before the Deity. * These 32 offenses in worshiping the Deity are described in a mahā-purāṇa.

Another Description in Another Scripture

25. "O Lord, by Your wish I will briefly repeat another description of offenses in another place in the scriptures.

26-40. "1. One should not touch the Deity in a dark room. 2. One should not fail to strictly follow the rules and regulations in worshiping the Deity. 3. One should not enter the temple of the Deity without first making some sound. 4. One should not offer any foodstuff to the Deity which has been seen by dogs or other animals. 5. One should not break silence while worshiping. 6. One should not pass urine or evacuate while engaged in worshiping. 7. One should not offer incense without offering some flower. 8. Useless flowers without any fragrance should not be offered. 9. One should not fail to wash his teeth very carefully every day. 10. One should not enter the temple directly after sexual intercourse. 11. One should

not touch a woman during her menstrual period. 12. One should not enter the temple after touching a dead body. 13. One should not enter the temple wearing garments of red or blue color or garments which are unwashed. 14. One should not enter the temple after seeing a dead body. 15. One should not pass air within the temple. 16. One should not be angry within the temple. 17. One should not enter the temple after visiting a crematorium. 18. One should not belch before the Deity. 19. One should not smoke marijuana, or gañjā. 20. One should not take opium or similar intoxicants. 21. One should not enter the Deity room or touch the body of the Deity after having smeared oil over his body. 22. One should not show disrespect to a scripture teaching about the supremacy of the Lord. 23. One should not introduce any opposing scripture. 24. One should not chew betel before the Deity. 25. One should not offer a flower which was kept in an unclean pot. 26. One should not worship the Lord while sitting on the bare floor. One must have a sitting place or carpet. 27. One should not touch the Deity before one has completed taking bath. 28. One should not decorate his forehead with the three-lined tilaka. 29. One should not enter the temple without washing his hands and feet. 30. One should not offer foodstuff which is cooked by a non-Vaiṣṇava. 31. One should not worship the Deity before a nondevotee, and one should not engage himself in the worship of the Lord while seeing a nondevotee. (6) 32. The Deities should not be bathed in water which has been touched by the nails or fingers. 33. When a devotee is perspiring he should not engage himself in worshipping the Deity. 34. One should not take a vow in the name of God. 35. One should not cross or step over flowers offered to the Deities.

41. "These are all offenses in Deity worship. For a person engaged in worshipping the Deity they block his advancement in devotional service.

One Should Avoid These Offenses in Deity Worship

42. "A person who worships the Deity should avoid these offenses.

43. Avoiding the offenses to the holy name and the offenses in worshipping the Deity, a Vaiṣṇava should taste the nectar of serving Lord Kṛṣṇa.

44. "If one somehow commits an offense, he should resolve to avoid the offense in the future.

A Vaiṣṇava Should Avoid All the Offenses to the Holy Name

45. "A Vaiṣṇava who always avoids all the offenses to the holy name will attain a great treasure of devotional service. (7)

In the Stage of Ecstasy (Bhāva) One Need Be Only Slightly Concerned About Offenses in Deity Worship

46-47. {sy person who lives in a secluded place, is not engaged in Deity worship, and day and night walks on the path of ecstasy (bhāva) in worshipping the Lord should always avoid the ten offenses in chanting the holy name. Those ten offenses to the holy name are the abode of all sufferings.

48. "When the offenses to the holy name are gone, the stage of ecstasy (bhāva) is manifest. The offenses do not occur in that stage. (8)

A Person Who Meditates on the Holy Name Should Be Engaged in Ecstatic Devotional Service (Bhāva-sevā)

49. "When a devotee meditates on the holy name, ecstatic devotional service (bhāva-sevā) arises within him. O Lord, your mercy brings this good fortune to the conditioned souls.

50. "In the beginning the devotee is engaged in devotional service in practice (sādhana), but at the end he is given great love for the holy name.

51. "Therefore one should chant the holy name. One should dive into the sweet nectar of the holy name. One should not adopt other ways to worship the Lord."

52. By the power of Haridāsa's mercy a penniless beggar writes this book, the Hari-nāma-cintāmaṇi.

Chapter Fourteen Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) At the time of Lord Caitanya's descent to this world Haridāsa Ṭhākura was made the ācārya (teacher) of the holy name. Haridāsa taught the conditioned souls about the holy name, nāmābhāsa, and the glories of the holy name. He also taught them by his personal example.

(2) These are the offenses in Deity worship. Some offenses apply to devotees directly engaged in Deity worship. Other offenses apply to devotees who establish the Deity. Other offenses apply to devotee who gaze at the Deity. Other offenses are offenses in general. It is not easy to know all these offenses.

(3) One should not eat food that was not first offered to the Deity. That is an offense in Deity worship.

(4) One should not offer to the Deity food that was first enjoyed by someone else. That is also an offense to the Deity.

(5) In the temple before the Deity one should not praise anyone but the Lord. However, in that situation one must praise his spiritual master.

(6) One should offer to the Deity food cooked by a pure Vaiṣṇava. Non-Vaiṣṇavas should not be present when the Deity of Lord Kṛṣṇa is worshiped.

(7) The Vaiṣṇavas should avoid the ten offenses to the holy name. If one is in a situation where they may be done, one should also avoid the offenses in Deity worship. If one cannot avoid all the offenses in Deity worship at least the major offenses should be avoided.

(8) In the path of ecstatic devotional service (bhāva-mārga), meditation on the activities of Deity worship (mānasa-sevā) is very powerful. In that situation the offenses in Deity worship do not apply. In relation to the worship of Govardhana-śilā, Lord Caitanya said to Raghunātha dāsa Gosvāmī (Śrī Caitanya-caritāmṛta, Antya 6.294-300, 302-304):

"Lord Caitanya instructed Raghunātha dāsa: `This stone is the transcendental

form of Lord Kṛṣṇa. Worship the stone with great eagerness.'*

"Śrī Caitanya Mahāprabhu continued: `Worship this stone in the mode of pure goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love for Lord Kṛṣṇa without delay.*

" `For such worship one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.*

" `With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower.'*

"After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.*

"Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform, and a jug in which to keep water.*

"Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone. . . .*

"The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia. . . .*

"Svārūpa Dāmodara one day spoke to him as follows: `Offer the Govardhana stone eight kaudis worth of the first-class sweetmeats known as khājā and sandeśa.'*

Chapter Fifteen

Bhajana-praṇālī

The Path of Devotional Service

1. Glory to Lord Caitanya, to Lord Gadādhara, and to Lord Nityānanda, the life of Jāhnavā-devī! Glory to Advaita, the husband of Sītā! Glory to the devotees of the Lord!

2. Glory, glory to the exalted fortunate souls who, shunning all offenses, worship the holy name.

3. Lord Caitanya said, "O Haridāsa, by the power of your devotional service you have attained all knowledge in the universe.

