

SOULFUL JAPA | MODULES

Soulful Japa

**Learning from
The Greatest Nāma Guru
His Divine Grace A.C Bhaktivedanta
Swami Prabhupāda**

By

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Module 1 – Introduction

Lord Sri Krishna has incarnated again! His Lilas are going on right now all over the world. This is great news for our modern times. After having wound up His pastimes about 5000 years ago, Lord Sri Krishna descended again 500 years ago as Lord Chaitanya Mahaprabhu. And now who is the current incarnation on this earth? This a piece of greater news delivered to the world by Lord Chaitanya Mahaprabhu. He revealed that kali kale nāma rupe Krishna avatara. Krishna has incarnated in kali yoga as His Nama.

Sri Caitanya-caritāmṛta Madhya (17.131-132) 'nāma', 'vigraha', 'svarupa'—tina eka-
rupa tine 'bheda' nāhi,—tina 'cid-ānanda-rupa'
deha-dehira, nāma-nāmira krishne nāhi 'bheda'
jivera dharma—nāma-deha-svarupe 'vibheda'

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendently blissful. There is no difference between Krishna's body and Himself or between His name and Himself. But as far as the conditioned soul is concerned, one's name is different from one's body, from one's original form and so on."

Lord Chaitanya's incarnation was predicted in the great Bhagavat Purana.(SB 11.5.32)
krishna-varnam tvishākrishnam
sāngopāngāstra-pārshadam
yajnaih sankirtana-prāyair
yajanti hi su-medhasah

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.

Sri Chaitanya Mahaprabhu distributed the holy names in the particular sound string as Hare Krishna Hare Krishna Krishna Hare Hare Rama Hare Rama Rama Rama Hare Hare. Henceforth, we will refer to this particular sound identity of this unique string-sound formed from three seed-sounds Hare, Krishna & Rama as Nama Prabhu. Nama Prabhu means Krishna in the form of His Names.

[Lord Krishna, thinking to Himself]: "I shall personally inaugurate the religion of the age-nāma-sankirtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service."

Sri Caitanya-caritamrta (Ädi-lila 3.19)

Every incarnation performs specific Lillas. Only a few are blessed to be part of His lila. We are among those few out of 7.7 billion people on this earth, who have been blessed by the causeless mercy of a greatly empowered Acharya of current times His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada. We are able to take part in the Lila of the Nama Avatar because we are blessed to welcome and serve Him every day on our tongue and ears and hearts. Srila Prabhupada says "The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name" (SB 10.3.21 Purport) .

What is the specific Lila of Nama Avatar?

Sri Caitanya-caritāmṛta (Ädi 7.73):

krishna-mantra haite habe samsāra-mocana
krishna-nāma haite pābe krishnera carana

Simply by chanting the holy name of Krishna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krishna mantra one will be able to see the lotus feet of the Lord.

The lila of this particular Nama Avatar is unfolding of His desire to purify our hearts as conditional souls trapped in this world, to liberate us from the three modes of material nature and to awaken our inherent treasure of love of Krishna.

Anyone who chants 16 rounds on the order of Srila Prabhupada, whether he realizes or not, has been sucked into the lila of the Hare Krishna Nama Prabhu, being a recipient of this causeless mercy

If someone tells that you were one of the devotees on the earth when Krishna performed His lillas 5000 years ago, and had interactions with Him, how blessed and excited would you feel! Today, we should feel no less excitement because we are blessed

to be pulled into the lila of Hare Krishna Nama Prabhu, even without our realizing the degree of our good fortune. The most merciful Hare Krishna Nama Prabhu's Lila is to cleanse our hearts of sins and sinful attitude, by giving us the transcendental taste of His sat-cit-ananda association and gift us our eternal life back.

Everything else that has happened in our life, good or bad, is far less important and insignificant than the fact that somehow we have become recipients of the mercy of the Hare Krishna Nama Prabhu, the current active incarnation on this earth.

The transcendently self-manifest and self-sounding Hare Krishna Nama Prabhu, the brilliant sun of satcitananda that cannot be touched by material tongues and material ears has descended today into the sound vibrated by material tongues of millions of jivas on this earth.

These Jivas are crying out to Him by chanting every moment in different parts of the world and the personality of Hare Krishna Nama Prabhu is involved in their lives in different ways to different extents as much as they can relate with Him personally. Since the time Srila Prabhupada introduced this chanting, several decades have passed, and hundreds of devotees who have left their body in the midst of chanting, have been delivered from this world by Nama Prabhu.

Everyone is fearing death. But, we, the recipients of the mercy of Nama Prabhu are fearless to meet the inevitable death which can come at any moment because the Srila Prabhupada and Hare Krishna Nama Prabhu will also deliver us to Krishna in the spiritual world. We die to live our true life. Realizing this good fortune will make one cry in gratitude to Srila Prabhupada and the parampara for this greatest undeserved gift of eternal life. The current period is the golden age as the transcendental Hare Krishna Nama Prabhu is active on this earth in distributing His causeless mercy to anyone who vibrates the Hare Krishna maha-mantra.

For the devotees, this is the most important activity of the Lord that is happening currently in this world of Maya and hence they are ambitious to see more and more celebrations of Sankirtana on this earth and would wish to play their individual role, however insignificant to make people embrace the Nama Avatar.

Srila Prabhupada's coming was predicted

Chaitanya Mahaprabhu predicted that "In every town and village of the world, My name will be heard." or pritivite ache yata nagaradi gram, sarvatra prachar haibe mora nama (Chaitanya Bhagavat, antya 4, text 126). Srila Prabhupada fulfilled this prediction. Also, Lochan Das Thakur, in his Chaitanya Mangal, predicted that a sena-pati, or a "great general," would come and accomplish this mission.

Srila Prabhupada was that sena-pati who took the Sankirtana movement to every nook and corner of the world. Srila Prabhupada is the current empowered visionary servant of the six Goswamis, who are the original visionaries of Lord Chaitanya's transcendental preaching mission who prepared all the bhakti literature distilled from the vedas that is required for educating the whole world in Krishna consciousness.

It is said in Chaitanya Charitamra. Antya 7.11 that Krishna-shakti vina nāhe tāra pravartana meaning no one can distribute the holy names of the Lord unless he is empowered by the Supreme Personality of Godhead.

In a conversation on January 4th 1976 in Nellore, the devotees asked a question:- Sravanananda Das: Prabhupada, they said that if Sri Chaitanya Mahaprabhu wanted Krishna consciousness in the western countries, why didn't He go there Himself? Prabhupada: So, He left the credit for me (laughter).

Srila Prabhupada at Radha Damodar Temple

It is history that Srila Prabhupada spent six years in intense Nama bhajan at Sri Radha Damodar temple in Vrindavan before leaving for the United States of America. Srila Prabhupada has revealed in a letter that it is the most sacred spot in this universe and it is the hub of the spiritual world. It is in a corner of seva kunj, the spot where intimate pastimes of Radha and Krishna is invisibly happening eternally.

He was very much attached to the Deities of Radha Damodar and felt separation from Them while travelling on a ship to the United States of America. In 1977 after successfully establishing the world wide Hare Krishna movement, he returned to Radha Damodar temple and again stayed there with his disciples. He then stated that he lives there eternally in his bhajan kutir at Radha Damodar temple. This bhajan kutir is still maintained by the sevatis of that temple.

Srila Rupa Goswami, the leader of our parampara was personally instructed about Krishna consciousness by Lord Chaitanya Mahaprabhu, who directed him to create Krishna conscious literature for the benefit this world. Srila Prabhupada had direct darshan (this is as described by Srila Prabhupada to his Godbrother) of great personalities like Srila Rupa Goswami and Srila Jiva Goswami, whose jiva samadhis are situated there prior to his leaving for America and received inspiration to go to America and spread Krishna consciousness.

Srila Prabhupada sowed the seeds of the Hare Krishna movement from here by translating and purporting the first three volumes of Srimad Bhagavatam and other writings. This divine spot is therefore the fountainhead of the Hare Krishna movement. Srila Prabhupada has said that the six Goswamis continue to meet even now to discuss how Krishna consciousness can be spread all over the world.

Srila Prabhupada has written that he received the inspiration and empowerment directly to write and preach to the western world and fulfil his guru's order from these Goswamis who are the leaders of the Brahma-Madhva-Gaudiya parampara.

Srila Prabhupada has also said that the Goswamis are still living there and one can receive instructions from Them even now. Srila Prabhupada has said that post his samadhi, he himself will live there eternally in his bhajan kutir. One can experience the transcendental potency of Japa in that place by praying to Srila Rupa Goswami, Srila Jiva Goswami and Srila Prabhupada and one should seek their blessings to serve the parampara.

Soldiers of Lord Chaitanya's sankirtan army should, following in the footsteps of Srila Prabhupada, go and spend a few days there, to chant a few rounds in that auspicious spot of samadhis of Sri Rupa and Jiva Goswami. They can sit before Srila Prabhupada and pray for empowerment to spread the mission of Lord Chaitanya in their respective geographical regions. Then one can go back, empowered to preach and come back next year and report to Srila Prabhupada who is still living and leading invincibly this movement from there. We are

urged to reveal the confidential glories of this spot to all the vaishnava preachers all over the world, especially the fact that Srila Prabhupada eternally lives there.

Srila Prabhupada has taught us in detail how to respect, serve, and associate with the Hare Krishna Nama Prabhu. Let us scrutinizingly study our beloved spiritual master's revelations in this matter of how to serve the Nama Prabhu respectfully and take His association and awaken our pure blissful Krishna consciousness.

These 108 modules of learning 'Soulful Japa' from His Divine Grace AC Bhaktivedanta Swami is an attempt to bring together all of Śrīla Prabhupāda's instructions, concepts and narratives on japa and how to systematically implement those instructions. Everything that we present here already exists and remains distributed throughout his teachings. This we consider as our humble service to vaishnavas all over the world and is dedicated to the lotus feet of Srila Prabhupada. He alone has revealed to the world the glories of Hare Krishna Nama Prabhu as the Founder- Acarya of the Hare Krishna movement.

Module 2 - On Mahamantra being the medicine for Kali yuga

1. Kalisantarana Upanishads (text 5-7) recommends the Hare Krishna Krishna Mahamantra for every one in Kali yuga

Hare Krishna Hare Krishna Krishna Krishna Hare
Hare Hare Rama Hare Rama Rama Rama Hare Hare
iti shodasakam nāmnam kali kalmashanāsanam
nātah parataropayah sarvāvedeshu drsyate

The sixteen words of the Hare Krishna mantra are especially meant for counteracting the sins of the age of Kali. To save oneself from the contamination of this age there is no alternative but to chant the Hare Krishna mantra. After searching through all the Vedic literatures one cannot find a method of religion for this age so sublime as the chanting of Hare Krishna.

iti shodasha kalasya jeevasyāvaraṇa
vināshnam tataḥ prakāshate param brahma
meghapāye ravirashmi mandaleeveti

The Mahamantra of sixteen names is the destroyer of material covering of the jivatma, When the gross and subtle material coverings are destroyed, the Supreme Lord will manifest before the jiva like the shining rays of sun when the cloud is removed.

Chaitanya Mahaprabhu who is Krishna Himself as Bhakta Avatara wanted to give mercy to everyone irrespective of their prequalification of being brahmanical etc and propagated the mahamantra in this form.

Some argue that original Kali Santarana upanishad gives the mahamantra with Hare Rama string first. However Chaitanya Mahaprabhu and all the Gaudiya Vaishnava Acaryas in the last 500 years, without exception, always spoke of this mantras starting with Hare Krishna string.

Srila Prabhupada in Lecture January 25th 1975 Kali-santarana-Upanishad. There are many Vedic literatures, they are recommended, this Hare Krishna. Sometime it is said, "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare"; sometime it is "Hare Rama, Hare Rama, Rama Rama, Hare Hare." So people become puzzled, which one should be first vibrated. So any one you can vibrate. Either you chant Hare Krishna or Hare Rama in the beginning, it doesn't matter. There is no difference between the holy name of Krishna and Rama.

Lord Chaitanya being Lord Krishna Himself can distribute His Names in any combination He wants. He chose to distribute His Nama as
Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

In CC Adi Introduction, Srila Prabhupada writes:

'In the maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare — the word "Rama" refers to Balarama. Since Lord Nityananda is Balarama, "Rama" also refers to Lord Nityananda. Thus Hare Krsna, Hare Rama addresses not only Krsna and Balarama but Lord Caitanya and Lord Nityananda as well.'

The first effect of association with Hare Krishna Nama Prabhu is that even the most fallen entangled in sinful life loses taste in such a life and becomes purified and soon develops sattvik samskara.

CC Adi 17.22

kali-kale nāma-rüpe krishna-avatāra
nāma haite haya sarva-jagat-nistāra

"In this Age of Kali, the holy name of the Lord, the Hare Krishna mahā-mantra, is the incarnation of Lord Krishna. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

Srimad-Bhāgavatam (2.1.11) Sukadeva Gosvāmi says:

etan nirvidyamānānām icchatām akuto-bhayam
yoginām nrpa nirmitam harer nāmānukirtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Bhaktivedanta Swami lecture Feb 6th 1967 San
francisco Cc Adi 7.74
nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei sāstra-marma

'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

Srila Prabhupada explains the above verse from Chaitanya Charitamrta as follows;
Now one may question, "Oh, Vedanta-sutra, understanding Vedānta-sutra, one is liberated from this material entanglement. So you are asking me simply to chant Hare Krishna ? Will that purpose be served?" Oh, His guru said, "Yes, it will be served." He said, Krishna-mantra haite habe samsara-mocana: "If You go on, continue this Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, there will be a day when You come to the perfectional stage. Then You will be liberated."

"The same result as one gets out of studying Vedanta philosophy or Sankhya philosophy, the same result also you will get by simply by chanting Hare Krishna, Hare Krishna. Krishna-nama haite paabe krishnera carana. "

"Not only that, the Vedantists, sometimes they cannot reach up to the Krishna planet. But Your advantage will be that You'll not only be liberated, but You will be achieving the highest planet, planetary kingdom, or the kingdom of God, You'll be able to achieve there."

And nama vinu. Nama vinu kali-kale nahi aara dharma. Now Caitanya Mahāprabhu explained that, "This Hare Krishna, Hare Krishna is the only universal religious principle in this age." No other religion process will be effective because people are so many and diverted in different way. This is the common formula and this is the effective formula. So Caitanya Mahāprabhu says, nama vinu kali-kale: "Without chanting this Hare Krishna, there is no other alternative for self-realization in this age of Kali."

"Now the essence of all scripture is this Hare Krishna. Essence. Sarva-sastra-marma means essence of all scripture. And sarva-mantra-saara. And there are different kinds of hymns and mantras, and this is the, I mean to say, topmost part of all mantras. "In this way, My Guru Maharaja asked Me to chant Hare Krishna."

CC Ädi 7.76

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

Bhaktivedanta Swami -Lecture Oct 9, 1976, Aligarh

So this is first-class or superior dharma. Everyone can accept it. Simply hear. And that hearing process is also made very easy. Anywhere you can do it. You sit down in your home or in your office, in your factory, underneath a tree or anywhere, you can chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And you can hear. This process will make you advanced in everything. Chaitanya Mahāprabhu has given His benediction, ihā haite sarva siddhi hoibe tomāra. By, simply by this chanting and hearing of Hare Krishna mantra, all perfection you'll get. It's very easy.

Bhaktivinoda Thakura has quoted the Lord Chaitanya as follows in a poem :

enechi aushadhi māya nashiibāra lāgi'
hari-nāma maha-mantra lao tumi māgi'

"O conditioned souls who are foolishly sleeping on the lap of the witch Maya, I have brought an excellent medicine to cure the disease of your illusion. This medicine is called hari-nāma. It is My holy name, and by taking this medicine you will get all perfection in life. Therefore, I sincerely request you to please take this medicine that I have personally brought for you."

END

Module 3 -The meaning of the Mahamantra

1. From Srila Prabhupada in Science of Self Realization

"Rama and Krishna are names of God, and Hare is the energy of God. So when we chant the maha-mantra, we address God together with His energy. This energy is of two kinds, the spiritual and the material. At present we are in the clutches of the material energy. Therefore we pray to Krishna that He may kindly deliver us from the service of the material energy and accept us into the service of the spiritual energy. That is our whole philosophy. Hare Krishna means, "O energy of God, O God [Krishna], please engage me in Your service." It is our nature to render service. Somehow or other we have come to the service of material things, but when this service is transformed into the service of the spiritual energy, then our life is perfect"

2. Srila Prabhupada in Chapter 6 of Topmost yoga system.

The word Hara is the form of addressing the energy of the Lord, and the words Krishna and Rama are forms of addressing the Lord Himself. Both Krishna and Rama mean the supreme pleasure, and Hara is the supreme pleasure energy of the Lord, changed to Hare (Hah-ray) in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called maya, is also one of the multi-energies of the Lord. And we the living entities are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Hara, it is established in its happy, normal condition.

These three words, namely Hara, Krishna and Rama, are the transcendental seeds of the mahä-mantra. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother Hara helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

3. Srila Prabhupada letter dated 8/7/1969

Oh Hare, Oh Radharani! Oh Krishna! Please engage me in Your service so that I can get relief from the service of Maya.

4. Srila Prabhupada lecture on Caitanya Caritamrita, Adi 4.89

Srimati Radharani is the mother of the universe, the spiritual mother of all souls. And the concept of mother is the most sacred symbol—that of purity, selflessness, caring, sharing, nurturing, and love. That is why our sacred mantra is the holy names. It is the holy names in the vocative. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare.

"Hare' means 'Radhe.' It is a plaintive, desperate cry for the mother. 'Radhe! Please wake us up from this nightmare of mortal life! Remind us of the father we have forgotten and take us home!"'

In the Krishna consciousness movement, devotees carefully worship Srimati Radharani as the bestower of devotional service to Krishna, by attentively chanting her name in the maha-mantra, by worshiping her deity form, and by following the instructions of the most merciful Sri Chaitanya Mahaprabhu, who is the combined form of Radha and Krishna.

"(Therefore) Radha is parama-devata, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe."

5. Explanation of the maha-mantra Srila Gopal Guru Goswami as quoted by Srila Bhaktivinode Thakur

vijnäpya bhagavat-tattvam cid-ghanänanda-vigraham
haraty avidyäm tat kāryam ato harir iti smrtah

The Supreme Lord, the very form of eternal knowledge and concentrated bliss, who bestows transcendental knowledge of devotional service unto himself and thereby snatches all ignorance from the living entities, is known as Hari, "he who takes away."

harati Sri Krishna manam krishnāhlāda-svarupini
ato harety anenaiva Sri-Rādhā parikirtitā

Because she enchants Krishna's heart, and because she is pleasure personified for Krishna, Sri Radha is called, "she who enchants".

ānandaika-sukha-svāmi shyāmah kamala-locaṇah
gokulānandano nanda-nandanah krishna iryate

The dark-hued, lotus eyed son of Nanda, who is the delight of Gokula and the exclusive lord of all varieties of pleasures, is known as Krishna, "he who gives pleasure".

vaidagdhi sāra-sarvasvah murti-lilādhidaivatam
rādhikāḥ ramayan nityam rāma ity abhidhiyate

That quintessential deity, possessed of superexcellent qualities and pastimes, who sports eternally with Sri Radhika, is known as rāma, "he who enjoys". (Some vaishnavas ascribe this commentary to Jiva Goswami.)

6. Mahamantra contains everything Harināma Cintamani 2.31

krishnera samagra lila nāme vidyamāna
Nāma se parama tattva tomara viddhāna

" The entire panorama of Lord Krishna's pastimes is present in the Hare Krishna mahā mantra. Lord Gouranga has personally declared the Hare Krishna mahāmantra to be the highest Absolute Truth"

Absolute Truth is Radha & Krishna combined. The Mahamantra is made of Their Names. Their names are non-different from Him and They is non-different from Their names. Therefore, the Mahamantra is the Absolute Truth.

Lord Gauranga is Sri Krishna Himself in the form of a devotee wanting to taste for Himself, the sweetness of bhāva or devotion that Srimati Rādhari has for Him. Chaitanya Mahaprabhu is stated to be combination of Radha & Krishna in one body. So Mahamantra is Radha and Krishna's name in one mantra. Therefore we can say that the mahamantra addresses Sri Chaitanya Mahaprabhu directly.

Therefore, if we chant Hare Krishna as a form of worshipping Gauranga then He bestows the highest devotion to Lord Krishna, also called Krishna Prema, to such a worshipper. The mahamantra, which contains all the sweet Lilas of the Lord in Goloka Vrindavan will one day

start playing in the heart of such a fully purified devotee when he utters the Mahamantra. Srila Prabhupada says this play of Lilas in the heart is just like seeing the newsreader in the news channel although he sitting far away in the TV station.

Srimad Bhagavatam. Purport 1.6.33

" As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television."

This is the inconceivable mercy of Guru and Hare Krishna Nama Prabhu upon the chanter. In practice, this kind of japa is very advanced level of soulful japa. However, it is possible. We should not expect that it will happen so easily. At least we should know the glory of the holy name irrespective of whether we are able to reach there or not as quickly as we would want. Given that Nama Prabhu unconditionally is shining the satcitananda purifying energies, the speed of the process of purification depends largely on our free will to move out of maya and be under that purifying shine of satcitananda energies.

END

Module 4 - Outline of our journey towards Soulful Japa

Śrīla Prabhupāda not only distributed the holy name all over the world but also the 'process' of accessing the treasure house of transcendental knowledge and divine love, which were released from the vedas and puranas into this world by Lord Chaitanya and the six Goswamis.

The process of accessing this ocean of transcendental knowledge and love is mainly by associating with the holy names of Krishna. This process has the spiritual power to cleanse our heart of all ignorance. This process will also awaken our original eternal existence and our consciousness of being in an eternal loving relationship with Krishna. It will eventually take our soul to the transcendental world.

Lord Chaitanya's causeless mercy overcomes all our disqualifications that have since time immemorial kept us away from our rightful constitutional entitlement of Krishna Préma. This Krishna Préma is infinitely distant and is a completely different stuff which is transcendental to the so-called existence & power (sat) , knowledge & intelligence (cit) , happiness-love-

intimacy-play-pleasures (ananda) of this material world attempted through this material body.

The so called sat, cit & ananda of this material world, at best, serve us only as illusory symbols or reflections or as a mere vocabulary to teach us that there exists pure sat-cit-ānanda existence of the spiritual world centred on loving Krishna, who is the fountainhead of all of existence, knowledge & love.

The fake quality of existence & power, knowledge & intelligence, happiness & love of this world leaves the soul frustrated and suffering. This frustration is called virakti which propels us to search after the real stuff of sat-cit-ānanda existence so deeply craved after by all jivas from the depth of their hearts. But have been misdirected by maya energy for millions of lives from time immemorial. Every activity in this world, especially that of human beings, is a misdirected search for the fulfilment of his satcitananda craving. Everyone's life from birth to death is just a story of this failed journey.

The devotional service of chanting and hearing the holy name brings absolute relief like how rain brings relief to a forest fire by awakening our eternal life (sat), eternal knowledge (cit) and eternal love (ananda) beyond these material bodies. Right now our souls are burning in the fire of asat, acit and nirananda. Non-existence. illusion and suffering.

That pure unalloyed sat-cit-ānanda energy or eternal existence, knowledge & bliss energy is potentially available for every one of us, as we ourselves are eternal particles of sat-cit-ānanda. Sat-cit-ānanda soul needs sat-cit-ānanda environment naturally available in association of Krishna. Our present existence is like fish out of the water.

Attention distraction is the challenge

The Personality of the Holy Name, the Hare Krishna Nāma Prabhu, is the subject of service and worship, the Sevya for the neophyte as well as for the most advanced devotees. The chanter is the Sevak and chanting is the Seva. At the neophyte stage, the biggest obstacle to good japa is the wandering mind which distracts our attention energy which is our only possible connecting medium with spirit.

Though controlling the mind to hold our attention needs training of the mind, the problem of inattentiveness is solved fully only through the spiritual power from Nama Prabhu, Himself. Soulful Japa means doing japa with full involvement of our heart and soul in calling out and embracing Him by hearing this sound incarnation with attention in a serving mood. Holy name is both the spiritual medicine as well as spiritual food for the soul.

These soulful japa modules bring the key elements of good japa together and connect them all to achieve a comprehensive understanding of the basic process of soulful japa. It also offers tools and techniques as to how to practically implement the same.

Importance of serious practice

Good japa too requires one time disciplining of the mind. It is a common trap of the mind to take satisfaction of possessing knowledge but not taking trouble to apply such knowledge. We must have a constant self-appraisal of this knowing-doing gap and take suitable actions to improve our japa.

During the course of writing this it is our realization that several times we, ourselves are not able to implement what is made to be written here by the promptings of Nama Prabhu. We had to read it several times and contemplate on it and implement with determination and practice.

The attitude with which we practice soulful japa has to be serious with commitment to the achieve the goal.

Unconscious training happens in any daily activity we do. Bad Japa habits. Mind makes habit of good or bad. Mind is our servant.

The result of not training ourselves for a good japa is that despite chanting 16 rounds every day for decades we find ourselves not being sufficiently charged with spiritual potency from the Nama Prabhu. It is only through soulful japa that we touch the sound incarnation of the holy name and be charged with spiritual potency.

That desire and decision must be made by the reader to become a good japa sevak in order to fully benefit from these modules. He should be committed to continuously repair and improve his japa as per the guidelines given here. If one is not ready for fresh endeavour after reading the modules, then simply reading these modules and asking questions, will not take one very far in changing the quality of one's association with the Nama Prabhu.

No doubt, finally good Japa can only happen by the mercy of the Nama Prabhu over and above our efforts. This mercy can be received faster by one who does japa to please the Nama Prabhu and not for any other material desires and purposes. A devotee's material needs for his maintenance, protection and preaching do not fall under material desires. The devotee has firm faith that he is maintained, protected and provided for by the Lord in his heart. He is worry less about his existence as he is fully dependent upon the Nama Prabhu's love and care. His only goal in life is to serve the Nama Prabhu to eventually one day realize the transcendental nature of Nama Prabhu and serve Him eternally.

We have to begin our service to Him by chanting and hearing for the purpose of self-purification so that one may chant and hear more purely for His greater pleasure and also seek from Him, the grant of the eternal service of spreading His glories. Doing japa consciously or unconsciously for maintaining and expanding desires for material power, knowledge, love and sense gratification for one's body and bodily social ego will dilute the

purity of our japa though it will get fulfilled. These are foolish purposes for a person who has already obtained the shelter of a pure devotee like Srila Prabhupada, who wants to gift us the highest transcendental pleasure of serving the reservoir of pleasure, Radha & Krishna. Soulful Japa is about yearning for that eternal transcendental happiness of Krishna consciousness and pleasing Him through pure devotional service.

END

Module 5 - On two stages of practicing japa; disciplined japa and spontaneous japa.

Srila Prabhupada Morning Walk April 1, 1974

Abhyāsa-yoga...you practice this. Therefore, we say, "You must chant 16 rounds
"This is Abhyāsa yoga. When one becomes attached to chanting, he doesn't require to be under discipline. But so long is not practised he must be disciplined.

Japa begins with two kinds of driving forces. In the very beginning stage of japa, most of the driving force is tapas or willful discipline which helps one to keep the attention locked on to chanting, hearing and repeating. By attentive association, through the power of discipline or tapasya, we get to touch Nama Prabhu, Who is All-pure, and we will slowly start becoming purified. As we get purified our natural attraction to chant Krishna's names starts rising in our heart little by little. Even now, all of us have some attachment is awakened, even if you are a beginner otherwise you would not be taking interest in japa. However, it is very little and difficult for use even to significantly feel.

Otherwise, why would we be attracted to Krishna consciousness at all? Some priti or love, or shraddha resulting from this soul awakening is there for any chanter.

We must have been determined to improve our japa by applying the principles of soulful japa. Slowly when we are fully practised, tapasya portion comes down to zero.

Simultaneously attraction keeps rising and finally the driving power is only love (priti) which has arisen due to attraction, and not tapas or discipline though externally he follows all discipline of completing his rounds etc.

The biggest misconception that these soulful japa modules intends to break is that one has to forever struggle with discipline or tapas to chant 16 rounds. Spiritual life is eventually spontaneous devotional service. Discipline is only the pathway to that spontaneity. Bhakti is eventually fully driven by love and even in the beginning, though a little only; it is tapas driven by some love. Japa is never dry tapas. This is bhajatam priti purvakam as Krishna says in Bhagavad Gita. However one must go through the stage of abhyasa yoga. Though discipline cannot produce bhakti, it is a must to deal with the obstacles created by the material covering of the soul to awaken one's bhakti. That is called sadhana bhakti. A sadhaka tries to follow the instructions of Srila Prabhupada through his tapas shakti. That requires the spirit of sacrifice. Sacrifice comes before love.

And we are not talking about a long drawn practice. In my experience if one goes through the training module seriously for 6 months to one year, the basic practice stage is completed. The mind learns by then how to remain connected with Nama without break of attention. Right now, the mind has a mix of good and wrong japa habits. Only one year of serious tapas-cum-priti japa is what is required. Thereafter the sails of the mind and senses are set in place and the winds of the conditioned mind joins with the driving powers of priti purvaka japa.

Śrīla Prabhupāda often gives the example of how what you learn in the kindergarten school, that $1+1=2$, remains valid even after you do a PhD. This basic attentive japa through discipline, which is being dealt with now in these modules is school maths. Maths does not end in school but its progress continues even up to PhD and further, throughout the rest of the researcher's life. The priti or love in Priti-japa forever expands since priti has no limits for the rest of eternity. It will always include within it, the basic attentive japa driven by the strength of priti and not by force of discipline. Connecting with Nama through attention and maintaining that connection without break uninterruptedly is the foundation of Japa even when one is very advanced in his japa.

END

Module 6 - Japa is less of a process but more of a relationship with Krishna.

Soulful Japa is not merely some technique. It is the perfection of a personal relationship with the Hare Krishna Nama Prabhu.

Practice is not everything. A disciplined mind cannot give bhakti but an indisciplined mind can obstruct one's bhakti.

Just because practice or training for japa is stressed, it does not mean that practice is everything. While emphasizing the role of training or tapas, we need to caution ourselves that the perfection of japa is not just the perfection of practice. No doubt, practice is an essential part. But perfecting of japa means not only perfecting the body-mind's role (yantra's role) in japa as a tool of the soul but it is also perfecting the soul's role to do it from the heart as a soulful japa. This successfully invokes Krishna's mercy in the form of a flow of satcitananda energies into our soul.

Japa is a relationship-Supreme sound worship

Since japa is a relationship between servant (Sēvaka) and the served (Sēvya) through the service (Sēva), japa is not a one sided experience of the sēvak imagined in one's mind through some mind techniques without invoking the participation and reciprocation of the personality of the sound, the Nama Prabhu.

Japa is not just an impersonal yantra process or technique such as pranayama or astanga yoga.

We are not interested in merely some techniques on how to do soul-less mechanical body or yantra-japa.

We want to offer a soulful japa or sad-bhaavana japa as loving devotional service to Krishna, which of course includes dovetailing yantra japa also.

Techniques typically connote impersonal processes. Therefore, the precaution that our japa is not seen as merely some mind technique is essential. Let us see what Srila Prabhupada says about this:

"There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision, just as we cannot demand the sun to rise whenever we like. The sun rises out of his own accord; so also, the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Nārada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost effort, he could not make the second attempt successful" The Lord is completely independent of all obligations. He can simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord."

SB 1.6.19/ Purport

Japa, as a mere 'process,' is only the preliminary understanding of what happens at the plane of the yantra. 'Process' generally refers to mechanical steps which deliver some results if one followed them. Japa is also definitely a process at the yantra plane. But Japa is more of a personal, loving, reciprocal activity between the jiva and the Lord Himself. However japa has to be practiced as a process in the beginning as it makes our mind and the attention connect with the all-powerful holy name which begins to cleanse of our heart. Gradually our japa becomes more of a personal loving activity of love & surrender and less and less of a practiced process. Thus, japa is a combination of the mind-body tapas to touch Nama Prabhu with our serving attention as well as personal soul's act of bhakti or faith & prīti or devotion. The mix

ratio of tapas is to prīti is more in the beginning. Tapas very quickly decreases as we advance in our japa.

While we are teaching Deity worship, we take the devotee through some training on what to offer, when to offer and how to offer different items to the Deity although it is a personal service. Though the devotion behind the 'offering' cannot be trained and made robotic, there is still a role for training in certain parts of the service. It has to be done with online priti from the soul.

Training the mind for japa is like the role of an assistant who helps the soul. Japa seva is an offering by the soul but supported by our subtle body consisting of a role playing ego as the japa sevak, mind and intelligence. Training the mind for japa is like preparing a slice of our subtle body, our cittam, to apply the attention and other soul energies on Japa. This subtle body-slice assistant is meant to support the role of the chanter's personal online soulful efforts to offer all of his soul's energies from the heart for japa. Our subtle body is a wonderful instrument where a new slices of it can be created, by training for a designed purpose. Cittam-slice training method is about controlling the lower self by the higher self about which Krishna talks in the Bhagavad Gita. We will develop this concept as we come to practice sessions.

Our conditioned mind is like the wind that either helps a boat to move in the desire direction or drags it away from the desired direction. We can set up sails that take advantage of the winds to move in the desired direction.

The winds of our conditioned mind and senses are the forces of guna-kala-karma, which are always pulling our attention and other soul's energies - like free will, desire, intention, effort, faith, feelings, etc. in the direction of Maya's service rather than for the service of the Nama Prabhu. A well designed cittam-slice is like sail which uses the winds of the mind to help the soul to execute soulful japa.

The soul has various faculties or śaktis, starting with his basic faculty of 'being' and 'becoming' a particular kind of relationship ego according to different situations. Like for example: a person can be a father to his son, a husband to his wife, a son to his father, a brother to his brother etc. This is the ability of being and becoming called bhāvan shakti of the soul. This faculty of the soul has to be engaged in cultivating the servant ego-ness of a servant of Nama Prabhu. We have to charge that servant ego with purpose, determination, knowledge, faith, respect, love, gratitude, humility, effort, enthusiasm, delight etc connected to the service of Nama Prabhu. A good japa relationship means offering all these soul energies at the lotus feet of Nama Prabhu through the nama-sevak ego. The discipline of japa on beads is designed by the rishis to systematically offer all these soul faculties or energies at the lotus feet of the self-manifest and self-sounding Hare Krishna Nama Prabhu incarnating into the sound we produce with our tongues. Some of these are in the background consciousness

while others are in the forefront of action during japa. These are listed below. Throughout the rest of this work we will be explaining how offer these to Nama Prabhu in a soulful japa.

Foreground action of Japa

Offering intention for action - icchā śakti

Offering attention- çitta śakti

Offering spirit of sacrifice- tapas śakti

Offering positive determination- sankalpa śakti

Offering negative determination - vikalpa śakti

Offering doing - kriya çēsta śakti (to chant)

Offering knowing effort- jnana çēsta śakti (to hear)

Offering tasking effort to build up the rounds- kārya çēsta śakti

Background consciousness of Japa

Offering 'being' potency - bhavān śakti (adopting identity & ego-ness as a Nama sevaka) Offering knowledge potency- jnāna śakti (contextual knowledge of Nama Prabhu-Sevya, sevaka-chanter & how, when & what about seva)

Offering faith energy- śraddha śakti (that Nama Prabhu before you is infinitely merciful Krishna Himself)

Offering love - prīti śakti (desire to please Nama Prabhu)

Offering our pleasure potency to take delight in chanting- hrstam-śakti.(Liking to chant from the heart)

Offering our pleasure potency to take delight to hear- ahlād-śakti (liking to hear Nama Prabhu)

Offering our pleasure potency to task repetitions -utsaha-śakti for japa (enthusiasm to build up the count)

Offering of intention-desire-purpose - āśā śakti (desire to gain association of the Lord) Offering serving attitude of humility & gratitude- vinamrata & krtagna
Offering self-surrender- sharanagati (surrender)

Offering hope energy seeking Lord's compassion & mercy - anukampam apeksha śakti

These potencies and energies belong to the soul and are at the disposal of our mind and ideally it is for us to decide on what and where to deploy them. Being in the lap of Maya we are squandering these soul energies in illusory wranglings.

When our cittam or subtle body is haunted by the false ego that I am this material body, the mind draws all of these atma śaktis and uses them to fulfil some material desire, often with complete absorption or devotion. In the same way, our minds should draw these śaktis to bring complete absorption, devotion and love to serve Nama Prabhu by chanting, associate by hearing and tasking and please Him.

We should pull away all our personal energies or śaktis from every other demand by Maya and offer them to the lotus feet of Nama Prabhu at least during japa.

We will discuss about each of these items and the role played by the mind to facilitate a soulful japa.

END

Module 7 - How can one access the mercy of the Lord.

Śrīla Prabhupāda speaks about the mercy of the Lord:

"The Lord's mercy upon the fallen souls is equally distributed. The sun rays are open to everyone, but the capacities of the receptacles differ."

"By utilizing the sun's rays, sometimes even stones become valuable, whereas a blind man cannot see the sun although there are enough sun rays before him. The Lord's mercy is open for him, but he is reluctant to receive it. Somehow or the other if someone puts himself open in the sun rays, he is sure to get requisite benefit both by heat and ultraviolet rays." Teachings of Queen Kunti, Chapter 12

Success in japa is about how well we receive the Lord's sat-cit-ananda mercy that is freely available! Just like when the sun shines, the sunshine is available for everyone; the Nama Prabhu is like a effulgent satcitananda sun of brilliant rays of satcitananda energies. His

internal energy sat, cit & ananda is called sandhini, samvit and hladini potency respectively. Such Nama Prabhu has incarnated and He is freely available to all of us. It is up to the capacity of the receiving vessel as to how much of the sunrays it wants to collect. This capacity of the vessel is proportional to the level of purity of one's heart or cittam. Lord Chaitanya Mahaprabhu says the first effect of chanting is ceto darpana marjanam-cleansing of cittam which increases the capacity to collect this mercy.

What is 'heart' or citta or cittam?

Krishna says that the material energy is made up of only eight elements: five gross and three subtle elements of mind, intelligence and false ego. Cittam is our subtle body. Cittam is accumulated experiences of mind, intelligence and false ego in the form our subconscious memory. It is the finest twenty fourth material element surrounding the soul as per the sāṅkhyā understanding of the self. Cittam is also the experiential memory stuff of not only of this life but of unlimited past lives. just as the gross body is shaped by the gross food we feed it, cittam can also be seen as our consciousness body or subtle body made of the deposits of past impressions of the actions & experiences of our mind, intelligence and ego in different situations of life.

The gross body of a child slowly grows into an adult body by its act of feeding gross food to itself using the very hands of the gross body. The same analogy can be extended to our subtle body or cittam. Our mind , intelligence and false ego are the hands that feed our subtle body in the form of daily thinking, feeling, willing, desiring and experiencing the outside world. All these are stored as an experiential memory and it creates our total subtle body or cittam consisting of countless cittam-slices to deal with the life outside. When we say one cittam-slice it really means an ego-slice+mind-slices+intelligence-slices (EIM-slice) of total subtle body suited for different situations.

Soul substance is eternally pure. But, the consciousness that it radiates becomes contaminated by ahankara or false ego and experiences it as contaminated consciousness or cittam. This total cittam covering the soul is also called contaminated consciousness. In different situations of life our subtle body or cittam loads into our conscious mind, a slice of its old set of seer-doer-feeler egos and mind, intelligence with its thinkings, feelings and willings in response to a present situation from its memory bank. The soul is also capable of adopting a fresh ego, mind, intelligence slice to respond freshly different from before or just adopt the loaded thinking, feeling and willing of the existing citta-slice for the situation or combine them using his free will. This is how life goes on.

Srimad Bhagavatam 3.26.14

mano buddhir ahankārash
cittam ity antar-ätmakam
caturdhä lakshyate bhedo
vrtyä lakshana-rüpayä

"The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics."

Srila Prabhupada translates cittam as contaminated consciousness and adds it as the fourth component of the subtle body over and above mind, intelligence and false ego.

SB 3.27.14 Bhaktivedanta Purport

His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego and contaminated consciousness, and he has five active senses and five knowledge-acquiring senses.

Our cittam is vessel that catches the rain of mercy

We can receive the rain of mercy more and more, by setting up favourable anartha-free purer and purer ego, intelligence and mind of our heart or cittam. Attentive chanting & hearing the Nama avatara makes one come under the rain of mercy. After setting up attentive chanting and careful hearing, our heart or cittam becomes the vessel with which one can catch the sat-cit-ananda rain of mercy freely rained by Nama Prabhu.

The capacity of that vessel depends on the state of purity of the cittam including our desire and purpose for japa. All souls are on a spiritual journey in this world. Some journeys are direct while others are indirect. The non-devotees are indirectly on the spiritual journey and their guru is Maya devi who teaches them through the reality of three fold miseries of material existence. Every human being does have some built up capacity to receive the rain, which is called sukrti or purity, which is the credit for any action consciously or unconsciously done amounting to serving Krishna and His devotees.

We catch the freely showered satcitananda rain from Nama Prabhu in proportion to our accumulated purity. Sukrti is like a ploughed field which is ready to receive a seed and support it to sprout. Not able to receive His mercy is our limitation and not that of the Nama Prabhu. Rain falls equally on ploughed or unploughed field or on rock all of which have different absorbing capacities.

Anartha or impurity filled heart places different degrees of limitation to absorb the mercy of Nama Prabhu. A cittam which is in a serving mood than a lording mood of existence is very favourable to receive the mercy.

However, there is no reason to worry about sukrti except to get started with japa. This is because by attentive japa, the sat-cit-ananda energies from Nama Prabhu dissolves or evaporates the anarthas from our cittam gradually provided we do not hold them back with

our our free will. We are our own limitations in the matter of speed of purification of cittam and self realization.

How do we increase the capacity of this vessel to catch more and more rain of sat-citananda? This rain of mercy is so wonderful that whatever little rain one catches with ones current limited capacity will further increase the capacity or purity of the vessel or cittam by evaporating the anarthas. In other words, every attentive chanting and hearing will in turn make one's cittam increase its purity and hence its capacity to receive more rain of sat-citananda. This cyclic process in japa for self-purification is called anartha nivritti stage of japa or stage of removal of anartha by association of Nama Prabhu.

Purification of cittam or contaminated consciousness is the same as ceto darpana marjanam spoken by Lord Chaitanya. Following the four regulative principles is therefore important to ensure that one does not make one's cittam impure again by adding layers of memories of impure fresh sensual & emotional experiences. By doing so, one simply slows down the reception of mercy.

However these is nothing to get discouraged due to fall down because of old bad habits. Just as a small baby never gets discouraged to learn to walk even if he falls down several times. He continues with hope and succeeds. That is the only process to unlearn and freshly learn.