4. "I see all the Vedas dance on your tongue. I see all final truths in your words.
(1)

The Desire To Know About the Nectar of the Holy Name

5. "Please describe the nectar of the holy name and how the conditioned soul can become qualified to taste that nectar."

6. With great love Haridāsa said, "O Lord, by Your order I will describe it.

Rasa-tattva

7. "The perfect Supreme Truth, who is situated in pure goodness, is famous in all the Vedas, known there by the name "rasa" (nectar). (2)

8. "The Supreme Personality of Godhead has limitless nectar (akhaṇḍa-rasa). He is the abode of limitless bliss. He is the most glorious.

9. "He is manifest as the potency (śakti) and the master of potencies (śaktimān). These two are not different. They are at once different and the same. (3)

10. "From the master of potencies many inconceivable potencies are manifested. Employing three kinds of potencies, that master creates the worlds.

What Is Manifested by the Spiritual Potency (Cit-śakti)

11. "The spiritual potency manifests the Supreme Lord's names, abode, and activities.

12. "Lord Kṛṣṇa is the Supreme Being. His form is dark. Goloka and many other places are Lord Kṛṣṇa's abodes. He enjoys many pastimes.

13. "His names, abodes, forms, qualities, pastimes, and all else are made of unbroken spiritual knowledge.

14. "Thus a great variety is manifested by Lord Kṛṣṇa's spiritual potency. The spiritual potency is Lord Kṛṣṇa's property eternally. He is its master.

15. "The property and its owner are not different. In this way a wonderful variety is manifested in the eternal world made of spirit and knowledge. (4)

The Material Potency (Māyā-śakti)

16. "The shadow of that spiritual potency is called by the name Māyā. By Lord Kṛṣṇa's desire, that Māyā potency creates the external material worlds. (5)

The Individual Spirit Souls (Jīva-śakti)

17. "The individual spirit souls, or jīva-śakti, are one and different from the Lord. They stay on the border of matter and spirit. They are meant to serve the Supreme Lord. (6)

The Two States in Which the Individual Spirit Souls May Be Situated

18. "The spirit souls may be situated in two states of being. They may be either eternally imprisoned by Māyā, or eternally free from Māyā's prison. (7) The souls eternally free from Māyā's prison are qualified to serve Lord Kṛṣṇa eternally.

19. "The souls bound in Māyā's prison live in the world of birth and death. These souls may also be situated in two states. They may turn their faces away from Lord Kṛṣṇa, or they may turn their faces toward Lord Kṛṣṇa.

20. "The souls who turn their faces toward Lord Kṛṣṇa stay in the association of saintly devotees and chant Lord Kṛṣṇa's holy name. (8) By the power of Lord Kṛṣṇa's holy name they go to Lord Kṛṣṇa's spiritual abode.

The Holy Name is Nectar (Rasa)

21. "The name Kṛṣṇa and the other holy names of the Lord presently known in the material world are all eternal nectar (akhaṇḍa-rasa). (9)

The Lord's Form Is Nectar

22. "When the flower of the holy name is just beginning to open, Lord Kṛṣṇa's dark and handsome form in the world of Goloka Vṛndāvana is manifested. (10)

The Lord's Qualities Are Nectar

23. "When the flower opens more and becomes very fragrant, then Lord Kṛṣṇa's 64 transcendental qualities are openly manifested. They who are learned and expert can see the Lord's qualities manifested in His holy name. (11)

The Lord's Pastimes Are Nectar

24. "When the flower of the holy name is completely blossomed, Lord Kṛṣṇa's eternal pastimes, pastimes He enjoys in the eight parts of the day, pastimes beyond the touch of matter, are manifested. (12)

The Nature of Devotional Service

25. "When the holy name bestows mercy on a conditioned soul, before that soul is manifested devotional service personified, which is the combination of the Lord's hlādinī śakti (pleasure-potency) and samvit-śakti (potency of transcendental knowledge). (13)

The Activities of Devotional Service

26. "When the flower of the holy name is completely blossomed, the goddess of devotion manifests the ingredients of rasa (transcendental mellows). (14)

27. "Attaining his pure spiritual form, the individual soul then enters his rasa. This is very beautiful and wonderful. (15)

The Alambana (Primary Causes) of Rasa-Vibhāva (Ecstatic Love)

28. "The primary causes of ecstatic love are called ālambana. (16) This is

divided into the lover (āśraya), who is the devotee, and the object of love (viṣaya), which is the great treasure that is Lord Kṛṣṇa.

29. "When a saintly devotee chants the holy name without stop, the Lord's form, qualities, and pastimes mercifully appear before him.

The Uddīpana (Secondary Causes) of Rasa-Vibhāva (Ecstatic Love)

30. "Lord Kṛṣṇa's form, qualities, and other features are the uddīpanas (secondary causes of ecstatic love). The ālambana and uddīpanas are the two parts of vibhāva (the causes of ecstatic love).

From Vibhāva (Special Symptoms or Causes of Ecstasy) Comes Anubhāva (Subsequent Ecstasy)

31. "When vibhāva attains completeness, anubhāva is manifested. All the symptoms of ecstatic pure love for Lord Kṛṣṇa are then manifested.

Activities in Vibhāva Mixed with Sañcāri-bhāva (Steady Ecstasy) and Sāttvika-bhāva (Constitutional or Existential Ecstasy). The Rasa of Sthāyi-bhāva (Fervent or Continuous Ecstasy).

32. "In this way sañcāri-bhāva and sāttvika-bhāva gradually appear. Then the rasa of sthāyi-bhāva is also manifested. This all the scriptures say. (17)

The Sequence of Them

33. "I know that this rasa is this highest perfection, the best of all. I know all the scriptures say this rasa is the highest goal of life. (18)

34. "By the mercy of a pure-devotee spiritual master (śuddha-guru), a soul eager for devotional service (19) attains the good fortune of chanting the spiritual names of the graceful divine couple.

35. "He chants a prescribed number of holy names on tulasī beads or he chants kīrtana with great love and respect. (20)

36. "He begins by chanting one grantha (four rounds) of holy names. Gradually he comes to chant 3000,000 holy names (192 rounds). Then all the desires of his heart become fulfilled.

37. "One should chant the holy name a fixed number of times. Then the holy name blissfully dances on all one's senses.

38. "The holy name rests among the nine processes of devotional service. Still, chanting and remembering the holy name is the best of them all.

Different Kinds of Activities and Different Kinds of Qualification for Hearing and Chanting and for Deity Worship

39. "A person strong attached to Deity worship attains the results of hearing and chanting.

40. "A person attracted only to the holy name engages only in hearing, chanting, and remembering the holy name.

The Sequence of Hearing, Chanting, and Remembering the Holy Name

41. "Serving the Lord, offering obeisances to Him, carrying out His orders, and surrendering everything to Him naturally follow the chanting of the holy name.

42-43. "Full of faith that Lord Kṛṣṇa is not different from His holy name, shunning the ten offenses, and residing in a secluded place, (21) the chanter of the holy name will find that after very few days Lord Kṛṣṇa will become merciful (22) and appear in His handsome dark form before him.

44. "When by this practice (sādhana) one sees that Lord Kṛṣṇa's name and form are identical, at every moment Lord Kṛṣṇa's form is visible in His name in one's heart.

45. "After some days Lord Kṛṣṇa's transcendental qualities are visible in His form. Then by meditating on Lord Kṛṣṇa's name one sees His qualities.

Lord Kṛṣṇa's Name, form, and Qualities Are Identical

46. "After very few days one understands that Lord Kṛṣṇa's name, form, and qualities are identical. From that time on these three are visible in Lord Kṛṣṇa's holy name at every moment.

Worship Consisting of Meditation on the Mahā-mantra

47. "In the beginning one worships the holy name by meditating on the mahā-mantra.

48. "Then, as one meditates in this way on the holy name one happily sees in his meditation Lord Kṛṣṇa accompanied by His gopas and gopīs under a kalpa-vṛkṣa tree in the spiritual world.

49. "Then all the ecstatic symptoms of sāttvika-bhāva become manifested on his body. Filled with the bliss of worshipping the Lord, the devotee finds that the hairs of his body stand erect.

50. "The flower of the holy name gradually blossoms and becomes very fragrant. Then Lord Kṛṣṇa's pastimes in the eight periods of the day become visible.

Svārasikī Upāsana (the Nectar Stage of Worship)

51. "Then one attains the stage of svarasiki upasana (the nectar stage of worship). Then one sees Lord Kṛṣṇa enjoying specific pastimes in His spiritual world.

52. "By the spiritual master's mercy one gradually attains his original spiritual

form (siddha-svarūpa), enters the Lord's pastimes, and attains the association of the sakhīs (Śrī Rādhā's gopī friends).

53. "Following the example of Śrī Rādhā, who is ecstatic love personified (mahā-bhāva-svarūpiṇī), one engages in loving devotional service. (23)

54. "Following the commands of the sakhīs, one serves the divine couple. In this way the rasika devotee becomes plunged in the nectar of great love.

The Subtle Material Body (Līṅga-deha) Is Broken and One Attains True Perfection

55. "By this practice one attains the perfection of devotional service. (24) Then, by Your mercy, O Lord, his subtle material body (līṅga-deha) is broken and he attains true spiritual perfection.

There Is No Description of the State That Follows. It Is Known Only By Experiencing It

56. "Words cannot describe the next stage. O Lord, by Your mercy one must experience it directly. (25)

57. "This is the way of advancement in ujjvala-rasa. In this way one attains a great treasure of love for Lord Kṛṣṇa (kṛṣṇa-prema-dhana). (26)

The Eleven Items in the Course of Advancement in Ujjvala-rasa

58. "There are eleven items in the advancement of ujjvala-rasa. They are: one's relationship, age, name, form, group, garments, command, home, service, highest aspiration, and gopī patroness. All these are wonderful and beautiful. (27)

The Five States of Being in the Course of Advancement in Ujjvala-rasa

59. "In attaining these eleven items the aspiring devotee passes through five stages.

60. "These five stages are: śravaṇa (hearing), varaṇa (accepting), smaraṇa (meditating), āpana (attaining), and sampatti (good fortune). (28)

The First State, Śravaṇa-daśā

61-62. "Hearing from the mouth of a pure-hearted spiritual master about the path of ecstatic love (bhāva-mārga) for Lord Kṛṣṇa is called śravaṇa-daśā (the stage of hearing).

The Nature of Ecstatic Love (Bhāva-tattva)

63. "Please know that the path of ecstatic love has two parts. The first part is the eleven items already mentioned. The second part is Lord Kṛṣṇa's pastimes.

Gradually One Comes to Varāṇa-daśā (The Stage of Accepting)

64. "Hearing of Śrī Śrī Rādhā-Kṛṣṇa's pastimes in the eight periods of the day, one comes to the stage where he yearns to join the Lord in these pastimes.

65. "With this desire, he asks his spiritual master, 'O great soul, please say how I can attain these pastimes.'

66. "Then the spiritual master describes the eleven items in the Lord's pastimes.

67. "Pleased, the spiritual master explains, 'With these items you may enter the Lord's pastimes.' (29)

68. "Hearing of the soul's original spiritual form and original nature, in his heart he accepts (varāṇa) his original spiritual identity.

To the Spiritual Master One Should Describe the Nature to Which One Is Attracted

69. "In this period of varāṇa-dasā, one thinks about the nature to which he is attracted, and then one honestly explains his desire to his spiritual master.

70. "He says, 'O master, please be merciful and give me my true identity. That will make me very happy.'

71. "'Please give me the identity to which I feel attraction. On my head I will place Your command.'

If One Is Attracted in a Different Way, the Spiritual Master Will Give a Different Identity

72. "If one is attracted in a different way, then with a honest heart one should explain his desire to his spiritual master.

73. "Considering one's words, the spiritual master will then give a different identity. In this way he reveals the true identity to which the disciple is attracted. (30)

One Learns of His Spiritual Identity From the Spiritual Master

74. "As the spiritual master and the disciple converse in this way, the disciple's spiritual identity becomes finally settled.

75. "Then the disciple falls at his spiritual master's feet and with words filled with emotion begs for the grace to attain success in reviving his original spiritual identity.

76. "In this way the spiritual master mercifully gives instruction and the disciple enters his original spiritual identity.

Firm Acceptance

77. "Falling at his spiritual master's feet, then disciple then says, 'I accept the identity you have given. (31)

78. " 'Never will I renounce it. In life or death it is mine.'

Obstacles in This Path of Worship

79. "With a vow and with a determined heart one then meditates on his spiritual identity and its eleven items.

80. "Meditating in this way, one becomes glorious. However, one should always meditate appropriately.

81. "If one's meditations are not appropriate, one will not attain perfection even after many yugas. (32)

The Stage of Attaining (Apana-daśā)

82. "By following this meditation with a vow, one soon comes to the very pure stage of āpana (attainment).

83. "Always meditating on one's original pure spiritual identity, one soon leaves all material thoughts far behind.

The Conditioned Soul Gradually Regains His Original Identity

84. "Forgetting his true spiritual identity, the soul imprisoned in the material world becomes bewildered and thinks his external material body is his true self. (33)

85. "However, if he hears about Lord Kṛṣṇa's pastimes, the soul will hanker to regain the great treasure of his original spiritual identity.

86. "At every moment meditating on his original spiritual identity, the soul gradually revives his true nature. His material illusion is then dispelled.