END

Module 8 - Mindless japa, Mindful japa, Heartful Japa and Soulful japa

Japa is a service and association of the Lord who has incarnated in His Name-sound and is before us. According to the quality of such service and association, we can say that our japa as mindless japa, mindful japa, heartful japa or soulful japa.

Offering soulful japa does not happen by overnight determination. The right cittam is cultured and cultivated patiently. The gap between knowing and doing is wide to start with. However, it is good to know our goal post because every journey begins with knowing the destination of the journey.

The soul with its attention exists always in some space and time frame. If my attention is in remembering something that happened yesterday in my office, then I, with my attention, am in the visual space of the office and in the 'past' of yesterday. That is the space-time frame where my attention and I live at that moment. .

If I am thinking of visiting a pilgrimage spot on a holiday next week, then I will be thinking about that 'future' and what all I will do at that time. Then I will be living in that future time and space during those moments. The third situation is if I hit my toes somewhere by accident then, my attention and I are living in the present space and present time because of the pain. These examples show that our attention can live in different spaces and time namely past, present and future.

This concept of 'being in present' is very important to understand because the Nama Prabhu has incarnated in the present space where one is situated and in the present time when one is chanting. Therefore, if I have to associate with Him then my attention, I have to 'be' in the present space and time called 'now and here'. Not just for one bead of chanting but for every bead of chanting of a particular chanting session till it is over.

Mindless japa is when, during japa, your mind goes out of the present and you do some other thinking with your mind of past or future. The thinking is happening in the space-time frame of past and future or 'then and there,' instead of being 'here and now' or in the present with the Nama Prabhu. The Nama Prabhu is factually present 'here and now' as He manifests one after another on the tongue. During mindless japa, one is thinking about something of the past and/or the future. Or it could be in the present doing something else while mechanically chanting. Mind is not on japa. In mindless japa, chanting goes on mechanically because of yantra's (subtle body plus gross body) habit created in our cittam. One is being 'mindless' about japa. This is mindless japa. This kind of japa is disrespectful to the Nama Prabhu who is before us and it becomes a Nama aparadha. Most of the attention is stolen by some thought processing in the mind. Therefore, mindless japa is also called thinking-japa or only auto-japa.

What is Mindful japa ? Mindful japa has two stages. Austere-mindful japa during training and after training stage energetic-mindful japa. Mindful japa is service of Nama prabhu, done 'now and here,' in the 'present,' with full attention. Mindful Japa during stage one is also done with conscious desire, direction, determination, and deliberate effort to be attentive bead after bead. Mindful japa is just about giving full attention to the 'present doing' whether it is during training or post training.

It is free from parallel activity of thought processing which takes one to past and future and present away from Nama. This training stage of mindful japa is called tapomaya japa because it requires tapas or austerity till you train yourself for only about 90 continuous days.

This practice of tapas or austerity involves bringing back the attention each time it goes away from the mahamantra that is currently being chanted. By practice, the mind learns itself how to guard the attention from going away from the current mantra being chanted into some kind of thinking.

This sincere deliberate effort attracts the divine energy to do japa, from the Nama Prabhu. Himself for this purpose. After that japa becomes energetic-mindful japa. Energetic mindful japa is also called Thinking-free japa . In mindful japa the effect of current chanting and hearing is stacked up on the effect of the previous chants of that session as the mind is continuously absorbed in it.

What is mindful-heartful Japa ? When mindful japa is executed by offering, from the chanter's side, with heart's delight in chanting, delight in hearing and with enthusiasm in repeating chanting and hearing more and more (tasking) with purpose, desire & intention then that is called spiritual or delightful Japa.

What is soulful japa ? The 'now and here' mindful-heartful japa sēva of chanting and hearing when offered in an enriched background of the feelings offered from the heart to Nama Prabhu, in an integrated manner (like different musical instruments joining together to make a piece of orchestra), done with the desire (asha) to please the Nama Prabhu is called soulful japa or Anandamaya japa or atmananda Japa. Some of the main feelings offered from the soul to Nama Prabhu during soulful japa were listed in Module 6. They are feelings of, servant ego-ness, transcendental faith in the Nama Prabhu, of gratitude, of divine dependency, of helplessness, of humility, of delight and enthusiasm in His association, of respect, love (priti) towards Nama Prabhu, of yearning for His causeless compassionate mercy of self-surrender by the chanter.

In mindful japa the chanting, hearing and tasking or repeating skills of the yantra are fully engaged in the Nama. In heartful japa one does japa with a purpose, desire & intention with delight chant and hear and repeat with enthusiasm and not just ritualistic.

In soulful japa, the addition is the rich background of the eternal context of Sevya and sevaka in eternal time and eternal space. And the role of tapas tapers down to zero from mindful to soulful japa. The space-time framework in the mind for soulful japa is more than merely 'now and here' of each mantra. It is the uninterrupted flowing of 'now and here' as moments of eternity without break where there is no interruption from the experience of flow of material time due to uninterrupted exclusive absorption of mind in chanting and hearing. Further, in soulful japa we are in a relationship with everything eternal. It is revealed that time spent for such Japa is not counted into your destined life span. Soulful japa means eternal servitor ego serving eternal master ego with eternal purpose and eternal knowledge faith, feelings and in the background. Soulful japa is also called sadh-bhāvana japa. Sadh means eternal. Bhāvana

means thought-feelings or devotion. Hence, *sadh-bhāvana* means transcendental thought-feelings or devotion.

Expanding mindful japa to mindful-heartful japa.

In mindful japa one gives the attention fully to chant and hear each Nama that keeps manifesting on the tongue with strong intention for attention connect with Nama Prabhu. The discovery that is presented in these modules is that in mindful japa, there occurs a flow of spiritual doing-knowing energy from Nama Prabhu, which makes one want to taste that spiritual empowerment rasa more and more by wanting to chant and hear more and more. It is never tiring but it is energising. We will be dedicating a large number of modules how to do energetic mindful japa.

This brings delight in the act of chanting, joy in hearing and delight and enthusiasm in the act of repeating or tasking japa. Thus, our energetic-mindful japa transforms into energetic delightful mindful-heartful Japa when feeling of delight is added to chant, to hear and to repeat to mindful japa.

Expanding from energetic mindful-heartful japa to soulful japa

It is only first through the practice of mindful japa that one can touch the sound incarnation with one's serving attention and then one can do delightful japa by adding the ingredient of delight. In delightful japa the driving spirits of japa is added.

By energetic mindful-delightful japa one can be purified of one's material conception of life and can gradually awaken one's eternal context of existence.

It results in gradual realization of eternity, transcendental self-knowledge, and the transcendental relationship of eternal belongingness of oneself as a servant of Krishna. To begin mindful japa all that is required is to train the mind to hold the attention on the current mantra in a serving mood.

One cannot rush to soulful japa directly without purification of our cittam through energetic mindful-heartful japa, except of course now and then by the exceptional mercy of Nama Prabhu when He allows such out of turn experience. Rapid purification of our cittam happens through mindful-heartful japa by the merciful flow of sat-cit-ananda energies caused by the unconditional causeless compassion of Nama Prabhu upon the chanter.

How to enrich the background mind?

It is through spending time during off-japa-time, on reading and repeated contemplation on the divine words of guru, sādhu, and śāstra and then, triggering the same during the japa training period into the background. This off-japa-time contemplation is the key to move our mindful-delightful japa into soulful japa. Without reading regularly Śrīla Prabhupāda's books especially Bhagavad Gita as it is, Srimad Bhagavatam, teachings of Lord Chaitanya and

Nāmāmrta, one will not be able to enrich the background japa context which gives quality to one's japa.

This is because the faith & feelings of who is Krishna, what is in His mind, what is He expecting from us etc. are enhanced by hearing and contemplating these transcendental literatures.

The sadh-bhāvana in the subtle body (cittam) creates a favourable internal psychological context or environment consisting of

- 1) Spiritual servant-doer-ship identity in its activated form of ego of being an eternal servant of Nama Prabhu,
- 2) Purpose to awaken my spiritual mind,
- 3) Intentions to effectively connect with the Nama Prabhu through serving attention and to hold such attention by tasking repetition,
- 4) Purpose & desire to please the currently manifest Nama by delightfully chanting and joyful hearing.
- 5) Transcendental knowledge feelings, faith and interpersonal feelings between chanter and Nama Prabhu,
- 6) AtTRACTIONS, attachments, and inclinations of thinking, feeling, and willing related to japa.

In fact, the sadh-bhāvana in the cittam can be carefully designed and cultured through transcendental knowledge during off-japa times, as instructed by the Ācāryas. This sadh-bhāvana in subtle body or cittam supports the background thinking, feeling and willing atmosphere for a meaningful, ever-expanding, loving service relationship with the Nama Avatar during japa.

These feelings do not come by chance, into our internal psychic environment, without well guided, off-japa-times pre-designed repeated practice of contemplation and meditation on the Absolute Truth, Krishna and absolute knowledge related to Him and us. Our Acharyas are also transcendental scientists and engineers who have revealed how to culture and cultivate those sadh-bhāvanas of bhakti in our heart or cittam or subconscious mind. It is not like generating some artificial sentiments but they are transcendental thoughts or truths, transforming into eternal thought-feelings or bhāvana.

The purpose of these soulful japa series is to learn how to move from mindless to mindful to mindful-heartful to soulful japa.

The mind and body system being a psychological-biological machine, takes a finite time and it requires a definite process to be trained in the essentials of japa, provided one is serious.

Mind's ābhāsa bhāvana and atma's sadh-bhāvana

An objection can be raised that one may be artificially psyching oneself up with these feelings while actually one should arouse it as a result of natural awakening of the soul. It is a very

valid point that has been answered by Srila Bhaktivinode Thakur. He says that ābhāsa bhakti or mind's feelings helps awaken suddha bhakti which is soul feelings. Human body is a rare body where this facility is there to practice ābhāsa bhakti with one's psyche.

Indeed, the thought-feelings or bhāvana that one generates because of repeated contemplation and meditation on absolute statements of truth from guru, sadhu and sastra first manifests in one's material mind as ābhāsa or shadow feelings of the absolute feelings. These feelings in parallel also awakening in our spiritual mind to different degrees gradually even right from the beginning. It is not that there is only ābhāsa bhakti for a beginner. Abhāsa means shadow or reflection of original.

Thakur Bhaktivinode says that the way to awaken transcendental bhāvana is by purifying the material mind with ābhāsa or shadow bhāvana or thought-feelings to whatever degree one can. But this is done under the guidance of guru, lest it becomes a pure hallucination of mind. What kind of ābhāsa feelings one can cultivate keeping up with awakening of absolute feelings of bhakti is a matter that needs spiritual guidance from guru, sadhu and sastra.

Properly guided ābhāsa bhakti will accelerate the awakening of the absolute or sadh-bhāvanas of the awakened spiritual mind, by the principle of resonance. However, in doing so, if one does not go through self purification process of sādhana bhakti as prescribed by the Acāryas, he simply remains in such ābhāsa stage of feelings as a neophyte devotee without waking up his spiritual mind and sadh-bhāvanas. That too if he does not make offenses. Anybody can whip up feelings in one's material mind by imagination for Krishna without doing any self purificatory sadhana.

Bhakti is not mere sentiments without guidance of guru. It is about realizing Absolute truth too and not just love. Any sentiment of the mind for Krishna become transcendental feelings only to the extent the soul is purified and awakened.

Such so called devotees, who do not undergo self purification by applying the principles of sādhana bhakti, and who think bhakti is only sentiment for Krishna will continue their material life without any detachment from material world. Thus we can observe that they will talk of having very high sentiments for Krishna, but they may not even desire to give up sinful activities. They may still be attached to illicit sex, smoking etc. Because of their aparadha, their so called bhakti never impacts their soul.

Imitation of a good thing , as long as it is not offensive, is not bad but not the best. Following a sadh-guru who will give us real bhakti is the best rather than imitating the feelings of very advanced devotees at the mental platform.

Therefore real bhakti has to be practiced under the shelter of the instructions of a sadh-guru. In India you will see people who have not taken shelter of sadh-guru, exhibiting these kinds of so called deep emotions at mental plane for Krishna, often due to residues of their past life's unguided bhakti. We need to clearly discriminate from real bhakti from imaginary bhakti by looking into their life style as to what the bhakta does 24 hours a day. That is real test.

As one advances in real bhakti, several ecstatic symptoms described in the sastras will manifest in the mind & body of an advanced sadhaka.

There is also great self control to be exercised in externally manifesting such joyful feelings of bhakti in terms of controlling natural flow of tears in presence of others.

Our Acaryas have warned us that such exhibition will cheapen the transcendental nature of genuine spiritual feelings in the society of vaishnavas as that encourages imitators to produce tears from mental platform to show off that they are advanced seeking followers indirectly. Privacy of expression should be strictly maintained only with one's spiritual mentors. Otherwise these feelings should find expression in the form of a great spirit to preach the glories of the holy by spreading Krishna consciousness movement for the welfare of the world. If one freely pour out these bodily symptoms even in the community of vaishnavas then it will surely lead to oneself get infected with sahajiyaism or cheapening the highly sacred spiritual sentiments.

Longer number of years of careless thinking-japa does not mean proportionate progress. Thus, simply a large number of years of thinking-japa do not amount to anything great unless we get ourselves to actually spiritually touch the sound incarnation with our attention all those years without distraction. However carefully practiced chanting for long number of years does make a difference to the quality of japa year after year. One's actual spiritual progress is only to the extent one has touched the Nama Prabhu with his serving attention.

If out of 108 beads of one mala he has maintained attention touch for ten beads then he is touching the Nama Prabhu only to that extent everyday. Rest of the beads are affected by the offense of inattentiveness. In the beginning to get to the attention-touch of ten beads we will have to do 98 beads of inattentive japa. Therefore Nama Prabhu forgives those offenses as along we are striving everyday to avoid the offense of being inattentive.

For instance, a devotee who is chanting 16 rounds of japa every day, while he is continuously thinking about his day's preaching services or solving service problems or doing creative thinking for Krishna's service or even philosophising during japa , has got into a bad habit of thinking-japa where there is no hearing. He will only stagnate spiritually with that wrong habit.

And if the sādhaka goes through the phase of disciplining and culturing his mind as presented in these modules in order to maximize the flow of unlimited spiritual energies to purify the mind and body, then he makes quick progress into mindful, heartfull and soulful japa.

END

Module 9 - Foreground executing mind and background contexting mind. A foundational concept.

SB 1.2.12 purport.

Supreme person is realized through devotional service, which is backed by full knowledge and detachment from material association.....Devotional service, which is based on the foreground of full knowledge combined with a detachment from the material association and which is fixed by the aural reception of the Vedanta Sruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth."

Srila Prabhupada says above that the action of devotional service has to be done in the foreground with a background context of knowledge. Accordingly there are two areas for japa improvement. 1. Background of japa 2. Foreground of japa

Background and foreground division of our mind is like dividing the stage of a theatre into two parts of where a play happens. The stage itself is in the foreground and the backdrop settings act as a background for the stage. By simple observation we can see that there is foreground executing mind and background contexting mind filled with facts, faith, feelings etc related to that doing. Devotional service has to be done by the foreground mind in the background context of transcendental knowledge and the feelings that rise out of that knowledge like purpose, faith, detachment, devotion etc called as bhakti bhāvanas or thought-feelings.

All absolute bhāvanas come from absolute thoughts or knowledge received from absolute sources.

It is true that in the foreground mind there should be nothing but the action of attentive chanting, hearing, repeating with full attention. It should engage in mindful japa. The items in the background japa-context are all thought-feelings or bhāvanas and it does not consume our active foreground attention except for triggering remembrance of those items listed in the last module now and then. It is these items of feelings of servant ego-ness, faith and personal and interpersonal feelings and feelings of purpose-desire-intention that drives the action in the foreground consciousness. This also locks the attention by making japa into a meaningful personal activity with foreground active attention. Thus the bhāvanas support the uninterrupted attention on chanting and hearing.

Thus, devotional service of japa is to be performed in the foreground executing mind accompanied by bhāvanas (different kinds of transcendental knowledge converted to feelings) and detachment in the background contexting mind.

Background knowledge in japa

Sambandha jnana

- Who is the recipient of the servant (Sevya) ? (Hare Krishna Nama Prabhu)
- Where is He? (He is right before you),
- Who is serving? (the eternal soul through the body and mind system)
- What is sevakā's relationship with the Sevyā? (a humble eternal servant),
- What are sevakā's devotional feelings towards Sevyā? (faith, respect, love, delight to chant, joyful to hear, enthusiasm to task, begging for mercy, utter dependency, gratitude and self surrender etc)

Prayojana jnana

- What are your purpose-desires ? (to please Him, to purify oneself and to awaken the soul to Krishna prema)

Abhidheya jnana

-How or what is the process of pleasing like intentions-directions- actions to execute the service with devotional feelings? (by distinctly chanting and carefully hearing with attention and uninterrupted tasking repetition)

Detachment from material association; It means understanding that the three components of japa namely Sevyā, Sevakā and Seva are not of the temporary material nature but are transcendental and the activity is not a karmic activity but it is transcendental devotional service.

By a combined offering of these thought-feelings or sadh-bhāvana in the background mind, devotional service of japa is executed by the foreground mind with full attention and doing-skills. There is no meaning in bhāvanas if foreground mind has strayed away from chanting & hearing Nama Prabhu.

What does Srila Prabhupada mean by 'fixed by aural reception' in the quote? It means the above background knowledge is fixed in the form of faith in our cittam or subconscious mind by receiving the sambandha, abhidheya and prayojana jnana of japa from the absolute source like guru, sadhu and sāstra in a descending process (and not by speculating). This knowledge is received by hearing repeatedly from these three sources and contemplating on them during off-japa-times which results in faith, feelings, desire, purpose etc. Contemplating means reading, remembering, reflecting, recalling and repeating the first four. This is called '5R' method of contemplation. Details of '5R' method is at <https://t.me/c/1479406133/5243>

Therefore, regularly reading the Srila Prabhupada's teachings are so crucial for quality japa.

Thus, japa is not a thoughtless, faithless, feeling less, dry, impersonal , mindless, forced action of attention on chanting and hearing. At the same time, these background feelings do not consume active attention. And in soulful japa, the background contents are rich with these absolute thoughts from guru, sadhu and sastra turned into feelings called as thought-feelings or bhāvana.

Caution

What is cautioned against is that one should not bring these items to the foreground mind and expend attention for processing these background thoughts and feelings during japa time, at the cost of losing attention on hearing. This concept of using the foreground mind for only japa action and background mind for contexting of that japa action is very important for attentive japa. The mistake one does is to bring these thoughts in the foreground mind and start processing or philosophising during japa. This pushes chanting and hearing into auto chanting with zero hearing.

The source of the background mind is our cittam or subconscious mind

Such contemplative activity is very essential for japa but it has to done off-japa time or else you will miss out on hearing during japa. These items of devotional faith, feelings etc will effortlessly and automatically get loaded into our background mind from the cittam during japa. This will happen without distracting us from our chanting and hearing in the foreground.

The good news is that the entire content in the background context is in our hands to culture through the '5R' process and allow them to settle into our cittam. It is not that during japa one should, on the spot scramble and muster knowledge, faith, respect or love to be offered to the Holy Name.

After having once cultured the background context, as soon as one takes the japa bag in hand, the japa situation triggers the loading of the context from the cittam effortlessly to the background consciousness or background mind. Then one simply has to give one's active attention to chant, hear, repeat and build-up count by linking the Name being chanted with those sadh-bhāvana thought-feelings. These feelings are automatically played in the background. This background context in turn provides meaning to the foreground activity.

Only the seed of the thought-feeling needs to be cultured off-japa time contemplation. Once the seed bhāvanas are cultured by contemplation, they are there to stay in our cittam and with repeated application during japa, the feelings, seed grows into a tree of feelings over the years. These bhāvanas deepen on their own by association of Nama Prabhu. This entire soulful japa course is for training

1. the foreground mind with doing skills to chant and hear attentively and enthusiastically build up the counts and
2. the background context of knowledge, faith, feelings, purpose, intention & desire related to japa.

An example of foreground mind and background mind

The role of the background mind is best understood through an example. Suppose one is at home and someone knocks at the door. One goes and opens the door to check who is at the door. Suppose one sees the neighbour standing there then immediately the sight of the neighbour triggers from one's cittam, all that one knows about the neighbour. This is also accompanied by the loading of all the feelings that one has for the neighbour into one's background mind. In addition, the background mind does the instant intuitive processing of everything one knows about the neighbour, while the foreground mind responds with action to the situation by welcoming him/her by saying "please come in and have a seat etc. Now the context for a relationship is created in the conscious mind.

To repeat, note that improving the quality of Japa means to improve in two areas, foreground doing skills and context in background mind,

The division of mind as foreground executing mind and background contexting mind is foundational concept for the entire soulful japa. IF you don't understand this concept, you will not relate with many instructions in this course. Hence understand this module by re-reading.

END

Module 10 - How does my chanting give pleasure to Guru & Krishna?

Lecture-Detroit, July 16, 1971

" Bahulasva: What is the thing that will please you most, Śrīla Prabhupāda? Prabhupada: Hm?

Bahulasva: What is the thing that would please you the most?

Prabhupada: Chant Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa!

Prabhupada: That is the simple thing. You are chanting. I am very much pleased. That's all. I came to your country to chant, that "You chant also along with me." So you are helping me by chanting. So I am pleased.

Pleasure of the Lord from a beginners japa

The desire of the disciple to chant his/her japa is to please Srila Prabhupada and Krishna. Why is Srila Prabhupada and Krishna pleased when we chant Hare Krishna? They are pleased because we are all His lost children and taking association of the Nama Prabhu is like lost child taking the medicine , as instructed and directed by Him to revive His lost eternal relationship with Him.

If one's child is sick and does not want to take medicine and then if one day the child starts taking medicine then the parents will definitely be pleased for the child as the child will soon get well. Even though one's chanting may not be pure soulful chanting with full sat bhāvana, still every bead of a beginner's japa done on gurus order pleases Krishna for this reason.

As we progressively get purified Krishna takes direct pleasure in hearing His Names As our chanting becomes purer and purer with attachment to Nama Prabhu the pleasure of guru and Krishna increases by chanting as it moves beyond being a medicine towards a spontaneous loving service as a loving cry or call for the mercy. Then our chanting of His Nama is directly pleasing to Him as He loves His Name being called out in genuine relationship. Srila Prabhupada explains this in SB Purport 1.6.33.

It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing.

One should desire to please guru and Krishna by one's japa and take pleasure in knowing that one is giving satisfaction to guru and Krishna for various reasons. He being pleased for one reason or the other is a reality . One should know that one is pleasing Them as we move from the first bead to the next bead, and to the next, until one reaches the last bead of the 16th round. At the end of this, one should feel a sense of transcendental accomplishment of following Srila Prabhupada's instruction and have pleased him and Krishna.

END

Module 11 - Srila Prabhupada's famous example of iron rod place in the fire

Lecture September 8, 1966, New York

The same example which I have recited many times: just like the iron rod. Iron rod, you put into the fire. It gets warm—warm, warmer, warmer. And when it is red hot, then it is no longer iron. Iron it is, but it does not act as iron, but it acts as fire. That iron rod which is red hot in association with fire, you can take that rod and touch anything; it will burn. That means it is no longer acting as iron; it is acting as fire.

Similarly, if you associate with this transcendental incarnation, sound incarnation of God, then you will be gradually godly. You will be godly. You can become godly with God's association, not by any other material, extraneous things. No. Just like you can have fire only in association with fire, not with water. If you want to get yourself warm, then you have to associate with fire, not with water, not with air.

Similarly, if you want to spiritualize your vision, if you want to spiritualize your action, if you want to spiritualize the whole constitution of your existence, then you have to associate with the Supreme spirit.

And that Supreme spirit is very kind because He is everything. That we have already explained. Everything is interrelated with the Supreme; therefore, He is interrelated with sound also. So, by God's inconceivable potency, He can present before yourself in sound incarnation. That is His potency. That is His potency. He can do that. And therefore, this name, Krishna, and the Supreme Lord Krishna, there is no difference.

So our, this sound representation of the Supreme Lord constantly will make us...

Just like our association with the fire, the, I mean to say, iron rod's association with the fire makes the rod equally qualified, exactly—not equally qualified, but almost the quality of burning it gets—similarly, by our constant association with Lord.

This analogy of a piece of iron rod being put in the fire, becoming slowly red hot is a very powerful analogy that makes one understand how exactly the Nama Prabhu purifies when touched with our attention.

Nama Prabhu is an oceanic fire of sat-cit-ananda. If one can connect with Him through one's serving attention and maintain that attention touch of that fire of sat-cit-ananda, one's sleeping self or soul will get sat-cit-ananda-ized or awakened to the original natural Krishna consciousness.

Serving attention and Lording attention

Attention offered to chant and hear with a serving purpose-intention-desire is called serving attention. Kamsa also gave lot of attention to Krishna but he had lording purpose-intention-desire. Attention is a spiritual energy coming from the soul and hence it is the conduit to connect the soul and touch the sound incarnation in the spirit of serving. Attention is the only spiritual energy that can connect two spirit substances namely jiva and the Nama in our present materially trapped situation.

We will learn soon how chanting established attention connection and hearing creates attention touch of Nama Prabhu.

Just as the iron has to be in the fire to get red hot, we have to be in association with the fire of the sat-cit-ananda energy surrounding the Nama Prabhu. Just like the sun is surrounded by sunlight, Nama Prabhu is the sun-like effulgent source of sat-cit-ananda energies and He invests all His energies into the ordinary sound that one produces externally with the tongue. There is a fire of sat-cit-ananda on the tongue when one chants, the Shaktyavesha Nama. Now through serving attention one has to immerse the soul into that fire and make the consciousness sat-cit-ananda-ized.

Being in the fire continuously is important for the iron rod to become warmer and warmer and finally get fully heated. Similarly, the attention should be on chanting and hearing uninterruptedly in japa. The moment the foreground mind goes into active thought processing the soul is out of the fire. The tongue of this material body is the outside covering of the soul. From the tongue, the Nama has to go through the ears and the mind, and finally reach the heart where the soul is situated.

The route is through attention delivered to hear the Nama Prabhu by our foreground mind-skills. Just keeping the Nama on the tongue without attention to hear is like keeping the iron rod outside the fire, a few feet away, without immersing it in the fire. Some heating of the iron rod will happen but not the same way if it is placed inside the fire.

This is what is happening to those doing inattentive japa. Whatever effect is being produced is like heating the iron rod by placing it outside the fire. If such chanting itself is giving us benefit of Krishna consciousness, then one can imagine what would be the experience if one does 16 rounds of attentive chanting and hearing.

Immersing ourselves with exclusive hearing attention uninterrupted in the fire of sat-cit-ananda will gradually fill us with existential bliss of Krishna consciousness of being inseparable part and parcel of Krishna. It is literally true. The reason we don't experience this is because of not uninterrupted immersing in hearing the Nama Prabhu without diverting attention to any kind of thought processing. If done properly, one's inclination for petty pleasures of sense gratification of this material body vanishes. Srila Prabhupada says in his purports to the Bhagavad Gita 2.60 as follows. This describes what this experience is. "Krishna consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables."

In other words when one compares this fulfilling existential bliss of Krishna consciousness with the pleasure of sense gratification of the material body, the latter is like left over food fit for starving beggars. All lusty people of this world are souls starved of their soul pleasure.

The only thing one needs to remember in this analogy is that the fire is an impersonal energy but the sat-cit-ananda energy is personal in nature. It is not merely an impersonal touch of attention that makes the energy flow into one.

It is the serving hearing attention, and begging for mercy are what attracts this personal energy to flow into the chanter. This flow of personal energy enlightens one and fill the mind with true bliss of Krishna consciousness or helps in realizing the self to be an eternal loving servant of Krishna of eternal bliss. Though getting material punya and sukrti is an automatic side benefit that one receives even by impersonally touching the Nama with hearing attention, the flow of mercy of transcendental knowledge, detachment and love of Krishna is only received by personal reciprocation of Nama Prabhu when one chants free from offenses.

END

Module 12 - There is no prequalification for holy name to start acting

CC Madhya 15.110, Translation

The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. When a person simply chants the holy name with his tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient.

Because of this special mercy of the holy name, we can ask everyone to start chanting and there is no prequalification required for it to begin its effect. Even if someone is not following regulative principles, if he/she starts doing japa daily it will have an effect. The effect will be that it will release him/her from all the bad habits in his cittam as long as he faithfully continues his association with chanting and hearing the Nama Prabhu. One should also seek strength from Nama Prabhu to be released from sinful habits.

Not that we will tell someone to wait to begin japa till they follow the four regulative principles of no intoxication, no meat eating, no gambling and no illicit sex. Habits are not easy to change without the help of Nama Prabhu.

Alternatively, someone may think that I do not want to chant because I am inattentive and I commit offenses against the holy name. This is not right at all. Even while chanting with unavoidable offenses due to weakness of heart, one will eventually get the strength to avoid the offenses if one desires.

Other than the forgiveness and mercy of the holy name, there is no other way to cure the offenses that arises due to weakness of heart or emotional weakness. This emotional weakness is due to not having tasted the higher devotional emotions, makes one succumb to unregulated sense gratification consisting of illicit sense pleasures, so called love-pleasures, power pleasures.

Srimad Bhagavatam 3.33.7 purport

Those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive

stage, offenseless stage and pure stage; if the holy name is founded on the tip of the tongue that is also sufficient.

It is to be learnt from the above quote that if one is fortunate enough to get attracted to concepts of soulful japa and is able to implement it, one should not criticize others who may be even doing mindless japa and say that it is useless and they are doing it all wrongly. Even we have done our japa wrongly for many years.

If the person is sincere, then by the mercy of Srila Prabhupada and Nama Prabhu one gets attracted to these revelations about deeper relationship with Nama Prabhu through soulful Japa. Even more mercy one gets when he decides to meticulously study these modules of soulful japa which are apparently hidden gems from Srila Prabhupada teachings. We have only being blessed to identify and pick up these jewels of realizations of Srila Prabhupada in his books, lectures and conversations and present them all in the form of these modules. Srila Prabhupada's standing instruction is there for all his disciples to understand his teachings and present it in our words.

END

Module 13 - Nama, Nama sevak and Nama are all spiritual or aprakrta

Sri Chaitanya sikshamarta by Srila Bhaktivinoda Thakura

"Even before entering the feild of nama-bhajana one should first know for certain that Krishna's form, Krishna's name, Krishna's service, Krishna's servants are all eternally free. That is , they are beyond the grasp of Maya, the illusory energy. Krishna, His transcendental abode and His paraphernalia are totally beyond material imagination. Similarly, His throne, His rooms, His gardens, forests , Govardhan Hill and the river yamuna, in fact everything about Krishna cannot be touched by Maya. It is especially important to remember this transcendental nature of Lord Krishna when we approach His service of which chanting His holy name is foremost. This understanding is not based on blind belief but on absolute and eternal truth".

Srila Prabhupada conversation 25/2/77

There is one word by Bhaktivinoda Thakura, nāmākshara bahir haya nāma nāhi haya: "The... Simply the alphabets are coming, but that is not nāma." Nāmākshara, Hare Krishna, the alphabets, are coming out, but it is not the holy name.

In japa there are three components SEVYA, SEVA, SEVAK. All three with their mutual relationship has to be known by a japa doer and same has to automatically come up in the background of our attention. SEVYA is Sound incarnation of Krishna, SEVAK is jiva or devotee servant ego who is eternal servant of Krishna and SEVA is the service of chanting, hearing and tasking a targeted number of repetitions.

Lecture Dec 13 1974, Bombay

So prākṛta means this material prakrti, and spiritual means aprākṛta

Understanding Sevya to be transcendental or Aprākṛta . Sevya is not of this prakrti. What is not of this prakrti is called Aprākṛta. Krishna does not have a material or prākṛta name or form

Padma Purana

Anāma-rupa evāyam bhagavān harir isvarah
akarteti ca yo vedaiḥ smṛtibhish cābhidhiyate

" The Lord is said to be without material name, form and actions according to the Vedas and Smṛti"

SB 6.4.33 Purport

In regard to the significant word *anāma-rupam*, Sri Śrīdhara Svāmī says, *prākṛta-nāma-rupa-rahito 'pi*. The word *anāma*, which means "having no name," indicates that the Supreme Personality of Godhead has no material name.

Nectar of Devotion . 1.2.23

Never think of the Deity as made of stone or wood. Every worshipper must remember that Kṛṣṇa is personally present. He is simply kindly presenting Himself before us in a way so that we can handle Him. That is His mercy, otherwise He is unapproachable atah sri-kṛṣṇa-*Nāmadi na bhaved grahyam indriyah sevon mukhe hi jivadau svayam eva sphuraty adah*

EK 5: Knowing Krishna's Energies

We cannot see Krishna with our material eyes, nor hear about Him with material ears, nor touch Him with our hands; but if we engage our tongue in His service, He will reveal Himself, saying, "Here I am."

There are two kinds of sounds. Material sounds of this world and spiritual sounds of spiritual world.

Material sound is called *prākṛta sabda* and spiritual sound is called *aprākṛta sabda*. Krishna's Name etc. cannot be grasped by our material senses-atah sri-kṛṣṇa-*Nāmadi na bhaved grahyam indriyah*. He is transcendental. Transcendental means *aprākṛta* or beyond the material nature. *Aprākṛta Nama* sound cannot be chanted or heard with our material tongue or ears. So the *Aprākṛta Nama* incarnates into the sound that we chant and hear which is the external *vigraha* (empowered *prākṛta nāmasabda*) made of matter vibration. He receives and reciprocates to our services through such empowered sound incarnation.

Such matter sound gets fully spiritualized because the Lord has descended into the same. This is the principle of incarnation.

Krishna's *Nama*, form, qualities, body who is the *Sevya* (served) in all devotional services are all *aprākṛta* and therefore He cannot be seen, heard or touched by our *prakṛta* senses.

The *Nama sevak* is also the spirit soul which is of *aprākṛta* nature but now trapped in the *prakṛti* falsely thinking he is his body. Initially one begins *japa* when he is in bodily concept of life where he thinks he is product of *prākṛti*. But association with the *Aprākṛta Nama* will enlighten him as to his eternal or *aprākṛta* nature and then one naturally engages in soulful *japa* as spiritual servant doer of *japa*.

The Nama seva being service rendered by the aprakta soul is also aprakta or transcendental though it may be done through the material senses and mind of this body.

If Nama Prabhu is aprākṛta, beyond our material senses, then what is this Nama that we chant with our material tongue? We will discuss that next.

END

Module 14 - How can a sound uttered by my material tongue be God?

The government uses ordinary paper material to print valuable currency. When it does that, the value of the paper used is not the ordinary value of the paper. It has the value that the government 'wills' to give to that paper. The matter value of paper on which a five hundred-rupee currency note is printed may not even be five rupees. There is no relationship between the intrinsic paper value and the value assigned to it by the authority. People have faith that the five-hundred-rupee note is not ordinary paper because it has been invested functionally with a high value, beyond the matter value of that piece of paper. The authority is capable of investing that value. Thus, the truth of a substance is not merely the material value of the substance but its functional value with which it is endowed with by higher authorities.

This analogy can help us develop faith in the sound incarnation of the Lord. We can state that, though the Hare Krishna sound produced by the tongue is like any other regular sound vibration of this world, by the will of God, who is the Supreme authority, that Name-sound has been invested with all the potencies of the Lord. This is as revealed by Śrī Chaitanya Mahāprabhu. Its value is changed from an ordinary sound to an empowered sound. This change happens when the 'Suddha Nama' the self-sounding, eternal Name of the Lord, who is Lord Krishna Himself of the spiritual world, decides to shine all His potencies into the sound we vibrate in this world and becoming the Nāma avatāra or Name-incarnation. Instantly the so-called material sound becomes a spiritualised sound, being surcharged with spiritual current of satcitananda. The transcendental expansion or compassionate expression of the effulgent Suddha Nama as a transcendental sound form that resemble the sound we chant is called Aprākṛta Nāma Prabhu. Aprākṛta Nama being an expression of Suddha Nama is identical to Suddha Nama and is not a material sabda. And matter sabda that we utter becomes the Śaktivēṣa Nāma shabda or the empowered sound into which the Aprakṛta Nama has entered.

Srila Prabhupada on March 25, New York

'Gods reflection and God, there is no difference. Gods bodily rays and God, there is no difference, advaya-jnana, that they are not in duality or relative world. They are in the absolute world.'

Suddha Nama is a satcitananda shabda vigraha and His bodily rays expand as His unlimited satcitananda Aprakrta Nama shabdas incarnating into the sounds chanted by unlimited devotees and manifesting as Śaktīvēṣa Nāma shabda.

Bhaktivedanta Purport to SB 2.4.22

" There is a gulf of difference between the two qualities of sound, namely prākṛta and aprākṛta. The physicist can deal only with the prākṛta sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone in the universe unless and until one is inspired by the vibration of supernatural (aprākṛta) sound, which descends in the chain of disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa and so on. "

Note that there is prākṛta sound of this world and aprākṛta sound of the spiritual sky. Nama avatara means the effulgent Suddha Nama in the spiritual world expands Himself into the form of effulgent Aprākṛta Namasabda vigraha resembling the sound features of the prākṛta Nama vigraha of this world and spiritualizes the sound with His satcitananda effulgence or shaktis.

Sri Chaitanya Mahaprabhu declared this fact; Namnam akari bahuda nija sarva shakti- the holy names we chant are invested with all the powers of Krishna.

Srila Prabhupada lecture December 16, 1966, New York

This Hare Krishna, Hare Krishna Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, this is also considered Śaktīvēṣa avatāra, the incarnation of sound. The incarnation of sound. It is described by Lord Chaitanya that kali-kale Nāma rūpe avatāra.

Nama is also vigraha

Lord Himself as the Transcendental name-sound incarnates into a matter-sound vigraha. Srila Prabhupada Lecture, Mayapur, February 20, 1976

The nāma is also vigraha, another form of the Lord, rasa-vigraha. So if we take shelter of this avatāra, rucy-avatāraiḥ... Every avatāra, every incarnation of Kṛṣṇa, is very pleasing. Because Kṛṣṇa is the reservoir of all pleasure, therefore His avatāra... "

The transcendental name-sound, the Aprākṛta Nama Prabhu, who is expanding from the Suddha Nama into the material world, is beyond limitations of time, space & matter. He descends into that external sound and satcitananda-izes and empowers it. It becomes the sound incarnation of the Lord. This empowered Nama, that we can hear with our material ears is called Śaktīvēṣa Nama. And this sound becomes an omnipotent sound.

Srila Prabhupada in SB Purport 3.4.29

"The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the *virāt-rūpa*."

From the above we learn that the sound we hear is live, intelligent, and God Himself in virat or omnipotent sound form, who we can access and associate easily with our attentive chanting and hearing. Hare Krishna Nama Prabhu is sound-God .

If one sketches a person, then the sketch is not that person. The person and his representation are not the same stuff. The two are always different. But, if I make a sketch of Krishna and if Krishna decides to incarnate His Person into it by taking a transcendental form that resembles the sketch, then that external sketch can functionally become as good as Krishna. Though Krishna is always transcendental and none other can be the Person Krishna can be Krishna, yet for the time being that He decides, by His sweet will, He manifest Himself in person as His energy whenever He wishes.

This sketch -Krishna will receive, reciprocate and relate with us. This is the principle of advaya Jnana or non-dual knowledge. The energies of the Lord are dynamically simultaneously one and different with Him eternally serving Him. Thus the external Nama vigraha is God Himself to be worshipped by chanting and hearing Him.

SB 1.12.9 Purport

"There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. For the Lord there is nothing but spiritual existence, and similarly there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord."

Electric wire-dead or live?

Another even more complete analogy is that of the difference between a regular electric wire and the one with the live electric current in it. Although they both appear the same to our senses something extra is added in the live wire, the electric current. The wire itself is not an ordinary wire but it has become an electrified wire because of the flow of electric current in it. So also the sound that we chant becomes Šaktyāvēśa Nama and it develops the quality of electrifying anything it touches.

An authorised post box is the same as General Post office

Another example that Śrīla Prabhupāda often gives to explain the function of an incarnation is that of the authorized post boxes.

These post boxes are ordinary metal boxes placed in different parts of the city by the postal department.

Though they are regular metal boxes, they are empowered to receive letters that are dropped into them on behalf of the general post office and hence they are not ordinary boxes. Dropping a letter in a local post box is as good as delivering the letter at the doors of the General Post Office.

Thus, the ordinarily vibrated Hare Krishna sound, gross & subtle, is no longer remains an ordinary. It is the most powerful vibration in existence.

Anyone chanting Hare Krishna is being touched by this most merciful incarnation of Lord Krishna and gets access to all the pure spiritual sat-cit-ananda energies needed to purify oneself and get out of this illusory world. This is a great reason for excitement for all of humanity. Krishna Nāma, in His incarnation on earth, is most mercifully engaged in the līlā of liberating millions of living entities on this earth by His transcendental association.

"So, in this yuga, this Kali-yuga, the incarnation is Lord Çaitanya, and the process of worship is this Nāma sabda. That is mentioned. In every avatāra, every incarnation.....,, So, they are mentioned, yugāvatāra. And Śaktyavēṣa avatāra. Śaktyavēṣa avatāra. All avatāras, their mission is to preach the message of God. Avatāra has no other business. The message of God. Śaktyavēṣa avatāra"

...The incarnation of sound. It is described by Lord Çaitanya that kali-kale Nāma rūpe avatāra: "In this Kali-yuga, in this age, this incarnation of the name—Hare Krishna Hare Krishna, Krishna Krishna, Hare Hare—to give facility to the conditioned soul." Nāmnām akāri bahudhā nijāśārvā-sakti. Śakti, this word is used, Śakti. And from Śakti, that energy, Śaktya. So, this name is also Śaktyavēṣa. Śrīla Prabhupāda, Lecture -- December 16, 1966, New York

When we, ordinary living beings, move from one place to another, we cannot be present in both the places simultaneously. But when the Suddha Nama in the spiritual world descends into this world as unlimited expressions of Himself as Aprakrti Nama sabdas, He does not have to leave the spiritual world as He is beyond limitations of time, space and substance.

Unlike tiny living beings, the Lord, who is the Supreme being can have unlimited expansions of Himself for enjoying varieties of rasas, in the unlimited existences, through the unlimited hearts of unlimited jivas. It is inconceivable for us to even imagine limitlessness of enjoyment of relationships of such a personality as Krishna or Vishnu. But it is fact. We have seen and heard only of limited personalities like ourselves in this world. Personalities of this nature belong to a category called Vishnu tattva.