The Stage of Meditation (Smarāṇa-daśā). The Divisions of Devotional Service by Following Rules and Regulations (Vaidha) and Devotional Service in Spontaneous Love (Rāgānuga). The Need for the Latter

87. "Meditation (smarāṇa) is of two kinds: vaidha (following rules and regulations) and rāgānuga (following the path of spontaneous love). Following the descriptions in the appropriate scriptures, one may attain rāgānuga meditation.

88. "Attracted by the mellow of mādhyura-rasa, and meditating in that way, one quickly attains that state (āpana-daśā).

How the Devotee following the Path of Vaidha-bhakti (Devotional Service

Following the Rules and Regulations) Gradually Becomes Elevated

89. "Following the descriptions in appropriate scriptures, the devotee following the path of rules and regulations (vaidha-bhakta) may always become rapt in constant meditation.

90. "Then when he finally regains his original spiritual identity, the devotee turns away from the rules and regulations of scripture, knowing them to be only trouble at that stage.

91. "One after the other, the devotee attains interest, faith, attraction, and attachment. Then his original identity is attained. That attainment is āpana-daśā. (34)

The Followers of Rāgānuga and Vaidha Devotional Service Do Not Attain Different Results (Apana-daśā)

92. "The followers of rāgānuga and vaidha devotional service do not attain different results. This the Vedas and Smṛti-śāstras say.

Five Kinds of Meditation

93. "Smarāṇa, dhāraṇā, dhyāna, anusmṛti, and samādhi are the five kinds of meditation. (35)

The Time of Attainment (Apana-daśā)

94. "When meditation reaches the stage of samādhi, then the stage of attainment (āpana-daśā) arises.

The State of Being at that Time

95. "At that time one completely identifies with his original spiritual form. The idea of identifying with the dull and inert material body is completely vanquished. (36)

96. "Moment after moment one resides in Vraja. In that stage of attainment one sees his original spiritual form in the forest of Vraja. (37)

In the Stage of Attainment One Regains His Original Spiritual Form and Identity, and His Subtle Material Body Is Broken

97. "In the stage of attainment a fortunate soul regains his original spiritual form and identity, and his subtle material body is broken. He attains great good fortune. (38)

The Result Attained by Practicing Sādhana Devotional Service

98. "Souls who were once conditioned but attained perfection in devotional service (sādhana-siddha) are equal to souls who were always perfect (nitya-siddha). Both serve Lord Kṛṣṇa day after day. (39)

Attaining Perfection by Chanting the Holy Name

99. "His devotional service is never broken. He always meditates on the glorious ujjala-rasa.

100. "He takes shelter of the holy name and considers it his great treasure. He attains perfection. He is situated in spiritual goodness (śuddha-sattva).

A Summary of the Spiritual Path

101. "First one becomes eager to engage in devotional service, and then he associates with devotees, Gradually he comes to chant the holy name in a secluded place. He chants without stop.

102. "Gradually, gradually, in a short time he attains perfection. Shunning bad association, he associates only with devotees. In this way the final result arises before him. (40)

(1) Association with Saintly Devotees, (2) Staying in a Secluded Place, and (3) Determination

103. "Association with saintly devotees, staying in a secluded place, and being determined (41) are three things that make one glorious. This I say.

104. "I am a fallen, petty, small-minded materialist. I never associate with devotees. I am a thief. I have robbed my own self. (42)

105. "O Lord, without any reason please be merciful to me. (43) Please allow me to taste the nectar of devotional service. That is my prayer."

106. Speaking these words, Haridāsa fell unconscious, overcome with ecstatic love. His body fell before Lord Caitanya's feet.

107. Lord Caitanya picked him up, embraced him, and, speaking words choked with love, related what was in His own heart.

The Lord's Command

108. Lord Caitanya said, "Listen, O Haridāsa. In the future wicked people (44) will use these confidential pastimes to fill the world with the blinding darkness of ignorance.

109. "But even at that time some saintly devotees will properly understand these final teachings (45) you have spoken.

210. "Staying in a secluded place, taking shelter of the holy name, and Lord

Kṛṣṇa their only wealth, they will worship Lord Kṛṣṇa. (46)

211. "By the power of their good fortune, some souls attain devotional service. Not everyone has the power to attain devotional service.

212. "To make pious persons become strong in devotional service, I have come to this Kali-yuga and taught the chanting of the holy name. (47)

Haridāsa Ṭhākura Helps the Lord in Preaching the Holy Name

213. "You help Me in completing My mission. That is why I have heard from your mouth the truth of the holy name."

Epilogue

214. By the power of Lord Kṛṣṇa's mercy one attains the cintāmaṇi jewel of the holy name, a jewel that comes from the ocean of nectar. A person who finds that jewel becomes saintly. His every desire is fulfilled. His life is a success. He is always filled with bliss. With ecstatic love he worships Lord Kṛṣṇa.

215. Grasping his feet, this person worthless like a pile of ashes weeps and again and again speaks prayers filled with emotion. This person says to him, "Please give me a drop of the nectar of the holy name and fill me with bliss."

Chapter Fifteen Footnotes by Śrīla Bhaktivinoda Ṭhākura

(1) You have spoken the Vedas' conclusions about the nature of the Supreme Personality of Godhead, the individual souls, the illusory energy māyā, the holy name, nāmābhāsa chanting of the holy name, offenses to the holy name, and many other topics. Therefore all the Vedas joyfully dance on your tongue. Through Haridāsa Lord Caitanya revealed all the truths about the holy name. Rasa is the final attainment brought by the holy name.

(2) The rasas (mellows) described in ordinary books of material rhetoric are not the true rasas. They are only perverted reflections of the true rasas. Beyond the twenty-four material rasas are the spiritual rasas, which are situated in pure goodness. They are the true rasas. The transcendentalists who take pleasure in spiritual life relish only the wonderful variety of tastes in the spiritual rasas, rasas far beyond all that is material. Anything but the spiritual rasas they consider dry and tasteless. The spiritual rasas situated in pure goodness are the eternal rasas.

(3) The rasas are explained in this way. The perfect and complete Supreme Brahman is situated in pure goodness. He is both potency and the master of potencies. The master of potencies is not easily understood. The potencies and the master of potencies are not truly different. Only in certain situations are they considered different. The master of potencies is the Supreme Personality of Godhead, whose every desire is at once fulfilled. His potencies manifest His glories. Spirit, the individual souls, and the māyā potency are all three manifested in this way.

(4) Lord Kṛṣṇa is the owner of the property here and the property is His

spiritual potency. The property and the owner of the property are not different. Still, a wonderful variety is seen in them. This variety is also present in the spiritual world.

(5) The *māyā* potency is a shadow of the spiritual potency. Because it is a shadow, this potency is also called the *bahiraṅgā śakti* (external potency). By Lord Kṛṣṇa's wish, this potency creates the external (*bahiraṅga*) material world.