END

Module 15 – Suddha Nama, Aprakrtā Nama shabda and Śaktiyavēṣa Nāma shabda

" Journey of Self Discovery -3.2

The chanting of the Hare Krishna mantra is a transcendental vibration;

it is not a material thing. It is imported from the transcendental abode of Krishna. From there the TRANSCENDENTAL SOUND of Hare Krishna has come. THIS SOUND IS LIKE SUNSHINE COMING FROM THE SUN. Although you cannot go to the sun—it is far, far beyond your reach—you can understand that the sunshine is coming from the sun globe. There is no doubt about it. SIMILARLY, THE VIBRATION OF THE HARE KRISHNA IS COMING FROM KRISHNA'S PLANET , GOLOKA (golokera prema-dhana). And this chanting produces love of Krishna. (Prema-dhana means "the treasure of love for Krishna)

Srila Prabhupada is revealing that the transcendental sound of Hare Krishna is descending from the spiritual world of Goloka like sunshine coming from the sun. The eternally self-sounding Suddha Nāma in the spiritual world is Krishna Himself. Just as Krishna is the surya or sun of satcitananda , the Suddha Nāma in the spiritual world is also surrounded by sunshine-like effulgent satcitānanda shaktis around Him.

The individual satcitānanda suns of three Suddha Nāmas Hare, Krishna and Rāma expand as the surya of Hare Krishna Nāma Prabhu of 32 syllables with all His shaktis. This satcitananda sun of this Hare Krishna Nama Prabhu was brought down into this world by Sri Chaitanya Mahaprabhu and planted in the core of the hearts of His pure devotees five hundred years back. The transcendental expression of Suddha Nama as His effulgent vibration descends as a transcendental sound called Aprakrtā Nāma shabda on to the tongues of countless devotees in this world. Srila Prabhupada explains the principle that there is no difference between God and His bodily rays or effulgence.

'Gods reflection and God, there is no difference. Gods bodily rays and God, there is no difference, advaya-jnana, that they are not in duality or relative world. They are in the absolute world. Srila Prabhupada on March 25, New York.

Just as sun's quality is light and heat and so sunlight is also has the same quality of light and heat. Suddha Nama is satcitananda and Aprakrtā Nama sabdha is also satcitananda. There is

no difference between Suddha Nama and Aprakrta Nama sabdhas who have expanded from Him as His compassionate expression as unlimited sounds on unlimited tongues.

Aprakrta Nama shabda is a transcendental vibration and not a material sound. When the devotees chants the Hare Krishna matter sound with his matter tongue, the satcitananda Aprākṛta Nāma shabda descends into that sound as a transcendental vibration that resembles the sound we chant and satcitananda-izes that matter vibration or sound into the Śaktiyāvēṣa Nāma shabda.

The Suddha Nama shabda, the Aprākṛta Nāma shabda together with Śaktiyāvēṣa Nāma shabda is called Nama Prabhu. This Hare Krishna Nama Prabhu has been coming down in disciplic succession in the hearts of pure devotees originating from Sri Chaitanya Mahaprabhu. And Nama Prabhu has been distributed generation after generation since then. Srila Prabhupada is the current link in the parampara. The Aprākṛta Nāma shabda together with Śaktiyāvēṣa Nāma shabda is called the Nama Avatar of this world. Though Suddha Nama who is the Avatari or the source of Nama avatar is in the spiritual world, Suddha Nama and the Aprākṛta Nāma shabda are inseparable like the sun and its expanded sunshine. Though the Suddha Nama is in the spiritual world and Aprākṛta Nāma shabda has descended into the material world, there is no spatial and temporal limitations between them.

Srila Prabhupada has distributed Nama Prabhu to millions of devotees. They are all worshipping the Nama avatar with faith by chanting and hearing Him. And they in turn are further distributing to others on his behalf. Due to the technology of recording voices, it is a unique time in history where anyone can hear that recorded sound of Srila Prabhupada's chanting. If heard with faith, any person can even today receive the Hare Krishna Aprākṛta Nāma shabda directly from Srila Prabhupada and serve Him as per his directions and instructions.

The Aprākṛta Nāma shabda is self-conscious sound who has descended from Goloka plane, who is worshipped daily by the sadhaka. Whenever the sadhaka wants to chant, this Nama Prabhu mercifully immediately expands into the sound on his tongue by assuming aprakrta sound features that resemble the sound features of the sound on our tongue and manifests as Śaktiyāvēṣa Nāma shabda.

The satcitananda sound features of Aprākṛta Nāma shabda, though not chantable with material tongue or hearable with material ears, it indistinguishably overlaps into the sound features of chantable and hearable Śaktiyāvēṣa Nāma.

Aprākṛta Nāma shabda Prabhu descends into the prākṛta nama sabda and gives us access to Him through our attention and service of the externally audible Śaktiyāvēṣa Nāma shabda.

Whatever Aprākṛta Nama shabda Prabhu wants to reciprocate in the matter plane to us, He expresses that through the easily accessible Śaktiyāvēṣa Nāma as His sound body in this material world.

Śaktiyāvēṣa Nāma is as good as Aprākṛta Nama shabda for receiving and reciprocating the services of His devotees.

Krishna can change matter to spirit and vice
versa Conversations with Shyamsundara Dāśā.

Śrīla Prabhupāda “Ultimately everything is spiritual, because the matter is Krishna’s energy. If Krishna is the original cause, therefore the matter can be changed into spirit, and spirit can be changed to matter. Just as it is the same electric energy acting as heater and cooler, because the original cause is electricity. Similarly the original cause of Krishna. So Krishna can change matter into spirit, spirit into matter. This is His power. The rascals and fools, when Krishna appears in His own body, atmamaya, they think it is just like material body, but they do not know that to Krishna there is no such distinction of material and spiritual.”

Thus Śaktiyāvēṣa Nāma is fully spiritualized matter. While our material tongue, ears and mind are serving the external Shaktyāvesha Nama, it is tantamount to serving the identical sounding Aprākṛta Nāma Prabhu who descends into it. Currently our spiritual mind is in a dream-like state as we are all in a dreamy existence absorbed in illusory world created from the mapping of the form, names, identities of the material world. We have to advance from devotional service performed with our spiritually dreamy attention as a sadhaka to spiritually awakened attention of a pure devotee by receiving the mercy of association of Nama Avatarā.

Even for those who have no faith but who accidentally chant His Shaktyāvesha Nama, potencies to liberate him from all sins are delivered to the chanter's benefit. However if he wants association of the Aprakṛta Nama Prabhu who is the Krishna Himself, he has to receive such Nama from a pure worshipper of the Nama Prabhu with faith and personally worship Nama Prabhu as directed by him. While we are serving Śaktiyāvēṣa Nāma shabda, to the extent we are attentive, we are, in parallel, also touching the Aprākṛta Nāma Prabhu with the very same attention. Our attention now is not purified enough to be sensitive to feel the satcitananda touch of the Aprākṛta Nāma sabda. Henceforth we will just use the terms Aprakṛta Nama and Śaktiyāvēṣa Nāma by dropping the word shabda in the end.

The empowered Śaktiyāvēṣa Nāma purifies our mind and subtle senses and the Aprākṛta Nāma Prabhu awakens our spiritual mind and senses. Chanting establishes the attention-connection and uninterrupted hearing amounts to attention-embrace of the lotus feet of Nama Prabhu. Combined the Nāma Avatāra purifies and awakens our spiritual mind and senses.

Thus 1. Suddha Nāma in the spiritual world is the satcitananda Avatāra (source of avatāra) and 2. Aprākṛta Nāma Prabhu is the Satcitananda Avatāra of sunshine-like expansions of Suddha Nāma descending down and 3. Shaktyāvesha Nāma is the Satcitananda-ized Avatāra.

How can He be there on millions of hearts? It is just like one sun being reflected on different water bodies through its sunshine.

Aprākṛta Nāma Prabhu is a brilliant sun of satcitananda who satcitananda-izes the sound on our tongue. By mere attention-touch of such external Śaktyāvēṣa Nāma, our consciousness get purified by the fire of satcitananda. Thus enabling us to eventually chant and hear the Aprākṛta Nāma Prabhu with our awakened spiritual mind and spiritual senses.

Aprākṛta Nāma takes a sound form resembling features of your sound
Srila Prabhupada reveals below that the Aprākṛta Rupa takes on a form that resembles prākṛta rupa in the case of archa avatāra which is a rupa avatāra.

Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dharmas and the Lord Himself, in His arca form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms. Bhaktivedanta Purport . CC Adi 5.20

Note the word 'resembling matter' used by Srila Prabhupada.

This very same principle which is applicable to Archa avatāra of the Lord is also applicable to the Nāma avatāra.

The Aprākṛta Nāma has mercifully takes on sound features that resemble the prākṛta sound features and we get connected to Him through attention on the external sound. Thus even a beginner can get this direct attention-connection with God through placing of serving attention on Śaktyāvēṣa Nāma.

An iron piece when put in the fire becomes red hot, likewise our soul's consciousness or attention becomes charged with spiritual energies if placed in the fire of the Śaktyāvēṣa Nāma. But if we are not attentive to the audible sound then our soul and mind does not touch the Śaktyāvēṣa Nāma nor the Aprākṛta Nāma.

Effect i nattentive chanting is like feeling heat when you stand near a fire. Attentive japa means soul is the fire of satcitananda.

So we have to solve the problem of inattentiveness by training our foreground mind to execute attentive Japa . It is the attention-connection that makes my soul and mind to get the attention-touch and personal association of the Nāma avatāra.

Once soul and mind is connected through attention to the audible empowered Shaktyāvesha Nama by sharply hearing the sound features in a manner that is discerning one unique sound from the other, we enable merciful flow of spiritual energy from the Shaktyāvesha Nama to the senses, mind and soul. Thus they all get charged with satcitananda by the flow of pure 'sat-cit' energy from Nama Prabhu.

If one knows this Nāma tattva, it increases his faith in the presence of sun-like satcitananda Aprākṛta Nāma from the spiritual world when we do our japa, though unseen by our senses. Attention is the key that makes our soul touch both the Shaktyāvesha Nama as well as the Aprakṛta Nāma to warm up body, mind, soul with the flow of mercy of satcitananda energies.

END

Module 16 - Initiation into the mahamantra

The guru installs the Deity by inviting the Lord into the external Deity form and instructs you to offer specific seva everyday for rest of your life.

In the same way Srila Prabhupada installs into the sadhaka's heart on the seat of shraddha or faith, the Holy Name in form of initiation and asks us to serve Him with minimum 16 rounds everyday by chanting and hearing with attention and devotion. We have to treasure this gift in the core of our heart with faith, devotion and service unto Him.

Letter to Bhakta Das:26Aug,1976

All initiates of mine must strictly follow the four principles of no meat, fish or egg, eating; no gambling; no intoxication of any kind; and no illicit sex. They must chant 16 rounds a day minimum with attention, clearly chanting the mantra, and listening very carefully. This is the recommended process for purifying the heart.

Note that Srila Prabhupada does not say just chant 16 rounds a day. He says 16 rounds minimum.

Further the vidhi is that it should be chanted clearly and heard carefully both with attention as he puts it in the above instruction..

Krishna is an unlimited Supreme Personality. And He transcends all kinds of limitations of space, time and substances that we experience as tiny persons. He can simultaneously expand into unlimited Aprakrti Nama shabda-vigrahas in unlimited hearts and tongues of unlimited chanters and personally reciprocate with each of them. Thus each of us have a Hare Krishna Nama Prabhu for ourselves to relate, serve, love, and live with in our hearts if we choose to.

Nama avatara or sound incarnation means He is a combination of Aprakrti Nama in our hearts manifesting as the Shaktyavesha Nama on our tongue. As we discussed the Aprakrti Nama cannot be chanted with our material tongue.

He lives in the hearts of the faithful devotees who serve Him everyday. One can serve Him even at moments they are not chanting by simply remembering Him in His heart and being present all over the world in the hearts of the devotees who serve Him every day. Just when we chant He is manifesting externally from our heart. When He is not manifest externally as the sound while doing your daily duties, if He is remembered in the background then He is also served. After finishing the fixed number of chants everyday, whenever you can chant you manifest Him in that sound and embrace that sound through attentive hearing with devotion.

Kirtaniya sada Hari. Nāma should be our constant companion by chanting and hearing the empowered Śaktivēṣa Nāma on tongue and remembrance of transcendental Aprakṛta Nāma in our heart, so kindly delivered by Srila Prabhupada for the price of strong faith in the Holy Names of Krishna.

You can simply understand Śaktivēṣa Nāma as manifesting on to your tongue for the time being when you chant. By attentively & distinctly pronouncing you invoke or welcome the sound incarnation on your tongue from your heart full of faith and by sharply hearing with attention the string of 16 names, the soul touches and serves the sound features of the sound incarnation.

By virtue of hearing sharply the audible features of the external sound of the incarnation we also touch with our attention, the inaudible Aprakṛta Nāma of Lord, who has overlapped into the external sound as the very 'soul' of that external sound. Calling and hearing and remembering are the three ways to relate with any person's name.

Even before initiation if you have the above faith and execute Srila Prabhupada's order to chant 16 rounds with determination, then the Shaktyavesha Nāma will lead you closer to him. Initiation, then, is only a formal ceremony, that will soon come your way arranged by the Lord in your heart where officially Srila Prabhupada on behalf of disciplic succession formally delivers the Nāma to one who has been already serving his order. Our faith based actions is more important than formalities though that is also required.

Initiation is a formality. If you are serious, that is real initiation. My touch is simply a formality. It is your determination. That is initiation. The Search for Divine, BTG # 49

.....Well initiation or no initiation, first thing is knowledge.... knowledge. Initiation is a formality. Just like you go to a school for knowledge, and admission is a formality. That is not a very important thing. So our this movement is successful. Press interview—October 16, 1976, Chandigarh

One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus, even a man in the lowest class [candāla] can be delivered. CC - Madhya 15.108

Importance of formal initiation

Srila Prabhupada Letter 19th August 1968

The chanting Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there.

Now the next initiation will be performed as a ceremony officially, of course that ceremony has value because the name, Holy Name, will be delivered to the student from the disciplic succession, it has got value.

See the last part of the quote. Through faith in Srila Prabhupada's instructions and acting accordingly makes one a disciple of Srila Prabhupada, yet officially initiation ceremony has got value since in the ceremony the holy name is officially delivered from the disciplic succession. The mind needs to be bonded in formal contract in order to liberate the soul. Formality is for the mind. We cannot ignore the need to keep the mind in a disciplined way lest it destroys the journey of the soul.

Śrīla Prabhupāda, says that during first initiation the Holy Name is delivered to the disciple through the disciplic succession by the bonafide spiritual master. Though the sound of holy name is vibrating all over for everyone to receive and begin one's association with the Lord, yet there is this process or vidhi of personal delivery of the holy name by the spiritual master at one point for making serious progress.

Harinaam diksha is transcendently delivered into the heart of the disciple because of the faith of the disciple in the guru and Nama and not by formally chanting into the ears of the disciple like gayatri diksha. When a pure devotees initiates a disciple into chanting, he delivers the Holy Name that He is worshiping merely by accepting the initiated as his disciple. A pure devotee delivers His worship able Nama personally to the faithful heart of the disciple by wish to give the disciple the Nama Prabhu. The aspiring disciple place it in his hearts on the seat of faith and serve Him as instructed by the deliverer guru.

Though association with holy name begins even without initiation, if one wants to progress in bhakti, into a personal loving relationship beyond a certain point than just washing away sins and getting liberated from the modes of material nature, the student has to become a disciple of a pure lover of Nama Prabhu and surrender to the instructions to such a pure devotee spiritual master.

What does 'delivery' means? Even when Srila Prabhupada was on this planet, externally we never saw any physical delivery of Hare Krishna Mahamantra into the ears of prospective disciples during initiation. Yet it is said that the holy name is formally delivered at the time of initiation. That can only mean that it happens through a process unseen by our eyes. It is all a matter of relationship between Nama Prabhu and His pure devotees.

SB 1.15.13 Purport

"The Lord is all powerful, and by His grace His pure devotee can be as powerful as He may desire, and there is no limit to it."

We have remember that the Nama Prabhu with us is the Nama Prabhu of Srila Prabhupada's transcendental flavour. When he delivers Nama at the time of initiation, it is the his personal worshipable Nama whom he is passing on to us to further worship and serve.

Ohe Vaiṣṇava Thākura, Verse 4

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, 'Kṛṣṇa! Kṛṣṇa!"'

SB 10.2.18 Purport...

As indicated here by the word manastah, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not by the ordinary way for a human being, but by dīkṣā, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

After being initiated, the Hare Krishna Nāma shabda-vigraha in the disciple's heart is like a Deity installed by Guru for personally serving attentively without offenses by chanting and hearing the prescribed number of malas daily.

Thus gratitude to Guru is a constant feeling for Śrīla Prabhupāda and Lord Chaitanya for delivering the holy name transcendentally.

We should place Him into the core of our hearts to be worshipped as instructed by him. Only by deep faith one can place Him in the core of our heart. Unlike the Deity worship, Nama worship does not need any external ingredients except your own tongue, ears and mind, attention and shraddha.

Note usually 'heart' means cittam which is still in the material dimension. Core of the heart means spiritual dimension. Soul, Supersoul is in a spiritual dimension deeper than 'heart' and we call that location as 'core of the heart'. Life after life, eternally He will remain with me in the core of my heart irrespective of changing bodies. Core of the heart means a transcendental dimension which is changeless.

When we chant Nama Prabhu rises from the core of our heart and comes on the tongue and enters the sound produced by the tongue and invests all powers into it and then that empowered sound or Śaktiyāvēṣa Nāma enters the ears and mind and back to the core of my heart. In the process service of repeatedly moving from the core of my heart to the tongue to the ears and the mind and back again to the heart He satcitananda-izes cittam He passes through.

Each cycle of movement of chanting and hearing service purifies the soul-mind-body system and spiritualizes it. Repeating this cycle of chanting and hearing mantra after mantra builds up the spiritual energy in our cittam or consciousness body which eventually awakens the soul's Krishna consciousness. This is called ceto marjanam process. A day will come when the pure soul will shine through the purified mind, body and senses.

Every one who hears Srila Prabhupada's chanting with faith can receive the mantra from him Does everyone who grossly hears Srila Prabhupada's recorded chanting get initiated as disciple? Not into the spiritual status of a disciple but definitely initiated into the mantra if he takes up faithfully to chant even one mala of daily. Only those who have full faith in Srila Prabhupada's discipline to chant 16 rounds daily and follow the four regulative principles and serve his mission in whichever way he can, he will be eligible to become his disciple and receive such permanent delivery of the Holy Name into the his heart along with his assurance to deliver us to Krishna. Disciple means discipline. There is eternal bonding between disciple and spiritual master.

Thus there is greater spiritual benefit as well as obligation of serious relationship and the unique spiritual benefits from such relationship when one becomes a disciple. It is obvious that serious relationships give different fruits than casual relationships.

END

Module 17 - Mantra is more powerful when chanted by the spiritual master.

Srimad-Bhagavatam 4.24.31-32 Bhaktivedanta Purport

When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Krishna maha-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful.

The Nama Prabhu through His omnipotent Śaktyāvēṣa Nama always releases His powers to the chanter out of His sweet will fulfilling His declaration that in Kali yuga He will incarnate by entering this worldly sound uttered by us. However He will decide how much and what kind of powers are to be delivered according in reciprocation to the surrender of the chanter. It is not that automatically His shaktis are imprisoned in every name-sound that is uttered by my material tongue and you can just grab that energy. Both Him and His shaktis surrounding Him are not impersonal object like sun rays. Nama Prabhu is a Krishna Himself and so are His personal energies of sandhini (sat) , samvit (cit) & hladini (ananda) .

Therefore if someone wants to misuse the Nama, it will just remain a material sound as Srila Prabhupada reveals in
Purport CC Antya 3.59

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly."

Srila Bhaktisiddhanta Saraswati Thakura states that the word 'vyavahita'(improperly uttered) is not used here to refer to mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Krishna. On the other hand , if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Krishna

Srimad Bhagavatam 2.9.8 Bhaktivedanta Purport

Mundane manufactured sound has no potency, and as such seemingly transcendental sound received from an unauthorised person also has no potency

Thus even though Lord has invested all the powers in the Śaktyāvēṣa Nama it is differently powerful for different chanters. Hence the word used by us here is 'potentially omnipotent'. It is like rain that is falling everywhere on rock and soft soil equally but the rock is not able to draw that water into itself but the mud is able to. And different soils have different capacity to draw the water into itself. River sand hardly holds water. Clayey mud can absorb little more than river sand.

According to the degree of (quality and quantity) of our surrender and service , the shaktis surrounding Aprakṛta Nama Prabhu will express themselves to different degrees through the Śaktyāvēṣa Nama. But Aprakṛta Nama Prabhu is called Nama Cintamani. It fulfiller of all spiritual desires.

A pure devotee is able to draw the mercy like a sponge absorbs water and can manifest the needed power for His service than an ordinary devotee and release it into the world outside Him for jivas to pick up the same sound and purify themselves. The 'purity & sincerity of purpose' of chanting and hearing can be compared to the 'sponginess'. Because of the purity & sincerity of purpose of a pure devotee where he will never misuse the power for anything other than for pleasing the Lord, his chant draws down all of sat cit ananda mercy into this worldly plane need for His service.

Distributing holy name on behalf of Srila Prabhupada

If we, who are disciples of Srila Prabhupada are worshipping the Nama Prabhu daily by chanting 16 rounds, induce some faith and ask someone to chant on behalf of the order of Srila Prabhupada, then we are distributing Srila Prabhupada's potent Nama Prabhu like a post man who delivers a letter. This amounts to participating in the mission of Nama Prabhu.

Srila Prabhupada in letter dated 6th March 1968

Yes, whoever you tell the chant to, it is effective. You have heard it from me and my disciples, similarly I have heard it from my Guru Maharaja, and so on, and on. Because you have heard it from a pure devotee of the Lord, therefore it is transmitted from you to another. Just as an aerial message, is transmitted from one place to another, similarly, this Guru parampara system is working. My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me. And because you are a sincere soul, those who are hearing the Mantra from you are receiving it in disciplic succession, from Lord Chaitanya and from Lord Krishna.

END

Module 18 - External vigraha of Śaktyāvēṣa Nama is simultaneously one and different from Aprākṛta Nama

Just because He mercifully enters a prākṛta sound body for our sake, don't limit Him to that matter body. Srila Prabhupada cautions us thus:

" Krishna is always Krishna, but because we cannot see anything beyond material elements like wood, stone, and metal, He appears in a form made of these elements. But He is neither wood, metal, nor stone. When we associate with the Deity, we associate with Krishna personally. Because Krishna is invisible, He very kindly takes a form that is visible to us. This is Krishna 's mercy. Do not think, "Oh, here is a stone Krishna."

TLK. Chapter 4

Srila Prabhupada is cautioning us never reduce Krishna to only the external vigraha of the Deity alone as stone etc. Even though He becomes the external vigraha for our sake, the Person Krishna is always Krishna apart from His manifestations in material nature as external Deity. In the same way we should never reduce Krishna's Name to being only the sound vibrated by our tongue even if it omnipotent sound. That is Aprākṛta Nama's manifestation in His energy for giving us access.

Srila Prabhupada Lecture 25/1/1975

So immediately you can be in touch with Krishna by vibrating this sound, Hare Krishna. It is so potent. Nāma cintāmanī Krishna chaitanya-rasa-vigrahah [Cc. Madhya 17.133]. The name of Krishna is cintāmani, transcendental. It is not this material sound, material name. Nāma cintāmanī Krishna chaitanya. Living force, chaitanya. It is not dead sound.

The satcitananda Aprākṛta Nama who has entered the externally chanted Shaktyavesha Nama cannot be sensed with our material tongues or ears. When we are fully purified then that Aprakṛta Nama can be chanted with our spiritual tongue and heard with our spiritual ears and spiritual mind, perfection of which is Suddha Nama japa. Now He is giving us His transcendental presence through His manifestation in matter as the Shaktyavesha Nama and when he finds us fit, the Suddha Nama will give His direct transcendental presence to our spiritualized senses.

The above quote will run like this if I replace Deity by Nāma Avatāra. It will read like this.

But He is not material vibration. When we associate with the Śaktyāvēṣa Nāma Avatāra, we associate with Krishna Nama personally. Because transcendental Krishna Nāma is inaudible to material ears, He very kindly takes a vibrational form that is audible to us. This is Krishna's mercy. Do not think, "Oh, here is a material vibration or material sound of Krishna."

Suppose you look at a mango juice in a transparent bottle, you should not think that the yellow colour of the juice is coming from the bottle though it is a fact that it is coming through the bottle. Bottle is bottle and juice is juice. Yellow color is coming out from the juice. The juice may take the shape of the bottle and look like the bottle because of the shape of the bottle. Juice is like the Aprākṛta Nama Prabhu and the bottle is like the prakṛta namasabda which is shined upon by the Aprākṛta Nama and gets empowered into Śaktyāvēṣa Nama.

Serving one is serving the other

So when we chant and hear sound details of Śaktyāvēṣa Nama with attention, the same reaches Aprākṛta Nama because He has detailed sound features that resemble Śaktyāvēṣa Nama . But in the beginning we cannot feel the divine attention-touch of the Aprākṛta Nama because of dreamy attention of our spiritually sleeping soul. As we continue with our attention-embrace, spiritual energy is drawn into us which awakens the soul's spiritual mind and then we can begin to transcendental experience of the awakened divine attention-touch of Aprākṛta Nama in addition to that of the Śaktyāvēṣa Nama.

We should not think that our service now of chanting and hearing is not reaching the Aprākṛta Nama Prabhu because our attention is not pure now . For the Lord we are never distant whether pure or contaminated. The fact that He is seated in all our hearts proves this principle.

Thus even now our service of offering attention to chanting and hearing the Śaktyāvēṣa Nama as a beginner is also being received by the Aprākṛta Nama Prabhu.

The shaktis of Aprākṛta Nama Prabhu, are the sandhini (sat) shakti, samvit shakti (cit) and hladini shakti (Ananda) and they are all personalities . They are in the scene and accept our services of chanting and hearing when done with full shraddha or transcendental faith and prepare is to qualify someday to chant and hear the Suddha Nama. Thus Nama Prabhu has mercifully come to us through the vessel of empowered Śaktyāvēṣa Nama shabda.

A simple perspective of Nama Avatarā

Aprākṛta Nama would say to the chanter: " Just as you are the spirit within your body in this world, I am all-spirit who has incarnated myself with a omnipotent body of Śaktyāvēṣa Nāma only for you to access and associate with Me. You cannot see your own true transcendental

'self' in the body with your material senses. So also you cannot hear or chant My all-spiritual Nama who is empowering transcendently the Śaktyāvēṣa Nāma. You, as an aprakṛta soul and Me as the Aprakṛta Nama are both of the same quality beyond prakṛti and therefore both cannot be sensed with material senses. Serve and associate with my Śaktyāvēṣa Nāma with your material senses and draw my mercy in the form of purifying spiritual energy of sat and dissolve your false ego or feelings of false 'myself' covering your true true feelings of 'myself'. Then you can transcendently chant and hear My Suddha Nāma with your transcendental mind and senses. Now your transcendental mind and senses are in deep slumber and dreaming that you are the material body and other people are their material bodies."

SB 4.11.18 Purport.

How the Lord acts is nicely explained in the Viṣṇu Purāṇa: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move.

The quotation referred above from the Visnu Purana (1.22.53) is;

eka-desa-sthitasyagner
jyotsna vistarini yatha
parasya brahmanah saktis
tathedam akhilam jagat

Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one with and different from the product. Therefore Lord Caitanya's philosophy, acintya-bhedābheda-tattva, is the perfect way of understanding

Adopting the above quote for Nama, would read like this: "Empowered Śaktyāvēṣa Nama is not identical to Aprakṛta Nama, the original source of energy or fire of satcitananda but Aprakṛta Nama being the prime factor, His empowered externally vibrated Śaktyāvēṣa Nama is simultaneously one and different from the Aprakṛta Nama. However the empowered Śaktyāvēṣa Nama being the most compassionate sound-expression of the Aprakṛta Nāma, He is very forgiving of our offenses. Therefore the Śaktyāvēṣa Nama receives and reciprocates our services, though offered with lot of unknown offenses. He by transferring of His shaktis or energies to us, purifies our material senses and mind to reduce our offenses and preparing us to serve Aprakṛta Nāma without any offenses some day.

The Aprākṛta Nama always act on spiritual platform. In material plane He acts through the Śaktiyāvēṣa Nama. Empowered Śaktiyāvēṣa Nama is potentially omnipotent and can move itself and other matter beyond material limitations posed by time, space and substance as is required to either mime or support the līlas of the Aprākṛta Nama in this world. All these activities of avatara is facilitated by His atmamaya potency as he reveals in Bhagavad Gita (4.6), sambhavamy atma mayaya.

END

Module 19 - Śaktyāvēṣa Nāma is a manifestation in matter of Aprākṛta Nāma.

Srimad Bhagavatam 3.6.4 purport.

"The virāṭ-rūpa is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The arcā-vigraha, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the virāṭ and arcā are all nondifferent from His eternal form as Lord Kṛṣṇa.

We have been differentiating between Aprākṛta Nāma sabda and the Śaktyāvēṣa Nāma sabda in all our modules as two categories of Absolute Truth. Aprākṛta Nāma is Lord Himself, who is an expansion of the satcitananda Suddha Nāma of the spiritual world, who descends into this world as a transcendental sound form similar to matter sound produced by us with our material tongue. Śaktyāvēṣa Nāma is the satcitananda-ized manifestation of the Aprākṛta Nāma in matter. Srila Prabhupada confirms this in the above quote.

Further he reveals that satcitananda-ized Śaktyāvēṣa Nāma is non-different from the satcitananda Aprākṛta Nāma as far as function or rasa or relationship with the chanter is concerned. The person' Krishna' is always with His personal shaktis or energies. But He can potentially become even His matter-energy if He decides to become so for the time being as in the case of the Śaktyāvēṣa Nāma. The devotees call Him out with their tongue, which is a matter-energy vibration produced by material tongue, and the Lord descends into it as Aprākṛta Nāma and transforms it into Śaktyāvēṣa Nāma for the time being.

Therefore though Śaktyāvēṣa Nāma is different from the Aprākṛta Nāma as far as substance is concerned just like electrified wire is different from electricity, yet the Śaktyāvēṣa Nāma in action is the very action the Aprākṛta Nāma for the purpose of His līlas in this material world. Therefore attachment to the concrete external vigraha of any avatara is big secret of spiritual progress. We should develop personal relationship with concrete audible sound form of the Lord as the Śaktyāvēṣa Nāma.

Serving the empowered Śaktyāvēṣa Nāma with our senses and mind, our service reaches the empowerer Aprākṛta Nāma. Thus our service to the combination of Śaktyāvēṣa Nāma & the Aprākṛta Nāma called Nāma Avatara is as good as serving the Suddha Nāma in the spiritual

world. Suddha Nama and His expression in this world as Aprākṛta Nāma and Śaktiyāvēṣa Nāma, can never be separated as the sun and sunshine and its reflection can never be separated. Wherever there is sunshine, sun is also there and vice versa. Wherever there is reflection of sunlight, there is also sun and sunlight. They are always in transcendental dimension beyond our concept of space and time.

Depending on one's realization when we address Nama Prabhu, it can mean Suddha Nama or Aprakṛta Nama or Śaktiyāvēṣa Nāma or combination of any of them. Nama Prabhu can mean only Śaktiyāvēṣa Nāma. Or only two ie; Aprakṛta Nama & Śaktiyāvēṣa Nāma. Or can mean all three. It is like progressive realization of Brahman, Paramatma & Bhagavan realization of Absolute Lord.

When Lord takes on any matter body for the sake giving us access, that body becomes potentially omnipotent and serves Him and not that it binds Him like when we, as tiny spirits, take on a material body. Nama Prabhu is said to be nitya mukta even if He enters the external matter sound. Material energy serves Him always.

We can say that external Deity and external sound perceived with our material senses is the manifestation in matter of the transcendental or aprakṛta Lord residing in them. As far as Aprakṛta Nama is concerned He is always transcendental and never gets covered in any manner whatsoever just because He incarnates into a matter sound.

nāma cintāmani krishnas
caitanya-rasa-vigrahah
pūrnah shuddho nitya-mukto
'bhinnatvān nāma-nāminoh

"The holy name of Krishna is transcendently blissful. It bestows all spiritual benedictions, for it is Krishna Himself, the reservoir of all pleasure. Krishna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krishna Himself. Since Krishna's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Krishna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krishna and Krishna Himself are identical.'

Vaishnava philosophy of Absolute Truth is not only about Absolute Personality Krishna but also His absolute energies serving Him. Nama Avatara means the Lord incarnates in a sabda sarira just as he incarnates into a buddha sarira, into meena sarira, kurma sarira etc. The word sarira means body or deha.

Every person in this world is combination of his soul and his mind-body. To see the person only as His body is incomplete perception. To see only the externally produced sound as Nāma is partial perception of Nāma before you. To see the external sound as empowered sound is more complete realization. But to see with faith, the external sound being empowered by Akrakrtā Nāma who is unmanifest to my senses is more complete perception.

Therefore while we chant and hear the Śaktiyāvēṣa Nāma with our material senses we should remember the unmanifest presence of the Aprakrtā Nāma in the Śaktiyāvēṣa Nāma. That is why japa is also called Nāma smaranam of transcendental Name of the Lord.

And faith is required that external vigraha or sound is not limited in any way like matter energy of which it is made up of. Whenever we perceive the external vigraha or the Nāma sabda this factor of the omnipotency of the Lord to act through the vigraha or vibration, without limitations time or space or matter is to be borne in our background minds.

Thus whenever we see or hear the external Nāma sabda of incarnation, we should never see it as limited like a material vibration. We should see the vigraha with faith that it is omnipotent Śaktiyāvēṣa Nāma, like the omnipotent Lord Himself who is residing in it. While perceiving Them we should embrace this functional oneness of the two vigrahas and one should not think that the real Lord and the external vigraha as two. We should relate with the external vigraha or Nāma sabda as God Himself because of knowledge of the omnipotency of the His external vigraha that the Lord takes upon Himself .

However when we talk of tattva or categories of Absolute truths, we see the transcendental Lord Himself and empowered external vigraha as two categories of Absolute Truth. Shaktimān and His shakti but acting concurrently.

END

Module 20 - How much power does Nama Prabhu release through Śaktyāvēṣa Nama

Let us repeat what we discussed. First the Aprākṛta Suddha Nama who is the Avatar expands His satcitananda effulgence or shakti into this world as Aprākṛta Nama Prabhu. When He enters the prakṛta sabda vigraha, that spiritualizes or converts matter sabda into spirit for time being and is called the Śaktyāvēṣa Nama. Then the Śaktyāvēṣa Nama acts as a vehicle or omnipotent satcitananda-ized body of the Lord through which He expresses his līlas in this world. For the Lord, any body He takes is non different from Him as everything for Him is spirit.

For the time being as and when and how much we are capable of invoking the mercy for self purification or to serve His mission, that much potency He decides to release through the Śaktyāvēṣa Nama. Therefore we can say that Śaktyāvēṣa Nama is potentially-omnipotent for the chanter depending on his drawing power though in truth Śaktyāvēṣa Nama is always omnipotent.

Depending on the faith & purity of chanter, the Śaktyāvēṣa Nama that comes out of the devotee's chanting varies in its delivery of spiritual power into the material yantra or into his gross & subtle body.

We can say that the Śaktyāvēṣa Nama manifests His omnipotency depending on how much the Śaktyāvēṣa Nama wants to in reciprocation to different surrender of the chanter. As we surrender He reciprocates.

When a pure devotee chants the empowered Śaktyāvēṣa Nama, it delivers its full omnipotency unlike when a neophyte chants. That is based on the spiritual relationship between the Nama Prabhu and the chanter. However the pure chanter does not desire any specific power, material or spiritual for his own. But spiritual power is required to serve Him. A servant has faith that whatever power material or spiritual is required to render pure devotional service, Nama Prabhu will source it to the chanter. He simply has to serve depending upon Him. Seeking power is not servant's business. Servant's business is to fully depend on the Lord and serve Him. He has no desire independent of the Lord's desire that needs to be fulfilled.

Srila Prabhupada is a Śaktyāvēṣa-avatāra

Srila Prabhupada was uniquely empowered by Nama Prabhu to take the chanting and hearing of Hare Krishna Nama Prabhu all over the world. Without such empowerment, no mundane effort can achieve this kind of service to the Lord. We all know that he served Nama Prabhu in intense bhajan for several years in Vrindavan before leaving for America to fulfil the desire of his spiritual master.

He was empowered by Nama Prabhu to spread the mission of Lord Chaitanya all over the world. In one of the purports Srila Prabhupada himself is quoting from Chaitanya Charitamrta that such a jiva is a Śaktyāvēṣa-avatāra

SB 4.19.37 Purport

When King Prthu is described as an incarnation of Lord Vishnu, it should be understood that he is a Śaktyāvēṣa-avatāras, part and parcel of Lord Vishnu, and is specifically empowered by Him.

As confirmed in Caitanya-caritāmṛta (Antya 7.11), krishna-shakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Vishnu and is punishable. Even though such offenders may dress as Vaishnavas with false tilaka and mälā, they are never forgiven by the Lord if they offend a pure Vaishnava. There are many instances of this in the sastras.

How much of the omnipotency of the Aprākṛta Nama Prabhu is finally expressed through the Śaktyāvēṣa Nama chanted by a devotees is a matter of sweet will of the Aprākṛta Nama Prabhu as required for enacting His lila in the material plane. Srila Prabhupada says

"The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world."

Teachings of Lord Chaitanya

END

Module 21 - Love and omnipotency of the Nama Prabhu is expressed through Śaktyāvēṣa Nama

Krishna is personally present before us during japa as both the Śaktyāvēṣa Nama manifest to our senses. The omnipotent Aprakṛta Nama expresses His omnipotency and love through the Śaktyāvēṣa Nama.

Lecture by His Divine Grace AC Bhaktivedanta Swami Prabhupada 3rd September 1971 on occasion of appearance day Srila Bhaktivinod Thakur

According to sāstra, if somebody thinks... Just like here is Deity. If somebody thinks, "Oh, it is made of stone..." It is stone to the eyes of the non-devotee, but it is personally Supreme Personality of Godhead to the devotees. It requires the eyes to see. So devotee sees in a different angle of vision. Just like Caitanya Mahāprabhu, when He entered Jagannātha temple immediately He fainted: "Oh, here is My Lord." And the nondevotee is seeing: "It is wood, a lump of wood." Therefore, to the nondevotee, He remains always as wood, but to the devotee He speaks.

That is the difference. Premājana-cchurita-bhakti-vilocanena [Bs. 5.38]. If God is everything, why wood, through wood and stone, God cannot manifest? If God is everything? According to Māyāvāda philosophy. That's a fact. God, omnipotent. He can express Himself even through wood and stone.

That is God's omnipotency. That is called omnipotency. Not that God is unable to express Himself through wood and stone. Then how He's omnipotent? Omnipotent means His potency can be expressed through anything. Because anything, everything is the expansion of God's energy. Parasya brahmanah saktis tathedam akhilam jagat. The whole world is manifestation of different energies of God. Therefore... Just like through the energy of electricity the electric powerhouse, although far, far away from this place, was expressing. There is electricity. Through this glass, through these wires, the power can be expressed. There is a process.

The love and omnipotency of Aprakṛta Nama is expressed through the Śaktyāvēṣa Nama just as power house expresses its electric power as electricity through the wires. For that time being the sound produced by my prakṛta tongue, it is not ordinary sound. It is a potentially-omnipotent sound that you can send into your cittam by hearing which will cleanse our

cittam with satcitananda energies. Creating this oneness between the spirit and matter or between Aprākṛta Nama and prākṛta sabda for the time being as willed by the Aprākṛta Nama Prabhu is His special mercy upon conditioned souls who can only chant and hear matter sounds with their material tongue, ears and mind. For the sake of rasa or loving exchange, by His supreme will, He becomes the Śaktyāvēṣa Nama though in substance or tattva Aprākṛta Nama alone is always source of such expansion. This is His causeless mercy as the avatara.

Though the sound produced by us is invested with all His potencies, such power will manifest only to the extent the Aprākṛta Nama Prabhu decides to reciprocate with the chanter. Remember Japa seva is a relationship with Nama Prabhu. It is not automatic impersonal release of power like an live electric wire. So we can say that Śaktyāvēṣa Nama is omnipotent to different degrees based on the reciprocation of the Aprākṛta Nama Prabhu who is personification of all of Krishna's personal shaktis of sandhini, samvit and hladini come down from the spiritual world.

However the power for burning all sinful reactions is vested by the Lord unconditionally in every syllable of the Hare Krishna Mahamantra in Kali yuga notwithstanding the purity of chanter. This is known from the declaration of the sastras. That is meaning of yuga avatara. Kali Kale Krishna nama rupa avatara . As far as further empowerment by flow of personal bhakti energy is concerned, it all depends on the loving reciprocal relationship between the chanter and the Lord as he advances in chanting under the guidance of a pure Nama sevak spiritual master like Srila Prabhupada.

To complete the analogy of wire and electricity, if electricity was a person then the electricity can decide how much power should go through the copper wire irrespective of the electrical properties of the wire.

If a son who left home and has been loitering and has to be brought back to live in his real home, he has to cleansed by bathing, changing dress, habits,culture etc. The Śaktyāvēṣa Nama also cleanses and cultures our cittam and prepares us to enter the spiritual world and gives us a spiritual body. Unless cleansed and cultured by His Śaktis first we cannot enter into the direct association of chanting and hearing the transcendental Nama.

Hare Krishna Nama Prabhu ki jai !!!

Module 22/1 - Srila Rupa Goswami's Nama Astakam

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-pańkajānta
ayi mukta-kulair upāsyamānam
paritas tvāṁhari-nāma samśrayāmi

O Hari-nama! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas. You are eternally adored by liberated souls, such as Narada and Sukadeva. O Hari-nama! I take complete shelter of You.

(2)

jaya nāmadheya muni-vrndā-geya he
jana-rañjanāya param aksarākrte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-patalīmvilumpasi
contd..

O Hari-nama, O name sung by the sages, O transcendental syllables that bring bliss to the people, even if You are spoken only once, and even if You are spoken disrespectfully, You at once remove the many harsh sufferings of everyone.

(3)

yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
drśamtattvāndhānām api diśati bhakti-pranayinīm
janas tasyodāttamjagati bhagavan-nāma-tarane
kr̄tī te nirvaktumka iha mahimānamprabhavati

O sun of the Holy Name, even the dim light of Your early dawn 'namabhasa' devours the power of the darkness of the material world and gives those who are blind to the truth the insight to follow the path of pure devotion to Krishna. What learned person in this world can possibly fully describe Your transcendental glories?

(4)

yad-brahma-sāksāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma sphuranenā tat te
prārabdha-karmeti virauti vedāḥ

O Holy Name, the Vedas declare that although meditation on impersonal Brahman cannot bring freedom from past karma, Your appearance [on the tongue of your chanter] at once makes all karma disappear.