(6) The individual spirit souls, or *jīva-śakti*, are one and different from the Lord. They stay on the border of the spiritual potency. As one of Lord Kṛṣṇa's potencies, they are meant to serve Lord Kṛṣṇa. (6)

(7) Among the souls eternally imprisoned by *māyā*, some have turned their faces toward Lord Kṛṣṇa. They work to please Lord Kṛṣṇa. The other souls in the material world, souls who have turned their faces away from Lord Kṛṣṇa, are attracted to things other than Lord Kṛṣṇa.

(8) The souls who turn their faces toward Lord Kṛṣṇa are very fortunate. They stay in the association of saintly devotees and chant Lord Kṛṣṇa's holy name. Persons not as fortunate as they hanker after the impersonal liberation brought by following the path of *jñāna* or the benefits brought by worshiping the many demigods in the path of *karma*.

(9) The holy names of the Lord, which begin with the name "Kṛṣṇa" are spiritual and full of eternal nectar. They are like a budding flower Lord Kṛṣṇa's has mercifully placed in this world.

(10) When the budding flower of the holy name begins to blossom, the Lord's handsome and charming spiritual forms, which begin with the form of Lord Kṛṣṇa, are manifested.

(11) When the flower of the holy name opens further and becomes very fragrant, the sweet fragrance of Lord Kṛṣṇa's 64 qualities is perceived.

(12) When the flower of the holy name is completely blossomed, Lord Kṛṣṇa's spiritual eternal pastimes in the eight periods of the day, pastimes that are beyond the touch of matter, appear in this world.

(13) When the individual spirit soul attains the Lord's mercy, the *hlādinī śakti* and *saṁvit śakti* combine to become devotional service personified.

(14) The potency that rules all become manifest. Through the medium of Lord Kṛṣṇa's holy name she manifests the ingredients of *rasa*.

(15) The individual soul then regains his original spiritual form. The spiritual potency manifests the *rasas*, and the soul enters the *rasas*.

(16) In *rasa*, *sthāyi-bhāva* is one of the perfect *bhāvas*. There are four other *bhāvas* by which one also attains *rasa*. These four are the ingredients of *rasa*. They are: *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicāri-bhāva* or *sañcāri-bhāva*. *Vibhāva* is divided into *ālambana* (the main cause of love) and *uddīpana* (the secondary causes of love). *Alambana* is divided into *viṣaya* (the object of love) and *āśraya* (the lover). The lover is the devotee of Lord Kṛṣṇa. The object of love is Lord Kṛṣṇa Himself. The *uddīpanas* (things that stimulate the feeling of love) are the things that begin with Lord Kṛṣṇa's form and qualities. When the *ālambana* and *uddīpana* meet in *vibhava*, the result is the appearance of *anubhāva*. The next result is the ecstasy of *sāttvika-bhāva*. Gradually *sañcāri-bhāva* also appears.

(17) Here *rasa* may be compared to a machine. *Sthāyi-bhāva* is the axle. The *bhāvas* beginning with *vibhāva* are the machinery. The other *bhāvas* set *sthāyi-bhāva* into motion. Here the lover, the devotee of Lord Kṛṣṇa, is the taster of the

nectar of rasa.

(18) Of all rasas, the rasas of Vraja are the highest. They are the highest goal of life for the individual spirit souls. The four traditional goals of life are piety, economic development, sense gratification, and impersonal liberation. These four goals of life, piety, economic development, sense gratification, and impersonal liberation eventually lead to rasa, which is the highest goal of life. A person who is completely liberated is eligible to taste the rasas.

(19) Of the souls who have turned their faces to Lord Kṛṣṇa, those souls who are eager to engage in devotional service are the best. By the power of many, many past pious deeds these souls walk on the path of devotional service. When faith arises within them, they attain a saintly pure-devotee spiritual master (śuddha-sādhū-guru). By the spiritual master's mercy they become engaged in chanting the mahā-mantra, which consists of the holy names of the divine couple.

(20) When faith first arises materialism may be an obstacle. The spiritual master therefore gives the activities of sādhana-bhakti (devotional service in practice) so the disciple may overcome this obstacle and chant the holy name. The disciple may chant a fixed number of holy names on tulasī beads, or he may worship the holy name in kīrtana. This worship of the holy name is the root of attaining all that is good. After a short time, with single-pointed concentration the disciple chants the holy name in a secluded place. Gradually he increases the number of holy names he chants until he spends all his time chanting. Then the obstacle of materialism will wither away. That is inevitable. Bhakti-sādhana (devotional service in practice) is of two kinds: the activities of Deity worship (arcana) and the activities of chanting and meditation (smaraṇa-kīrtana). Both are good, but the activities of chanting and meditation are more powerful and more able to bring one to pure devotional service. Many great souls meditated on a fixed number of holy names on japa beads and also loudly chanted the holy name in kīrtana a fixed number of times. When chanting in kīrtana one simultaneously performs chanting, hearing, and meditation.

(21) Hedonists (viṣayī), performers of pious deeds (karmī), and impersonalists (jñānī) are the three kinds of people who have turned their faces away from Lord Kṛṣṇa. And why not? Overcome with illusion, they struggle to attain what they falsely think will be their own happiness. A person who works to please the senses of his material body is a hedonist. A person who tries to arrange that his material senses will be pleased at some future date is a performer of pious deeds. A person who tries to throw all his material sufferings far away is an impersonalist. Different from these three kinds of people are the people who have turned their faces toward Lord Kṛṣṇa. Neophyte devotees (kaniṣṭha), intermediate devotees (madhyama), and advanced devotees (uttama) are the three kinds of persons who have turned their faces toward Lord Kṛṣṇa. The neophytes who have turned their faces toward Lord Kṛṣṇa have renounced the worship of the demigods and are engaged in the worship of Lord Kṛṣṇa with the motive of fulfilling their own personal desires. However, these neophytes remain unaware of the true nature of themselves, Lord Kṛṣṇa, and other devotees. Still, they are neither fools nor offenders. But they are interested in their own personal benefit. They are not pure Vaiṣṇavas (śuddha-vaiṣṇava). Rather, they are almost-Vaiṣṇavas (vaiṣṇava-prāya). The intermediate (madhyama) devotees have turned toward Lord Kṛṣṇa, but it cannot be said that they are pure Vaiṣṇavas (śuddha-vaiṣṇava), or very advanced and expert in

devotional service. Still, the intermediate devotee is neutral and disinterested in material things, although he may not know much beyond the truth that Lord Kṛṣṇa is not different from His holy name. A person who has turned his face toward Lord Kṛṣṇa and who places all his faith in Lord Kṛṣṇa is qualified to chant the holy name.

(22) The stages of advancement in devotional service are as follows. First a saintly soul who has turned his face toward Lord Kṛṣṇa avoids the ten offenses and always chants and meditates on the holy name. He clearly enunciates the syllables of the holy name and he also meditates on the holy name. Chanting the holy name, he becomes steady and happy. Then he meditates on Lord Kṛṣṇa's handsome dark form. With his hand on his beads, he counts the number of holy names, and with his mouth or in his mind he chants and chants Lord Kṛṣṇa's holy name. With spiritual eyes he sees the truth of the holy name. Or, Lord Kṛṣṇa's graceful form standing before him, He gazes at Lord Kṛṣṇa's form and meditates on the holy name. When Lord Kṛṣṇa's name and form become one, the devotee meditates on Lord Kṛṣṇa's transcendental qualities. When Lord Kṛṣṇa's name and form become one with His qualities, the devotee meditates on Lord Kṛṣṇa's pastimes. Then Lord Kṛṣṇa's name, form, and qualities become one with Lord Kṛṣṇa's pastimes. At that time the nectar of the holy name arises. Intently meditating in this way on the holy name, the devotee tastes nectar (svārasikī). Meditating and meditating on the pastimes Lord Kṛṣṇa enjoys in the eight periods of the day, the devotee finds that full and perfect nectar arises before him. In the beginning the neophyte devotee (kaniṣṭha) begins the practice of (sādhana) of devotional service. Associating with advanced (uttama) devotees, the neophyte quickly comes to the stage of an intermediate (madhyama) devotee and at the end he himself becomes counted among the advanced (uttama) devotees. As a neophyte (kaniṣṭha-avasthā), the devotee spends some days diligently chanting the holy name. Because of his diligent chanting of the holy name he finds that his anarthas (unwanted materialism) flee far away. When that happens he becomes qualified to chant the holy name purely and also to serve the Vaiṣṇavas.

(23) Sānta (neutrality), dāsya (servitude), sakhya (friendship), vātsalya (parental love), and śṛṅgāra (conjugal love) are the five rasas. Of them śṛṅgāra-rasa is the best. They who attain the mercy of Śrī Kṛṣṇa Caitanya become qualified for this rasa. In this rasa are many yūtheśvarīs (leaders of groups of gopīs). Of all the yūtheśvarīs, Śrī Rādhā is the most glorious. She is the direct internal potency of the Lord. The other girls of Vraja are all expanded from Her sweet transcendental form. The rasika devotees aspire to join Śrī Rādhā's group of gopīs. Without following the gopīs, one cannot serve Lord Kṛṣṇa in this way. The rasika devotees aspire to enter Śrī Rādhā's group, where Lalitā and many other gopīs stay.

(24) By following this path one closely approaches the perfection of devotional service. After very few days one's original spiritual form arises. By the mercy of a yūtheśvarī one yearns to attain Lord Kṛṣṇa. Then the subtle material body (liṅga-deha), which was first created because one had turned his face away from Lord Kṛṣṇa, is easily destroyed. In this way the soul regains his original pure spiritual form and resides in Vraja.

(25) Up to this point the condition of the individual soul may be described with words. After this point words have no power to describe the soul's condition. O Lord, by Your mercy the soul must experience this condition to understand it.

(26) Śṛṅgāra-rasa (the rasa of conjugal love) is also called ujjvala-rasa (the glorious rasa). And why not? This rasa is supremely glorious in the spiritual world. By taking shelter of this rasa in the earthly land of Vraja one may eventually attain it.

(27) Rāmānanda Rāya explains (Śrī Caitanya-caritāmṛta Madhya 8.228-230):

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.*

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs.*

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's feet, even though he is engaged in devotional service."*

A devotee who aspires to attain the ujjvala-rasa must follow the gopīs of Vraja. A soul who thinks of himself as male is not qualified to enter the śṛṅgāra-rasa. The soul must first attain the form of a gopī in Vraja. Then the soul may worship Lord Kṛṣṇa in the śṛṅgāra-rasa. The soul must attain the nature of a vraja-gopī in relation to eleven items described here. There eleven items are: 1. one's relationship, 2. age, 3. name, 4. form, 5. group, 6. garments, 7. command, 8. home, 9. service, 10. highest aspiration, and 11. gopī patroness. The aspiring devotee not attain this form even while he resides in the material world. Why not? In meditation considering himself a gopī according to these eleven items, he may worship Lord Kṛṣṇa in his heart.

(28) In striving to attain these eleven items the aspiring devotee passes through five stages. These five stages are: śravaṇa-daśā (the stage of hearing), varaṇa-daśā (the stage of accepting), smaraṇa-daśā (the stage of meditating), āpana-daśā (the stage of attaining), and sampatti-daśā (the stage of good fortune). Rāmānanda Rāya explains (Śrī Caitanya-caritāmṛta Madhya 8.220 and 222):

"One who is attracted by the ecstatic love of the gopīs does not care about the regulative principles of Vedic life or popular opinion. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.*

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana."*

With these words Rāmānanda Rāya teaches that the devotee who aspires to enter ujjvala-rasa must attain the body of a gopī. Hearing about Lord Kṛṣṇa's pastimes, one becomes attracted to them. One then approaches his bona fide spiritual master and from him learns about the ecstasy (bhāva) of love for Lord Kṛṣṇa. Hearing this from the spiritual master's mouth is called śravaṇa-daśā (the stage of hearing). Excited, the devotee then yearns to attain that ecstatic love

(bhāva). That stage is called varāṇa-dāśa (the stage of accepting). Then he engages in regularly meditating on the nectar of the Lord's pastimes. This is called smarāṇa-dāśa (the stage of meditating). When he finally attains ecstatic love, that state is called āpana-daśā or prāpti-daśā (the stage of attaining). When he becomes eternally situated in his desired spiritual form, a form different from the temporary body made of material elements, that is called sampatti-daśā (the stage of good fortune).

(29) First the spiritual master carefully examines the disciple's nature. If the disciple is qualified to enter śṛṅgāra-rasa, the the spiritual master explains the disciple's perfect mañjarī form in Lalitā's sub-group of Śrī Rādhā's group of gopīs. Then the spiritual master explains the eleven items that describe the disciple's spiritual identity. Then the spiritual master explains the relationship the spiritual master and disciple have in their original spiritual forms in the pastimes the Lord enjoys in the eight periods of the day (aṣṭa-kālīya-lilā). In this way the spiritual master explains the name, form, qualities, a service of the disciple's perfect original spiritual body. Finally the disciple takes birth as a gopī in a home in Vraja and is eventually married to a gopa. The spiritual master explains all this. Rejecting the conventional morality of the Vedas, the gopī finds a gopī yūtheśvarī (a gopī who leads a group of gopīs) patroness and eternally serves the divine couple in the pastimes They enjoy in the eight periods of the day. Accepting (varāṇa) this gopī-identity, the disciple enters the stage of smarāṇa-daśā (meditating). In this way the aspiring devotee takes birth as a gopī in Vraja. These words of Śrīmad-Bhāgavatam should be followed:

yāḥ śrutvā tat-paro bhavet

"Hearing of the Lord's pastimes, one becomes attached to Him."