(5)

aghadamana-yaśodānandanau nandasūno
kamalanayana-gopīcandra-vrndāvanendrāḥ
pranatakaruna-krṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatāmāmadheya

O Holy Name, I pray that my love for You in Your many forms—such as Aghadamana (Crusher of Aghasura), Yasodanandana (Son of Yasoda), Nandasunu (Son of Nanda), Kamalanayana (Lotus-eyed), Gopicandra (Moon of the gopis), Vrndavanendra (King of Vrndavana), Pranatakaruna (Merciful to the surrendered souls), and Krishna—may greatly increase

(6)

vācyam vācakam ity udeti bhavato nāma svarūpa-dvayam
pūrvasmāt param eva hanta karunam tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsyā so 'pi hi sadānandāmbudhau majjati

O Holy Name, You are manifested in two forms: 1. the Supreme Person described by the Holy Name, and 2. the sound vibration of the Holy Name. We know that the second form is even more merciful than the first, because although a person may commit many offenses to Your first form, he will still plunge into an ocean of bliss by serving Your second with His voice.

(7)

sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpinē
nāma gokula-mahotsavāya te
krṣṇa pūrnā-vapuse namo namah

O perfect and complete Holy Name of Lord Krishna, You are the embodiment of delightful and intense spiritual bliss, You destroy the many sufferings of those who take shelter of You, and You are a festival of happiness for Gokula. I bow before You again and again.

(8)

nārada-vīnojīvana
sudhormi-niryāsa-mādhuri-pūra
tvamkrṣṇa-nāma kāmam
sphura me rasane rasena sadā

O Krishna-nama! O inspiration of Narada's vina! You are full of sweetness, which is like an ocean full of waves of nectar. If You wish, please appear constantly on my tongue, along with transcendental affection for the Lord.

Hare Krishna Nama Prabhu ki jai !!!

Module 22/2 - Two forms of Nama Prabhu revealed by Srila Rupa Goswami

The sixth verse of Namastakam by Srila Rupa Goswami, a very important principle or Nama tattva is explained by him. The sixth verse is as follows:

vācyam vācakam ity udeti bhavato nāma svarūpa-dvayam
pūrvasmāt param eva hanta karunam̄ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahah prāṇī samantād bhaved
āsyenedam upāsyā so 'pi hi sadānandāmbudhau majjati

O Holy Name, You are manifested in two forms: One is the Supreme Person as the expressable sound (vacyam) or named and the other is the expressed sound (vacakam) name. (owner of name and the name). We know that the second form is even more merciful than the first, because although a person may commit many offenses to Your first form, he will still plunge into an ocean of bliss by serving Your second form with His voice.

Krishna, who is the limitless satcitananda vigraha or body is source of everything and original cause of all effects in existence. The Holy Name of the Lord, Nama Prabhu has two parts.

One is the Nama Prabhu as the unexpressed sound (vacyam) within Krishna's satcitananda vigraha or body and the second is the verbally expressed unlimited different name-sound forms (vacakam) of Krishna expanding outside His body.

These unlimited expressed sound forms, vacakam, which are the hearable sounds as the unlimited Holy Names of the Lord are non-different from the person (vacyam), being owner of the name-sound who is described by that name-sound. They are inseparable. They are two forms of the Nama Prabhu. And both vacyam and vacakam are transcendental, the second being the expression or expansion of first. This is the absolute relationship between the two. There is no difference between the unexpressed personality of Nama Prabhu in the the satcitananda body of the Lord and His expansion as the audible sounds of the holy Name which are as the expressed forms of that same personality.

In our terminology used so far, the Nama Prabhu of unexpressed sound of the holy Name is the 'eternally soundable Aprakrtā Nama Prabhu', the vācyam and is the eternal source of the Nama Prabhu of expressed sound as the 'eternally sounding Aprakrtā Nama Prabhu', the vācakam. The 'eternally soundable, vācyam', is the eternal source of eternal sound, vāchakam. They are two forms of Aprakrtā Nama and both are Suddha Nāma.

Next a very significant fact is being revealed by Rupa Goswami. He says that the Nama Prabhu as the expressed sound is more merciful than the Nama Prabhu as unexpressed sound. In other words vācyam Nama gives out more mercy than the vācakam Nama, the owner of the Nama or the named.

This must be the secret behind Sri Chaitanya Mahaprabhu's instruction to chant in an audible way as vācakam than just remembering the Name of the Lord as vācyam.

Now let us come to Nama avatara. The vācakam Nama Prabhu or the expressed Nama Prabhu who is the eternally sounding as the Aprakrtā Nama Prabhu in the spiritual world descends into this world into the sound we utter with our tongues and empowers that sound for the time being into the Shaktyāvesha Nama making it potentially omnipotent sound. Golokera premadhāna harināma sankirtana. The holy name is a transcendental vibration descending mercifully from the spiritual world into the sound we utter.

The expressed form of the Aprakrtā Nāma, descends as the very soul of the Nāma Avatara and is more merciful than the unexpressed Aprakrtā Nama in the spiritual world because He tolerates all offenses from a beginner of japa.

The Nama avatara who is the combination of expressed form of Aprakrtā Nama and the Saktyāvesha Nama as His sound body in this world tolerates all offenses done unknowingly. Saktyāvesha Nama is the further materially expressed form of the spiritually expressed Aprakrtā Nama. Because Nama Prabhu has incarnated into it as the Aprakrtā Nama, association with Nama Avatara purifies us and prepares us to some day utter purely the Aprakrtā Nama. Kali kali nama rupe Krishna avatara.

Just as the Nama Prabhu within the satcitananda vigraha of Krishna expresses Himself as His Nama sabdha, the Divine Personality of unexpressed qualities in the satcitananda vigraha of Krishna expresses Himself eternally as His wonderful divine qualities for us to perceive with our senses. And the pure personality of His unexpressed pastimes in the satcitananda vigraha of Krishna expresses Himself eternally. Thus there is no difference between His ego, name, form, qualities and pastimes and His original unexpressed satcitananda vigraha as He is very reservoir or source of all these expansions..

Srila Prabhupada writes in SB 10.7.9 Purport

Krsna's body is sac-cid-änanda-vigraha [Bs. 5.1], or änanda-cinmaya-rasa-vigraha. That is, any of the parts of His änanda-cinmaya body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them.

Hare Krishna Nama Prabhu ki Jai !!!

Module 22/3 - Aprākṛta Nāma Prabhu descends into the sound which is service expression of the devotee in the form of chanting & hearing.

When empowered Śaktiyāvēṣa Nama is acting on us, it is the transcendental Aprākṛta Nāma Prabhu within the phenomenal sound that is acting by becoming the Śaktiyāvēṣa Nama. Every action of Śaktiyāvēṣa Nama is the action of Aprākṛta Nāma. The vessel in which Nama Prabhu's mercy is delivered is not a thing but it is the act of service. External sound generating service of distinctly chanting by our tongue is the receptacle into which the transcendental Nama sound and His energies from the spiritual world is delivered to us for association.

When an electrified copper wire is electrifying something what really is acting is not the copper but the electric energy. In common parlance we say the copper wire is electrifying things. But copper is different and separate from the current . However electrified copper is in a different state than unelectrified copper. The receptacle here is not a thing but a process or act of service of producing the sound.

The prakrta sound is in a state of being a spiritualised sound for the time being. Lord's Name and His internal energies that descend are always transcendently situated in that empowered sound. Thus Śaktyāvēṣa Nama sabda is to be visualised as a service process and not as a vastu. It is an expression of the personality of the Aprākṛta Nama Prabhu's reciprocation to the expression by the chanter of calling out the Nama.

We are using two different names in order to differentiate the Potent which is Aprākṛta Nama Prabhu with His transcendental potencies and His material manifestation as empowered omnipotent Śaktyāvēṣa Nama. They act combinedly on the chanter as Nama Prabhu.

We can draw the mercy through attention-touch of Nama

Though our spiritual mind is dreaming and senses are sleeping in the spiritual dimension, the soul is eternally radiating attention or consciousness whether we are conditioned or liberated. Therefore soul is also called kshetrjna or the knower of different things. This attention energy of a neophyte chanter is also touching both the empowered Śaktyāvēṣa Nama and Aprākṛta Nama Prabhu when he attentively hears the Śaktyāvēṣa Nama. Sharp hearing of Śaktyāvēṣa Nama through serving attention-touch draws purifying spiritual energies into the cittam and purifies it. When material mind is purified the original functions of dreaming spiritual mind are awakened.

After that happens the pure chanter continues to chant and hear simultaneously with his awakened spiritual mind and spiritualized prakrta senses. This stage is just like when we use our eye glasses we don't see the glass but see through the glass. The soul chants with his spiritual mind through the spiritualized prakrta senses without feeling any drag from them.

Shaktyavesha Nama is the spiritualized matter-dress of Aprakrta Nama

The Krishna's name, when He descend into the material elements, those material elements are all spiritual for Him. The external name made of matter-sound, is also a spiritual dress for Nama Prabhu. It is not a material dress as there is nothing is material for Krishna. For us there this material body is a material dress. For Him if he wears a body of matter, it is all spiritual. All energies are His and are spiritual for Him as He is the very source of the energy. When the Lord takes on any dress, there is no difference between the Lord and the dress as He is the source of the dress. There is never a difference between the soul of the Lord and any body He incarnates into. For the jivas soul is not the source of his body but is given to him either by material energy or spiritual energy.

We can apply these principles to Archa vighraha also. The prākṛta Vigraha of the Deity is made of stone or metal and the aprākṛta satcitananda Vigraha resembling the form of the prākṛta Vigraha enters and resides in it with His internal energies.

Archa avatara is not just stone or metal. It is the combination of aprākṛta and spiritualized prākṛta vigraha.

The aprākṛta satcitananda vigraha enters and spiritualizes the matter vigraha which act as the medium for devotees to offer service and receive reciprocation from the identical looking satcitananada archa avatara residing therein.

If, as sadhakas, we don't learn these truths we will get doubt as to 'How can a material sound produced by my prākṛta tongue which is not satcitananda be Krishna Himself ? And if He is dancing on my tongue while chanting then why I am not able to experience all the glorious things told about holy name which is tangible to me? The fact is that the Aprākṛta Nama who is Krishna Himself is not the audible sound that we chant and hear with our material senses.

During japa we have to clearly remember in the background that the recipient of our service, Sevyā, is the Aprākṛta Nama though it is offered through the vessel of Śaktiyāvēṣa Nāma. He is also grateful for His mercy which makes it possible to serve Him in our present imprisoned condition. Note there are no two personalities as Aprakṛta Nama Prabhu and Śaktiyāvēṣa Nāma Prabhu. There is only one Prabhu before us during japa and that is Nāma Prabhu along with his merciful form as Śaktiyāvēṣa Nāma sabda.

How can we understand that Krishna is dancing on the sadhaka's tongue?

Krishna's absolute name is Krishna Himself and is not a material sound or just the prākṛta sabda. His substance is always a transcendental or Chinmaya sound. Cit+maya in sanskrit becomes chinmaya . Chinmaya Nāma sabda is identical to Krishna Himself . Such Nāma is satcitananda stuff, self-willed, self-sounding, self-manifest, not a sound produced by any phenomenon. He is surrounded by satcitananda effulgence and can be begged to descend into the sound by the material phenomenon.

What is manifest and unmanifest presence of Aprakṛta Nama?

When we cannot hear Him transcendentally as He sounds in the spiritual dimension because of having not awakened our spiritual senses at the same time He is present before us , then that kind of presence is called unmanifest presence of Aprakṛta Nama. Note that unmanifest when applied to the Lord does not mean absent. In the material world if somebody is not seen with my senses in my immediate space we say he is un-manifest and is absent before me. But in the case of Krishna it is not like that. Krishna says in Bhagavad Gita that ' In My unmanifest form, I pervade the entire material universe'. Unmanifest here means not that He is absent but is a kind of transcendental presence not detected by our senses. Only omnipotent Lord and His pure devotees who share His omni-potency for His service can have transcendental presence though not present for my material senses.

If we were qualified with our awakened spiritual mind and senses, even in this body, the unmanifest Aprakṛta Nama just becomes manifest to such awakened spiritual senses. When I

can chant and hear Him with my awakened spiritual senses, we call it a spiritually manifest presence of Aprākṛta Nama Prabhu.

The Śaktīvēṣa Nama should never be perceived in our mind without the Aprākṛta Nama Prabhu empowering it. We should have full faith that Aprākṛta Nama Prabhu is present before us personally resembling my sound resulting in Him materially manifesting as the Śaktīvēṣa Nama and is being touched by my attention.

Another crude example to demonstrate how to experience with faith, the unmanifest Aprakṛta Nama, in our sadhana stage, even before we awaken our spiritual mind and senses is as follows. Suppose I was blind. And I am taken close to Goverdhan hill in vṛindavan by a trusted friend and I am told that we have reached and right now we standing before the hill. If I have faith in the person who took me, I can feel the truth of Goverdhana before me through faith or shraddha though i am blind. I will immediately fall flat and offer my obeisance though I cannot see Him.

Not only that I will yearn for the day when my blindness is cured so my eyes can see the Goverdhana who is before me. Now I can feel un-manifest presence but cannot feel the manifest presence due to my blindness. In the same way I should chant Śaktīvēṣa Nama with faith in the unmanifest presence of Aprākṛta Nama & His shaktis in separation from the experience of the sweet transcendental Nama.

This creates a feeling of separation from that spiritual experience of wanting some day pure chanting and tasting the sweetness of the manifest form of Aprakṛta Nama as described by Srila Rupa Goswami which I am potentially capable of. That separation builds up a craving for the transcendental experience of chanting Aprākṛta Nama with our spiritual mind and senses which is glorified in the scriptures as the sweetest sound, chaitanya rasa vigraha. This separation and craving for experience of the Aprakṛta Nama, the chaitanya rasa vigraha will accelerate the awakening of our spiritual mind and senses. This separation and craving is also a perfect form of Nāma smaranam or appreciative remembrance of the Aprākṛta Nāma Prabhu.

END

Module 23/1 - The significance of Lord taking on features resembling prakrta form and name

Srila Prabhupada in the quotes below says the Lord assumes a form resembling matter body. Śrīmad-Bhagavatam 9.8.24

"You assume a form resembling a material body just to give us instructions like those of Bhagavad-Gīta, but actually, you are the Supreme original person. I, therefore, offer my respectful obeisances unto You."

Another similar quote: Bhaktivedanta Purport . CC Adi 5.20

Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dharmas and the Lord Himself, in His arca form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

Why Lords takes on the avatara with sound features resembling the sound we generate with our tongue.

Read again the above two quotes and note the words resembling matter and resembling material body. Just for us, who cannot see or hear spirit with materiel senses, the Aprākṛta Nama Prabhu descends with sound features (how they sound to our ears) that resembles the sound features of the external Nama or sound vigraha.

Because the sound features of the Aprākṛta Nama resembles the sound features of externally produced Śaktyāvēṣa Nama, the features of both merge into an overlapping common perception at the plane of perception of the chanter when he perceives the sound by hearing. The sound features of both are indistinguishable from each other and are like identical twins as far as perceptual features are concerned. Attention on hearing the detailed sound features of Śaktyāvēṣa Nama in the mood of service amounts to automatically placing attention on the detailed features of the Aprākṛta Nama.

Similarly neglect of one is same as neglect of the other. Loving one is loving them together. Serving the Śaktyāvēṣa Nama is also serving the Aprākṛta Nama Prabhu. They are both functionally identical though one is Energetic Lord and the other is Energy Lord. At the perception screen they are one perfectly overlapping in an indistinguishable manner to receive and reciprocate our services. Thus not only on our tongue the sound incarnation is dancing but he is also dancing the plane of perception which is the mind or citta. The movement of the sounds Hare, Krishna, Rama in a particular way is the dance being referred to. Not that Krishna rupa is dancing on the tongue. It is the dance of Krishna in His 'Nama' form.

Lord incarnates not only on the tongue but also on my mind screen or cittam when I am attentive and purifies it.

Hearing is a perception. Perception of a thing is different from the thing itself.

Let us see the whole incarnation process from the perspective of our perception of the Nāma avatāra on our consciousness or mind screen. Here below is one basic fundamental truth about 'perception' and the 'perceived'.

There is difference between a real object like 'pen' outside you which is called the 'perceived' and the 'perception of pen' which exists only in your mind. A 'thing' is different from the perception of that 'thing'. The perception of a thing is on my consciousness or cittam-screen while that real thing is outside of me.

What happens when we chant and hear attentively?

When we chant attentively , the external Nama-sabda is generated by our prakṛta tongue producing its detailed signature sound features. When our hearing attention is applied to

know the details of sound generated outside of us, then the features of that sound are impressed on our consciousness screen and that is experienced as a sound 'perception'. Thus there is the sound features outside us and the perception of it on our mind screen or consciousness screen. Next, instantly and simultaneously to our attentive hearing the self-manifest, self-sounding, self-conscious and brilliantly self-effulgent Aprakrt Nama Prabhu incarnates not only into the sound on the tongue but also into the perception of that sound on my consciousness screen provided I am attentive to the features of the sound.

Thus the Nāma avatara sound features are dancing on my tongue as soul of the Śaktiyāvēṣa Nāma and also dancing on my cittam-screen as soul of the perception of that external sound. The Nāma Avatāra is before us as the Empowering Nāma Prabhu incarnated with His empowered sound body on our tongue as well as, an empowered perception body (subtle sound body) on our consciousness screen. The empowered Nama can be sensed with our material tongue and ears and mind but the empowering Nama Prabhu can be felt to be present only with faith.

In this material world we cannot see each other's soul but can relate with each other's soul through the medium of material bodies that is surrounding the soul. Similarly we, the souls, can also relate with the Aprākṛta Nāma Prabhu, through chanting and hearing His Śaktiyāvēṣa Nāma with our material senses though we cannot chant and hear Him directly without awakening my spiritual senses. Thus at sadhaka stage Aprakrt Nāma Prabhu receives our services rendered to the Śaktiyāvēṣa Nāma.

We can see from this why when attention is not offered to chant by hearing that chant, the Nama incarnates only on the tongue but not on the consciousness or mind screen. And you miss the main effect on the subtle body or cittam for its purification. Only if you are attentive and hear He incarnates further into our consciousness screen. Otherwise only the tongue is touching the Śaktiyāvēṣa Nāma. Such association cannot give quick benefit of awakening our bhakti.

Attentive hearing is a precondition for getting association of the Aprakrt Nama at my consciousness or citta plane for self purification. And thinking during japa blocks attentive hearing and the cittam-screen is occupied by thinking process.

END

Module 24/1 - Attention Energy is spiritual energy

Attention is the most valuable property coming from the soul, even materially speaking. if you get someone's attention you have already got hold of the person's soul. So much so that the huge business model of Google is based on buying and selling 'attention' of jivas. They buy attention from masses and sell their attention to the advertisers and is the richest business in the world. Today 'attention' is a commodity which is traded world over by the advertisement industry. Every person's attention is his closest soul property. We have our free will to invest it where we want. It is greatest asset and power of jiva.

Source of attention is always spirit. Matter in the form of three modes of nature cannot generate attention. It can pull soul's attention to it if I, the soul don't hold it where I want it to shine using by our free will.

Attention never dies. Attention is present whether we are awake or asleep. When asleep it is shining on the dream objects and imaginary situations. When awakened it is shining on real objects and real situations,

Memories of thoughts, feelings in the cittam depend on attention to become experience of thoughts and feelings. Attention energy is finest energy of the soul. Just like without attention energy is I cannot convert the printed ink on this paper into a meaning when I read. Only a living person can read this book because he has attention. Attention is plain consciousness energy. The soul is the owner of his attention energy.

Mind is not the attention energy, The mind is the transporter of the attention energy from the soul to anything outside. It has the power of attorney of soul's free will to transport attention, to associate and engage with things, people, situations and actions within our mind as well as outside our body. So practically attention is where the mind decides to keep it on.

Movement of attention

When a torchlight is shone on a picture frame on a wall in a dark room, you immediately see or know the picture. If the torch is moved to another spot on the wall, you may see a crawling insect, and your attention will be engaged in seeing this new object. Just like the light beams from the torch, the attention beams from the soul and it senses that object which is called 'knowing'. If it shines on the Holy Name sound, then you will hear and perceive Him. If you give your attention to a sad 'feeling' in your mind, you will feel sad. If you use your free will and divert the attention from the sad feeling, you will stop feeling sad. Similarly if you want to 'do' something like thinking, you need attention. You need attention not only to see but also to do. Attention is required for not only 'doing' but also for 'knowing'. Chanting is a 'doing' that needs attention and hearing is 'knowing' that needs attention.

An example is a ping-pong game or in India it is called table tennis. Attention, for both 'doing' and 'knowing' is easily observed in the player who plays this game. To strike the ball , which is a 'doing', you need attention. After the ball is hit till it comes back to his court he needs attention for 'knowing' where the ball is moving each moment. Every chant is a 'doing' to move sounds and every hearing is a 'knowing' to recognize that sound but concurrently applied as against one after the other in example of table-tennis.

The agility of our attention energy to move it at will is a great advantage and is liberating experience. Moving attention here and there, either to do or to know, at will is one of the keystones of self-control. What are the factors that determine the movement of attention? Managing anything involves moving things around as desired. To move anything by your will, you need to observe it first. In the same way, to manage your attention, you need to perceive its movement within you clearly.

Attention energy (*citta śakti*) is the precious and finest spiritual energy emanating from the soul. Attention and the owner of attention cannot be separated like sun and sunshine cannot be separated. When it is directed on 'something', it first results in knowing that thing. To move our attention energy from domain to domain requires soul power called willpower or *icchā śakti*.

Normally this *icchā shakti* of the soul is handed over to material mind which decides where our attention should move from one instant to another instant. Whatever domain it shines, it creates experiences for the soul. Our power to hold attention on a particular domain is *sankalpa shakti* or determination.

We are eternally generating attention. That is soul's nature. Just like a magnet is always radiating a magnetic field. Our free will is not to generate or not generate attention but only redirect the attention from one domain to the other including shining it one inner self to know oneself.

The function of attention energy is to facilitate the soul or the core ego is to know , associate and engage the in varieties of domain of knowing, identifying, 'being' a situational ego , desiring, hoping, thinking, feeling, willing, doing, and experiencing. None of these can be done without attention.

The soul, thus, uses its free will to associate its attention energy and engage it on the domain of material energy or spiritual energy in order to know, to identify, to be, to desire, to hope, to think, to feel, to will, to do, and to experience. All this constitute life symptoms.

Soul is kshetrajna

A dead body cannot do any of these functions because the soul's attention energy has left the body.

Krishna describes the soul in this body as *Kshētrjna*, the knower of the field *Kshētra*. It knows through attention energy. Attention energy is brahman energy coming from brahman soul seated in the heart of every body. *Kshētrjna*, has the eternal faculties of free will, identifying with a body, knowing through *jnana indriyas*, being the bodily ego,desiring & hoping, thinking through the intellect, feeling & willing through the mind, doing through karma *indriyas* and finally experiencing a domain or field, *Kshētra*. The soul is perpetually radiating attention in order to experience. Our free will is only to direct it.

The soul possessing qualities of personhood and therefore is a person. Personhood qualities of knowing through *jnana indriyas* and doing through *karma indriyas*, the world outside him. These are the eternal faculties of the soul and the material subtle and gross *karma indriyas* and *jnana indriyas* are only instruments that facilitate this soul faculty of 'doing' and

'knowing' through them . All these operate on the basis of attention energy. And why does the soul do all these activities? Because, it is the intrinsic nature of the soul to be in experience of ever fresh dynamic state of sac-cit-ananda rasa of power, knowledge, love, happiness and pleasure.

Doing attentively and knowing attentively

Since we are discussing basics of attention energy, we will have an introductory discussion here on the skills of applying attention which will be dealt in details in the training module for mindful japa later on.

Chanting is a 'doing' of the sound. Hearing is a 'knowing to recognize' the sound just as tasting, smelling, touching, seeing are all knowing. We 'do' things with our karma-indriyas and we 'know' things with our jnana-indriyas. When I do something attentively or consciously as my action with my karma indriya, my attention takes the form of doing-attention. Something that I do automatically like brushing my teeth everyday can be done without doing-attention as a habit. Similarly in inattentive or auto japa there is no doing-attention as the attention engaged in 'doing' of some thinking not connected to japa. When there is doing-attention there is sense of ownership of doing activity as 'my' doing.

Similarly if we want to know anything with our jnana indriyas like hearing, our attention takes the form of knowing-attention to recognize the sound. Again there is sense of personal knowing activity of 'I am knowing'. We can be knowing automatically without offering knowing-attention as in the case when our trained mind tracks the number of rounds by moving the beads and sakshi mala without actual mind being on hearing. Therefore if we have to attentively chant and attentively hear we have offer both doing-attention to 'do' the chant and knowing-attention to 'know' to recognize the chant as 'my doing' and 'my knowing'. If that sense of 'my' is there then attention is sure to be there.

This is just an introduction to this concept of how our attention divides itself into doing & knowing when we do anything attentively. These two kinds of applied attentions, doing attention& knowing attention are needed to sustain attention on Śaktyāvēṣa Nama. When we discuss about training for mindful japa in a later module, this will become very clear.

Doing effort or Kriya cesta steers the doing-attention and knowing effort or jnana cesta steers knowing-attention

Attention from soul is also like the light from light torch. Soul is like an ever-lit attention torch. You can observe your attention by its changing effect when you move it from one domain to the other. You cannot catch it directly and control. The soul can indirectly control the domain of application of attention by controlling its another faculty called cesta shakti or personal effort which is in direct control of my free will. Please note that cesta is the point of controlling attention. This is very important to understand for attentive japa.

I can decide where to shine my ever-lit attention torch of my soul using my atma-cesta shakti. Atma cesta shakti is amenable to my free will.

When the soul wants to attentively 'do' something it uses its doing effort or kriya cesta using his iccha-sankalpa shakti which polarises attention into doing-attention on to that domain of the task. When it wants to 'know' something it uses knowing effort or jnana cesta using his iccha-sankalpa shakti which polarises attention into knowing-attention on to the domain of knowing.

Attention is one energy but when applied for my-doing, it is doing-attention and when applied for my-knowing it is knowing-attention.

In chanting and hearing, the soul or me has to apply my doing effort to direct my doing-attention on chanting the sound and my knowing effort to direct my knowing-attention to hear that very sound. And cesta is guided by vidhi or direction of how to do and how to know. In japa, vidhi or direction is to distinctly chant and sharply hear. Thus vidhi purvaka cesta applied with iccha-sankalpa shakti of the soul it directs attention. Note that it is not impersonal attention we are talking about but my doing attention and my knowing attention. It is personalised attention.

The secret of controlling attention is to control my cesta by my free will. Cesta is soul's action potency. Iccha-sankalpa is soul's free will potency. Asha is soul's desire potency. So to attentively chant and hear, asha-iccha-sankalpa shakti has to be applied on my cesta shakti which in turn will cause our attention energy to be locked in chanting and hearing. Simply trying to observe the 'attention' energy as plain awareness and trying to control it is not the method of controlling attention. Free will has to be applied on atma cesta shakti to produce my attentive 'doing' and 'knowing' of the Śaktyāvēṣa Nama as per the vidhi or direction. You have press the right lever with your free will and that lever is personal cesta shakti with a sense of 'me doing' and 'me knowing' and not just impersonal auto-doing and knowing.

Training

What are the skills to do this will be discussed when the training sessions are discussed in later modules. But we will discuss in broad terms on what we achieve by training.

Srila Prabhupada says, Lecture on Srimad Bhagavatam 1.16. 26-30, Hawai, Jan 23, 1974 Even impure ... therefore we must have fixed chanting process. Because we are not in pure stage. Therefore by force....Just like a boy in school. We had this training in our childhood school. Our teacher would ask me , you write ten pages handwriting." So that means practicing ten pages , my handwriting will be set up. So if we do not follow sixteen rounds, where is the question fo chanting Hare Krishna? Don't be artificial.

During training one has to desire and determine that I will do this or that, then that is called positive free will or sankalpa. Also we have to desire and determine that I will not do anything else, then that is called negative free will or vikalpa. To only chant & hear we need sankalpa śakti. To do nothing else like 'thinking' during japa requires application of vikalpa śakti. It is the desire & determination to reject distractions during the training stage. When trained, the mind will slowly learn and form a Ego-intelligence-mind-doer (EIMD) slice or cittam-slice to carry out this task.

Once trained, self-control through strong will power is not necessary. However there can be no meaning to devotional service without conscious effort or 'my' atma cesta being offered resulting in 'my' doing attention to chant and 'my' knowing attention to hear.

Soul, mind and body is to be involved in Japa. Training will make our japa automatic as far as actions of body and mind are concerned. My yantra is trained for auto-japa to support my atma-japa. After training it only means offering spontaneous atma-cesta as against consciously disciplined cesta. It is struggle less because body-mind's default conditioned actions are fully aligned to the atma cesta. Training is not done so that one day I can do auto japa. The goal of training the yantra is fine tune auto-japa to support my atma cesta and to prevent it from acting as a drag to such atma-japa.

And when such alignment happens, one does not have to mobilise strong sankalpa and vikalpa sakti to be attentive. What is required is only spontaneous sankalpa and vikalpa, which is not tiring to the mind and as there is absolute cooperation from the yantra through trained actions.

Room Conversation: 1968, July 16

Prabhupāda: Yes. If you give attention, it is better. Even if you don't give attention, simply hear, that will also have some effect.

Shivānanda: Now, can... We should be able to control our attention then, to direct our attention to where...

Prabhupāda: Then what is the use of sitting if you don't control your attention? Then you are simply wasting time. Why do you come? That is understood. When you come to hear, that means you must hear with attention. But this is a concession, that even if you don't hear with attention, you become purified. But if you do it, it is very nice. You make progress. You get the result very quickly. So success of life is to please Krishna, or the Supreme Lord, by one's occupational duty.

We all know atma cesta to serve someone can never be generated artificially by any technique. It can sustain only through priti or love. We all have some priti for Lord Krishna though it may not be as much as priti for oneself or others in our life. That is why you are

even reading these modules. Priti is a matter of heart or the soul. The adjustments at the yantra level in the form of training our japa is only an expression of our soul's desire to improve japa process.

The mind never stops working. Default thinking, feeling and willing which are the winds of the mind, consume the attention of the soul. They never stop blowing and sucking our attention. A disciplined mind is like the sails that harness these winds. Training the mind is only to set up these sails to use the mind force favourably and avoid the unfavourable counter forces of an untrained mind. This is the thrust for training the mind. Disciplined mind can be our friend and an undisciplined mind can be our enemy of japa.

When the Hare Krishna Nama Prabhu sees our sincere effort to experience pure Krishna consciousness expressed through our struggle by executing a disciplined japa with priti, He becomes pleased and helps us

Lecture on Srimad-Bhagavatam 1.10.2/ Mayapur, June 17, 1973

Similarly, Krishna is always ready to help us, provided we are also ready to cooperate with Him. If we cooperate with Him, what Krishna desires, if we want to do little, immediately Krishna will help you. If you work one percent, Krishna will help you ten percent. Again if you work one percent, Krishna will help you another ten percent. But the cent percent credit you get, by the help of Krishna. Krishna gives you intelligence.

Module 24/2 Quality of chanting-attention is called Ēkatva and Quality of hearing-attention is called Anutva

The Ayurvedic students are taught that there are two qualities of mind. One is ēkatva, and other is anutva. These two are a measure of the qualities of our attention. Eka means one and tva indicates quality. Ekatva means quality of doing only one well defined thing without being distracted to other doings.

Anu means minute details. Anutva means sharpness and agility in knowing the details of what you are knowing.

Ekatva in japa is the quality of chanting-attention or doing-concentration.

It means single pointedness of my doing-attention to only chant on each bead the full mantra and repeat it and not to do anything else till I reach my prefixed target like 108 beads. Doing only one thing and nothing else. Thinking is thought processing and hence it is also a doing which is competitive to chanting. Therefore our mind should not indulge in thought processing. Please note that 'no thinking' does not mean no static thought-feelings like I am serving Nama Prabhu etc.

'No thinking' means no processing of those thoughts or internal chat between one part of the mind and another part of the mind. We can never be totally free from thought/s even for a single moment. We are not talking about thoughtlessness when we say 'no thinking'.

Anutva is a quality of my knowing-attention to hear or knowing to recognize the unique sounds that we speak. General knowing is knowing without the quality of anutva of recognizing each sound. Knowing with anutva to recognize is different from general knowing or hearing without recognizing. Hearing with anutva means fineness of catching each word by recognizing the sound by our knowing-attention to recognize the signature of the sound. It means my knowing & recognizing of one word should be quickly done without overlapping with the next. Each of the names Hare, Krishna, Rama of the Hare Krishna Nama Prabhu should be heard by recognizing its unique way of sounding, which are different from each other, in quick succession with agility without overlap between one and the next name-sound that I am uttering. This is high resolution hearing-cum-recognizing. High resolution seeing of digital pictures is example of anutva in seeing. You need high resolution of your seeing faculty to see the separate dots of a colour picture.

The general awareness that I am chanting is not enough. Anutva means specifically 'knowing to recognize' the sound form of the current name on the tongue as against the past one and the next one coming and recognizing the combined sound of 16 sounds of the mantra's sabda swarupa. There is clear distinction though not separated with any time gap. All this is done extremely fast by the mind at the speed of your chanting as soon as you chant each Nama. Without it cannot happen. I am just giving an exploded view as to what happens at the speed of mind after we have trained our mind once. That is called good quality of anutva or discretely knowing each sound. This is the reason we use the word hearing to recognize and not just hearing. Srila Prabhupada uses the term "carefully hearing".

For instance, take the example of a table tennis game. First, you offer doing endeavour to strike the ball that comes into your court by applying your doing-effort with doing attention. Then without distraction of doing anything else you wait for the ball to return to your side of the court. It should be single-pointed on playing the game by offering kriya-cesta. That is ēkatva-the quality of doing.

Next, immediately after striking the ball, you need to move your knowing-effort to move your attention swiftly in knowing the detailed location where the ball is moving every moment.

That sharpness and agility of knowing-attention to pick up details of changing location of a moving ball while doing is called anutva in this case. Ēkatva is a quality of your undivided doing-attention and anutva is a quality of your detailed, discerning, sharp knowing-attention. Discerning means ability to see each word sounds different from the other.

In the case of the table tennis doing effort is followed by knowing effort to know where the ball is moving and we exert doing effort followed by knowing effort. I have given this example for you to clearly see the two kinds of efforts (cesta) and the two kinds of attention that they release.

However in the case of japa doing effort to chant and knowing effort to hear is happening concurrently on every sound.

In Japa we also recognize the hearing of one integrated long Name of 16 words as one unit formed of these 16 names. We have to be on current mantra without overlap with its preceding and succeeding mantra in our attention. This is done with a micro break between two beads of japa. Hearing and recognizing each mantra as a unit is important since Sevya, who is receiving the service is one full mantra. High resolution hearing is anutva.

It takes time and training of the mind to develop concurrent ēkatva and anutva on each Mantra by offering respective deliberate doing effort and knowing effort applied on each Mantra. There are some secrets Srila Prabhupada has revealed how to do this. We have dealt with it from module 44.

What is concentration? Concentration means ekatva in ‘doing’ and anutva in ‘knowing’. Both these cestas are heart action or act of the soul. Concentration in japa means simultaneous ekatva in chanting the sound combined with anutva in knowing that sound.

A good ekatva-anutva atma japa, not only purifies our heart or contaminated consciousness but even the mind, intelligence and ego will develop excellent material abilities to concentrate on any task with sharpness for details and swiftness or agility in comprehension of what is being heard. Thus, doing good japa will sharpen even the material abilities of our body-mind-cittam yantra.

To touch the sound incarnation through two kinds of soul’s serving-attention is the goal. Serving-attention, both doing-attention through tasteful kriya cēstā with quality of ekatva and knowing-attention through appreciative & grateful jnana cēstā with anutva quality on the same sound is the only conduit for flow of spiritual mercy to the soul from the Nāma Avatāra who is manifest before our senses.

Chanting with ekatva means 'Doing without doing anything else' and hearing with anutva means 'knowing to recognize' the sound-signature of each mantra of 16 names.

Module 24/3 - Good hearing is not just knowing but is appreciative knowing to recognize

Deliberate sharp sound-discerning knowing attention can be understood easily in the case of tasting food. We recognize sweet taste, bitter taste, sour taste etc using our detailed sharp knowing-effort releasing detailed discerning knowing-attention and not by general careless knowing-attention. We have to know the sound with appreciation from your heart that He is Krishna Himself with flow of gratitude to Him for having descended for me.

Another example of a deliberately directed detailed sound-discerning knowing-effort releasing detailed discerning sharp knowing-attention is when one enters a perfume store

with the intention to smell different perfumes to select the one that you like. Behind that smelling there are feelings of hope to find what you want etc. Here we hear with appreciation, gratitude and hope for mercy.

Letter to Radha Vallabha Dāsa January 6, 1972

Concentrate fully on the sound vibration of the mantra, pronouncing each name distinctly and gradually your speed in chanting will increase naturally. Do not worry so much about chanting fast, most important is hearing.

As already analysed, ‘knowing to recognize’ the string of 16 name-sounds of the Mahamantra is hearing. Hearing has to have the quality of sharp attention for details. What is sharp attention for details? Detailed sharp attention means differentiating attention, by which one recognizes differences of the sound of Hare, Krishna, Rāma by recognizing how it sounds in the background mind. Once it is practiced, this kind of recognizing each Nama super fast and tasty too. The background mind is intuitive mind and works at very higher speed than the foreground thinking mind.

It is not enough to perceive all of them as general sounds. Each of these discrete sounds are perceived as part of the entire string of names of the Hare Krishna Mahamantra.

Just like if you have a very tasty prasadam you will enjoy every bit of its taste. Each of the sounds have a unique signature-sound with its own sweetness. ‘Hare’ is a signature sound different from other sounds. ‘Krishna’ is a signature sound different from other sound. ‘Rāma’ is a signature sound different from others. And the sound of the string of Hare Krishna Mahamantra is again different. There varieties of sound flavours are in the mahamantra namely Hare, Krishna and Rama.

Not losing sight of Sevya

That sound signature has to be recognized by our attention by ‘knowing’ it in a time frame of ‘here and now’ as part of progression to complete the full mantra which is there in our perception as Sevya who is to be repeatedly served bead after bead.

The Sevya's sabda swarupa has a Hare Krishna string of eight names and a Hare Rama string of eight names. It is this personal sound identity of Nama Prabhu who is being served as the Sevya.

Many japa chanters, while focussing on hearing each word. they loses sight of the identity of full sound string as a unit Sevya in their perception by not recognizing of the entire string as one unit after each bead. He gives attention only to the specific components of the sound string. He is left with only chanting and knowing of each component Name without simultaneously holding the ‘knowing’ of the full mantra as a single unit being served. The

purpose of bead is to help is maintain the identity of the mantra. Parts building towards the whole is required.

During the entire japa the 'hearing' or 'knowing' to recognize the sound identity of the full mantra, who is the real Sevya should never be lost from the awareness of the japa doer. Individual chants build up the to the full string. So sound string itself should not be forgotten as the one being served. Just like if you are so absorbed in details of serving a feast to the guest, you cannot forget the guest himself . Therefore, the importance of the recognition of the sound string consisting of Hare Krishna string and Hare Rama string, who is receiving our service as the Sevya. That is why japa with each sound recognition is also called as Nāma smaranam.

One should understand there are surely transcendental reasons that the different names have decided to join together into a single sound identity of sound incarnation whose sabda swarupa is these sixteen names and then descended into this world as the Nāma Avatāra. He is the personality of the mantra who is being served. Not individual names alone which are components of the whole mantra.

One has to respect and recognize this particular combination for relating with the mantra in that particular form and not just go on doing japa like an unbroken train of names like a tap water flow while mechanically moving the beads. The beads play a great role is prompting the mind to recognize the specific identity of the full mantra as the Sevya by splitting the continuous attentions into discrete bits of attention over each mantra and each bead. We call it as offering quantized continuous attention as against mere continuous attention on japa. Each mantra chant is as absolute as every other chant.

Thus, attentive hearing is not just giving general knowing-attention on the Nāma sabda through a general casual knowing-effort. Hearing is the knowing attention with intention to recognize the unique sound identity and remember Him. The practice of offering deliberate knowing-effort to know with intention to recognize each of the specific sounds through the knowing-attention as part of the recognizing the full mantra, is the real practice of hearing. Once practiced discerning & recognizing the sound string is done by the background mind while the foreground mind hears.

END

Module 25 - Attentive sound-connection, Attentive sound-touch and Attentive sound-embrace

The satcitananda Aprākṛta Nāma Prabhu is a self-sounding and self-conscious and spiritually effulgent nama sabda that not only resembles the sound that the chanter is producing externally but also not hearable by material ears. Self-sounding and self-aware means there is no need for a material tongue to generate the sat-çit-ānanda Aprākṛta Nāma Nāma Prabhu. The self-sounding sound is a self-willed expansion of the eternally sounding Nāma Avatari or the Suddha Nāma of the spiritual world. This self-sounding aprākṛta sound of the spiritual world descends and overlaps its sound features into the sound features of the sound produced with our material tongue and spiritualizes those sound features fully and makes

such materially generated audible sound features potentially omnipotent called Śaktyāvēṣa Nama. Once the Lords decides to incarnate in any matter form, like Śaktyāvēṣa Nama , there remains nothing material there. Material energy regains its original status of being spiritual energy. Maha maya becomes yoga maya. For the the Lord there is no difference between His soul and His body at all times whether in the spiritual world or in the material world because entire existence is sourced from Him and is His.

When chant (calling out) distinctly with attention (my doing-attention) , we invoke the Nama Avatar on our tongue and that forms the our attentive sound-connection with Nama Prabhu.

The purpose of the satcitananda Aprākṛta Nāma Prabhu incarnating with sound features resembling externally sounding Śaktyāvēṣa Nama is for these sound features to act as a gateway for my soul's attention to connect the soul to world of spirit by touching the materially audible Śaktyāvēṣa Nama with my hearing attention.

Touching God with our attention

Application of our mind on the sound features of Nama Avatar by way of sharply perceiving those sound features through our knowing attention to know each discrete sound or sharp hearing amounts to touching the Avatar and is called the attentive sound-touch of the Nama avatar by the materially trapped soul. When the chanter distinctly pronounces and carefully hears in detail the external sound features with his knowing-attention, that very same attention simultaneously also touches the transcendental sound features of sound of the sac-cit ananda Aprakṛta Nama Prabhu. Because the sound features of the Lord is the Lord Himself, the chanter is directly touching God Himself with his attention that recognizes those sound features with his knowing attention.

Embracing God with our attention

Sustained attention-touch or holding the attention by means of uninterrupted tasking of repetition of concurrent chanting-cum-hearing is called attentive sound-embrace of the Nama Prabhu. Uninterrupted tasking amounts to sound embrace of the Nama Prabhu with our respectful attention. We will discuss more on tasking and it's importance in the practice section.

The sat-çit-ānanda Aprakṛta Nama Prabhu cannot be touched by material senses. Atah sri Krishna Nāmaadi bhaved grahyam indriyam. Chanting and hearing sharply sound features in a manner where one carefully discerns each sound by its unique signature sound with knowing-attention is the secret of associating with that incarnation and transforming ourselves by our attention-touch.