(30) If, when the spiritual master explains the disciple's original spiritual identity, the disciple feels attracted to that identity, then the spiritual master has genuinely helped his disciple. However, if the disciple does not feel attracted, then the spiritual master's explanations were not the pure truth. Because of past or recent pious deeds and purificatory rituals one feels attraction for spiritual things. That attraction is natural for the spirit soul. If the disciple is not attracted to śṛṅgāra-rasa, the disciple may be suited for dāsya-rasa or sakhya-rasa. Then the spiritual master will explain the disciple's identity in terms of one of those rasas. These rasas are not bad or unworthy. The great saint Śyāmānanda at first could not understand why he was not attracted to the gopī spiritual identity that was explained to him. He was not attracted because his true identity was in sakhya-rasa. Finally, by Śrīla Jīva Gosvāmī's mercy, he attained the kind of worship that truly attracted him. His story is famous. In the time after Lord Caitanya's descent to this world this kind of analysis of the devotee's spiritual identity is both appropriate and glorious.

(31) The aspiring devotee's previous identity then becomes distasteful to him. By the mercy of his pure-devotee spiritual master (śuddha-gurudeva), he attains an spiritual identity to his liking and serves Lord Kṛṣṇa in pārakīya-rasa. Rasa is not complete without pārakīya-rasa. Śrī Kṛṣṇa Caitanya taught that pārakīya śṛṅgāra-rasa is eternally glorious in the Lord's prakāṣa (manifested) and aprakāṣa

(unmanifested) pastimes both. This kind of śṛṅgāra-rasa is not a material activity. The individual soul is spiritual, the rasas are spiritual, the gopīs are spiritual, eternal service to Śrī Śrī Rādhā-Kṛṣṇa is spiritual, and Vṛndāvana is spiritual. Lord Kṛṣṇa and the gopīs are not a material man and material women. They are pure, spiritual, and glorious. This may be understood by studying under a pure-devotee spiritual master (śuddha-guru). Without the mercy of such a pure spiritual master the truth of this will not become manifest. That truth is very confidential. It is not within the realm of things material logic has the power to see.

(32) If one does not practice smaraṇa-daśā properly, one will not gradually attain the perfection of āpana-daśā. A proud and pompous display of one's karma, jñāna, yoga, or anything else will not bring one to the perfection of devotional service, a perfection that cannot be described in words. A person may externally put on a show of diligently chanting the holy name, but within his heart be always very proud. Externally one may make a proud display of how he is diligently engaged in the activities of devotional service, but in his heart he may not even be very interested in devotional service. The smaraṇa-daśā meditation of such a person will not lead to āpana-daśā. After many births of sādhana devotional service that person will still not attain perfection. Outwardly he may engage in devotional service, but within he still identifies with the external material body and he really strives for something other than devotional service. He does not strive to attain the spiritual world of Vraja. Different from him is a sincere and honest person who approaches his spiritual master and purely worships the Lord in his heart. Aware of his true spiritual identity, he engages in devotional service.

(33) The way the individual soul attains perfection is here described. The individual soul is a tiny particle of pure spirit. When he attains perfection, the soul manifests his original spiritual form. Committing an offense to Lord Kṛṣṇa, and then forgetting his true spiritual identity, a rebellious soul is thrust into māyā's prison. Pushed into a material body, the soul becomes mad and thinks that external body is his true self. By the mercy of a pure-devotee spiritual master (śuddha-guru), the soul can understand his original spiritual identity. It is a very easy thing. In this passage the soul's gradual attainment of his original form is described. The souls imprisoned by māyā may make gradual advancement in devotional service. One way of advancement is vaidha-bhakti (devotional service in practice) and another is rāgānuga-bhakti (devotional service in spontaneous love). In the beginning one thinks that vaidha-bhakti and rāgānuga-bhakti are different, but when one attains bhāva (ecstatic love for Lord Kṛṣṇa), one understands that they are not really different. By following the rules of the scriptures one makes gradual advancement in vaidha-bhakti. Then, when one yearns to serve the Lord as His personal associates in Vraja serve Him, one makes gradual advancement by means of rāgānuga-bhakti. This means that in the beginning one engages in devotional service in a general kind of way, and at the end one engages in a rare and special kind of devotional service.

(34) The word "attainment" here means "the arrival of āpana-daśā".

(35) Smaraṇa is the initial stage of meditation where one meditates on his spiritual identity with its possession of the eleven items and one also meditates on one's service to the divine couple as They enjoy pastimes in the eight periods of the day. In this stage meditation is neither perfect nor uninterrupted, for the meditator may be distracted in various ways. Meditating and meditating, one

becomes steady in meditation. This is called dhāraṇā. When all one's limbs are rapt in meditation, the state is called dhyāna. When one meditates at every moment, the state is called anusmṛti. When the meditation is perfect and uninterrupted, and one thinks only of Lord Kṛṣṇa's pastimes and nothing else, that state is called samādhi. By meditating in samādhi in this way one attains āpana-daśā. People who are not expert may require many yugas to pass through these five stages of meditation, but an expert person may be able to pass through them in a few days and quickly attain āpana-daśā.

(36) In āpana-daśā one throws far away the idea that the external material body is the self. Then the soul's understanding of his original spiritual identity and spiritual form becomes very strong.

(37) Situated in one's original spiritual form, one resides in Vraja moment after moment. Situated in one's original spiritual form, one feels great pleasure in serving Śrī Śrī Rādhā and Kṛṣṇa. Situated in one's original spiritual identity, for many moments one gazes at the spiritual abode of Vraja. Then the spiritual pastimes of the divine couple become manifest.

(38) When one worships and worships in this way, Lord Kṛṣṇa personally reveals Himself. That is inevitable. By one's own desire the gross and subtle material bodies become destroyed. The gross body made of five elements falls away and the subtle material body of material mind, intelligence and false-ego also falls away. Then the soul's original pure spiritual form is manifested and the soul serves the divine couple in the spiritual world.

(39) Sādhana-siddha and nitya-siddha devotees reside together in the same spiritual abode.

(40) A person who renounces karma, jñāna, yoga, and all other non-devotional paths and has faith only in devotional service may easily attain the great treasure that is devoted worship of the holy name. Progressing through the previously described stages, one worships the holy name. In this way one easily becomes engaged in all the various limbs of devotional service and in a short time one attains all his spiritual desires. Expert in devotional service, one avoids non-devotees, stays in the association of devotees, and engages in devotional service. Prema (pure love for Lord Kṛṣṇa) is the final result of his spiritual activities. He is inclined to stay with people who have saintly hearts. He avoids people whose hearts are not saintly. Like lightning he is attracted to the devotees and repulsed by the nondevotees. Here lightning is given as a material example. Prema is spiritual in nature. Still, spiritual prema and a material lightning flash have one feature in common..

(41) One who desires to attain the result brought by chanting the holy name must do these three things. That is, he must associate with saintly devotees, stay in a secluded place, and be determined.