So proper quality hearing can be described as carefully respectful hearing, or discretely hearing or sharp respectful hearing.

External sound features equivalent to transcendental sound features.

We have already discussed several times that the sat-çit-ānanda Aprakṛta Nāma Prabhu with all His satcitananda energies, descends into the features of external sound and spiritualizes and empowers it just like electricity electrifies the wire through which it passes.

Normally spirit cannot be accessed with material senses. It has to be accessed with spiritual senses. Yet the Aprakṛta Nama Prabhu mercifully makes it possible by His omnipotency to serve Him by serving His Śaktiyāvēṣa external Nama. Therefore hearing Him sharply is a great opportunity to associate with Him through our attention who is verily the ocean of satcitananda spirit.

The omnipotent Lord mercifully creates this functional oneness of the aprākṛta sound and sound we produce by making the sound we produce regain its status as pure spiritual energy. And there is no difference between the Lord and His body. His body is His soul and His soul is His body. For functional purposes, at the plane of perception of the chanter both the Lord and His energy become one. The Lord can anytime become or unbecome any of His energies. This understanding is derived from the achintya beda abheda tattva.

Aprākṛta Nama Prabhu does not need a external Nama to act in this world but we need. The Aprākṛta Nama does not actually need any matter sound body to act in this world as He is already the real mover of everything in existence as the Supersoul or Paramatma-Krishna. Merely by His will He can move anything and everything. But it only for us alone to be audible, He takes on as a matter manifestation or incarnation like the Śaktiyāvēṣa Nama.

Aprākṛta Nama acts always from His transcendental plane of existence even in His incarnation as the Śaktiyāvēṣa Nama. The external Śaktiyāvēṣa Nama mimes such transcendental acts of the Aprākṛta Nama as His body in the material dimension for our sake as we cannot at present chant or hear Him transcendentally but can chant and hear only the Śaktiyāvēṣa Nama. This is the reason we never get tired chanting the Lord's Name unlike how we get tired if we have repeatedly chant a same material sound. The energy from the Śaktiyāvēṣa Nama will move the tongue which we call as divya cesta shakti. The Nama Avatara enables us to relate with Him through our material senses. Nama Prabhu thus exists in the material world and performs wonderful pastimes through the omnipotent body of Śaktiyāvēṣa Nama. Nama Prabhu can do anything in the material world and manifest the same through the omnipotent Śaktiyāvēṣa Nama order to reciprocate with His devotees.

Nama Prabhu receives and accept services through the Śaktiyāvēṣa Nama

Though the sat-çit-ānanda Aprākṛta Nāma Prabhu is transcendental to material dimension , He accepts directly every service that is rendered to the tangible or audible sound features of the Śaktyāvēṣa Nama sound body which is not a material sound . When we are embodied in our material bodies we interact with each other through our bodies but in illusion. Further, in our mutual interaction, we the conditioned souls, are limited by the what the body is capable to offer and receive though our wishes may be beyond such limitations. Suppose you are 1 km away from me then I cannot serve you a nice prasadam meal nor can you receive my service even if we wish due to limitation of our bodies.

There is no limitation of space and time and substance for the Aprākṛta Nāma Prabhu to receive any service rendered to the Śaktyāvēṣa Nama or give out any mercy to the chanter because Śaktyāvēṣa Nama is His omnipotent sound in this world who has no material limitations of space, time and substance as it is no longer a material sound though it is a sound produced by our material tongue. Instantaneously to our uttering, the Aprakṛta Nama Prabhu incarnates into it that sound vessel.

However because the conditioned soul is trapped in the material mind , the limitations of such a mind limits his capacity to absorb His mercy reciprocations. I can absorb such mercy flow only to the extent the purity of my body-mind system allows. For instance, a pure devotee's spiritualized body-mind system can receive and manifest transparently His Will in this material world than one who is still under influence of three gunas.

Nama Prabhu engages in wonderful pastimes

Nama Prabhu , who is a transcendental sound body along with His incarnated Śaktyāvēṣa Nama sound body performs wonderful pastime or activities in the life of the chanter as He wishes, like any other person of this world would act and live with you. He is in a relationship with the devotees in accordance with his surrender and heartful service to Him.

So also the devotee sees the Lord before Him out of love and does not even note the intervening material energy because He focusses on the divine sound features which are as good as the sound features of the transcendental Nama Prabhu. Aprakṛta Nama's act of matching His features with the sound features of the external nama sabda while He descends into it is done to create a gateway for the trapped soul to touch Him transcendentally with his knowing attention. Attention on hearing the sound features is a big secret of good quality japa.

Lord's own features and the features formed of Lord's energies become one at the plane of perception.

Focussing our active serving attention on the tangible sound features of the Śaktyāvēṣa Nama by distinctly chanting and sharply and discerned hearing , it amounts to simultaneously serving the transcendental sound features of the sat-çit-ānanda Nāma Prabhu. The sat-çit-

ānanda Aprakrta Nama Prabhu overlaps the very features of Śaktyāvēṣa Nama not only on the tongue but also at the plane of perception of that Nama on my mind screen or consciousness. Thus you should have faith that simultaneously you are touching with your attention both sound features of His matter manifestation that has become as good as Himself and the sound features of Lord in person as Nama Prabhu and also as. You are associating with total existence, energetic and the energy. Lord who is the Aprakrta Nama is the energetic and His personal energies is the Śaktyāvēṣa Nama.

Every unit of chanting and hearing is received by the Nama Prabhu. By serving of the Śaktyāvēṣa Nama, the Supreme sat-çit-ānanda Nāma Prabhu accepts that service and reciprocates through His shaktis infused in the sound. Though, as neophytes, we cannot spiritually experience, with our serving attention, the transcendental features of sat-çit-ānanda Nāma Prabhu due our sleeping spiritual senses, nothing bars loving reciprocation between devotee and the satcitananda Nama Prabhu through the via medium of the Śaktyāvēṣa Nama based on the spiritual principle of as we surrender Krishna reciprocates. So I should not think that since my spiritual mind and senses are sleeping and therefore I cannot have personal reciprocations with Aprākṛta Nama Prabhu and create an artificial distance from Him. The very appearance of the Lord as Śaktyāvēṣa Nama itself is a personal reciprocation of the Aprākṛta Nama Prabhu who is before you.

The main function of the externally perceivable sat-çit-ānanda-ized Śaktyāvēṣa Nama is to kick out the influence of three modes on our cittam by infusion of sat, cit and ananda energies and to spiritualize it. Just thinking of Aprakrta Nama is not enough. Hearing is required. To create an impact on material plane of cittam or material subtle body, we have to invoke His material manifestation which is the Śaktyāvēṣa Nama and touch Him with our attention.

Omnipotency & Causeless mercy.

Normally through matter the jivas can never access spirit. This transcendental possibility of simultaneously touching the transcendental sat-çit-ānanda Nama Prabhu with our attention when we touch with our attention the sat-çit-ānanda-ized Śaktyāvēṣa Nama of material dimension is made possible by two qualities of the Nama Prabhu namely the omnipotency and compassionate mercy upon the jivas. The Lord says he incarnates by His 'sva-atmamayaya'. It is exactly this omnipotent 'atmamaya' which makes it possible for a spiritualized matter body to become a bridge to access the Aprākṛta Nama. The possibility of the conditioned soul's to access the transcendental features of transcendental lord in any kind of incarnation is due to the mystical and omnipotent action of His 'atmamaya' potency.

The cycles of incremental purification

Every attention connection by attentive chanting followed by attention-touch or association of the Lord through attentive hearing with appreciative and grateful remembrance results in

incremental awakening of our spiritual sleeping and dreaming soul a little more than before the touch due to purification or removal of ignorance by infusion of fresh spiritual cit & sat energy from the Nama Prabhu during that association. This results in development of little incremental increase in faith & awakening of relationship with Krishna than before, however tiny it may be and not recognizable. And because of this the soul in turn becomes a little more better enabled spiritually or more awakened to do the next chanting and hearing of Him with little more purity than the previous bead. When we again chant and hear Him with freshly achieved increased purity we the faith deepens with increased awakening. And this cycle of constant incremental purification of our cittam moves our consciousness to situate ourselves higher and higher self from bodily self, to our authentic self when the soul's mind and senses is fully awakened some day.

This is the self purifying cyclic process of japa described by Lord Chaitanya as ceta darpanam marjanam. Cleansing of our heart of three gunas. This results in dissolving the covering of the soul more and more to eventually uncover the soul of all ignorance and awaken our spiritual mind. Unfortunately invariably we undo the purification effected thus if we engage in fruitive activities and sense gratification. So we see the net effect of both cleansing & dirtying going on in a beginner. Build up of awakening therefore requires that we do our japa and also rest of time we don't dirty out cittam with fruitive activities and sense gratification. We have to be engaged in different kinds of devotional service to achieve quick awakening of our original Krishna consciousness.

We gradually begin to experience the transcendental chanting and transcendental hearing over and above normal ordinary chanting and hearing with our material senses to the extent our lording attention is purified into purer and purer serving attention manifesting as genuine humility. As japa progresses over time, not only the transcendental nature of personality of Nāma Prabhu is experienced, even the japa doer identity is awakened into a purer spirit doer and a purer spirit experiencer of Nama Prabhu free from false ego.

Self realization & God realization happens simultaneously.

Thus, realization of one's true authentic self as spirit servant of Krishna and realization of the Aprakrta Nāma of the Lord keeps happening together. There cannot be realization of satcitananda Nāma Prabhu without simultaneous realization of self as satcitananda beyond this material body. The chanter by virtue of association with Nāma Avatāra first realizes that the soul is distinct from bodily concept of life due to flow of pure 'satcit' energies from Him into our cittam.

extraordinary because our attention is now contaminated with purposes, desires and intentions disconnected from Krishna's plans and pleasures. As we get more and more purified, the direct experience of Aprakrta Nama is realized proportionately.

Nama smaranam

When someone admirable is not before your senses but you think of the identity features of that person like how he looks, sounds, thinks etc without break in an appreciating spirit, then that is called smaranam of that person. Features of self could be form or name or talk or any quality etc. Similarly active doing-attention to chant and knowing-attention to hear applied on the sound-features of sat-*çit-ānanda*-ized Śāktyāvēṣa Nama with feeling of appreciation of His compassion and separation from experiencing the satcitananda Nama with spiritual senses is called Nama smaranam. Further nama smaranam expands into spontaneous smaranam of His pastimes in the heart of a pure chanter by the mercy of the Nama Prabhu.

Nama avatara reveals the form, qualities and pastimes.

Brahma samhita describes the personal body or vighraha of the Supreme Personality of Godhead as ananda-cinmaya-sad-ujwala vighraha or sat cit ananda vighraha. So the Name of His vighraha is also satcitananda Nama. The form of His vighraha is also satcitananda-rupa. The qualities of His vighraha is also satcitananda. The activities of His vighraha is also satcitananda-lila etc. His Nama vighraha or body is the culmination of everything about Himself.

Suddha Nama can reveal His satcitananda vighraha which comprises His form, qualities, pastimes etc. Any one of them contains every one of the other. This principle is called advaya jnana or non-dual knowledge.

Letter to Jagadisa-Feb 27 1970

When we chant, we must concentrate our mind on the sound vibration and in that way everything will be revealed one after another; the form, qualities, pastimes, etc. of the Lord. And this is the way of cultivating spiritual realization.

Thus sharp knowing attention or discretely hearing of the sound features of Nama Avatar not only purifies our cittam but also eventually reveals Krishna's form, qualities, pastimes etc.

Entire Krishna's pastimes are present in the Nama.

HariNāma Cintamani 2.31

krishnera samagra lila naame vidyamāna
Nāma se parama tattva tomara vidhāna

" The entire panorama of Lord Krishna's pastimes is present in the Hare Krishna maha mantra. Lord Gauranga has personally declared the Hare Krishna mahamantra to be the highest Absolute Truth"

Since Aprakrti Nama sound is absolute, one should have faith that all transcendental existential truths will be revealed by that Absolute sound by chanting & hearing Him. Our consciousness does not need the help of material mind or intellect or false ego to generate

thoughts by artificially thinking of Krishna's līlā, etc. during japa. Our cittam only has to receive the name, form, qualities, and pastimes that will be bestowed upon us by Śuddha Nāma on His own will based on our desire and greed for the same. The mind is required only to receive the name, form, qualities, and pastimes that will be bestowed upon us by Śuddha Nāma on His own will based on our desire and greed for the same and played into our minds like a television through a top-down process as revealed by Srila Prabhupada.

Hare Krishna Nama Prabhu Ki Jai !!!

Module 26/1 - Journey of self-purification and awakening of the spiritual mind.

In the spiritual world everything is made of cit or self conscious substance or cinmaya vastu. However the body, social ego, intelligence and mind in the material world surrounding the soul is not spiritual. It is not made of self-conscious energy called 'cit' like the soul stuff. But we act as if it is cinmaya vastu due to identification of 'myself' ego feeling with it.

Who are we ? The status of uncovered jiva in the spiritual world.

Jiva or brahman means spirit person (contrary to impersonal school) . Brahman means the eternal individual person with his individuality and functions of cincmaya ego, intelligence and mind and body. Brahman is capable of eternal personal functions of identifying with His own spiritual gross body of spirit substance and create an experience for himself about 'being' a gross cincmaya body with a corresponding bodily ego by 'operating' them both by means an eternal constitutional doer identity as an eternal servant of Krishna using his precious free will. All of which manifest as the eternal egotism comprising of I, my body, my actions and mine. That is the core personality of the soul as an eternal loving servitor of Krishna.

The core personality, through His free will 'operates' his spiritual intelligence, mind, body and its senses to serve and please Krishna who is the most intimately related to each soul in some particular relationship in one of the five primary rasas or mellites namely santa, dasya, sakhya, vatsalya and madhurya. This core loving servitor personality, through his faculties of seeing, desiring, hoping, thinking, feeling, willing and doing seeks to give varieties of ananda or rasa (rasa-ing) in relationship with Parabrahman and other brahman beings in the spiritual world created by the internal energy of Krishna. His constitutional happiness is His eternal loving bond with Krishna and is in partaking in serving the purposes, plans and pleasures of his eternal lover, Krishna. That doer-identity applies his faculties of seeing through all the jnana indriyas, desiring, hoping, thinking, feeling, willing and doing with all his karma-indriyas to contribute to the pleasure of Parabrahman. He partakes in the ananda of serving Krishna. This puts the jiva in the eternal state of itself experiencing bliss and pleasure called Krishna consciousness. He has discovered the eternal truth that I belong to Krishna. He seeks rasa or mellites in loving service of Krishna, by operating his spiritual body with his spiritual mind and spiritual intelligence or spiritual 'cittam' is spiritual world of spiritual beings.

Then what happens in the material world ? Srila Prabhupada says; SB 4.30.20

" At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest."

But what is our present situation?

I, the real self as described above goes into forgetfulness of my eternal doer identity as servant of Krishna and my eternal spiritual bodily identity and then go on a trip only in the imagination of my spiritual mind exactly as it happens when we watch a movie we forget who we are and our real world and go on an emotional trip of the role play characters of the movie and identify with emotions (rasa-ing) of the movie world. We lose our self consciousness of our real body, real senses, real world, real purposes and engage in passively rasa-ing the movie world steadily being weaved in our heads.

These mental concoctions are all happening on the screen of material mind, supported by the gross material body which dances to these concoctions . The action of concoction is not happening in the spiritual mind. The spiritual mind is a mere spectator, decision giver and experiencer of interactive movie that is woven by the material mind. This entire gross and subtle robotic system is animated by the sanction of Supersoul residing in these bodies to make this movie completely real. This makes it all so real that it sounds odd to say I am not this body till it gives pain of sickness, old age and death and start questioning called 'brahma jijnasa'.

Choosing, an existence of self-centered rasa independent of our own eternal other-self Krishna is the original sin. He is the common other-self of every jiva as their one loving father of countless jivas.

Once I make that spiritual choice my spiritual mind immediately falls down from his spiritual dignity as a servant of Krishna and made to forget Krishna. It is made to identify with the material world through the material mind screen and its concocted contents. It is made to adopt an independent false identity of being the material body with a doer-identity to operate that material body with working senses and knowledge acquiring senses for self-centered rasas totally in forgetfulness of his true 'myself' feelings of being a lover of Krishna. Thus the self gets lost in this world.

The role of the objective world in the analogy of movie

This movie in our material mind is created out of 3D world outside us. It is an interactive massive movie and many other souls outside the movie screen have also forgotten who they are and have also fixed their gaze on their respective 3D movie screen of material mind. Each of our 3-D movie is mapped out of the common 3D objective material world and is centered around the false belief that I am the robotic body-mind system. And there is mechanism by which my soul's willing from outside the movie system turns into corresponding action in the 3D world as well as in the movie screen of my material mind by the sanction of Supersoul. Suppose I have identified with a particular robotic body in the mind screen and I give a decision to raise my hand, then that decision gets activated instantly and the movie character or false ego in the mind screen as well as gross hand moves. It becomes a interactive movie with a real 3D world of dead objects. Thus this objective material world is practically an infinite 3D feed for our 3D material mind screen centered around the theme that I am my material body and others are their material bodies. And the feed for movie screen is continuous mapping from an objective world through the bodily senses. Infinite jivas identify their souls with their material bodies in their own 3D mind screen and are watching the common objective changing world. Laws of karma of action-reaction regulates the functioning of the combination of 3D world and the 3D mind screen resulting in identified-experiences of happiness, distress etc. Each life is a separate movie centered around identification with the body and bodily identity of that life.

How we lose our true 'myself' ego-feeling

Let us call the original sense of 'being' a spiritual body in our minds as 'body-ness'. Once we are born into a mind-body system, our material mind starts a fresh weaving of new 'myself' story centered around that body by pasting my soul's 'body-ness' faculty (natural identification with a body) on to a mapping of a material robotic body onto my material mind screen through inputs from my material senses. And the gaze of soul's spiritual mind is locked on to the material mind screen. Consequent to that a bodily ego, I am this body called false ego is pasted in the material mind. Instantly the soul's sense of different personal functions like seeing-ness, doing-ness, desiring-ness, hoping-ness, thinking-ness, feeling-ness, willing-ness of the spiritual mind identifies falsely with the corresponding functions of the material intelligence-mind-body robot system. My spiritual mind is lost in the concocted contents of 'myself' in the material mind screen.

The soul thus incarnates into a material body, not physically but by looking at the mapping in the mind screen and misidentifying 'myself' with it. Then the soul, seated in this material body, attempts to fulfil its deepest soul-instincts of seeking experience of ever fresh sat, cit and ananda rasas consisting of existence rasa, love rasa, happiness rasa, intimacy rasa, sense pleasures rasa, and curiosity-knowledge rasa, freedom-power rasa and doing-rasa without reference to Krishna at all but as an imagined stand-alone personality. Originally all these rasa-ing tendencies are centered around giving pleasure to Krishna who is my inseparable Whole other-Self.

Whether in the material world or spiritual world, the spiritual mind's nature is to project body-ness, bodily ego-ness and other life symptoms on to a mapping of the body and bodily identity and its sense activities on one's body awarded by spiritual nature or material nature. In the material life the spiritual mind's role is to simply identify and take part in the interactive movie being played in the material mind by concoctions of what it perceives with his senses and experience rasas centered around idea of 'myself' as this material body.

Memories of all these situations create our cittam or the consciousness body that surrounds the soul. It consists of recording of all our different situations of interaction with other objects, people and activities and multi sensual rasas experienced out of these impersonal and personal interactions.

The cause of our fall down

The idea of seeking self-centered rasa for myself rather than Krishna-centered rasa is called lusty intelligence. This one idea & hope in the spiritual mind is the very cause of material existence. Immediately the external energy of the Lord puts us into a spell to identify with a material intelligence, material mind, material body & senses as the 'myself' in the material dimension of existence to facilitate the imaginative experience of material life giving a chance to fulfil that unconstitutional desire. If we kill this and hope we are on our way back to our true self.

This world of my material experience is centered around illusion that I am this material body and my ego is a member of this material society of other material bodies. The individual worlds being woven in the minds of people is a mass illusion of millions of souls as to who they are, though matter bodies and matter world itself is not false. My self-identification with the body in my mind screen is false. Feelings of I, my body, my actions and mine are all projected around my material body and its bodily ego which is false 'myself'.

However in either case the spiritual mind's nature is feel 'myself' and to want a body and bodily ego and sense activities. My spiritual mind is capable of only simply seeing (kshetrajna) and willing, just as we are only capable of seeing an interactive video car race by applying my inputs into the video game through some mechanism (joy stick). Rest is all software and hardware outside me. This is what Krishna means in the bhagavad gita when he says prakrte kiryamanani gunaih karmani sarvashah, ahankara vimudatma kartahm iti mayate. Everything in this world is carried out by the three modes of material nature and the foolish thinks that he is the doer.

'I' and 'myself' feelings is the heart of our life

Our spiritual mind has the ability to create an experience for itself of body-ness, identity-ness, ego-ness, desiring-ness, doing-ness, thinking-ness, feeling-ness, willing-ness and doing-ness, experience-ness from out of identifying with a body and bodily ego outside itself and its desiring, thinking, feeling and willing, doing in the material mind. I end up creating a world of "myself" in my cittam out of thinking the robotic body as 'me', identify it as my real ego, its actions as 'my' doing, things related to my body as belonging to me or 'mine' and the resulting experiences of rasas for the body and bodily ego as my own rasas. All of us live for the experience of 'myself' consisting of I, my body, my actions and mine, whether in spiritual world or in the material world. One is true 'myself' experience and the other is false 'myself' experience. That is the only difference. Paramatma just watches us play this game of trying to extract sukha for this false 'myself' but ending up always with both sukha sometimes and dukha sometimes.

Bhakti yoga awakens the soul

The process of bhakti yoga is to awaken our spiritual minds to the eternal spiritual world to where we belong and live a life there with our original awakened spiritual sense faculties and engage them to in partaking of Krishna's ever expanding ananda.

The most powerful of all awakening methods is engage in chanting, hearing and tasking repetition of the sound incarnation of the Lord but without thinking.

The most powerful of all awakening methods is engage in chanting, hearing and tasking repetition of the sound incarnation of the Lord, the Shaktyavesha Nama who will infuse into us the pure sat-cit shaktis or the much needed enlightening energy. The result is that it dissolves our mental concoctions of life which make us stop futile hunting for my soul food of sat, cit and ananda on my own from out of the material world.

Chanting and hearing with attention, full of serving attitude frees us from lording attitude and influence of the three modes of material nature on our cittam and awakens our original doer identity as the eternal servant of Krishna.

Even in the impure stage through our attention on the features of external sound leads to attention-touch and attention-embrace of the all-spiritual Šaktyāvēṣa Nama.

Thus the Nama Avatar can give us everything beginning with dis-identification & detachment from material body, true self knowledge, awakening of love for Krishna and taking the soul to the spiritual world and giving us a spiritual body.

Such is the priceless treasure of Nama Prabhu given to us by Lord Chaitanya Mahaprabhu through Srila Prabhupada which he has received through the disciplic succession starting from Krishna Himself.

Note that both the empowered omnipotent Šaktyāvēṣa Nama and Aprākṛta Nama are simultaneously acting upon the two planes of existence from day one to purify material mind-body system and also awaken our love for Krishna. One at material or vyavaharic mind body plane and the other at the paramarthik or plane of soul.

By hearing the sound we chant, our serving attention from the soul is touching both of them simultaneously. Just see the importance of attention acting as a conduit that connects the soul to the Nama Avatar so that the soul can engage in attention-touch and attention-embrace of Nama Prabhu.

Association with Nama Prabhu Spiritualizes our material bodies
Srila Prabhupada's Lecture on Śrīmad-Bhāgavatam 2.1.1 -- New York, April 10, 1969)

The same example, as I have given several times: just like iron rod. You put into the fire, it becomes warmer, warmer. The more it is touched with fire, it becomes warm, warm, warm. And at last it becomes red hot, so that at that time, if that iron is touched to any other thing, it burns. It does not act as iron; it acts as fire. Similarly, by this Krishna consciousness, continuous chanting, you will make your body spiritualized. At that time, wherever you go, wherever you touch, he'll be spiritualized. Similarly, the iron... Without being spiritualized, without being red hot, if you touch, it will not act.

The satcitananda energy from the Śāktyāvēṣa Nāma purifies not only the subtle body or cittam and awakens the soul, it also purifies the gross body. Srila Prabhupada says our material bodies are spiritualized. It will act like a spiritual body. It will be free from the influences of three modes of material nature. Such a body does not have any lusty intelligence and urges and all his senses only serve Krishna and never serves illusory ideas.

Just see even the most difficult problems of a spiritualist namely getting rid material desires and sense gratification is solved by simply associating attentively with the Śāktyāvēṣa Nāma Prabhu to awaken the soul to its true 'myself' experience. This is because Hari Nāma is said to be purna shuddha or completely pure. Touch of Him makes chanter also pure. It is not that first we have to become pure and then only begin to chant. We should instruct people to chant in whatever situation they are and they are sure to get purified. It is a question of time.

One should take complete shelter of the most merciful Nama Prabhu for all success in self realization and God realization and serve Him soulfully as our soul's sole ambition.

And as gratitude to Srila Prabhupada for giving us this Nama Avatar and teaching us to serve Him we should serve His personal mission to distribute to everyone the science and art of chanting as a preacher of the holy name mainly by distributing his books.

More on our trip into the material world

Bewildered by Maya's offer of an existence of self-seeking rasa through the material mind , my spiritual mind, remains fixed in illusion on the material mind screen and does nothing except 'knowing' and 'free willing' at the spirit plane just like watching an interactive movie on a screen and giving decisions in the movie world and experiencing the rasas as if being part of the movie world. Here the screen is our material mind which maps the external objective world as per our own interpretation centered around getting rasa for myself. The central point of the movie is the concept that 'I am this robotic material body, its possessions are my possessions. its actions are my actions, its rasas are my rasas etc'. But all these are only an experiences and I never really becomes this body. just like in video game I only experience 'I am so and so character' but in reality I don't have the real body of the character. I am sitting outside the movie. I identify with a body images made of light patches. It is natural for me to have a spiritual body and I believe in my cittam that my material body and its form made of material elements mapped into the material mind(like light patches on movie screen) is a satcitananda spiritual body made of spiritual elements with qualities of sat, cit and ananda. Material life is simply a life of only spiritual imagination read out of the material mind screen which concocts and play this interactive movie for independent rasas by different mappings from the objects and events of the objective world.

Soul's nature being sat cit ananda, we all intrinsically desire and expect eternity, knowledge and bliss for our identified material body and mind though it can never be experienced in a

material body. Birth and death of the material body are common sense proof that it is not my own eternal spiritual body.

To keep the illusion going, tiny drops of experiences of fake sat, cit and ananda is offered which are chemically generated in the brain and translated into an experience due to the magic of Supersoul in our heart. This interactive movie experience is facilitated by the Supersoul. I just identify, will and experience the rasas of sukha and dukha.

All this I do with the spiritual mind falling into the world of the material mind by applying its faculty of identification.

This journey of seeking Krishna less stand-alone rasas of material existence, material knowledge and material happiness and material pleasure is governed and stringent laws of karma executed by eternal Kala, the agency of Krishna.

What is purification?

It means purifying the contaminated cittam of false egotism or false 'myself' experience which is currently covering our soul's original 'myself' or egotism. Our original egotism is that of an eternal loving servant of Krishna engaging one's mind, intelligence, body and senses in pure devotional service. How does our egotism get purified? By beginning to engaging 'myself' in Krishna's service with the material body-mind system and its desiring, thinking, feeling, willing in loving devotional service as if I am in the spiritual world. This begins with chanting and hearing His names.

Adi lila 8.28-

As a result of chanting the Hare Krishna mahä-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krishna is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

Srila Prabhupada in Vrindavana - September 16, 1976

"The holy name, chanting of holy name, if we chant it properly, without any offense, then we are directly in connection with Krishna"

What is spiritual awakening ?

It means waking up the soul and its spiritual mind from the spell of illusory material bodily ego and world of other false egos and realizing its own eternal spiritual ego, spiritual intelligence and spiritual mind with its functions of being, desiring , thinking, feeling, willing and seeing. touching, smelling, tasting and hearing and doing loving service to the eternal Lord in a spiritualized material body now and later on in a spiritual body when we go back to the spiritual world.

When we, as a sadhaka, chant and hear attentively, our material mind is engaged in thinking, feeling, willing, desiring and relating or rasa-ing (experiencing rasas) in service of Nama Avatara and our dreaming spiritual mind identifies with those actions. This exercise gradually activates and wakes up the soul's true 'myself' experience of the presently dreaming spiritual mind which is currently employing his soul faculties in dreamlike state to operate on dream-like material body for extracting illusory material rasas. The sadhaka's effort is just like an accident patient, with multiple bone fractures and has been motionless in traction for several months, has to put efforts to undergo physiotherapy to reactivate his muscles.

Japa attracts flow of spiritual energies from the Nama Avatara which first spiritualize our egotism from false 'myself' to true 'myself'. When the material mind dissolves its dream that it has woven around the ignorance that 'I am this material body' and I am a stand-alone independent enjoyer and starts mapping the objective world 'as it is' and recognizes it as Lord's property and engages everything in His service as His eternal servant, then the soul is said to be awakened even in this material world. All His acts are free from false ego and he is said to be engaged in pure devotional service.

Sri Chaitanya Caritamrta Madhya Lila 22.105, Purport

"When mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental service of the Lord. This is the process by which dormant love for Krishna is awakened

It is the merciful flow of pure self-knowledge from Nama Prabhu that frees the soul from the trap of false 'myself' or egotism of identifying with the material body. He sees the body-mind merely as an instrument or yantra with which to serve the Lord with his awakened spiritual mind.

Sri Chaitanya Caritamrta Antya Lila 20.12

"One who hears the Hare Krishna mantra thus vibrated is awakened to spiritual consciousness or Krishna consciousness. In this way one's mind gradually becomes purified as stated by Sri Chaitanya Mahaprabhu "(Cato darpana marjanam)

In Chaitanya Bhagavat, Mahaprabhu says, " With joy hear the maha mantra: Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. The name of the Lord is this maha-mantra. Chanting japa of this mantra with diligence (nirbandha) you will attain all perfection. Chant the mantra at all times. There is no other rule.

HDG Srila Prabhupada answers in a letter, three stages of cleansing that happens :
Letter to: Susan Beckman -- Herts, England August 29, 1973

"The chanting is a process of purification. Just like we use soap to cleanse the body, this is material, but the chanting is spiritual cleansing.

The three stages of cleansing are *first* to clean the mirror of the mind. In the Bhagavad Gita it is said, "The mind is the best friend and the worst enemy, for one who has learned to control the mind it is the best of friends but for one who has failed to do so it is the worst enemy." Due to long term association, the mind absorbed in material things has become contaminated, or dirty, the chanting process purifies the mind.

Then the *second* stage, when the mind is cleansed one becomes free from the symptoms of material existence. Material existence means to be always hankering and lamenting. I must have a new automobile, I must have more money, I must have good wife, I must have this I must have that. Then when I have the thing, I lament, I have lost my wife, I have lost my money, I have lost my car, simply lamenting. So the second stage is to be free from this anxiety.

The *third* stage is "He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto me." Bhagavad Gita 18/54. The next verse continues, "And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." It is further stated in the Gita that when one is so situated even in the midst of greatest danger he is not disturbed.

In other words when one has achieved perfection in chanting the Holy name of God he is always joyful, even death does not disturb him, what to speak of other things. The conclusion is that one should learn the art of chanting the Holy name of Krishna 24 hours a day and that alone is the remedy for all problems of material existence. How is it possible to chant 24 hours a day?

Lord Chaitanya gave the hint, "One can chant the holy name of God in a *humble* state of mind, thinking himself lower than the straw in the street, more tolerant than a tree, devoid of all kinds of sense of false prestige, and always ready to offer all respects to others. In such a humble state of mind one can chant the Holy name of God constantly." So I cannot give you any better advice for your problem, simply chant Hare Krishna and everything will be all right.

Thus chanting and hearing and begging for Nama Prabhu's merciful energies to flow into me can finally reinstate my true original eternal 'myself' feeling experience as dignified servant of the greatest Supreme Person Krishna.

Hare Krishna Nama Prabhu ki jai!!!

Module 26/2 - Awarding of spiritual body

Nama Prabhu can liberate us from this material world and place us in the spiritual world in a spiritual body to serve the all spiritual satcitananda vigraha, Krishna and His eternal associates. By associating with the Nama Prabhu our contaminated consciousness or material

cittam covering the soul is purified and also awaken my original cittam or consciousness body consisting of spiritual ego, mind and intelligence awakens to its natural Krishna consciousness.

Following that when one quits such a fully spiritualized matter body, one gets a spiritual body in the spiritual world offered by the internal energy of the Lord to be engaged in loving service to the Lord. This is just like how around the material cittam external energy gives us a material body for material activities. The spiritual body has no birth death old age and disease. There is no force of kala that deteriorates such body. Spiritual body is a cinmaya body. Here are some interesting things Srila Prabhupada has to say about jivas getting a spiritual body.

a. Srimad Bhagavatam 1.6.28

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

Purport

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Närada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and freedom from reactions of fruitive activities. The material body is always afflicted with the lack of these three qualities. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron.

The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee.

2. Srila Prabhupada Conversations, 710217 , 1971, Feb 17

Prabhupada: Liberated means at the present moment under this material, in this material world, he is accepting material body, and when he is bona fide servant of Krishnā, he'll be offered a spiritual body. Just like a soldier. A person, so long he's not a soldier, he does not, he is not awarded the uniform. But as soon as he accepts the service as a soldier, immediately he is given the uniform. So you are accepting different bodies in the material world, and that is bhutva bhutva praliyate [Bg. 8.19]. You are accepting one type of body, it is becoming vanquished, again you have to accept another. But as soon as you become perfectly Krishna conscious, tyaktva dehah punar janma naiti [Bg. 4.9], then, after leaving this body, he does not come to this material world. He is immediately... Mam eti, he transfers. Similarly, he accepts spiritual body. Is it clear or not?

c. Srimad Bhagavatam Canto 1, Introduction

The name Krishna and the Personality of Godhead Krishna are identical. There is no difference in the absolute realm between the name, form or person of the Absolute Truth because in the absolute realm everything is transcendental bliss. There is no difference between the body and the soul for the Personality of Godhead, Krishna. Thus He is different from the living entity who is always different from his outward body. Because of Krishna's transcendental position, it is very difficult for a layman to actually know the Personality of Godhead, Krishna, His holy name and fame, etc.

His name, fame, form and pastimes all are one and the same transcendental identity, and they are not knowable by the exercise of the material senses.

d. Sri Chaitanya caritamrta (Madhya 17.132)

deha-dehira, nāma-nāmira krishne nāhi 'bheda'
jivera dharma—nāma-deha-svarüpe 'vibheda'

"There is no difference between Krishna's body and Himself or between His name and Himself. But as far as the conditioned soul is concerned, one's name is different from one's body, from one's original form and so on.

This confirms that quote (c) above that living entity is always (its dharma) different from his outer gross body awarded either by internal energy or external energy. And quote (b) also explains clearly living entity is awarded a spiritual body and he accepts it over his cit-svarupa which is His own spiritual 'cittam' or consciousness.

The jiva is eternally ruled over either by internal energy which awards us a spiritual body or external energy which awards us a material body. END

Module 27 - Intention = Purpose+Desires+Plans in Japa

Purpose means what do we want to ultimately achieve. Existential purpose means what we want achieve with our very existence. Desires are personal goals to be achieved to achieve the

purpose. Plans means action plans to achieve those desires. Intentions mean the combined emotional force of purpose, desire and plans put together that drives all actions to its respective work goals. Now we will see how these three interconnected items generate the feelings of intention which can drive spirit of japa. Strong intention locks attention completely.

Chanting of Hare Krishna is not meant for achieving any other better things than Krishna.. Letter by Śrīla Prabhupāda, July 14, 1968

All forms of incompleteness are experienced due to incomplete knowledge of the Complete Whole. The human form of life is a complete life in the cycle of birth and death. If in this human life of full consciousness the living entity does not realize his completeness in relation to the manifestation of the consciousness of the living being, and it is obtained after evolving through 8,400,000 species of Complete Whole, he loses the chance to realize his

completeness and is again put into the evolutionary cycle by the law of material nature. Because we do not know that there is a complete arrangement in nature for our maintenance, we make efforts to utilize the resources of nature to create a so-called complete life of sense enjoyment. Because the living entity cannot enjoy the life of the senses without being dovetailed with the Complete Whole, the misleading life of sense enjoyment is illusion. The hand of a body is a complete unit only as long as it is attached to the complete body. When the hand is severed from the body, it may appear like a hand, but it actually has none of the potencies of a hand. Similarly, living beings are part and parcel of the Complete Whole, and if they are severed from the Complete Whole, the illusory representation of completeness cannot fully satisfy them.

The completeness of human life can be realized only when one engages in the service of the Complete Whole. All services in this world—whether social, political, communal, international or even interplanetary—will remain incomplete until they are dovetailed with the Complete Whole. When everything is dovetailed with the Complete Whole, the attached parts and parcels also become complete in themselves.

Sri Isopanishad, Invocation-
Bhaktivedanta Purport

Purpose of Japa

One line answer is 'to feel eternal completeness by reconnecting with the Complete Whole, Krishna. In the face of the glaring transiency of life in these material bodies, everyone of us feel incompleteness of existence in this world. Our constant effort is to make our existence feel more complete by doing something, to enjoy something or possess something. The urges to feel complete in existence, knowledge and bliss or sat-cit-ananda are very deep constitutional urges of every living entity for the simple reason that the living entity is not

complete by himself as he is part and parcel of Krishna who alone is complete existence, knowledge and love. He can feel completeness only if he develops love for Krishna. He can develop love for Krishna only if he associates with Krishna's devotees and His incarnations.

We try to feel more sat-completeness in the form of more wealth, our health, security and power. We add so many loving relationship in our life to feel more ananda completeness through our sense of belongingness and experiences of loving exchanges. We acquire knowledge to feel cit-completeness of our understanding of self and existence.

But we can feel that completeness only when we connect with Krishna, the real absolute supremely complete personality whose eternal parts we are. This is the purpose of japa.

The eventual purpose in doing japa is to get association of the Nāma Avatāra in order to rejoin with the Lord who completes our existence by engaging us in pure loving devotional service. It is to become one with Him in quality and serve Him eternally. It is to dissolve all kinds of separateness of my desire from what Krishna desires for me.

The nature of the part and parcel is same as the nature of the Whole. A piece of gold jewellery is same quality as a ball of gold. It is the completeness of achieving an eternal existential position of awakened loving relationship with Him and eternally engaging in the sweet mellows (rasa) of loving service including the eternal service of purely chanting and hearing His eternally sweet names.

In this state of completeness with the Lord one is fully satisfied. That will make us stop seeking any illusory material desires of the false material ego-'I am this body'. One is irrevocably freed from the illusion of bodily concept of life and its concomitant body-serving illusory desire called lust. He comes under the protection of daivi prakrti or internal energy of the Lord. Daivi prakrti takes care of his material needs and is under her protection. He is outside the jurisdiction of Maha maya. A devotee who has tasted this spiritual completeness in association and relationship with Krishna sees lust as a poison for the soul camouflaged as pleasure by Maya.

03:52

Lecture on Bhagavad-gita(4.8), June 14 1968.

"As soon as the consciousness is pure, you get your eternal existential life. That is the sum & substance of becoming Krishna conscious. And this movement is for that purpose, Krishna Consciousness".

The purpose of japa is to attain God realization, which means to see God face to face, taste the love of Godhead and to lovingly serve Him. This is the purpose of japa. This purpose trickles down as different desires that lead to plans for attainment of the purpose & desires. Strong purpose, desires, and plans set up a strong intention in the background mind for action in the foreground mind.

Immediate Intention of Japa is to anchor attention on chanting & hearing; Desire is to please every Nama Prabhu who appears on my tongue; Purpose is to associate with Nama Prabhu to awakens our love for Krishna.

Whenever someone speaks to us, how quickly our attention fixes on what he says. If a speech is interesting, we can sit silently, rapt in attention, hearing for hours together. Why? Because of two things:

1. The intention to get some purpose & desire or need to be fulfilled like the need of 'knowledge' that the speaker had to share etc.
2. And hope of fulfilling and progressive fulfilment of receiving that knowledge as he speaks and unfold his ideas

When we stop getting what we expect from the speaker, attention will gradually drift away from the speech. Understanding the reasons for this difference is extremely important. The reason is lack of intention or desire or purpose to be achieved anymore from hearing the speaker.

Our purpose of japa is to attain transcendental completeness in shelter and association and loving service of Krishna. For attaining this purpose we need to awaken natural loving desire to please Him always. The desire of sadhaka's japa is to train ourselves to please Him by chanting, hearing. The plan of the sadhaka's japa is to multiply pleasing Him by uninterruptedly repeating chanting and hearing, And for all this we need flow of mercy of satcitananda energies from Nama Avatar who has descended before us. The desire for mercy flow of satcitananda cannot be fulfilled unless first unless you set up the attention-connection to Him and maintain it by uninterrupted tasking.

The intention of japa action that trickles down from the above purpose and desire is to establish attention-connection & attention-embrace with the Nama. The above is the understanding of how strong purpose of japa generate strong desires of japa and strong desire generates strong intention of Japa. And strong intention locks the attention on the Nama Prabhu.

Purpose- To experience satcitananda completeness of existence in association of ocean of satcitananda Krishna.

Desire- 1. To please each Nama Prabhu by concurrent chanting with delight -cum-hearing with joy 2. To accumulate more and more beads of such pleasure-givings to Nama Prabhu 3. To receive sat, cit & ananda energies from HIm.

Intention of action - 1. To establish attention connection with Nama Prabhu 2. To maintain that attention-embrace by uninterrupted tasking with tasking delight or Karya cesta ruchi.

To desire to please the Nama Prabhu can best be done through desire to please the spiritual master by obedience to his directions and guidance to serve the Lord. Therefore the desire in japa is to please both guru and Nama Prabhu.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here exemplified this by saying that since His spiritual master ordered Him only to chant the Holy name of Krishna, He always chanted the Hare Krishna mahāmantra according to this direction ('Krishna-mantra' japa sadā,—ei mantra-sāra). And I do not know what is happening to me. I am going mad with love for Krishna.

We have discussed in earlier sections the instruction from Śrīla Prabhupāda that we should simple "chant and hear that very sound" without indulging in any kind of thinking so that through our full attention we can maintain the the sound-embrace of Nāma Avatāra and purify our soul by pleasing Him and receive the mercy of the sat cit ananda energy that flows from Him.

Culturing strong need for intention, desire and purpose

The need to be fulfilled by the achieving the desire and purpose of japa is something that has to become a compelling need and is not just a preference. And we have already discussed that strong purpose is the compelling need to achieve the transcendental feeling of completeness of one's existence in Krishna consciousness service even on a day to day basis. Our strong intention to touch, embrace and desire to please and yearn for His mercy, it will surely lock the attention on to the sound incarnation to chant and hear.

This mercy in the form of the self purifying sat, çit and ananda energy from Krishna who is the reservoir of Sat, Cit and Ananda awakens our eternal relationship with Krishna. However we only can hope in anticipation of mercy without demanding it. That is the meaning of krpa apeksha.

However, when it comes to hearing the Nama Prabhu, we cannot keep our attention on hearing, even for a few minutes. Why is it so?

Again the reason is lack of strong intention. Unless you culture a strong purpose, desire and plan of action. you cannot build a strong intention for japa. Intention is what holds attention on a domain of doing and knowing. Immediate intention is to establish uninterrupted attention-connection and maintain the attention-embrace of the Shaktyaavesha Nama. To make that intention strong the purpose to associate and desire to please Nama Prabhu has to be strong.

A strong need to get purified and go back to Krishna from this material life provides a strong purpose for japa. My need for receiving sat-cit energies to dissolve all acit and asat from my consciousness creates a compelling need that fulfil my above purpose. This sets up a strong intention to establish attention-connection with Hare Krishna Nāma seeking satcit energy from Shaktyavesha Nama. Seeking a constitutional need of satcitananda is a not a considered as selfish desire. Wanting to experience love of Krishna for oneself is not a selfish desire because it is constitutional desire of the soul.

Desire to please- why the Lord is pleased ?

It is not that only an offering of japa by a pure devotee pleases the Nama Prabhu. Even the attempt of a sādhaka devotee to serve Him in a less than pure manner due to material attachments etc, under the guidance of another pure devotee also pleases Him. Just like a father is thrilled with every attempt of a lost son to come back to him. In fact he gets more attention. Help from the Paramatma-Krishna will flood the life of such a devotee who though not pure himself surrenders and follows a pure devotee.

Our sādhana bhakti pleases Him as long as it is an attempt of ours to awaken our constitutional love and service unto Him and not for any stupid purposes, desires, plans & intention of this world. A sādhaka is asked to chant to please guru and Krishna. It is by following their instructions by the sādhaka, that guru and Krishna is pleased because that makes Them happy for us. Krishna is complete in Himself. We cannot add something to give him extra pleasure as if he lacks anything. But the act of a devotee sincerely calling out His name by itself adds pleasure to the Lord. He likes to hear His own names when called out sincerely. As much deeply as we call out for Him out of desperate existential need for his association that much the heart of the Hare Krishna Nāma Prabhu is also moved.

But when a sādhaka chants and hears as per the rules it gives Him pleasure because of the hope it generates in Him for our eternal benefit and not necessarily because your calling is completely pure. So Krishna being pleased by a sādhaka's chanting and hearing means He is pleased for the sādhaka. He has never forgotten us. It is only we who have forgotten Him.

He has everything except each of our love which cannot be substituted by another's love. A father loves every child. Love from one child cannot substitute for love from another child. So I can offer 'myself' in the form of giving all my soul faculties to chant and hear His Names with proper purpose, desire, plan and intention.

Other competing intentions carries away the mind and the attention

When someone wants to tell you something, but if you go on talking to yourself, with no intention to get anything that you need from the him, then it is not possible to give him an attentive hearing. In the same manner, if we continuously chat in our mind for some other need-intention or want-intention during japa, we will be unable to give attention to hear and

receive the transcendental knowledge or pure ‘*cit*’ energy that is emanating from the Hare Krishna Nāma which awaken our eternal relationship with Krishna. No connection- no flow of spiritual energy.

Other stupid worldly desires and intentions engage the thinking during japa which obstructs us from receiving the mercy of the Lord. only because of not having a strong purpose, desire and intention for japa. We must determine (*vikalpa*) to kill all extraneous intentions other than to connect with the Shaktyaavesha Nama and please the Nama Prabhu and yearn for the causeless mercy from Him.

If negative determination, *vikalpa*, is applied to stop extraneous intentions and apply positive *sankalpa* is applied to maintain the Our desire to please each manifesting Nama should not be conditional to getting a reciprocation of flow of energy from Him. Desire to please Nama Prabhu is unconditional. Sometimes Krishna tests the devotee by not giving him that *divya cesta ruchi* to see if he is still determined to offer concurrent chanting cum hearing against the forces of the mind.

If we love Krishna, that love will not be destroyed as love is in the material world. In the material world, a servant serves the master as long as the servant is pleased and as long as the master is pleased. The servant is pleased as long as the master pays, and the master is pleased as long as the servant renders good service. However, in the spiritual world, if the servant cannot serve under certain conditions, the master is still pleased. And if the master does not pay, the servant is also pleased. That is called oneness, absolute. TLK vs. 38

To have desires, plans and intention is not always
selfish contd...

Even in bhakti the sastras declare that the ultimate desire of the soul is to attain Vishnu; Svartha gatih hi Vishnuh. Even in pure love one desires and plans the satisfaction of having pleased the beloved. Even soul's purpose, desire, plan and intention for the eternal sat, *cit* & *ananda* needs of the soul is not out of place because he is eternally dependent for his spiritual needs and is never complete in himself without depending on the mercy of Krishna. But the devotee prays to the Lord that his purpose, desire, plans in life are only those inspired by the guru-Krishna for him to please Him.

The desire to experience the *divya cesta ruchi* or pleasure of concurrent chanting cum hearing is not a selfish desire because it is for giving pleasure to Krishna. Hare Krishna Nama Prabhu ki jai !!!

Module 28 - Nama Vigraha and Archa Vigraha compared

The Acaryas in our parampara have perfectly combined two parallel devotional activities in our daily life. Pancharatrika vidhi of Deity worship and bhagavata vidhi of chanting and hearing holy names and Srimad Bhagavad Gita, Srimad Bhagavatam.

Nama is also vigraha

Srila Prabhupada Lecture, Mayapur, February 20, 1976

The nāma is also vigraha, another form of the Lord, rasa-vigraha. So if we take shelter of this avatāra, rucy-avatāraiḥ... Every avatāra, every incarnation of Kṛṣṇa, is very pleasing. Because Kṛṣṇa is the reservoir of all pleasure, therefore His avatāra...

I am repeating the key principle of avatara again. Please read scrutinizingly the following two quotes as there is an open secret in them. I say it is an open because once you discover it then it appears open. But until you discover it is a secret right before our eyes but not understood. That secret is in the underlined words in the two quotes. The word 'resembling' is to be noted which we will explain.

You assume a form resembling a material body just to give us instructions like those of Bhagavad-Gīta, but actually, you are the Supreme original person. I, therefore, offer my respectful obeisances unto You." Śrīmad-Bhagavatam 9.8.24

Another similar quote:

Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dharmas and the Lord Himself, in His arca form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms. Bhaktivedanta Purport . CC Adi 5.20

The three components of Nama Avatara are Satcitananda Avatari, Satcitananda Avatara and Satcitananda-ized Avatara.

1. The first component: The absolute Suddha Nama who is the Avatari in the spiritual world which is of Aprākṛta or spiritual or transcendental nature. Avatari is the source of all expansions. In the analogy of electricity Avatari can be compared to electric power generator or source of electricity.

2. The second component: The expansion of Avatari Nama into the material world whose nature is Aprakṛta or spiritual or transcendental and whose features are resembling the sound vibrated by our tongue is called the Aprākṛta Nama avatara. This can be compared to the intermediate power house or distribution centre that distributes electricity to individual consumers of electricity.

3. The third component: The Aprakṛta Nama taking on features identical to external sound produced with our material tongue and making that sound potentially omnipotent,

Shaktyaavesha Nama for the time being. This is compared to the electrified copper wire caused by infusion of electricity into the copper wire of the local circuits in your house.

Similarly the three components of Archa avatara are

1. First component : The pure original spiritual satcitananda form of the Krishna in the spiritual world who is the source of all expansions and incarnations. He is the Avatari. This can be compared to the source of all electricity in the city

2. Second component: The expansion of Avatari whose is Aprakrta archa avatara whose nature is spiritual or transcendental or satcitananda but having features that resemble the features of external deity or archa vigraha. This can be compared to the electric power house or electricity distributing centre.

3. Third component: The external Deity vigraha that we have carved out of matter and made potentially omnipotent by the Aprakrta Archa avatara. It is like the electrified copper wire.

Let us see what happens in the case of Deity incarnation.

Let us start from beginning. A vigraha is made of material elements that fits description of the Lord's form in the sastra. Sastric rituals of installation ceremony are done under the direction of the Acharya. These rituals prescribed in the sastras are for purifying the material elements and also for invoking total subtle material energy or virat energy with senses and infusing prana into the gross vigraha.

Then Lord in the spiritual world understands the Acharya's desire to invite Him to incarnate into that external archa vigraha. The omnipotent Lord expands Himself into a satcitananda spiritual form whose form-features resembles form-features of the external Archa vigraha (eg.The features of form of Vrindavanchandra of Vrindavan temple are different from Krishnachandra of Bangalore temple. Different Deities look differently). This is the Aprakrta Archa vigraha whose features resemble the external vigraha. Aprakrta Archa vigraha is the second component of archa incarnation who cannot also be seen with material eyes or touched with material hands. The third form is sacitananda-ized external Archa vigraha which is made of material energy (prakrti) is like an identical twin of the sacitananda Aprakrta Archa vigraha. This is the external Deity that appears to our eyes. The fact that Aprakrta Archa vigraha has adopted the features of the external Archa vigraha is only for our attention to touch Him through attention on the external Archa vigraha.

When the Lord with His satcitananda energies (like sun surrounded with its brilliance) incarnates into the external vigraha, the matter of the Deity gets spiritually energised by satcitananda or gets satcitananda-ized (like by the brilliance of the sun is reflected on different water bodies) and becomes free from qualitative reactions of three modes of material reactions. Matter is converted for time being to spirit because it acts like spirit for the time being as long as the Aprakrta Archa vigraha resides therein.

Note that the omnipotent Lord can expand Himself into unlimited number of forms and names and they are all non-different from each other. As jivas it is inconceivable of one person having so many transcendental bodies, names and forms and each acting like a complete person with unique lillas and yet non-different from each other.

That is how God, the Supreme Person is different from jiva, the tiny person.

Now let us understand the differences in the three components of Nama Avatara.

What is difference between first and second. Both are Krishna Himself and are Absolute Name. Only the features of the sound differ. If the chanting you produce with your material tongue and the sound incarnation that has descended were compared with each other they will have sound features that are identical.

What is the difference between the second and third? Second is Krishna Himself but third is His spiritualised and empowered matter energy like the electrified copper wire. Basically substance of third is Lord's immediate energy and the substance of second is Lord Himself, the source of all energies. there is big difference in substance of the two, though the features of both are alike. To think that copper is electricity is ignorance of the truth of electricity. There is big difference between saying the live copper wire is electricity itself as against saying that it acts as good as electricity when it flows through it. The latter is the accurate description.

Archa Avatāra Vs. Nāma Avatāra.

1. External vigraha is omnipotent and is as good as Lord Himself. a. Archa avatara Matter form or prakrta form of the Deity is fully spiritualized and made potentially omnipotent by the descending into it of the omnipotent sac-çidānanda Aprakrta Archa vigraha . Omnipotent external form is as good as Lord's transcendental form to receive and reciprocate services of His devotees.

b. Nama Avatar

Matter namasabda is fully spiritualized and invested with all energies and made potentially omnipotent Śaktiyāvēṣa Nama by the descending into it of the satcitananda Aprakrta Nama Prabhu. Nāmnām akāri bahudhā nije sarva śakti. Omnipotent Śaktiyāvēṣa Nama is as good as as Lord Himself to receive and reciprocate services of His devotees.

2. Lord incarnates with local features resembling external incarnation. a. Archa Avatara

Sac-*cid-**ānanda* Aprakrtā Archa vigraha, who cannot be seen with material eyes descends into the Deity, assumes a transcendental form that resembles the prakrtā-rupa or the form of external Deity and is a merciful incarnation of original sac-*cid-**ānanda* form of the Lord (Avatari) in the spiritual world. He merges His form-features into the form-features of external matter form of the Deity and resides therein to receive and reciprocate services from the conditioned souls rendered through the spiritualized external Deity.

b. Nama Avatarā

Sac-*cid-**ānanda* Nāma Prabhu who has descended into the externally vibrated Nama assumes a transcendental sound-feature that resembles the sound-features of the externally vibrated Nama and is a merciful incarnation of the original Suddha Nāma (Avatari) in the spiritual world. Nama Prabhu merges His transcendental sound-features into the sound-features of the externally vibrated Nama and resides therein to receive and reciprocate the services from the conditioned souls rendered through the spiritualized externally vibrated Nama called Śaktvāvēṣa Nama.

3. Serving with attention and faith and love

a. Archa Avatarā

The external form of archa vigraha whenever rendered service with faith and love, it is same as serving the Aprakrtā Archa vigraha, who has descended and merged His transcendental form features into the spiritualized matter though He is seen directly only with our spiritual mind and senses. He is served with attention that is charged with faith and love even though we may not yet be capable of seeing the Aprākrtā Archa form with our spiritual senses as they are not awakened due to ignorance covering our spiritual mind and eyes.

b. Nama Avatarā

The empowered externally vibrated Nama or Śaktvāvēṣa Nama whenever chanted, heard and remembered with faith and love, it is the same as serving the sac-cit-ananda Nāma Prabhu having sound-features resembling Śaktvāvēṣa Nama. Even though we may not yet be capable of chanting and hearing the Aprākrtā Nama Prabhu with out material senses, still He is served with attention that is charged with faith and love.

4. Offensive stage of serving: a. Archa avatara

We can commit offenses to the Deity by not respecting His act of descended presence of Aprakrtā Archa vigraha by not treating or serving Him attentively and respectfully as God should be served. This is called sēva aparadha.

b. Nama Avatarā

We can commit offenses to the Nāma Prabhu by not respecting His act of descended presence by not treating and serving Him attentively and respectfully as God should be served. Instead we see the sound like any other ordinary sound. That is called Nāma aparadha.

5. Devotional service to the avatara purifies our mind and senses and minimizes offenses.

a. Archa Avatara

When service is rendered to the Archa vighraha attentively with shraddha and priti on the instruction of Guru while remembering the presence of the Aprakrti Deity form and carefully minimizing offenses, we are gradually purified and liberated and our mind and senses become purified.

b. Nama Avatara

When service is rendered to the Śaktivēṣa Nama attentively with shraddha and priti on the instruction of Guru while remembering the presence of the Aprakrti Nama Prabhu and carefully minimizing offenses, we are gradually purified and liberated and our mind and senses become purified.

6. When purification is completed the transcendental Lord is manifest to our purified senses according to our intensity of eagerness

a. Archa vighraha

By regular service and association through the practice of devotional service of worship of the Archa avatara, our purification is completed someday. The soul achieves qualitative oneness with the Absolute with the flow of self-Self knowledge or cit prasadam from the Deity. At this stage, according to our intensity of eagerness we transcendentally see and serve the pure sac-sid-ānanda Deity and experience His experiential or manifest presence with our spiritually awakened senses.

Thus, unmanifest presence turns into manifest presence of the Aprakrti Archa vighraha before our purified senses. When one is blessed with seeing of the sac-cidānanda Aprakrti Archa vighraha with one's awakened spiritual eyes, one gets all symptoms of ecstasy just as Chaitanya Mahaprabhu fainted on having the darshan of Lord Jaganath on the altar.

b. Nama Avatara

By regular service and association of Nāma Avatāra, through devotional service of the Nama avatara by way of chanting and hearing offenselessly, the purification is completed some day. The soul realizes qualitative oneness with the Absolute with flow of self-Self knowledge or cit prasadam from the Nama. At that stage, according to our intensity of eagerness, we can transcendentally perceive and serve satcitananda Nāma Prabhu (Shudda Nama) with our awakened spiritual tongue, ears and mind. Then, unmanifest presence pf Aprakrti Nama Avatara turns into manifest presence of satcitananda Nāma Prabhu before our spiritual tongue, ears and mind. At that time we will seek a million ears and tongues to taste the sweetness of Nāma Prabhu as Rupa Goswami has described.

But as beginners, we can touch experientially the empowered Śaktiyāvēṣa Nama with our prakṛta senses along with only attention-embrace of the Aprākṛta Nama Prabhu. By such regular spiritual touch the understanding and the faith develops of the Avatarā's fullness as three features of the incarnation in one. It means to see the Avatarā as three in one consisting of Aprakṛta God (Avatāri), as God's own expansion as Aprakṛta Nama Prabhu with sound features similar to external sound, and as spiritualized matter or Śaktiyāvēṣa Nama . Of the three, the second and third are on our tongues and the first is in the spiritual world and all three never distanced from each other by material space and time

Thus the Nama or Archa Avatarā is one complete absolute truth or Advaya jnāna experienced by the chanter partially in the beginning and completely experienced in advanced japa. It is similar to realization of Brahman, Paramatma and Bhagavan.

Realization of omnipotent Śaktiyāvēṣa Namais like Brahman or realization of the spiritual energy of the Lord. Realization of Aprākṛta Nāma avatara or saccitananda Nama Prabhu with prakṛta-namasabda-resembling features is like Paramatma realization because Namasabda features are local features . And the realization of the Avatarī Aprākṛta Nama is like the Bhagavan realization.

" The Deity is known as the arça-vigraha or arça-avatāra, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Krishna manifest in matter or Krishna manifest in spirit because both are His energies. For Krishna, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sat-cidānanda-vigraha"

Brahma Samhita 5.1

Srila Prahupada in Teachings of Lord Kapila chapter 4

" Krishna is always Krishna, but because we cannot see anything beyond material elements like wood, stone, and metal, He appears in a form made of these elements. But He is neither wood, metal, nor stone. When we associate with the Deity, we associate with Krishna personally. Because Krishna is invisible, He very kindly takes a form that is visible to us. This is Krishna 's mercy. Do not think, "Oh, here is a stone Krishna."

Thus Krishna's vastu is never made of material energy or maya as He is the eternal source and master of all energies including the material energy. But He incarnates 'as He is' into a prakṛta form or sound and makes that sound as good as Him in order to mercifully receive, relate and reciprocate with our services. He is achyuta or eternally infallible and does not fall down into any of the three gunas which are eternally serving Him.

it obvious from the comparison that Nama is more accessible to masses than Archa avatara. You have to go to the Archa vigraha to meet Him but in the case of Nama avatara, He comes

to where we are just for moving the tongue with faith. Installing and worshipping Archa avatara requires very elaborate prerequisites and procedures. But worshipping Nama avatara does not require any ingredients nor any preparations, not even a bath. Simply we have to receive the Nama with faith from a pure devotee and chant and hear concurrently (hear that very chant) with attention, faith and devotion under his guidance.

We have to appreciate the super merciful nature of Nama Prabhu and take full advantage of His free distribution of His mercy.

Hare Krishna Nama Prabhu ki Jai !!!

Module 29/1 - The Lilas of Nama Prabhu goes beyond just to purify our hearts

The potent Śaktyāvēṣa Nama can enact any acts of this world on behalf of the Aprakṛta Nama Prabhu for any of His līlas as He wishes in reciprocation to the bhakti of his devotees in the material plane. Lord has created such a wonderful situation wherein by a connection of

chanter's yantra (material mind-body system) with the Śaktyāvēṣa Nama through serving attention-embrace, the flow of spiritual sat cit ananda shaktis are infused into the yantra so that the soul and yantra can both get purified. Śaktyāvēṣa Nama also engages the yantra of the devotee in an empowered way to serve Aprākṛta Nama Prabhu in His mission to spread Krishna consciousness. Our business is only to surrender or let go our yantra to the Nama Prabhu to be used by Him exclusively without me using it to serve my soul's false ego trips.

The Lord does His personal lila, whether in material world or spiritual world, always with His Aprakṛta spiritual body. For Him to act in this world there is no need for a materially produced sound.

Only for us who are materially conditioned the Aprākṛta Nama expresses His transcendental acts in the material plane through His Śaktyāvēṣa Nama. And Śaktyāvēṣa Nama in turn acts on the yantra of the chanter as much as the chanter is spiritually transparent to receive the mercy by becoming free from false ego and its material purposes.

Though empowered Śaktyāvēṣa Nama is not identical to Aprākṛta Nama, we have to always remember that the Śaktyāvēṣa Nama is an omnipotent spiritualised sound vighraha of this world to enact lila with jivas. It is very important to understand that the whole truth of the Nama avatara comprises of Aprākṛta Nama Prabhu acting with his Śaktyāvēṣa Nama as His omnipotent body for the time being when the sound is produced.

The original name or form etc of the Lord in the spiritual world can expand into unlimited forms as declared by Brahma in Brahma samhita, advaitam, acyutam anadim ananta rupam. The Nama avatara acts first to purify the yantra by engaging our yantra in chanting purely and also engages us in service of his mission on this earth as the sound incarnation.

Aprakṛta Nama's mind is that He is expecting us to associate with Him through the Śaktyāvēṣa Nama by clearly chanting and carefully hearing and get all the power required to purify the yantra and receive intelligence to serve His mission.

Powers of Śaktyāvēṣa Nama

When, we, as aprākṛta souls get a prākṛta body according to our karma, our activities through that prākṛta body are limited by what the laws of nature allows that prākṛta body to do. In the case of the Nama incarnation, the equivalent of the soul in our body is the Aprākṛta Nama Prabhu who is shining in the Śaktyāvēṣa Nama, who is the Lord of entire Prakṛti. Hence Śaktyāvēṣa Nama is potentially omnipotent and can do anything and everything without any limitations of time, space or substance.

Srila Prabhupada says in Srimad Bhagavatam Purport 10.2.20
"But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human

duties. Therefore Kṛṣṇa has taken birth or taken shelter within the womb of the Kṛṣṇa consciousness movement.....

The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa mantra regularly." Nama Prabhu will do extraordinary feats in this material world through His devotees by unleashing all powers that are required to preach Krishna consciousness in every town and village as predicted by Sri Chaitanya Mahaprabhu.

The Śaktivēṣa Nama is potentially capable of making the chanter's yantra also act beyond the limitations of time, space and substance imposed by karma for His preaching mission provided such desires are sanctioned by the Aprakṛta Nama Prabhu, who is the source of the empowerment. How much of Shakti of Nama Prabhu we can attract by our following the orders of Srila Prabhupada, that much good to the world we will be able to bring about by Krishna conscious changes in this present world. All material resources will be made available by Nama Prabhu for His mission.

It is said that the empowered Śaktivēṣa Nama is feared by death personified. Yamadootas could not touch Ajamila though his chanting was not pure chanting but was only capable of the chanting of Śaktivēṣa Nama as a Nama abhasa. That too in the consciousness of calling out his son Narayana and not calling the Lord Himself.

Thus degree of manifest power of the empowered Śaktivēṣa Nama into the chanter's yantra released is beyond the purpose of self-purification. He releases all potencies required to protect his devotees. He empowers the devotees to preach His mission depending on the personal reciprocation by the Aprakṛta Nama Prabhu with the chanters.

The Aprakṛta Nama fulfills His wishes to enact deeds of saving his devotees trapped in the prākṛta or material plane through the Śaktivēṣa Nama through His omnipotency. He does these Lilas seen or unseen without any limitation of material time or space or substance. Śaktivēṣa Nama has all the powers to serve the Aprakṛta incarnation on real time basis as per his wishes in the material plane just my little body carries out what I wish.

Just because one learns that the electricity in a live copper wire is beyond copper wire that carries it, you must know that touching it is a good as touching the electricity and the powerhouse itself. Further the atoms in copper when electrified are themselves in a different state of existence than dead copper wire. Copper itself is transformed for the time being. So also the Namasabda vighraha that we externally produce with our tongues is a spiritualised potentially omnipotent sound.

Chanters ability to draw the power into his yantra.

Just for expanding our understanding, imagine that the electricity was a person and had free will and the electricity out of his sweet will decides how much current

should be sent through the wire irrespective of the resistance of the wire by even having the power to change ordinary wire into a superconductor which allows unrestricted drawing of current. In the same way the Aprākṛta Nama Prabhu expresses through the Śaktivēṣa Nama on our tongue, as much spiritual satcitananda power as He wishes into the yantra of the chanter in reciprocation to the purity of purpose of the chanter. Prabhupada has said that the sound chanted of a pure devotee is more powerful than the Names chanted by a neophyte devotee.

Offense from thinking that nama sabda on our tongue is an ordinary sound

Sometimes just after gaining the little knowledge that real absolute Nama is Aprākṛt Nama, the neophyte devotees jumps to offensive conclusion that the Lord has nothing to do with the prākṛta sound as it a material sound forgetting that it has become the Śaktivēṣa Nama by him entering into it.. For the Lord all energies are spiritual. Absolute truth is not only about Krishna alone but also how His energies serve His purposes & pleasures as in the case of all incarnations as arranged by His internal potency.

We should see the whole truth of avatara as a combination of Aprākṛta Lord and His relationship with the empowered Śaktivēṣa Nama as a sound-dress adopted by Him for our sake when He descends into this world to enable jivas to access the otherwise materially inaccessible Aprakṛta Lord. They both are served together and their action in the material plane is joint action as Energetic Lord and Energy Lord upon the chanter. Nama Prabhu is never without His Śaktivēṣa Nama and vice versa in this material world. And whenever He takes any dress, then there is no difference between His soul and His dress because He is Himself all energies of existence, being its very source. This is unlike the jivas where there is always a difference between his soul and the body that it takes on.

The Aprākṛta Nama Prabhu as soon as He perform any specific lila in the material plane, He does it through the Śaktivēṣa Nama as the medium. This includes the lila of infusing the spiritual power and external resources to the pure chanter to preach and expand the Hare Krishna movement in this world. This mercy was showered upon Srila Prabhupada by Chaitanya Mahaprabhu. Therefore Srila Prabhupada is a Śaktivēṣa avatara or empowered incarnation of the Nama Prabhu.

Cc. Antya 7.11

krishna-shakti vina nahe tara pravartana

'One cannot distribute the holy names of the Hare Krishna maha-mantra unless he is empowered by the Supreme Personality of Godhead'.

It is not possible to spread the holy name without being empowered by the Nama Prabhu through Śaktyāvēṣa Nama. The manifestation of these soulful japa series into this world is also lila of the Nama Prabhu and His Śaktyāvēṣa Nama

The external vigraha of Deity incarnations in this world is as good as Virat rupa of the Lord.

Bhaktivedanta Purport SB 3.6.4

"The virāṭ-rūpa is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The arcā-vigraha, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the virāṭ and arcā are all nondifferent from His eternal form as Lord Kṛṣṇa.

During the pancaratrika Deity installation, one of the steps is to invoke the virat rupa or total material energy along with the Supersoul of the universe into the external body of the Deity through a prescribed process even before the Acarya invites the particular transcendental Deity form into the external vigraha of the Deity.

Though we cannot see with our senses, the total material energy enters the external vigraha and is serving the Aprākṛta Lord who descends into such an external vigraha. This is very mystical because how can a big trunk fit into a smaller match box. Yet it is a fact the external vigraha of any incarnation of the Lord contains not only what we see with our senses but total material energy, serving Him.

After all He is Lord of everyone and everything in this material world and when He descends into this world of His, the total material energy or virat energy along with Supersoul of the universe is at His beck and call to participate by facilitating His lillas. When He descends He descends in style not only accompanied by His immediate spiritual energies consisting of Sandhini, Samvit and Hladini shaktis but also by His whole material estate serving Him.

This is true even in the case of the sound incarnation in a sound body of Śaktyāvēṣa Nama. The Śaktyāvēṣa Nama too is materially potent to do everything which the Aprākṛta Nama Prabhu wishes to do as His lila in the material plane. Total material energy is also contained in the external Śaktyāvēṣa Nama including the Supersoul or Paramatma-Krishna. The analogy of copper wire being electrified has limitations and it fails here unless you take electricity as a omnipotent person in the analogy. Therefore never underestimate the powers of the Śaktyāvēṣa Nama. It is Krishna's limitless power.

Teaching of Lord Chaitanya

"The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world."

END

Module 29/2 - Extraordinary activities by different avatara sariras

With just two steps, Lord Vamana covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. The externally seen Vamana sarira or body of Aprákrtta Lord Vamana could do this only if omnipotent. Though He acts with His

own Aprakrtā Vigraha, He also expresses those acts in the material field through His omnipotent externally seen virat sarira or body for conditioned souls to see. His 'atmamāya' mystic potency arranges this. His body grew so big that second step punctured a material hole in the covering of material universe through which causal water flows into the universe in the form of Ganga devi. Srila Prabhupada writes in Bhaktivedanta Purport 10.2.34 :

The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (vedais ca sarvair aham eva vedyah [Bg. 15.15]). We should always know that when Krishna and Lord Chaitanya appeared, They appeared in suddha-sattva bodies. One should not mistake the body of Krishna or Chaitanya Mahaprabhu to be a material body like ours, for Krishna and Chaitanya Mahaprabhu appeared as needed for the benefit of the entire human society.

Out of causeless mercy, the Lord appears in different ages in His original suddha-sattva transcendental body to elevate human society to the spiritual platform upon which they can truly benefit.

Krishna showed His universal form to Arjuna. The universal form or Virat rupa is Supersoul's Prākṛta form. The universal form is not His transcendental satcitananda form. Because His two handed vishuddha sattva body is the very source of the entire existence. Krishna could show the universal form within and without that transcendental form. It also shows that material energy is also ultimately spiritual energy and not some non-existing illusion but it is a real temporary manifestation. Illusion is always about our mapping of the outside world in the mind.

Srimad Bhagavatam 3.19.24 purport

By His inconceivable potency the Lord can become the universal form, as explained in Bhagavad-gītā, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box.

The Supreme Lord, Keśava, or the Personality of Godhead, Kṛṣṇa, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

Krishna sat down under a tree with his left leg over his right thighs and allowed an ordinary arrow of a hunter to strike his pink toe. This was set up as part of the drama of winding up earthly His pastimes. Our Acharyas have commented that when Lord returned to the spiritual world, though he returned in His own transcendental body, by arrangement of yogamāya He left a virāt body.

SB Purport 1.14.8

Therefore it should be understood that when Lord Krishna was apparently killed by the bow and arrow of the hunter, the Lord left His so-called material body in the material world. The Lord is kaivalya, and for Him there is no difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Mahäräja Yudhistira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in Bhagavad-gita, and they are known as the mudhas. That the Lord left His body means that He left again His plenary portions in the respective dhamas (transcendental abodes), as He left His virat-rūpa in the material world.

It was meant to bewilder the non-devotees to see and think that he left a body like any ordinary person leaves his body. It was just a show. Even ordinary humans cannot die if an arrow pierces a toe. It is the game of yogamāya fulfilling His purposes of voluntarily winding up His avatāra but at the same time hiding His transcendental nature from non-devotees.

Srila Prabhupada in SB Purport 3.4.29

"The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the virāt-rūpa."

When Krishna lifted the Govardhana Hill with his little omnipotent finger, ordinary mortals, even atheists could see with their material eyes this lila. This is because the activities of His Aprākṛta satcitānanda vigraha, His original form lifting the satcitananda Goverdhan was simultaneously being enacted by the omnipotent virāt body by the arrangement of yogamāya potency of the Lord so as to be seen even by everyone with material eyes including the demons.

Demons can never see His vishuddha sattva body with their material eyes. Only those eyes imbued with love for Him can get to see His own spiritual body with which He descended as He is. Under any circumstances His transcendental vishuddha sattva body never gets covered by material energy. It is our senses that are covered which cannot see anything beyond matter. These appearances of His virat form and activities before the material eyes are all executed by His yogamāya potency.

When we act in this world the aprākṛta soul is only a knower and not the actual doer of anything in this world. But Lords original sacitānanda vigraha is fully active in the material world in His original Vishuddasattva body merely by His will. Virat rupa just mimes those

lilas for the benefit of humanity to see and relate. His acts in the material world are no different from His acts in the spiritual world. Both being performed in His original body. Pure devotees simultaneously witness the lilas in both His virat rupa as well as His saccitananda rupa as they are indistinguishable from one another in their features.

Those with faith never see the external vigraha as plain matter but sees it as being omnipotent total matter energy serving Him who has incarnated into the external deity in a transcendental form resembling the external deity form. External deity body is fully spiritualized and omnipotent and serves the Lord's wish without any limitation of time or space or matter because He Himself is the very source of all of space, time and matter.

Our Acharyas have explained that when the gopis ran to Krishna in the night by hearing his flute leaving their homes and husbands, they actually left behind their material bodies at home and went in their spiritual awakened or Aprākṛta bodies to Krishna for participating in the rāsa dance in their original spiritual bodies with saccitananda body of the Lord. Their husbands never detected their absence because of this. That is the reason the rasa dance lila is very confidential of all his lilas on this earth.

The role of atmamāya or yogamāya potency of the Lord

Thus the lilas enacted by the Aprākṛta body are always in transcendental plane and alongside that, Yogamāya arranges the potentially omnipotent body of virāt rupa to act as per His wishes for sake of giving access to His Lilas to the conditioned souls. The form and role of such an omnipotent virāt body could be either to enact a copy of that Lila for conditioned soul to see with their material eyes or to bewilder the non-believers as in the case of his disappearance Lila. Or sometimes to support Aprākṛta lila such as in case of gopis leaving behind their prakṛta bodies and going to Krishna in their aprakṛta or spiritual bodies.

Yogamāya's role is different in each case. In each case whatever is required is managed with the virāt body which is a body of total gross and subtle material energy and not just small chunk of virāt that appears to our eyes. Our bodies are only a tiny chunk of virāt with limited powers governed by karma. The external virāt rupa vigrahas of incarnations have no material limitations and can act as omnipotent in this world as the Lord decides. Yogamāya's service is to manage the different situations of avatara lila in order to facilitate rasa for Him. Krishna keeps acting in His original shuddha sattva body unhindered in any manner whatsoever.

Krishna talks about His appearance in this material world in Gita

Krishna says in Bhagavad Gita 4.9, 'janma karma ca me divyam' meaning His lilas of birth and activities here are divine. He continues,
evam yo vetti tattvatah
tyakt a deham punar janma
naiti mam eti so 'rjuna.

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Krishna also says only fools think that He takes shelter of a limited human body (*tanum āśritah*) like everybody else without knowing that He descends on His own as He is in His transcendental body into His *virat* body. He does not need a material body to act in this world. His potency *Yogamāya*, through the materially omnipotent *virāt* energy, arranges an appearance like having a limited human body for material eyes. Such *virāt* energy serves Him in order to cover the view of non-devotees but can never cover Him. Just like a cloud can cover an individual's vision but can never cover the sun.

Krishna says this Bhagavad Gita 7.25

nāham prakāshah sarvasya
yoga-māyā-samāvrtah
mūḍho 'yam nābhijānāti
loko mām ajam avyayam

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Krishna descends in His original form.

avajānanti mām mudha
mānushim tanum āśritam
param bhāvam ajānanto
mama bhuta-mahesvaram

Lecture on Oct 9, 1973 in Bombay, Bhagavad Gita , Text 13.15 - purport
Therefore anyone who thinks Krsna's body is also materially covered... The Mayavadi philosophers, they say that "God, when He comes in this material world, He accepts a material body."

That is rascaldom. He never accepts material body. That is confirmed in the Bhagavad-gita. Avajananti mam mudha manusim tanum asritam [Bg. 9.11]. If God also accepts a material body, then what is the difference between God and ourself? He has nothing material. Everything spiritual. Everything spiritual. Even if He accepts material body, He can act spiritually. That is His power. Because material body, material energy is also His energy."

In the case of Nama avatāra, Nama Prabhu takes on sound features resembling the prakṛta namasabda that we utter. But in the case of the dashavatas, the prākṛta sharira (practically the virat rupa) takes on features resembling the transcendental features of the original spiritual body of the Avatar.

A pure devotee, who is anointed with love for Krishna, sees the Aprākṛta lila of the incarnation. He chants and hears from the Aprākṛta plane through and beyond the omnipotent Śaktīvēṣa Nāma. Just like when you see through your glasses you are not conscious of the glass through which you are seeing things. Yet the glass is intervening medium.

Never separate Aprākṛta Nama Prabhu and the Śaktīvēṣa Nama

In conclusion though Aprākṛta Nama Prabhu and the empowered Śaktīvēṣa Nama are two categories (in tattva) of Absolute Truth, namely the Lord and His energies, they are never to be separated while serving. They both have to be served simultaneously as two aspects of the Nama Avatāra. For knowledge that the Lord is never matter, we have to understand that there are two identical sounding namasabda namely Aprākṛta Nama Prabhu and the Śaktīvēṣa Nama before the chanter. One that you can hear and the other that you cannot vibrate with material tongue or hear with material ears till you awaken your spiritual chanting and hearing. But when it comes to rasa of serving, we lovingly offer our service to the combined as one Nama Avatāra who is all-spiritual and all loving incarnation without differentiating between the Lord and His body which is all His own energies. Abhinatvān nāma nāminoh.

When we serve the sound incarnation, we feel experience of the presence of Śaktīvēṣa Nama through our material senses and also simultaneously feel unmanifest presence of Aprākṛta Nama Prabhu through our eyes of transcendental knowledge and faith.

Further for the Lord there is no difference between spiritual energy and material energy. Everything is spiritual existence for Him as Srila Prabhupada explains below:

"There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. For the Lord there is nothing but spiritual existence, and similarly there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord."

- Srimad Bhagavatam 1.12.9

Thus whenever we say Harer Nama Harer Nama eva kevalam and Kali Kali nama rupe Krishna avatara, it means the omnipotent and all loving, all-spiritual Nama Prabhu with spiritualised sound-body of the Śaktīvēṣa Nama. There is nothing material at any point of time even in the empowered Śaktīvēṣa Nama as the matter energy is transformed into spirit energy by His atmamaya potency.

END

Module 29/3 - Some extraordinary lilas of Nama vigraha & Archa vigraha

The sound incarnation of Lord which fulfils all the desires of those who chanted the Holy Names is most well known in vedic history or puranas. Like how Vālmiki transformed himself from being a cruel criminal minded person into the greatest devotee just by serving the sound ‘Rāma’ by incessantly chanting that name. He became such a great devotee that he was blessed by the Lord to scribe the Rāmayana.

How Hanuman made his tail so heavy that hundreds of soldiers of Rāvana could not lift it from the floor, while he kept chanting the name ‘Rāma, Rāma, Rāma.....’. How just by writing the name of Ram on the rocks, they started floating in the ocean to form a bridge to go to Lanka.

When dushasana tried to disrobe Draupadi, she cried out the names Krishna! Krishna! , Lord Krishna mystically supplied her unlimited length of saree that she could not be disrobed.

Prabhlad Maharaj simple chanted always Narayana. He was personally protected by Lord Narayana from all kinds of dangerous torture from Hiranyakashipu and finally killed him to please His devotee Prahlad Maharaj.

Ajamila chanted Narayana at the time of death and He was protected from Yams dhootas.

Srila Prabhupada made the western world dance with the Hare Krishna chant for the first time and transformed the consciousness of millions to Krishna consciousness and he is continuing to change the world by invoking the power of the Hare Krishna mahamantra.

When the Lord incarnates into anything, it is His own energy and it is the same as Him. There is no difference between Lord's soul and His body like in the case of ordinary jivas and their bodies in this world. How carefully we have to respect and serve His body when the Nama Prabhu has incarnated into that body just to enable us to offer Him service.

The lila of Sakshi Gopal

There is the historical lila of the Deity of Sākshi Gopal in which the external stone vigraha walked behind the brahmaṇa, jingling

His ankle bells for hundred of miles to bear witness to a conversation between a brahmaṇa and rich man. The Deity's condition to the brahmaṇa was that he should not turn back and look and he would follow him to his village to bear witness to an assurance given by the rich man to marry his daughter to him in front of the Deity. Even today one can go to the village in Orissa to have darshan of Sakshi Gopal.

The Lila of Gauridas Pandit

The Lila of the deities of Gauridas Pandit where the Deities walk in and out of the altar at will is very interesting and instructive. Gauridas Pandit was a great devotee of Lord Chaitanya and

Lord Nityananda. Once Their Lordships were staying in his house. After staying for few days, it was time for them to leave. Gauridas Pandit was heart broken. He requested them to stay on with him. But they said have to go for the sake of so many others.

Then Gauridas Pandit asked the Lord to allow him to make deities identical to them so that he may serve them when they are gone. The Lord conceded and the deities resembling exactly like them were made. After that Lord Chaitanya and Lord Nityananda bid him farewell. But Gauridas Pandit would not leave them. He held onto their hands and was not allowing them to go.

When Lord said that 'you can serve the Deities', he said 'no, I want you to stay. Then immediately they stood still and became the Deity bodies, while so called matter body of the Deities just changed into a walking matter body or sarira and started walking out. Then he ran towards them and pleaded 'you cannot go' and caught them. Immediately whom he caught just then become Deities and stood still. Meanwhile the other set of Gaura Nitai started walking out. He ran back to Them and held them back pleading, 'you cannot go'. Then they transformed into Deity bodied and other Gaura Nitai turned into a walking sarira and started again moving out. This happened so many times back and forth that finally Gauridas Pandit could no longer differentiate between the Deity Gaura Nitai and the walking Goura Nitai before him.

Finally Gauridas Pandit let them go and He continued to worship the Deities realizing Lord can descend into any kind of body that He decides to incarnate He fully becomes that. There is never a difference between Lord and His body, whether it his original satcitananda body or His incarnated body. It does not matter whether that matter-body is stone or metal or painting or sound or any medium of matter. This lila of the Lord brings forth the entire principle of incarnations of the Lord that any sarira He incarnates into is omnipotent virat sarira and is Him irrespective of its finite appearance to our senses.

The Lord resides in such incarnations in His own unchanging eternal satcitananda body as He is by taking on an aprakrta form resembling that sarira's form, whether visual form or sound form or any other form.

As we develop love for the Deity or the sound incarnation, our perception will move beyond the spiritualized sariria to include the aprakrta Lord in these incarnations who resemble the spiritualized sarira. One should respect and serve His Nama Vigraha of this world, the Shaktyavesha Nama by distinctly chanting and carefully hearing with full faith that there is no difference between the Lord's own sound body, the Aprakrta Nama, and other unlimited bodies of Shaktyavesha Nama that He incarnates into.

Just like when I see the world through the eye glasses, I am not aware of the glasses at all. But first few days, when I wear a new pair of eye glasses, my mind will be conscious. In the same way as a neophyte devotee advances in the above faith, he stops seeing matter any more in

the Deity though present fully spiritualised. He begins to see Aprakta Nama with his eyes of attention filled with faith and devotion. He sees unconsciously the external vigraha and consciously and directly the transcendental vigraha as in the example of seeing through the eye glasses. The material energy becomes transparent . There is no three guna effect in our perception of the Shaktyavesha sarira of the Lord. The Shaktyaavesha Nama itself is anyway free from three guna effects as it is spiritualised as it is Lord's own body of this world.