(42) Haridāsa Ṭhākura is an eternally-perfect personal associate of the Lord. Still, he is humble. Humbleness is one of the ornaments brought by prema.

(43) The words "without any reason merciful" mean "merciful without any motive". "I have not performed any pious deeds (sat-karma). Therefore I can only beg for Lord Kṛṣṇa's mercy." The mercy Lord Kṛṣṇa's gives is without any personal motive. Seeing that Haridāsa Ṭhākura intently teaches everyone the worship of the holy name, Lord Caitanya made Haridāsa the great object of His mercy. Haridāsa is especially qualified to taste the nectar of the holy name and to teach others how to

taste it also. Accompanied by Rāmānanda, Sārvabhauma, and others, Lord Caitanya relished the books Lalita-Mādhava and Vidagdha-Mādhava in the courtyard of Haridāsa's home. At that time the nectar of the holy name came out from Haridāsa's mouth. All this is described in Śrī Caitanya-caritāmṛta, Antya-līlā, Chapter One.

(44) Who are these wicked people? Trying to conceal the pure teachings Lord Caitanya gave about the holy name in His Śikṣāṣṭaka, the sahaiyās, baulas, and others preach various false and evil philosophies. Lord Caitanya refers to them with these words.

(45) The words "final teachings" mean the instruction than which no other instruction is superior. The final instruction is that one should associate with devotees and chant the holy name.

(46) A devotee who thinks his only wealth is Lord Kṛṣṇa and who is expert at tasting nectar will always taste the nectar of the holy names Hare Kṛṣṇa with ecstatic love. The holy names are described in the words given below, words that are a song in the 183rd part of the Pada-kalpitaru, a part entitled Ardha-bāhya-daśā-pralāpam (Words spoken while halfway in external consciousness):

Suhai-rāga

*he hare mādhyura-guṇe hari la'be netra-mane
mohana mūrati daraśāi
he kṛṣṇa ānanda-dhāma mahā-ākaraśaka-ṭhāma
tuyā bine dekhite na pāi*

"O sweet and glorious Kṛṣṇa, You have stolen My eyes and My heart. I always gaze at Your charming form. O Kṛṣṇa, O abode of bliss, O most attractive one, I can see no one but You.

*he hare dharama hari guru-bhoya adi kori
kulera dharama kaile dūra
he kṛṣṇa baṁśira sware ākaraśiyā āni' bale
deha-geha-smṛti kaile dūra*

"Piety, chastity, fear of My elders, and everything else I have thrown far away. Attracted by the sound of Your flute, I have forgotten My body and My home.

*he kṛṣṇa karaśita āmi kañculi karaśaha tumi
tā' dekhi' camaka mohe lāge
he kṛṣṇa bibidha chale uraja karaśaha bale
sthira naha ati anurāge*

"O Kṛṣṇa, I am attracted to You. You tug my bodice. I gaze at You with bewilderment and alarm. O Kṛṣṇa, on various pretexts You touch My breasts. Overcome with passion, I cannot stay peaceful.

*he hare āmāre hori' laiya puṣpa-talpopori
bilāsera lālase kākuti
he hare gopata bastra horiyā se khaṇa-mātra*

byakta koro manera ākuti

"O Kṛṣṇa, You draw Me to the bed decorated with flowers. You beg to enjoy pastimes with Me. For a moment You tug at My clothing. You reveal the desire in Your heart.

*he hare basana-hara tāhāte jemana kara
antarera hāra mata bāndhā
he rāma ramaṇa aṅga nānā baidagdhi raṅga
prakāśi pūraha nija sādā*

"O Kṛṣṇa tugging at My clothing, please become like a necklace binding My heart. O Kṛṣṇa with charming limbs, please expertly enjoy with Me in many ways. Please fulfill Your desire.

*he hare balite bali nāhi hena kutūhale
sabāra se bākya na rākhilā
he rāma ramaṇa-rata tāhe prakāṭiyā kata
ki rasa ābeṣe bhāsāilā*

"O Kṛṣṇa, I beg You to stop. You are not happy to hear that. You pay no attention to My words. O amorous Kṛṣṇa, You plunge Us into an ocean of nectar.

*he rāma ramaṇa-śreṣṭha mana ramaṇīya śreṣṭha
tuyā sukhe āpani nā jāni
he rāma ramaṇa bhāge bhābite marame jāge
se rasa mūrati tanu-khani*

"O Kṛṣṇa, O best of lovers, O most charming, I cannot understand the pleasure You bring. O lover Kṛṣṇa, passionate love for You awakens in My heart. Your form is sweet like nectar.

*he hare haraṇa tora tahara nāhika ora
cetana horiyā koro bhora
he hare āmāra lakhya horo simha-prāya dakha
tomā binā keha nāhi mora*

"O Kṛṣṇa, Your glory has no end. You have stolen and charmed My heart. O Kṛṣṇa, this is My desire: As a lion conquers, please conquer Me. Without You I have nothing.

*tumi se āmāra jñāna tomā binā nāhi āna
khaneke kalāpa śata jāya
se tumi anata giyā raha udāsīna haiyā
kaha dekhi ki kori upāya*

"You are all that I know. Without You I have nothing. Without You every moment is like a hundred kalpas. Proudly You left. You did not care. What shall I

do? Please tell Me.

*ohe naba-ghana-śyāma kebala rasera dhāma
kaiche ramha kori mana jhure
caitanya celaya jāya hena anurāga pāya
tabe bandhu milaya adūre*

"O Kṛṣṇa dark like a new monsoon cloud, O abode of nectar, I stay here and weep. I fall unconscious. O My friend, from far away please return to Me."

The meaning of the song is this: Separated from Lord Kṛṣṇa, and accompanied by Her eight gopī friends, Śrī Rādhā chants these names of Lord Kṛṣṇa and imagines that She is enjoying pastimes with Him. The word "Hare" is "Harā" in the vocative case. Thus it is a name of Śrī Rādhā. The devotees who know how to taste nectar taste the nectar of Lord Kṛṣṇa's pastimes as with ecstatic love they chant the holy names of the Hare Kṛṣṇa mantra.

(Translator's note: This song is an anagram of the mahā-mantra. Each verse begins with a name from the mahā-mantra. Thus the first verse begins with Hare, the second with Kṛṣṇa, the third with Hare, the fourth with Kṛṣṇa, and so forth until, verse after verse, the entire mahā-mantra is given.)

(47) Here someone may say: "The individual souls attain devotional service only by the power of their past pious deeds. Why, then, should anyone preach to others?"

To this Lord Caitanya replies: "By the power of their past pious deeds the individual souls indeed have faith in the holy name of Lord Kṛṣṇa. Still, to make their devotion strong, I preach that chanting the holy name is the yuga-dharma (the religion of the age)."

However, the truth is that the chanting of the holy name is the only eternal religion for all souls in every age.

Thus ends Śrī Hari-nāma-cintāmaṇi