Every body assumed by the Lord is Virat or omnipotent. Any matter body that the Lord incarnates into is just for us to sense with our physical senses, whether wood or sound or any moving sarira. They are all omnipotent virat bodies though that body appears to our physical eyes like only a little chunk of matter like our bodies are. Such bodies of the Lord are worship able as Lord's original body.Thus the externally produced Nama which becomes the shaktavaesha Nama is worship able.

There is always a difference between our body and our soul. For Him there is no different between matter and spirit like it is for us. Any body He takes in this world by His sweet will becomes as good as His own transcendental body.

Further what is 'material' for us is not the matter itself but its effect on our consciousness when see it disconnected from its source who is Krishna. This effect is in the form of three material modes. Thus only a particular way of seeing matter makes it material. Thus plain matter itself is not material but one way of perceiving of matter is material.

Similarly the external sound vigraha of the Hare Krishna mahamantra is omnipotent and functionally non-different from the spiritual vibration , the Aprakta Nama of the Lord. He resides therein in a transcendental sound form resembling that very external sound.

And the Aprakta Nama of the Lord is the Lord Himself. Therefore it is said Kali kale Krishna Nāma rupa avatara. And namnam akari bahuda nija sarva shakti-the holy names that we vibrate with our tongue is invested with all the spiritual potencies of the Lord. Especially the cleansing and awakening potency.

Every Deity /Avatāra has His social world of His devotees with whom He is exchanging His compassionate līlā of receiving loving services and giving out mercy on the eternal principle of 'as you surrender I reciprocate' first liberate them from material three guna effects and then awaken their love of Godhead.

END

Module 30 - Summing up the discussion on Nāma Avatāra

1. The eternally sounding sat-cit-ānanda Krishna Nāma in the spiritual world is the Avatāri or the source of Nāma Avatāra There is no difference between Krishna Nama and Krishna Himself. When He decides to incarnate into His material energy, He, with his effulgent sat-cit-ānanda energy expands Himself into several spiritual sound forms resembling the detailed features of the form of the external sound or individual namasabdas on our tongues.

It is just like one sun reflects on different waterbodies on the earth. Reflection of the absolute is non-different from the absolute. This is the self-effulgent satcitananda Aprakṛta Nāma Prabhu having aprakṛta sound features resembling sound features of external nama.

2. Satcitananda Nāma Prabhu transmits the sat-cit-ānanda energies just as sun distributes its light and heat through sunshine. This is His specific act of mercy as the avatāra. Because the sound features of the Nāma Prabhu are resembling the sound features of the externally produced namasabda features of both of them indistinguishably merge into one common overlapping perception in the mind of the attentive chanter at the point of perception. The prakṛta namasabda is spiritualized completely and becomes the potentially omnipotent empowered Śaktīvēṣa Nama.

The combination of the Śaktīvēṣa Nama and the empowering Nama Prabhu is called the Nama Avatāra. The empowered nama-sabda or Śaktīvēṣa Nama is the sabda sarira or vighraha of the Aprakṛta Nama Prabhu in this world like how Krishna walked amidst us 5000 years back. Here the Aprakṛta Nama is present amidst us in an empowered potentially omnipotent sound body called Śaktīvēṣa Nama.

3. A simple sense contact with our attention on calling out or distinctly chanting these spiritually charged and externally tangible empowered potentially omnipotent sound features establishes what we call as attentive sound-connection with Śaktīvēṣa Nama. That purifies the contaminated consciousness of the person who touches those features further with his attentive hearing. Attentive sound-touch of the sound features means being attentive to the details of sound incarnation by carefully hearing and recognizing the sound and person whose name it is with faith that Aprakṛta Nama is receiving my service. Sustained attention touch for prolonged duration is called attentive sound-embrace. To do both these two functions properly, serving attention is a must to set up both the attention-connection by chanting and attention-embrace by hearing the Nāma Avatāra.

4. Since the detailed features of the sat-cit-ānanda Aprakṛta Nāma are resembling the features of the externally produced Śaktīvēṣa Nama, when our serving attention touches and serves the features of the Śaktīvēṣa Nama with our senses and mind, our attention is also enabled to touch and serve the Aprakṛta Nāma Prabhu at the plane of our consciousness. Therefore, it

is extremely important to perceive the sound by means of serving attention-touch of the Śaktyāvēṣa Nama as they appear to our senses, in order to establish contact of our attention with the satcitananda Aprākṛta Nama Prabhu,

5. So soulful japa means distinctly chanting and carefully hearing concurrently each Nama that manifests and tasking of repetition of the same bead after bead while in the background there is constant effortless recognizing and remembering of the all-merciful effulgent satcitananda Nāma Prabhu with feelings of affection, faith, humility, devotion, gratitude and surrender and repentance for making offenses in past and present and seeking forgiveness.

6. This makes our serving-attention touch and serve the incarnation of the Lord in the form of remembrance of His effulgent Nama Prabhu and receive the flow of causeless mercy from Him. When we do mindful japa with existence-faith and relationship-faith in the background soulful japa begins.

7. Note that doing-attention on the sound features to chant is the connecting pathway for the soul to connect with the empowered Śaktyāvēṣa Nama and also the knowing attention to hear sharply is the sound-touch / embrace of Śaktyāvēṣa Nama. And faith is the doorway for entering the treasure house of transcendental satcitananda energies of Nāma Prabhu.

And due to inattentiveness, we are deprived of the direct association of the Lord's Avatāra who is an ocean of satcitananda. By such association of the Nāma Prabhu, all spiritual perfection is achieved. By absorbing the attention on some other thought processing during japa we get disconnected from the incarnation

8. The Aprākṛta Nāma Prabhu is described in Padma Purana as one whose vigraha or body is chaitanya rasa vigraha.

Nāma cintāmaṇīḥ Krishnaś chaitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya-mukto 'bhinnatvān Nāma-nāminoḥ

'The holy name of Krishna is transcendently blissful. It bestows all spiritual benedictions, for it is Krishna Himself, the reservoir of all pleasure. Krishna's name is complete, and it is the form of all transcendental mellow. It is not a material name under any condition, and it is no less powerful than Krishna Himself. Since Krishna's name is not contaminated by the material qualities, there is no question of its being involved with Māyā. Krishna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krishna and Krishna Himself are identical.'

Śri Chaitanya-Charitāmrta Madhya 17.133

When Lord Chaitanya says that the holy names are invested with all energies, (namnam akari bahuda nija sarva shakti) He is referring to investing energies into the externally perceptible namasabda since the question of empowering Aprākṛta Nāma Prabhu does not arise as He is Krishna Himself.

Aprākṛta Nāma is not generated by the phenomenon by vibration of air molecules like the Śaktyāvēṣa Nama. Aprākṛta Nāma or transcendental Nama is eternally self-sounding, self-manifest, all-powerful, all-loving and all-intelligent satcitananda person emanating effulgent rays of satcitananda descending from the spiritual world in His into the Nama chanted by me with my material tongue. Even when He incarnates into this world into the namasabda created by our tongue, He is fully pure (Pūrṇa śuddha), eternally liberated (nitya mukta). He is Krishna Himself as His Nama. And that is the Nāma Prabhu. But Śaktyāvēṣa Nama comes into existence as soon as we vibrate. By vibrating we create this powerful sound body of Śaktyāvēṣa Nama . And therefore we should hear the Nama concurrently as we chant for effective attentive sound-connection and attentive sound-embrace which is the essence of mindful Japa. We will be talking more modules on how to concurrently chant-cum-hear.

9. In addition to empowering, He inconceivably becomes functionally one with this external Śaktyāvēṣa Nama on our tongue for the time being.

Even ordinary jīva spirit can take up a material body and identify with itself for rasa then why God cannot become a sound of this world for his līlas while always remaining transcendental as the Aprākṛta Nāma .

This is not difficult for God for He is eternally linked with material energy as its eternal source and cause. The Nāma Avatāra as a combination of Aprākṛta Nama and Śaktyāvēṣa Nama interacts with the chanter on the principle of as you surrender I reciprocate.

One should never think that the external Nama itself is not an important component of the incarnation and that it is just a material thing. That would amount to not recognizing the wish of the Lord, who, for the sake of mercifully awakening the love for Him in the conditioned souls of this world, has decided to empower external sound into a Śaktyāvēṣa Nama with His omnipotence and make it as good as Him.

10. All the benefit for the soul is coming from the association of the external Śaktyāvēṣa Nama, because our access is only to what is perceptible by our prākṛta senses. The Śaktyāvēṣa Nāma, to whom our senses have access, is as good as the Aprakṛta Nāma Prabhu for (rasa) purposes of receiving and reciprocating our services.

11. The Lord being absolute, He is in the material world in His original body and still directly sense everything 'as they are' with His transcendental senses being free from all illusion.

But because we will not be able to perceive Him, for all His līlas in this material world His spiritual body is accompanied by a parallel Śāktyāvēṣa body into which He incarnates for us to see, hear, etc.

The Lord always act in His satcitananda spiritual body even when He acts through the Śāktyāvēṣa component of the incarnation in this world unlike conditioned jivas who act only with their material body forgetting their spiritual self and going into a deep spiritual slumber.

12. One should have faith that if the Lord decides He can become any of His energies. And that is how, just for us, the Aprākṛta Nāma mercifully not only empowers the external Nāma but also mercifully and transcendently becomes that Śāktyāvēṣa Nāma for the time being and receives our services and reciprocates with us. Just like I can validly say 'I am my hand' but my hand cannot say 'I am the whole body.' Though, He, being the energetic is spiritually different from His energy, whenever He wants He can decides to manifest His person in the energy by becoming that energy. That is His omnipotence. When He does that, then the energy is as good as Him. This is the principle of inconceivable simultaneous oneness and difference between the empowered Śāktyāvēṣa Nāma and the transcendental Aprākṛta Nāma Prabhu of the Avatāra. Only those who faith in the above can have access to the full mercy of the Lord's incarnation.

13. If the Nāma Avatāra is pleased by sincere devotional service of attentive chanting and hearing, in obedience to the order and directions of a sadh-guru, He will enlighten the chanter with pure self- knowledge within a very short time. He will liberate him from misidentification with matter and continue to spiritualize his attention, intelligence and mind resulting in awakening of his spiritual sensibilities.

He takes charge of the material life of such a surrendered devotee. Nāma Prabhu enables the soul one day, to chant and hear Him with the soul's awakened spiritual mind and spiritualised tongue and ears than mere attention-touch as in the beginning. If we submit ourselves to the Nāma avatāra for the association, the Lord will enter our lives in all of its details, to the manner in which we surrender to Him.

14. Gradually He will mercifully reveal to the chanter, the Aprākṛta or absolute name, form and līlas by His sweet will.

ataēva kṛṣṇēra ‘Nāma,’ ‘deha,’ ‘vilāsa.’ prākṛtendriya-grāhya nahe, haya sva-prakāśa

“The holy name of Krishna, His body, and His pastimes cannot be understood by the blunt material senses. They are manifested independently.”

Sri Çaitanya-Çaritāmṛta Madhya 17.13

15. We develop faith and a relationship of loving service with the Nāma Avatāra by the daily service of chanting and hearing and make it our aspiration in life to surrender and serve Him and His mission through the sadh-guru,

Hare Krishna Nāma Prabhu becomes the master of our life. He takes us closer and closer to Him by active reciprocation and relationship as His loving servant.

16. Potentially we can be guided and empowered by Him every moment in His service. All depends on our level of surrender. This connection is not limited to the only japa but every aspect of our lives in this material body throughout our day. The devotee under the shelter of the Nama avatara serves the spiritual ambitions of the pure devotee like Srila Prabhupada.

17. The three components are 1. The Nāma Avatar or Suddha Nama in the spiritual world. 2. The Aprākṛta Nāma Prabhu who descends as avatara. 3. His external, empowered sat-çit-ānanda-ized Śaktyāvēṣa Nama. There are three stages of japa seva and realization of the Nāma Avatāra namely Nāma aparadha stage , Nāma abhasa stage and Suddha Nāma stage. Soon we will see how these three stages are related to progressive realizations of above three different component of Nāma Avatar. Now let us understand a most important component called shraddha of faith in Japa seva.

Hare Krishna Nama Prabhu ki Jai !!!

Module 31/1 - Shraddha or faith

Anchoring Attention through Faith:

As a sādhaka, direct experiential attraction by touch of sat-çit-ānanda Krishna is not known to the conditioned souls since the material senses cannot normally touch or experience Krishna's sat-çit-ānanda vigraha, which is revealed to be infinitely sweet and attractive for the spiritual senses and spiritual mind and also for the spiritualized & material senses. Meantime, how to fix attention at the stage where there is no 'experiential attraction'? The answer is attraction arising out of 'faith'. Faith on all the sublime attractive qualities revealed by sastras about the Sevya, Hare Krishna Nāma Prabhu generates deep intention to associate and spiritually benefit by such association and attain perfection of life. Thus attraction by faith in the attractiveness of the object of faith will anchor the attention on the Sevya. Faith fuels intentions, desire & purpose which in turn anchors attention.

Just like if someone says in such and such a location there is a treasure buried under a rock and the person saying that is trustable and credible, then your mind will be attracted to it even though you have not had experiential attraction of the treasure through your senses. So also is the case of faith about sublime things revealed in the scriptures about chanting and hearing process. Hearing the glories of Krishna Nāma from the scriptures develops attraction to Krishna Nāma.

What is a belief?

A belief is a kind of perception in our minds. It is a truth-equation or a statement we make to ourselves that something is true. Belief is something that we are convinced due to our own reasoning. Reasoning may be sound or faulty. That does not matter. The source of such statements of 'truth' may be ones own mind or it may be by hearing from a source you believe to be speaking the truth about a particular object, person, action or situation. Belief is a truth-feeling that operates at our feeling dimension of what we think is the true relationship between mappings of things, people, actions and situation. Example: I believe that consumption of white sugar is bad for diabetes. Or I believe that ghosts exists. Belief is only a perception but whether it is really true or not true or 'sat' is an altogether different matter. Belief is only about 'feeling of truth' of existence or relationships between different items in our perception- ghosts and existence or white sugar and diabetes. Belief need not match with the objective truth or reality outside our heads. Therefore a belief could either be a distortion of truth or be factual truth. Belief that are sattvic are free from ignorance and such truth-equations match with objective truth. Thus there are sattvic, rajasic and tamasic beliefs.

What is Faith?

When a belief or perception of truth-equation relates to sublime truths especially those relating to Supreme Being accompanied with reverence or respect for that truth, we call that as faith. Sublime beliefs are called faith. Faith that are sattvic or free from ignorance produce

knowledge. There are rajasic and tamasic faiths too that produces rajasic and tamasic effect on our consciousness. Faith in the vedic sounds are true sattvic faiths. In Krishna consciousness we are only dealing with faith in sastric truths which are not mental concoctions but are absolute true faiths.

Transcendental faith is about truth feelings relating to transcendental subject matter Examples:I have faith that Krishna is the Supreme Personality of Godhead. I have faith that the Personality of holy name is Krishna Himself . I have faith that Krishna is the causes of all causes. I have faith that Krishna is an ocean of sat cit ananda etc etc. I have faith that Krishna always help those who help themselves. I have faith that Krishna never lets down His devotees is another kind of faith. These are examples of transcendental faith that are not proved by our material senses or mind but by transcendental realisations or experiences.

Thus transcendental faith is about how we perceive existence of different things and their mutual relationships within our mind as revealed from the authoritative sources like scriptures about subjects that are not yet fully seen or experienced by material senses. These truths are not seen with our own seeing ability but are seen by hearing the sastras speaking to you or pointing out the truth. The sastras are a gift to humanity. So also faculty of faith is a gift to souls in human body providing a gateway to get preliminary access to the sublime truths revealed in sastras. This is the descending process of receiving transcendental knowledge. The knowledge thus received transforms into realized knowledge by following the relevant prescribed discipline to realize the same prescribed by that very sastras. These materially unseen truths that are not yet realised cannot be accessed by material sense perception. The first point of access of these sublime truths is only through faith. Faith has very big role to play in this purification process through japa. Japa without background faith or shraddha is very weak.

END

Module 31/2 - Concept of existential sensing and Experiential sensing of the incarnation.

As revealed by the scripture, the Lord is existentially right there before the chanter as Śaktivēṣa Nāma Avatāra and Aprakṛta Nāma for access to anyone offering serving attention. Even to perceive the Śaktivēṣa Nāma Avatāra you need faith that this is an empowered sound. Without faith it is just a sound produced by your tongue. Similarly the Aprakṛta Nāma can be sensed only when our serving attention is pure and if the pure spiritual mind and senses are awakened. But we can perceive with faith that the sound before you is combination of transcendental sound who is Krishna Himself having entered the sound you produce making it potentially an omnipotent sound.

It is just like if you had a polythene sheet cover the surface of the tongue, you cannot taste a sweet rasgulla placed over it though existentially you have access to pick it up and place it on your tongue.

Or if you wear a rubber gloves and touch a hot plate you will not experientially feel the heat though existentially you have the ability to touch it as far as access is concerned. This are example of how some truth is existentially accessible but not experientially accessible. This understanding helps us develop faith in the existential presence of the Lord yet not able to experience Him with our material senses.

My attention is having access to both not having the spiritual sensitivity to experientially feel Him with my materialised tongue, ears and mind. But by continuously touching Him through my serving attention with faith that He is present before me and serving Him in that spirit of faith in His presence before you. We will call it as faith-presence. By chanting and hearing with attention and faith our tongue, ears and mind becomes purified by flow of spiritual energies from association with the Avatāra. Hence our association in the beginning is by faith-presence.

The spiritual energies flows into the chanter's contaminated consciousness, senses, mind and soul and sat-çit-ānanda-izes them just like how a piece of iron put into a fire for long time becomes red hot and acts like fire. We can say that the fire fire-izes the iron piece. These merciful energies surrounding the Śaktivēṣa Avatāra melt away the material covering of the chanter and his attention gets gradually purified of the three modes of material nature to the extent or degree of the exposure to the Avatāra through his serving attention and faith-presence.

Hare Krishna Nama Prabhu ki jai !!!

Lecture. September 8, 1966, New York

The present senses, cannot have any knowledge of the Supreme God. But how we can have knowledge? If my senses are unfit, then how can I make it fit? Oh, that is the thing. That is the thing, that you have to spiritualize, spiritualize these material sense, I mean to say, organs. And then, when you spiritualize, then you can have the spiritual vision and see God and yourself. The same example which I have recited many times: just like the iron rod. Iron rod, you put into the fire. It gets warm—warm, warmer, warmer. And when it is red hot, then it is no longer iron. Iron it is, but it does not act as iron, but it acts as fire. That iron rod which is red hot in association with fire, you can take that rod and touch anything; it will burn. That means it is no longer acting as iron; it is acting as fire.

END

Module 31/3 - Moving from transcendental faith-presence to transcendental experiential-presence

The fact is that after intensive practice of hearing of the transcendental knowledge from scriptures about incarnation, faith is increased and His faith-presence before us is felt intensely. Faith-presence is the stage of japa where you get access to the Nāma's association through the prakṛta Nāma but without any direct spiritual sense perception of the transcendental aprakṛta Nāma Himself. Transcendental experiential presence is the stage where you get transcendental experience after His energies allow us entry into that experiential presence. First we have to access and associate with his transcendental energies loaded in the prakṛta Nāma which is the sac-cit-ananda ized Shaktyaavesha Avatara and bathe our cittam in the satcitananda rays.

The transcendental Nāma cannot be sensed with our material senses. It requires awakening of spiritual mind and senses and the merciful sanction of the Nāma Prabhu Himself. Faith-presence in the beginning does not include experience with one's spiritual senses and mind for the simple reason that our spiritual mind and senses are in deep slumber. But without faith one never begins his relationship with the Nāma Prabhu.

You have full faith that He is before you and yet He is not spiritually experienceable. When full faith in the sastras and desire to experience the sweetness of the sat-çit-ānanda Aprakṛta Nāma shabda described in the sastras combine together, it builds up into an intense painful desire due to the separation for the chanter from that desired experience. This develops into a desperate need to close this gap between faith-presence and experiential-presence in the form of an intense craving for the most sought after direct spiritual experiential touch of the transcendental Nāma shabdha.

This transcendental faith combined with this deep anticipation, greed and craving while at the same time feeling disqualified to receive the mercy but having implicit faith in the causeless way in which the Nāma gives out mercy, attract the reciprocation from the merciful Avatāra. This kind of anticipation, greed and craving accelerates purification and awakening of our spiritual mind and senses.

Serving attention with intense faith gives us full access to the Nāma's sat cit ananda energies. Just like before you go into the sun you have to cross the sunshine. Such association of Nāma's energies purifies all our senses. When Nāma Prabhu is pleased by the devotion of the sādhaka, He, out of His own sweet will, may be gift him with experiential presence of the transcendental Nāma. It is fully His prerogative as to when.

Such spiritual experiential presence can never be captured by our material senses. When He allows experiential presence of the sat-çit-ānanda Nāma Avatāra then that is the beginning of

realization of Suddha Nāma. These are just the purifying stages of realization of the Nāma Avatāra. Rupa Goswami says that eventually when we are fully purified and blessed by direct transcendental experiential presence of the transcendental sound, one will want a million tongue and ears to taste the holy name.

Strong faith leads to strong japa intentions

Faith/Sraddha in your mind and heart that Hare Krishna Nāma Prabhu is an ocean of sat cit ānanda, generates different kinds of -intention and delight of that sublime association with Nāma Prabhu. This intention and delight anchors the attention. Intention, delight and attention makes sense only if there are strong faiths in the truths about the Nama Avatar in the background mind.

Without sraddhā in Lord's transcendental presence before you as the satcitananda surya of Aprakṛta Nama sabda and faith that He is pleased by attentive chanting and hearing and tasking, and the faith that chanting-cum-hearing is super-most valued activity that anyone can do, you cannot have a deep intention or delight or excitement to do japa. Weak faith means weak attraction which in turn means weak intention and wavering attention. Strong faith creates strong attraction and strong intention all of which will anchor the attention to the Hare Krishna Nāma Prabhu. Therefore that faith have to be cultured during off-japa times through contemplation using the '5R' method found at <https://t.me/c/1479406133/5243>. Then such faith has to be applied during japa. Such application of faith deepens the faith. Faith has to be cultured, applied and deepened.

Module 31/4 - Culturing two kinds of Faith Existential-faith & relationship-faith or trust in His love

Shraddhā is a sublime feeling. What kind of feeling? It is a feeling of unflinching trust in existence, qualities, power, activities of Krishna with respect, desire & hope of associating with Him. Faith in Krishna is a 'truth feeling' about sat, cit, ananda aspects of Krishna as heard and/or experienced directly.

1. Existence-faith: The faith in truths about the transcendental existence of Krishna, His Suddha Name, form etc and about His sound incarnations- Aprākṛta Nāma and Śaktyāvēṣa Nāma Avatāra
2. Relationship-faith: The faith in His reciprocal exchange of love with us or trust in His love

Existence-faith in Krishna: Faith that Krishna exists in the spiritual world in His original form as well as everywhere as different unlimited expanded forms in as sat cit ananda forms. He cannot be seen with material eyes though He is omnipresent. Krishna's name is non-different from Him yet the Name is more merciful than Him. Faith that He is the Supreme Person, Bhagavan. There is no one equal to or greater than Him. Krishna is sat cit ananda and is surrounded by ocean of sat cit ananda like sun is light and also surrounded by an ocean of light. Faith that He is cause of all that exists and also the cause for which everything exists. He is within and without of everything and is omnipotent. Krishna's Name is also an ocean of sat-cit-ananda. Krishna's name incarnates as Aprakṛta Nāma into the name-sound we vibrate.

Relationship-faith or Trust in Krishna's love: Faith that Krishna is unlimitedly compassionate and merciful. Faith that Krishna's love is unconditional and unique with each jīva. Lack of flow of love towards Him from one jīva cannot be compensated by love from another jīva. Love is not about quantity. It is about uniqueness of each jīva. Krishna wants each of our love. We can never in reality be separated from Krishna. He is situated in our hearts in the material world as our true friend. Krishna reciprocates in accordance with which the jīva approaches Him. Total existence is nothing but everything being in relationship with Krishna either active or passive or dormant. He never lets His devotee down. Krishna says I will give your intelligence required to come to Me. Krishna says surrender to me and I will free you from all past sinful reactions. He always protect him even without praying to Him for protection. It is also faith with regard to His reliability or dependability in keeping up his words and assurances. To have unflinching trust that by serving Krishna through chanting and hearing, there is nobody else to be served. It is the highest activity. There is no activity of higher value than this pleasing activity of attentive chanting-cum-hearing and tasking of successful repetition of the Hare Krishna Nāma Prabhu.

Why sraddha pleases Him

It is easy to understand that the Lord is pleased with prīti or love. But why is the Lord personally pleased with someone's śraddha? Because when we trust somebody unconditionally, it is a kind of relationship that please that person because of reposing confidence in that person's dependability. That is why faith in Him pleases Him and He reciprocates to that faith in Him. Sēvya or Hare Krishna Nāma is pleased when the chanter has faith in His presence in the name-sound before him, based on the words of guru and the revealed scriptures, despite not directly seeing His presence.

The foundation of sraddha is the shraddha in guru, sadhu and sastra. Based on the transcendental knowledge of the scriptures, which are nothing but His words, we should have faith in the externally perceptible sound vigraha as Krishna who has mercifully come before me in an audible sound body. This kind of faith in the chanter pleases the Lord. What is tangible to the senses is just an ordinary sound and the rest is all faith or śraddha in materially unperceivable Absolute Truths. Sat-cit-ananda Lord or His sat-cit-ananda energies cannot be seen or heard merely by our material tongue and ear or the mind. Therefore the first feel of transcendental Nama is through the faith feelings. Strong faith is held steadfastly and unconditionally. That is why the Lord gives us regularly test in life to show us where we stand in our faith in Him and His love.

The Lord is pleased if we trust His words in the scriptures though we don't experience them immediately. He says,

"Since your spiritual senses and mind are covered, you cannot see Me, face to face and relate with Me in sat cit ananda form. Therefore, out of compassion for you, I, with my personal energies incarnate into the perceptible vigraha or the audible name-sound. Due to My inconceivable omnipotence, I am present in the materially hearable sound vigraha as a transcendental vibration resembling the sound you chant. Further I am not only in the sound vigraha but also become the perceptible sound vigraha to relate with you and receive your loving service. The sound vibrated by you is empowered with all my energies and hearing such sound will spiritualize your mind and senses by association. Have faith in the spiritual master who reveals everything that I have revealed in the scriptures and serve Me through him with faith and love."

To deepen our faith, all this has to contemplated upon during off-japa times.

Hare Krishna Nama Prabhu ki Jai !!!

Module 31/5 - Shraddha or Faith in the unmanifest presence of Nama Prabhu and His Śaktyāvēṣa Nama - the primary faith

Nama Prabhu, the surya or sun of sat cit ananda is entering the Nama you utter and that very sound is becoming the Śaktyāvēṣa Nama like wire is electrified by flow of electricity. Thus your attention is touching an ocean of sat cit ananda. Satcitananda Lord and His satcitananda energies are transcendental to material energy and therefore their presence cannot be sensed with our material senses. It is by shraddha or faith alone we can experience the presence of both the Lord and His transcendental energies on your tongue. This is first part of faith which is about the existence of Lord before you . There is second part of shraddha in the from of trust in Nama Prabhu as to what all He mercifully does for you after having come on your tongue, ears and mind. Let us understand the first part of shraddha or faith first.

Two kinds of feeling the presence of Lord; un-manifest presence and manifest presence As revealed by the scripture, the Nama Prabhu is existing right here before the chanter after having descended from the spiritual world. That is why Srila Prabhupada says Krishna is dancing on our tongue. But we can vibrate or hear Him directly only when our spiritual mind and senses are awakened. Yet He is there mystically before us though unheard and unseen. This kind of presence of the Lord before us is called un-manifest presence. He is present but

does not have to be in the physical space. He is in His transcendental dimension in the spiritual sky yet through His unmanifest presence, He empowers the external sound we chant with our material tongue. Experiencing the un-manifest presence of the Lord through the principle of faith during japa is fundamental to soulful japa. The un-manifest presence of Aprākṛta Nāma can be accessed by the power of one's faith that He is before you and empowering the sound you chant into the Śaktiyāvēṣa Nāma. We will already used the term 'faith-presence' for referring to the un-manifest presence of the Lord.

But hearing the transcendental Name or the Aprākṛta Nāma with our original senses is called the manifest-presence of the Nāma Prabhu or experiencing the sense-presence of the Nāma Prabhu before you. Then we say that the Aprākṛta Nāma which was felt till then in his un-manifest-presence through faith has now becomes spiritually manifest-presence before our spiritual senses. And Srila Prabhupada says that both kinds of presence of the transcendental Lord are identical.

This builds up our desire for some day to chant the Aprākṛta Nāma with my spiritual mind and uncovered pure senses over and above the touch of the Śaktiyāvēṣa Nāma with my fully purified material senses.

Continuous attention-embrace with faith-presence will awaken the spiritual mind and senses Similarly, even my present attention though it is touching the Aprakṛta Lord, it is not also having the spiritual sensitivity to feel the Aprākṛta Nāma. But by continuously touching Him through my serving attention with faith that He is present before (faith-presence), the tongue, ears and mind becomes purified by the awakening of pure transcendental knowledge of self and Krishna.

In the example of touching the hot plate with a rubber gloves , if I were to keep my gloved hand on the hot plate for long time, the glove gets heated and eventually it will melt and stop being an obstruction for my hand to directly touch the hot plate and experience the heat. Similarly by association of Nāma Avatāra, the spiritual energies flows into the chanter's contaminated consciousness, senses, mind and soul and sat-çit-ānanda-izes them just like how a piece of iron put into a fire for long time becomes red hot and acts like fire. These merciful energies in the Śaktiyāvēṣa Nāma sterilizes the chanter's body, senses, mind, intelligence and attention and makes them spiritualized. Such fully spiritualized matter mind and senses become spiritually transparent and allows our spiritual senses to sense the manifest presence of the Aprakṛta Lord who has incarnated in the material world.

CC Madhya 13.155 Purport says:

Krishna has two kinds of presence—prakata and aprakata, manifest and unmanifest. These are identical for the sincere devotee. "

It is said the gopis of Vrindavan always felt the presence of Krishna everyday even when He was living in Dwaraka. But that presence was, by design of Krishna, only the aprakata-presence or un-manifest presence. It is not that the gopis were blinded by material senses like us and so they could not experience prakata-presence. Thus spiritually manifest-presence is possible only if He decides to be transcendently seen or chanted & heard. His sweet will is also required for Him to be seen by our senses. For Him prakata-presence and aprakata-presence are both same as being present. This makes understand the famous statement that Krishna never steps out of Vrindavan. If He does not give them His direct spiritually manifest-presence to their senses, He will be give them aprakata-presence or spiritually unmanifest-presence.

Please note that the meaning of 'aprakata' or unmanifest when applied to God, does not mean 'absent'. It only means His presence is not experienced with our spiritual senses. Also don't confuse the word prakata and prākṛta. They are completely different words with different meanings.

Moving from spiritually unmanifest faith-presence of aprakṛta Nama to spiritually manifest-presence.

The fact is that after intensive repeated hearing of the transcendental knowledge from scriptures about the Nāma incarnation, faith is increased and His presence before us is felt intensely. It is to be noted that faith can be of different degrees. It is not like black or white. Faith-presence is the stage of japa where you get access to the Nāma's energies but without any direct transcendental sense experience of the Nāma Himself. His transcendental energies in the Śaktiyāvēṣa Nama allow your entry first into His unmanifest presence to degree of faith you have in such presence before you.

The sweetness of the transcendental sat-çit-ānanda Aprakṛta Nama is glorified in the shastras being limitless when chanted with our spiritual mind and tongue and heard with our spiritual ears. Till then we have associate with Him in full faith that He is before us and yet He is not directly experienced with our present senses.

And as soon as we chant, He descends on our tongue and overlaps with the features of the Śaktiyāvēṣa Nama that we chant and hear.

For those who have strong faith in this act of incarnation of the Lord, chanting give the experience of the Aprakṛta Nama's un-manifest presence before him. This kind of feeling of association of the Lord through faith-presence is a rapid purifier of our material mind and senses. Till the spiritual blindness is removed I can relate with Him during my japa by faith feeling of the un-manifest-presence of Aprakṛta Nama on my tongue and mind when I chant and hear His material manifestation, the Śaktiyāvēṣa Nama.

Two criteria to experience Lord's manifest presence.

As we discussed there are two conditions for experiencing the spiritually manifest presence. One is awakened pure spiritual mind and senses and the other is Lord's sweet will to come before you in the spiritually manifest presence. The gopis were fully purified yet to increase their transcendental joy of feelings of separation, Krishna did not give His manifest presence to them once he left Vrindavan for Mathura and never returned. Although he is capable of being in so many places in his manifest presence, simultaneously, He did not give the gopis, His manifest presence for reasons of enhancing rasa. Rasa for Him and His devotees governs His decision to give manifest presence or un-manifest presence.

It is said that Krishna never stepped out of Vrindvan because he was there in his unmanifest-presence in their midst and was relating with the devotees who were lost in separation from His manifest-presence and manifest-lilas with them. They were relating with HIm in His unmanifest-lila. And the author of Chaitanya caritamra declares that there is no difference between the two. Both of them are two kinds of transcendental relationship with the Lord.

As we get purified by such transcendental energies from the Nama Avatara, there is the stage where you start getting the transcendental sense experience. So we have to access His transcendental energies first and purify our minds before we can experience His manifest presence.

Only by His sweet will, the un-manifest invisible presence expands into manifest visible presence .

Feeling of presence of Aprākṛta Nama is faith-feeling of His un-manifest presence by direct touch of his material manifestation as Śaktiyāvēṣa Nama. It is just like how a blind man stands before a mountain and feels its presence before him because of faith that it is before him. Likewise till we become pure to chant and hear the Aprākṛta Nama with our spiritual senses, we can feel only His compassionate un-manifest presence during our japa through the eyes of faith. And because of faith, we know for sure that me and the Aprākṛta is having an active relationship of Lord and servant. It is a real relationship where Krishna is near me and is receiving my services though I cannot see Him or hear Him with my spiritual senses. That is why japa is a mystical process that requires faith. Everything that is really happening during japa cannot be seen with our senses.

Only the Lord can offer unmanifest presence due to His omnipotency

In this world also we remember loved persons but by such remembrance, they cannot be present in any un-manifest form. Only God and his pure devotees can have un-manifest presence anywhere and anytime because of His omnipotent nature as sson as they are remembered. The pure devotee shares the omnipotent nature of the Lord in his service to His Lord. When we chant, He appears there as Aprākṛta Nama Prabhu and is present with us in his compassionate un-manifest presence which is felt only by faith.

When Srila Prabhupada says I live in my books, it means he is present in his books in his un-manifest presence. As soon as you faithfully and submissively read what he is saying is that He will give us the experience of his un-manifest presence and we will hear from Him directly. They respond with their un-manifest presence and reciprocate.

As the Founder-Acharya of the Hare Krishna movement He is living amidst us in His un-manifest presence as well as in Deity form according to our level of faith in Him. In His un-manifest presence he can transcendently guide His faithful disciples, through divya jnana and directions to serve. Srila Prabhupada can transcendently do all that by his un-manifest form.

Even when Srila Prabhupada was here in his prakata or physically manifest lila, only a handful of devotees got his direct so-called living association. Most of the devotees, thousands in number, did not get personally chastised and corrected. His was guiding His sincere disciples even then transcendently through his un-manifest presence

Just like before you go into the sun you have to cross the sunshine. Similarly our cittam will be bathed in the association of Nāma's energies from the Śaktiyāvēṣa Nāma and prepares us for tasting the sweet transcendental sound-embrace.

Faith in the process of how Nama Prabhu acts upon us
Srila Prabhupada beautifully described what happens when we associate with Śaktiyāvēṣa Nāma

September 8, 1966, New York

Similarly, there are two kinds of expansions of the Lord. One kind of expansion is called Viṣṇu-tattva. Viṣṇu-tattva means the expansion, they are as equal as the God Himself. And there are expansions which are called the jīva-tattva, the living entities. This expansion of the living entities, they are not equally powerful, but the expansion of Viṣṇu-tattva is equally powerful, as good as God Himself. So, the incarnation...

The present senses, cannot have any knowledge of the Supreme God. But how then we can have knowledge? If my senses are unfit, then how can I make it fit? Oh, that is the thing. That is the thing, that you have to spiritualize, spiritualize these material sense, I mean to say, organs. And then, when you spiritualize, then you can have the spiritual vision and see God and yourself. The same example which I have recited many times: just like the iron rod. Iron rod, you put into the fire. It gets warm—warm, warmer, warmer. And when it is red hot, then it is no longer iron. Iron it is, but it does not act as iron, but it acts as fire. That iron rod which is red hot in association with fire, you can take that rod and touch anything; it will burn. That means it is no longer acting as iron; it is acting as fire.

Similarly, if you associate with this transcendental incarnation, sound incarnation of God, then you will be gradually godly. You will be godly. You can become godly with God's association, not by any other material, extraneous things. No. Just like you can have fire only in association with fire, not with water. If you want to get yourself warm, then you have to associate with fire, not with water, not with air. Similarly, if you want to spiritualize your vision, if you want to spiritualize your action, if you want to spiritualize the whole constitution of your existence, then you have to associate with the Supreme spirit. And that Supreme spirit is very kind because He is everything. That we have already explained. Everything is interrelated with the Supreme; therefore, He is interrelated with sound also. So, by God's inconceivable potency, He can present before yourself in sound incarnation. That is His potency. That is His potency. He can do that. And therefore, this name, Krishna, and the Supreme Lord Krishna, there is no difference.

So our, this sound representation of the Supreme Lord constantly will make us... Just like our association with the fire, the, I mean to say, iron rod's association with the fire makes the rod equally qualified, exactly—not equally qualified, but almost the quality of burning it gets—similarly, by our constant association with Lord.

END

Module 31/6 - Faith is pre-requisite for soulful japa

Faith in un-manifest presence and his manifestation in matter as Śaktyāvēṣa Nāma is necessary for one to move from mindful japa to spiritful japa to soulful japa. Only if presence of Sevya in His full form as the combination of Aprakṛta Nama and Śaktyāvēṣa Nāma is felt, there is meaning in welcoming and being joyful about associating with Nama Prabhu tasking with accumulating delight which is the central point of spiritful japa.

CC Madhya 15.106

With such faith in the holy name one may begin a life of Krishna consciousness. But an ordinary person cannot chant the holy name of Krishna with such faith. One should accept the holy name of Krishna to be identical with the Supreme Personality of Godhead, Transcendence Himself. As the Padma Purana states, "The holy name of Krishna is identical with Krishna and is like a cintamani gem, a touchstone. That name is Krishna personified in sound and is therefore perfectly transcendental and eternally liberated from material contamination." Thus one should understand that the name "Krishna" and Krishna Himself are identical. Having such faith, one must continue to chant the holy name.

Applied existence-faith is the first part of sharddha

What does chanting with faith mean in practical sense during japa. Having faith in the mind philosophically is different than applying that faith when you do your japa. What we need is applied faith as the Nama is manifesting before us as the combination of unmanifest Aprakrta Nama with his material manifestation as Śaktiyāvēṣa Nāma . When you apply faith it becomes a truth-feeling beyond just being a philosophical faith. Thus applied faith is the truth-feeling of un-manifest presence of Aprakrta Nama as sun of satcitananda though he is not seen or heard by our senses but is manifest to our tongue and ears in material manifestation as the Śaktiyāvēṣa Nama. During Japa the background mind should have the truth-feeling in the heart without a shade of doubt that 'it is true that the satcitananda Lord with His ocean of satcitananda is before me to share His sat cit ananda association with me through the Śaktiyāvēṣa Nama'. This is called existence-faith of Nama.

Only when we feel the the combination of un-manifest presence of the the Sevyā with materially manifest present as Śaktiyāvēṣa Nama , our relationship or devotional service becomes realistic with the Aprakrta Nama Prabhu who is the Sevyā, the recipient of service. Chanting with feeling of faith that the Aprakrta Nama who is a surya of satcitananda is before me, the consequent feelings of love and respect also arise in the heart.

Further existence-faith expands into relationship-faith or trust in Him. It is not only existence faith that He has come before me but the chanter also feels the trust that He mercifully receives and reciprocates my services out of His unlimited compassion. He will release His causeless mercy upon me to purify my cittam and awaken me and will save me from the ocean of miserable existence in the bodily concept of life. One will have faith that He will protect me from the clutches of material energy and will He is lead me to Him.

Relationship Faith or Trust, the second part of shraddha

Thus during japa we should have two kinds of faith. Existence faith and Relationship faith. Both are feelings about truth of the situation before you when you do japa. One is feeling the truth of existence of God before you and other is the feeling of trust about a reciprocal relationship by Nama Prabhu who has mercifully descended on our tongues. The reciprocation of Nama Prabhu is not just limited to purifying our heart. He intervenes in our practical day to day life to the extent we have surrendered our life to Him to be lead by Him. Just as Arjuna fought the war of Kurukshetra through series of day to day battles with Krishna's help by his side, our daily life battles can be fought with Nama Prabhu by our side just by faithfully uttering His Name and invoking His presence. Thus it is not that, in my daily life, there no relevance to my bhakti or my relationship with Nama Prabhu. It all depends on the kind of surrendered relationship. Krishna says 'As you surrender, I reciprocate'. Faith means strong trust in Krishna that He never fails to reciprocate. The essence of the bhakti of a sadhaka is his relationship of surrender to Krishna.

For instance Krishna tells Arjuna to declare that my devotees shall never perish. Kaunteya pratijanihi na me bhaktah pranashyati. Based on this statement when you have trust that Krishna will always protect me that is an example of relationship faith or trust in Krishna.

For now we will leave the subject of faith here. As discussed having faith is one thing, but applying faith on-line as we do our japa bead after bead is another thing. We will discuss the matter of applying faith during practice session.

Please read below the real powerful statement to boost your faith in the presence of the Lord in a personal way before you during japa. "It is so much kindness of the Supreme Lord, that He wants to associate with you. So you should receive Him."

SP lecture BG 8.22-27NY, 20 Nov 1966

Just like Arjuna is deriving the benefit, being associated with Krishna, similarly, you can also derive the same benefit as being associated with Krishna simply by chanting this Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is possible.

So Lord Chaitanya says... It is not my version... Lord Caitanya says who are realized soul, who is considered to be the authority and incarnation of Krishna, Krishna Himself is saying that "You have been... The Lord, You have become so kind to these people of this material world or of this age especially that they cannot have any facility for understanding God." But God has descended in the form, in the sound, in the sound form, transcendental sound form. Simply by vibrating, you associate with God. Simply by vibrating, Hare Krishna, Hare Krishna Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is so much kindness of the Supreme Lord, that He wants to associate with you. So you should receive Him.

END

Module 31/7 - Faith is the doorway to the treasure of infinite fire of sat çit ananda

The Hare Krishna Nāma Prabhu is the sun of the infinite fire of sat-çit-ananda or eternity-knowledge-bliss. He is there right on our tongue when we utter the holy name. He is the brilliant sun of sat çit ananda emanating brilliant transcendental rays of sat çit ananda. Since none of our material senses can sense sat cit ananda, we are unable to detect the presence of sat cit ananda energies when we chant except by its effect on our consciousness. Just like in a electrified copper wire you cannot see electricity. But you can know its presence by its effect. But the fact is that the oceanic source of sat cit ananda is surrounding the chanter's soul. It is left to the soul as to how much he can to receive according to his relationship with Nama Prabhu. . Nothing is going to be thrust upon the soul unless he is not begging for. If we beg for purification, it will be fulfilled.

Attention-connection by chanting combined with attention-touch by hearing is the gateway, attention-embrace by tasking uninterrupted repetition is pathway and applied faith is the doorway to transcendental presence of Nama Prabhu

Faith is the door that opens us to the mercy of Nama Prabhu. We have to enter the gate and go through the pathway before we can reach the door. Setting up attention-connection, attention touch is the gateway. Then maintaining the attention-embrace through uninterrupted tasking is the pathway that leads to the doorway called faith. One should have faith that Shaktyavesa Nama Avatara is an ocean of sat cit ananda energy and Nama Prabhu will release His mercy upon me. Hence attention-connection by chanting and attention-touch by hearing and attention-embrace by uninterrupted tasking with shraddha or faith is the pre-requisite to start receiving the flow of satcitananda mercy. To the degree of your faith in Nama Prabhu, the Shaktyavesha Nama will reciprocate with flow of transcendental energy.

No doubt, the Nama Avatara has decided that even for those who touch Him even unconsciously without faith also get a minimum benefit. But if you want more, it all depends on the principle of reciprocation revealed in the Bhagavad Gita. Ye yatha maam prapadyante tams bhajami aham.

For every chant done with faith, we are invoking the Lord along with the spiritual fire of infinite sat çit ananda, into the sound on our tongue. Though He is right there before us, if we do not have faith, then we do not get His personal association beyond those minimum impersonal reciprocation for merely touching Him with attention which itself burns away all sins. Attention may give me proximity to Nama Prabhu. But the faith is the factor that attracts the loving mercy from the Nama avatara. We have always described that Shaktyavesha Nama is potentially omnipotent depending on the chanter's faith and His sweet will. Though the Aprakrta Nama invests all His potencies in the Shaktyaavesha Nama, how much of that shakti we can draw depends upon the our faith, devotion and purity of purpose. A pure devotee when he chants then more shakti is manifest from the Shaktyavesha Nama than when a neophyte chants.

This is very evident from the following quote.

Srimad-Bhagavatam 4.24.31-32

When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Krishna maha-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful.

The omnipotent Šaktyāvēśa Nama always releases unconditionally the minimum power to burn to ashes all of past sinful reactions etc. However according to the purity of the chanter the mantra becomes additionally more and more spiritually powerful because of his bhakti's ability to draw the same from the omnipotent Aprakrta Nama Prabhu.

The only answer is that although it is a fact that though all powers are invested in it, how much of that spiritual power the chanter can draw and manifest for his own self-purification as well as for serving Him varies from chanter to chanter based on the personal reciprocation of the Aprakrta Hare Krishna Nama Prabhu. Thus the Śāktyāvēṣa Nama is omnipotent is a fact but the drawing power of the chanter varies. Hence the word 'potentially omnipotent'. It is like rain that is falling everywhere on rock and soil equally but the rock is not able to draw that water into itself but the mud is able to. And different soils have different capacity to draw the water into itself. River sand hardly gets wet. Clayey mud can absorb little more than river sand.

According to the degree of (quality and quantity) of our surrender and service to the Śāktyāvēṣa Nama, the shaktis surrounding Aprakrta Nama Prabhu will express themselves to different degrees through the Śāktyāvēṣa Nama. It is to be noted that sat, cit and ananda mercy are purely energies or powers meant to glorify and serve Krishna and never be available for any purposes which is not connected to bhakti or for supporting bhakti of a devotee.

A pure devotee is able to draw the sat cit ananda mercy like a sponge absorbs water and can manifest more of its power than an ordinary devotee. The 'purity of purpose' of chanting and hearing can be compared to the 'sponginess'. Because of the purity of purpose of a pure devotee where they will never misuse the power for anything other than for pleasing the Lord, their chant draws down more of sat cit ananda mercy into this worldly plane for His service.

The soul's spiritual tentacles that come out into this material world from out of the body-mind-consciousness system is the sraddha energy, cesta energy and attention. Attention here does not mean plain awareness. It means personalised doing and knowing. 'My' doing attention and 'My' knowing attention.

If our soul does not spiritually touch Him with doing-attention to chant and my knowing-attention to hear without break, we simply miss out on the great opportunity of association with Him. In we do touch Him, then our cittam get warmed up by the merciful energy of sat cit ananda and burn our ignorance accumulated from time immemorial, in that spiritual fire.

So if our knowing effort (jnana cesta) and knowing-attention in the form of hearing is not offered then the soul is not touching the spiritual sat cit ananda fire surrounding Nāma Prabhu. And the knowing-attention won't stay there unless doing attention is also not on the same sound. For this to happen, both the doing effort & knowing effort has to be simultaneously applied on the each manifesting Nama. That is concurrent chanting-cum-hearing. And both doing-effort and knowing-effort won't stay on the Nama unless there is intention to connect/touch/embrace the Shaktyavesha Nama.

END

Module 31/8 - Why is it that we don't immediately become pure by touch of Shaktyavesha Nama?

We have already discussed that the subtle body or cittam's purity limits how much of the spiritual energies you can draw from potentially omnipotent Shaktyavesha Nama.

Cittam's purity depends on so many factors including our attitude towards enjoyment in life whether it is regulated as per dharma or is it demoniac attitude of lording over everything and everyone possible for one's pleasure. Our cittam is also like the firewood and this attitude of lording is like moisture that wets the firewood. And if we break regulative principles it amounts to getting drenched in the rain of materialism.

The source of wetness is the soul's non acceptance that Krishna is the only enjoyer and we are all enjoyed and meant to partake of His enjoyment. This leads to lording attitude or attitude of selfish independent enjoyment without Krishna. Such an opportunistic attitude of sense gratification and exploitation of everything and everyone for ones own selfish pleasure

is like a continuous source of wetness that sprays the water of materialism on to our cittam even if we keep getting dried by association of Shaktyavesha Nama. Every jiva had this free will to spray this water of materialism upon his cittam. It is like an elephant taking bath and then putting mud all over its body. Visible the wet firewood would not appear to catch fire or even feel any heat. Because the heat is all being taken away by the moisture to evaporate. This is the reason that we do not even experience any big change in our consciousness sometime inspite of chanting for long time. Cleansing and sinning again.

A devotee's cittam does get purified by the attention-connection and attention-embrace of Shaktyavesha Nama. It is said that not only the cittam gets cleansed but association with Nama Prabhu can cure us of our lording attitude of life if we surrender to Him. Accepting Krishna as the Supreme Personality of Godhead and surrendering to Him is a very very powerful wholesale purification. If one even tries to surrender to Krishna, he will see immediate effect of association with the Shaktyavesha Nama. Of this there is no doubt. That is how we all began our spiritual journey after reading Srila Prabhupada's books where he convinces us that Krishna is the Supreme from all the revealed scriptures and that no one is equal to or greater than Him. Even if our cittam keeps getting wet due to old sinful habits, if we continue to be in the fire of satcitananda of the Nama Prabhu as instructed by Srila Prabhupada, then it is question of time when the old bad habits will wither away. The fire of satcitananda evaporates all the existing moisture. Not only that over a period of time he changes his attitude of enjoyment from lust to the attitude of exclusively pleasing guru and Krishna. Then our cittam will catch the fire of satcitananda and our consciousness will become godly.

Srila Prabhupada Morning walk, Mayapur. March 11, 1976

Prabhupäda: If he is so sincere.... Just like dried wood immediately ignites. And if it is moist, it does not. It is the quality of the wood. One takes three hundred years; one in three minutes. That's it. [break] One is dry from the material moist of contamination, he becomes immediately ignited in spiritual...

Devotee: What is that drying process?

Prabhupäda: Drying process is for many, many years one has tried to become Krishna conscious, for many, many lives, bahünäm janmanäm ante [Bg. 7.19]. When he actually becomes man of knowledge he surrenders unto God. Otherwise he is lost. His drying process may take three minute or three millions years.....

Lecture on SB Sept 10, 1976 Vrindavan

But when you go to the fire, you become dry. But wilfully we put again water. This nonsense business makes us late. This process is already there, how to become dry. But instead of taking the process, we put water. Then how it will be ignited? The rules and regulations is the drying process. But without following the rules and regulation, if you again become a victimized by mäyä, then there is water and again dry it. So this is going on, watering and

drying, watering and drying. No straightforward process for drying. That will help. But difficulty is that we dry and again water.

END

Module 31/9 - The key faith points with regard to japa.

1. Krishna is the Supreme Personality and He is the cause of all causes. No one is equal to or greater than Krishna.
2. Krishna is a surya of satcitananda emanating energies of sat-cit-ananda.
3. Krishna's Name, is also a sun of satcitananda radiating satcitananda energy and is called the Suddha Nama.
4. Krishna cannot be seen or heard with material senses or ears. He exists in a transcendental dimension. His transcendental Names, forms etc are non-different from Him and are all aprakrti and are all self-effulgent personalities and are suns of sat, cit, ananda potencies.

5. We are also transcendental and made of satcitananda stuff having satcitananda body and senses but are now covered by material body and senses which is asat-acit-nirananda. We cannot see ourselves too with our material eyes.
6. We are constitutionally belonging to Krishna as His eternal loving servants.
7. Krishna incarnates in this age as the Nama Avatar.
8. Suddha Nama expands from the spiritual world and descends as an incarnation. He is the Aprakrti Nama or Nama Prabhu. He enters the name-sound produced by my tongue.
9. Nama Prabhu invest all His energies into the sound and the sound on the tongue becomes potentially omnipotent sound. This Nama is called Śaktyāvēṣa Nama. Śaktyāvēṣa Nama is the sound body of the sound incarnation, the Aprakrti Nama.
10. Aprakrti Nama takes on sound features that resembles the sound features of Śaktyāvēṣa Nama.
11. Nama Avatar means combination of Aprakrti Nama plus Śaktyāvēṣa Nama and their combined action on us.
12. Serving the Śaktyāvēṣa Nama is as good as serving Aprakrti Nama.
13. Attention is spirit energy coming from the soul and when applied on the features of Śaktyāvēṣa Nama, it connects us to Nama Avatar which we call as attention-connection. Spirit energy alone can connect to Spirit. If I touch this Śaktyāvēṣa Nama through the pipe line of attention my cittam gets connected to the ocean of satcitananda.
13. Serving attention for japa consists of application of doing effort-doing attention for chanting and knowing effort-knowing attention for hearing the sound features of the Śaktyāvēṣa Nama and repeating it for interrupted embrace of the Nama Avatar with our attention.
14. Each and every chant is too valuable and important. Tasking of chanting and hearing uninterrupted is sound-embrace or attention-embrace of the Nama Avatar. We should not let go even one sound without attention-embrace. That is attachment to Nama.
15. Tasking uninterrupted without distracting our attention builds up our spiritual energy in our cittam. Initially uninterrupted tasking will be a practice but eventually it comes naturally as energy flow from Nama Prabhu Himself.

17. Attention-connection followed by continuous attention-embrace of Nama Avatara spiritualizes our material mind and senses and parallelly energises our spiritual mind and senses.

18. The flow of sat-cit-ananda energies from Śaktyāvēṣa Nama cleanses my cittam of asat, acit and nirananda perception. The Śaktyāvēṣa Nama is potentially omnipotent and releases potencies for self realization and God realization unto our heart based on our relationship of surrender to the Nama avatara.

19. The Śaktyāvēṣa Nama purifies our material yantra and awakens our original spiritual ego, mind and senses as eternal servant of Krishna the Nama .

20. Chanting and hearing directly the Aprakta Nama Prabhu after awakening the soul with our spiritual senses will reveal the Lords form, qualities pastimes etc in the purified heart of the devotee. At that stage one would want a million tongues and ears to taste the sweetness of the Aprakta Nama of the Lord who is Krishna Himself.

Apply the 5R contemplation method (<https://t.me/c/1479406133/5243>) to transform these 20 thoughts into thought-feeling or bhāvana by repeating to yourself with feeling that 'this is true', 'this is true', 'this is true' with conviction.

Hare Krishna Nama Prabhu ki Jai !!!

Module 31/10 - How to establish a rapport or a two way relationship of worshipper-worshipped with Nama or Deity.

Bhaktisiddhānta Sarasvati—lecture 10th November 1936 recorded ‘Śrīla Prabhupāda, Gaudīya 16.24.403-6

"I see the statue"- This kind of thinking is in the spirit of enjoyment, whereas " The Deity sees me, my uncovered pure self is Deity Darśana or Dṛg Dṛṣya viçāra."

Best way to feel the presence of the Aprakta Deity is by feeling in your mind the true fact that the Deity is seeing you. With this thought about Him in our background mind that He is seeing me, one should have darshan of the Deity form.

In the same manner the best way to feel the presence of satcitananda Nama Prabhu is by perceiving that He is aware of my soul, mind and body chanting and hearing.

This is a basic paradigm on how to perceive the the Nama Prabhu. When we hear the Nama, immediately we must become aware in our mind that the Nama Prabhu is seeing me with all my limited purity and yet receiving my chanting service mercifully. This is not imagination but it is a fact.

Perceiving a person means perceiving the person's mind and what is in his mind about us Perceiving a person in relationship means perceiving his mind, his intentions for you and expectations from you. Perceiving what is in the mind of the Deity or Nama Prabhu in relationship to you as worshipper is not at all difficult as it is revealed in the sastras. The mind of the Nama Prabhu is "I have mercifully descended as an incarnation for you. I have taken a sound form resembling the external or prakrta namasabda and have entered that sound and made it Śaktyāvēṣa Nama and am waiting to bless you by accepting the devotional service of chanting and hearing of the Śaktyāvēṣa Nama"

And what is His expectation from us? " I want you to chant and hear My Śaktyāvēṣa Nama with faith, attention, humility, respect, affection and surrender and desire to please Me and take My association in this way". There is no doubt that this is in the mind of the incarnation as per the revelations of the sastras.

Further how does the Deity or Nama Prabhu see our situation? It is important to feed our subconscious mind with that reality too, so that as soon we are before Him that thought of how He sees our situation gets loaded into the background of conscious mind.

The Deity or Nama Prabhu sees us differently than how we see ourselves in ignorance Obviously, the Deity or the Nama Prabhu does not see my situation in my body as myself and others see me in ignorance. His seeing is absolute and is free from illusion. He perceives me as the pure uncovered spirit jīvas with my 'beingness' manifest as I, me, mine is actively trapped into illusory perceptions around my material body and therefore have surrendered my being, thinking, feeling, willing, desiring, doing and experiencing for the pleasure of that false 'being'. By the mercy of my pure devotee spiritual master, he is now chanting my Names and I will deliver him from the entrapment on the basis of love-principle of "As he surrenders I reciprocate."

Our mind must be charged with these bonafide thoughts of His perception of our situation, His intentions for us and His expectations from us. This is called situational perception of Nama Prabhu's mind during our japa. It is only with a mind charged with these vichara or thoughts in the background citta as well the thought that the Nama Prabhu is seeing me

attempting to chant and hear, that we build a rapport with Nama Prabhu as the Sevya or served.

We should feel the personal presence of the Aprakrta Nama Prabhu's mind as the knower of each of my chant which is the medium through which the Nama Prabhu receives and reciprocates to my services. Though I cannot touch Him with my prakrta senses, from His side He has no such limitations as everything is His energy. He receives our serving action to chant and hear our even if it is done by the prakrta senses since everything is spiritual for Him.

Then a spiritual rapport is established between the mind of the worshipper and the Deity or Nāma Prabhu just like a rapport is established between two people's mind.

Establishing a rapport with Nama Prabhu

Before you start your japa, meditate on your ongoing relationship with the Hare Krishna Nāma Prabhu of serving so many years etc. It is not a new relationship every bead or everyday japa. Every bead you do japa, you are accumulating His mercy and eternal history is being built up and Krishna never forgets even a bit of service rendered to Him. It is not some new relationship. It is an historical relationship which has now been forgotten. When you practice to see the Lord in that way after 'Dṛg Dṛśya viçāra' in the mind, by the mercy of the Lord one can actually realize the transcendental experience.

This meditation that the satcitananda Nama Prabhu is also hearing me as we chant and hear the avatara with our prakrta senses is Nama darshan equivalent to the Dṛg Dṛśya viçāra for Deity darshan as advised by Srila Bhaktisiddhanta Sarawati Thakura. Vichara means thoughts.

It is a very powerful spiritual perception to feel the presence of Deity or Nama Prabhu in the passive background mind or citta while we worship Him with our actions in our active foreground mind.

Knowing the situational mind as per guru, sadhu and scriptures of the one who is worshipped is Dṛg Dṛśya viçāra. Perceiving Him this way means you are automatically presencing His situational consciousness in relationship to you. You are in rapport or in a two way relationship with the Nama Prabhu.

Constitutional situational japa and temporary situational japa

If our background vichara during japa is about our eternal situation as servant of Krishna beyond all the temporary situations that normally preoccupy our cittam then that kind of constitutional japa is like being at home with Krishna. For this we have to understand that my eternal relationship with Krishna is as the soul and not as this body and its temporary concerns of life. These situations are only circumstantial which will all pass by. I am relating with Him during japa for just being with Him as my eternal Lord seeking nothing else for the

current life situation from him, knowing well those life situations come and go and is in His control. Let me not have a relationship with Nama Prabhu during japa with concerns of temporary situations in the background. We should shut off during japa from temporary daily life situations. Japa time is the time to be home with the Lord in our constitutional situation as Krishna sees us without any agenda. You should tell, 'I just want to only chant and hear Him relish His association of pleasing Him and not for any kind of transaction'. There is enough time 24-22 hours for dealing with all those matters even if it is connected to preaching by involving Him. Japa is home-time with Krishna and not work-time with Krishna.

For this one has to cultivate a constitutional cittam slice of an eternal Nama Sevak. We have to culture an ego, mind, intellect and its desiring, hoping, thinking, feeling, willing and doing suitable for this constitutional situation. As soon as we start our japa, one's likes and enjoys being that Nama Sevak ego. That will push out all temporary situations. We will discuss this in the practice sections.

Powerful self realization exercise of seeing ourselves as the Lord sees us.

Thus, there is no better practice of our self-perception and self-awareness of what we really are beyond this body than by meditating on oneself as being transcendently seen by the Lord in this 'as it is' manner. That perspective of authentic self as spirit beyond the body, we get from the scriptures. It is quickest way to attain qualitative oneness with Him and separation from matter. We have constitutionally nothing to do with matter. Soul is not matter but it has a relationship with matter.

Whenever we naturally close our eyes before the Deities to pray, we first have to engage our mind in Dṛg Dṛśya viçāra instead of filling our mind with only our problems and petitions. We should think that Lord is seeing me as a eternal part of Him while he is seeing me being subjected to illusion imposed actively by my mind in the form of illusory perceptions of my own self as the material body or false ego. With that perspective we should beg Him that such influence of illusion on my pure ego be removed or I get exorcized from all false egos.

First things first. Before beginning Deity darshana or japa fill your background consciousness with Dṛg Dṛśya viçāra or these generic meditative thoughts of the incarnation's compassionate mind.

This viçāra does not have to begin only when you stand before the Deity or when you are doing your japa. Even when you are approaching the Deity your viçāra should begin. As you walk towards the temple for Mangal ārati, charge your mind with the situational thoughts of the Deity towards the worshippers which is true reality.

This ability of establishing a rapport with the mind of another person who comes before you, is quite common faculty in all of us. The feeling of intention and expectation is the way we see each other as persons of 'cittam' beyond the body.

But when it comes to the Lord we hardly activate this ability to come in rapport with another person. What is urged here is to proactively activate this kind of rapport by invoking faith (without concocted imagination) as per the revelations of the śāstras about the mind of Deity and Nama incarnation, Their merciful mood, intentions and His expectations from worshipper and act accordingly to please the Nama in a loving, serving relationship.

Thus, worshipping Arça Avatāra or Nāma Avatāra becomes a real relationship between the sēvaka and the Sēvya based on feeling the presence of His Mind. Such a relationship is not a ritual or any imagination though none of our senses are able to yet transcendentally hear the sweetest sounding Aprakrtā Nama or transcendentally see the most beautiful Aprākrtā Deity form for want of full purification.

The Lord and His service are

identical, being on the absolute plane. Therefore, the unalloyed intelligence and the mind are merged into the Lord, and thus the living entity does not remain a seer himself but becomes seen by the Lord transcendentally.

Śrīla Prabhupāda Purport: SB 2.2.16

Note the words 'seen by the Lord transcendentally'. It means he does not see me as others in this world see me or even as I see myself ignorantly as my bodily and worldly identity. But He sees me as spirit soul who is His eternal servant who is serving Him. He will see the chanter's real situation of either being situated in a pure liberated platform or now being in a sadhakas situation of being still entrapped within a material body in world of false egos and trying to take shelter of devotional service unto Him in order to purify himself. In all cases He sees us in our actual condition.

Dṛg Dṛśya viçāra should always be in the background mind

Having said all about Dṛg Dṛśya viçāra, please note that during japa our active attention cannot be on this vichara and it should always remain in the background. Active attention is always on distinctly chanting and discerningly hearing sharply keeping such viçāra as appreciative remembrance only in the background of attentive japa.

Hare Krishna Nama Prabhu ki Jai !!!

End

Module 32/1 - Nāma aparādha, Nāma abhāsa and Suddha Nāma,

Purport to Srimad Bhagavatam 2.2.30

Lord Sri Caitanya Mahāprabhu recommends that the devotee sow the seed of bhakti-yoga in his heart and nurture it by the watering of hearing and chanting the holy name, fame, etc., of the Lord. The simple process of offenselessly chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation. There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of

emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world.

Nāma aparādha, Nāma abhāsa and Suddha Nāma

Nāma aparadha , Nāma ābhāsa and Suddha Nāma are three kinds of progressive relationship with the Nāma Avatāra based on progressive realization of the transcendental nature of Nāma. The first two are progressive relationship based on chanter's realization of two constituents of Nāma Avatāra namely Śaktyāvēṣa Nāma and the Aprākṛta Nāma that resembles the Śaktyāvēṣa Nāma. Suddha Nāma relationship is the relationship of the chanter with the satcitananda Nāma of the spiritual world. There are no sharp boundaries for these different stages of realization. There is no definite point as to when Nāma aparādha relationship matures into Nāma ābhāsa relationship or the point when Nāma Abhāsa matures into Suddha Nāma relationship. Nāma apradha japa gradually moves into Nāma ābhāsa relationship and further to Suddha Nāma relationship. It is not all of a sudden. The three relationships are description of the chanter gradually evolving in his spiritual relationship with Nāma Avatāra.

Nāma aparādha relationship

Nāma Avatāra's personality is the Aprākṛta Nāma with his body in this world as sound body of Śaktyāvēṣa Nāma. It is not an impersonal sound.

When a devotee is unable to hear that Krishna Nāma before him as a personality who is having His own mind and is expecting an interpersonal relationship of right kind of attitude of respect for Him by hearing Him, it will lead to the chanter falling short of those expectations of attention, reverence, respect etc. This will result in offenses to the holy name and this stage of relationship with Nāma avatāra called the 'Nāma aparadha' relationship. Basically not hearing respectfully.

'Nāma apradha' relationship of a chanter is a stage where he is ignorant of and/ or hence no faith in the concurrent transcendental presence of Aprākṛta Nāma Prabhu who is Krishna Himself who is empowering the external sound. By default he is thinking that what exists before him is only the holy external impersonal nāmasabda produced by his prākṛta senses. He is faith-blind to the presence of the Aprākṛta Nāma who is Krishna Himself as being the very soul of that external nāmasabda. Also he does not have knowledge or faith that the external sound becomes a potentially omnipotent empowered sound or Śaktyāvēṣa Nāma by the action of the omnipotent Aprākṛta Nāma Prabhu upon entering the external sound.

In Nāma aparādha relationship the chanter has no applied faith or only a philosophical faith about the existential presence of the Aprākṛta Nāma Prabhu which leads to not welcoming and hearing Him respectfully as God should be.

If we take the analogy of Nāma Avatāra to be an electrified copper wire, a chanter who has little or no knowledge or faith about the wire's connection to the electric power house (Aprākrta Nāma) does not know how electricity is flowing through it (nija sarva shakti) and is ignorant of how it becomes electrified copper (Śaktyāvēṣa Nāma).

It is a situation of chanter having no faith or little faith in these transcendental happenings of incarnation around the externally produced namasabda is at the lower end of spectrum of range of Nama apradha relationships.

Assume that the electrical powerhouse was conscious person and would release the electricity when a consumer of electricity touches the copper wire only in accordance with the toucher's degree of faith in the powerhouse (ye yatha mam praparyanta tam taithaiva bhajami aham). Then If the toucher, who does has only little knowledge and faith about the power house and then the powerhouse will release electricity into the copper in proportion to the quality and quantity of faith (shraddha) of the toucher in the power house. The flow of different extents of power into the potentially omnipotent Śaktyāvēṣa Nāma depends on the degree of knowledge and faith and decreasing offenses.

Because of still continuing to perceive the sound as ordinary sound or that it is an impersonally powerful sound, this kind of Nama aparadha chanting has a tendency to be emotionally dry and rituaiistic inattentive chanting-hearing due to lack of proper background faith, recognition, respect and appreciation for the presence of the personality of Aprākrta Nāma Prabhu who has incarnated into the external sound.

Whether the chanter knows or not, the Śaktyāvēṣa Nāma acts upon the attentive chanter just as a child burns his hand irrespective of whether it has knowledge or not of consequences of putting the hand in the fire. The act of Śaktyāvēṣa Nāma is to purify the mind and heart of the chanter. Ceto darpanam.

Padma Purana lists ten such offenses which a devotee can make knowingly or unknowingly. Please read the ten offenses in Quote no 41 below. Most of these offenses are due to lack of faith, knowledge with regard to who is on our tongue during japa. Inattentiveness itself is an offense because of neglecting His presence due to lack of sufficient knowledge and faith.

As a new devotee, the chanter is in Nāma aparādha relationship. He is ignorant or weak in conviction or faith that Krishna is the Supreme Personality and that He is transcendental and His devotional service of chanting and hearing and remembering is also transcedental. Because of his ignorance he is prone to commit offenses to the Nāma of being inattentive.

Gradually being in association of devotees he develops faith in guru and the devotee becomes an initiated disciple. When under the guidance of the guru, sadhu and sastra, he executes his daily Nāma seva of 16 rounds on the order of guru with conscious efforts to avoid the ten offenses to the Nāma Avatāra, his heart and mind begins to get purified and transcendental self knowledge or sat-cit energy begins to flow into the heart of the sadhaka by the mercy of guru and Nama Prabhu.

Even though one is in ignorance of the Nāma tattva in the beginning, if he sincerely executes the order of the spiritual master everyday trying to be free from offenses, that service to the is as good as serving the Aprakrta Nāma Prabhu who receives that devotional service. With the gradual rise of transcendental self-knowledge in his heart by the mercy of Nāma Prabhu, there is dawning of faith also in the Aprakrta Nāma Prabhu's unmanifest or unseen presence during his chanting leading to His remembrance over and above hearing the Śaktyavēṣa Nāma. His relationship with Nāma Avatāra slowly progresses (through lessening of aparadhas or offenses) leading to the beginning stages of Nāma abhāsa relationship.

He cannot understand transcendental truths or realities beyond gross and subtle material reality. However when a person in Nama aparadha relationship chants and hears attentively as directed by the spiritual master, the repeated attentive-touch of Śaktyavēṣa Nāma in Nāma aprādha relationship will still gradually infuse and awaken pure self-knowledge in his heart by flow of sat and cit energy from the Śaktyavēṣa Nāma. As cloud of ignorance starts dissolving a bit, the chanter slowly realizes the existence of alternate eternal reality called brahman or spirit and that he himself is eternal brahman and not this body and that the Lord, His Names, qualities, lillas etc are all of the same brahman substance beyond matter or prakrti. This flow of transcendental knowledge itself will help him reduce the offenses to the Nāma avatāra and move towards the full Nāma abhāsa relationship.

Hare Krishna Nama Prabhu ki Jai !!!

Module 32/2 - Nāma abhāsa relationship

The Aprakrta Nāma that resembles Śaktyavēṣa Nāma is transcendental and therefore we cannot chant Him with material tongue or hear with our material ears and mind. The beginning of Nāma abhāsa relationship is when we serve and please Him by chanting and hearing with faith the Śaktyavēṣa Nāma almost free from offenses even if he does not know all the avatara tattvas like Śaktyavēṣa Nāma, Aprakrta Nāma, etc. Then such association results in revealed knowledge & faith in the presence of Aprakrta Nāma before him and His merciful action of endowing him with purifying satcitananda energies. Thus he moves up in Nāma abhāsa relationship with increasing degree of faith in the holy name.

And when one is able to add appreciative and grateful remembrance or smaranam of Aprākṛta Nāma Prabhu in the background before each mantra over and above chanting and hearing the Śaktyāvēṣa Nāma, while begging for forgiveness for any traces of offenses, then japa moves into advanced Nama abhāsa relationship leading to the appearance of early rays of pure transcendental ananda or twilight of pure love for Krishna in the form of affection and attachment for Krishna in our consciousness.

When we associate with the Śaktyāvēṣa Nāma Avatāra, we associate with Krishna Nama personally....." Srila Prahupada in Teachings of Lord Kapila chapter 4.

In the quote above ' Krishna Nama' means transcendental Name of Krishna or Aprākṛta Nāma.

In the Nāma abhāsa relationship, the chanter patiently continues sustained service and association of the externally manifest Śaktyāvēṣa Nāma with faith in the compassionate existential presence & grace of Aprākṛta Nāma before him and becomes gradually sensitive to offenses and becomes successful in freeing oneself from all offenses. It is the flow of divya jnana or spiritual knowledge from Nama Prabhu that helps one to avoid the offenses.

This leads to an affectionate grateful relationship with Nama Prabhu with appreciation for showering enlightening spiritual knowledge and giving His graceful association through the Śaktyāvēṣa Nāma.

In progressive Nama abhāsa stage, different degrees of awakening of affection for Nama also rises in the heart caused because of experiencing loving reciprocations of Nama Prabhu in the form of flow of divya jnana and also help and protection in one's practical life to help the devotee in advancing in devotional service.

Reciprocations from Aprākṛta Nāma Prabhu generates natural feelings of affectionate relationship of service with gratitude, respect, and surrender. The devotee builds a relationship of trust with Nama Prabhu.

Nāma abhāsa relationship is a stage between Nāma aparādha relationship and Suddha Nāma relationship.

100% freedom from offenses is possible only in Nāma abhāsa relationship because of pure transcendental knowledge rising in our heart as a reciprocation from Aprākṛta Nāma Prabhu.

Nāma abhāsa relationship experience is a spectrum of relationship experiences with the Nāma Avatāra.

At the lower end of the spectrum is the highly improved Nama aparādha relationship where offenses have been minimised and the higher end of the spectrum is the beginning of Śuddha Nāma relationship where offenses have been eliminated fully.

In summary, in the Nāma abhāsa relationship phase, the focus is on chanting and hearing of the Śaktyāvēṣa Nāma with the following in the background mind at different stages of developing the relationship.

1. Faith in the compassionate presence & grace and reciprocation of Aprākṛta Nāma and
2. Increased shining of divya jnana in the heart and
3. Appreciative smaranam or remembrance of the unmanifest presence of Aprākṛta Nāma Prabhu with
4. Feelings of begging forgiveness from Nāma for offenses on realization of His presence more and more
5. Affectionate feelings caused by loving reciprocation of Nama Prabhu in one's spiritual and the supporting material life.
6. increased feelings of gratitude & affection, respect & humility, self-surrender & service towards the Aprākṛta Nāma

The meaning of abhāsa.

The meaning of the word abhāsa is 'shadow' or 'semblance' or 'energy' different from the original vastu whose shadow it is. The external Śaktyāvēṣa Nāma is a abhāsa manifestation of the Aprākṛta Nāma because its sound features are identical to the sound features of the Aprākṛta Nāma like a shadow of an object is like the object. But the shadow of a real thing is separate from the thing itself though their features resemble each other. Entire material energy is shadow energy separated from the Lord. Representation of Krishna's name, form etc in the matter energy is spiritualised matter and are called abhāsa name, form, etc. The sadhaka soul begins performing abhāsa bhakti with feelings of his material mind and senses by touching the empowered abasa name, form etc. Eventually this purifies him elevates him to pure bhakti seva of suddha sacitananda rupa and nama with his spiritual mind and senses .

Chaitanya caritamrta. Madhya 25.118
yaiche sūryera sthāne bhāsaye 'ābhāsa'
sūrya vinā svatantra tāra nā haya prakāsha

Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

In Nama abhāsa stage we are largely experiencing the association of Śaktyāvēṣa Nāma which is the Krishna's empowered abhāsa Nāma of this world with our senses and mind while only

remembering the Aprākṛta Nāma Prabhu who cannot be touched with our material or abhāsa senses and mind. From abhāsa name you go to pure name or Aprakṛta Nāma. The material world itself is an abhāsaor perverted reflection of the spiritual world.

Whereas the Aprākṛta Nāma Prabhu is not a shadow but an expansion of Suddha Nāma Prabhu with features identical to the Śaktiyāvēṣa Nāma. In spiritual dynamics the expansion is same as the original thing. So Krishna and His Suddha Nāma Prabhu and His expansion in this world as Aprākṛta Nāma Prabhu who empowers the Śaktiyāvēṣa Nāma is of the same satcitananda nature. Aprākṛta Nāma is Suddha Nāma Himself except that he has adopted features that resemble the Śaktiyāvēṣa Nāma for purpose of incarnating on our tongue .

Nama abhāsa stage of relationship is also said to be the 'clearing stage' of offenses where there is increasing effort to avoid all ten offenses completely. In this stage the 'sat-cit' shakti or spiritual knowledge that one receives from the association of Śaktiyāvēṣa Nāma helps the chanter to clear the offenses since most of offenses are due to ignorance of the real nature of soul and Nāma. One also receives 'sat' shakti or spiritual power making us want to chant more and more malas leading to attachment for 'kirtaniya sada hari'. Of course even 'ananda' is experienced in the form of loving shelter and exchange of relationship with Nāma Prabhu in reciprocation to the surrender of the sadhaka in Nama abāsa stage.

Śrīla Prabhupāda writes in – Renunciation through wisdom 3.1

Citing many appropriate verses from the scriptures, Srila Haridāsa explained that just as fear of nocturnal creatures like thieves, ghosts, and hobgoblins evaporates at dawn's first light, so all sins and offences are erased and liberation is attained in the clearing stage of chanting the holy name, called Nāma abhāsa, which comes long before pure chanting. Only a liberated, highly evolved soul can utter the Lord's name purely and thus achieve the highest realization, untainted love of Godhead.

As we have discussed the Śaktiyāvēṣa Nāma is potentially omnipotent because of entry into it of all of Lord's shaktis and it drives away all sins and offenses. Srila Prabhupada is saying above that nāmābhāsa is the clearing stage of chanting and that it precedes Suddha Nāma relationship.

nāmābhāsa haite haya sarva-pāpa-kṣaya

"If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life"

Nāmācārya Haridāsa Ṭhākura CC Antya 3.61

nāmābhāsa haite haya samśārera kṣaya

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life"

CC Antya 3.63

nāmābhāsa-mātre 'mukti' haya

Haridāsā Thākura said,"Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name. CC Antya 3.195

By continuing association in advanced Nama abhasa relationship gradually the material enjoying attitude that seeks self-centered security, power, pleasure, knowledge, happiness, love and pleasure undergoes gradual transformation into an attitude which seeks the higher taste of taking pleasure only in partaking in the giving pleasures to Krishna by chanting and hearing His Name. When japa is done by pure ego with this cleansed consciousness free from false ego, one begins the Suddha Nama relationship.

Module 32/3 - Suddha Nāma relationship

As association (by chanting, hearing, tasking & remembering) with the Nama Avatar continues in advanced Nāma abhāsa relationship with the additional ingredients of intense desire, eagerness and craving and hope to experience the spiritual taste of Suddha Nama with one's spiritual senses about which so much has been heard from guru, sadhu and sastra, Suddha Nama relationship begins. Such chanting and hearing, in advanced Nāma abhāsa relationship in separation in the background from much sought after experience of Aprākṛta Nāma Prabhu, accelerates the awakening of one's spiritual self and mind and one's affection for the Lord . Awakening of spiritual self and mind also means awakening the spiritual mind's pure attachment, taste and love for Krishna. Thus one continues to chant Śaktivēṣa Nāma with remembrance of the Aprakrtā Nama with an awakened spiritual mind longing for

meeting the Aprakrta Nama experientially with his senses. His material mind - body-senses are also fully spiritualized or satcitananda-ized by virtue of rapid purification effected by the above feelings of intense separation and eagerness for purifying his senses and to direct experience of Aprākṛta Nāma.

Srila Prabhupada talks about the ingredient of 'intense eagerness' in Nectar of Devotion lecture (Bombay, Dec 26th 1972)

This is called laulyam. Laulyam means just like we become very much greedy in achieving some success or receiving something sometimes. We become mad. That is required. Laulyam eka mülyam. To achieve Krishna consciousness perfectly, this ecstatic eagerness or greediness, to serve Krishna, that is the only price to achieve success in devotional service. That is the only price. Not money, not anything. Not prestige, not good parentage, not beauty—nothing. Simply this ecstatic, intense desire, "How I shall get Krishna?" Then you'll get Krishna. He'll take you. That is the example of the gopis, intense desire. Tatra laulyam eka mülyam.

Now, janma-koti, na labhyate janma-kotibhih sukṛitnah. This ecstatic desire, that "I, this life, I shall get recognition by Krishna, that I have sacrificed everything for Krishna," this is required.

When one cultures this laulyam, he cries in his heart out to Nama Prabhu desperately begging Him to awaken his spiritual mind and senses and then enable him to get a glance of the taste in infinite sweetness of His Suddha Nama by his all-spiritual chanting and hearing.

All this accelerates the self-purification and awakening of spiritual-self, mind and senses. At this point, if allowed by Krishna he can chant and hear the Suddha Nāma with his spiritual mind and his original spiritual senses in pure untainted love of Krishna along with parallel chanting and hearing of the Śaktiyāvēṣa Nāma with his spiritualized material mind, tongue and ears. Srila Rupa Goswami says that in that stage one would desire millions of tongues and ears to taste the sweetness of the Suddha Nāma & Śaktiyāvēṣa Nāma, the total Nama avatara.

The Suddha Nama or the Aprākṛta Nāma of the Lord being transcendently blissful, He immerses the soul in bliss of ecstatic love of Krishna as exemplified by the life of Sri Chaitanya Mahaprabhu. Once one comes to this stage, what else happens further to our consciousness, it is not under his control any longer. The soul will be under siege and the transcendental form, name, qualities, pastimes of the Lord play in the heart of such a pure devotee just like a television. No more philosophy.

In Bhaktivedanta Purports to Srimad Bhagavatam 1.6.33, Srila Prabhupada explains this: The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities

of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment.

What are the qualities of Transcendental Name of Krishna?

Śri Çaitanya-Çaritāmṛta Madhya 17.133 says:

Nāma cintāmaṇīḥ Krishnaś çaitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya-mukto 'bhinnatvān Nāma-nāminoḥ

'The holy name of Krishna is transcendently blissful. It bestows all spiritual benedictions, for it is Krishna Himself, the reservoir of all pleasure. Krishna's name is complete, and it is the form of all transcendental mellow. It is not a material name under any condition, and it is no less powerful than Krishna Himself. Since Krishna's name is not contaminated by the material qualities, there is no question of its being involved with Māyā. Krishna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krishna and Krishna Himself are identical.'

The above are the qualities of Suddha Nama or the Aprākṛta Nāma Prabhu as well as the Shaktyavesha Nama who are identical with Krishna Himself. One has to learn the above verse with meaning and engage in repeated contemplation of it during times other than japa time along with desire for transcendental experience for chanting and hearing the Suddha Nama some day with ones spiritual tongue.

Such practice will involve grateful appreciative remembrance or smaranam of these qualities in the background with intense eagerness, hope, begging and anticipation for direct chanting and hearing of the Suddha Nama with ones uncovered spiritual mind and senses. The fulfillment of Suddha Nama seva is chanting and hearing with one's original spiritual senses in pure love of Krishna from a completely liberated state which is very very high stage and ultimate goal of japa.

Kṛṣṇa says sukham ātyantikam yat [Bg. 6.21]. That superhappiness, super-sense gratification, can be achieved by your transcendental sense, not by these covered sense.

Lecture-Day after Śrī Gaura-Pūrṇimā, Hawaii, March 5, 1969

Hare Krishna Nama Prabhu ki Jai !!!

Module 32/4 - Conclusion on stages of japa

It is only in our Gaudiya parampara this simultaneous oneness and difference between Aprakṛta Nāma and Śaktivēṣa Nāma is explained based on the absolute principle that Absolute truth is a Person with His unlimited opulence of His energies. He, being the source of all, He is one with and different from His energies. He can become as good as His energy for the time being that He wishes.

As a sadhaka the name we touch with our material tongue, ears and material mind is the Śaktivēṣa Nāma. But the goal is to some day chant & hear endlessly the nectarian Suddha Nāma after prolonged attention-connection through chanting with attention-embrace

through hearing of the Šaktyāvēṣa Nāma which purifies our contaminated cittam and transforms it into pure cittam capable of resonating with our spiritual mind, intelligence, ego, senses etc and awakening them all.

Progress in Nāma aparādha relationship means different stages of moving towards Nāma abhāsa relationship. And progress in Nāma abhāsa relationship means different stages of moving towards Suddha Namā relationship leading to full awakening of spiritual mind and senses.

How fast we want to move from one relationship to the next depends on how fast we offer the respective additional ingredients required to progress from one stage the next stage of japa and how patient and determined we are..

Essential ingredients for progressive japa

Nāma aparadha to Nāma abhāsa

Note the additional ingredients for moving our Nāma aparadha relationship to Nāma abhāsa relationship is to chant and hear with shradda or faith with effort to avoid offenses especially inattentiveness or neglect of presence of Nama. Simply by continuing such japa even if it is with unavoidable offenses due to ignorance but with effort to avoid all kind of offenses to the Nāma and also putting efforts to learn about transcendental knowledge from guru, sadhu and sastra, he can move his japa towards improved Nāma aparadha relationship where offenses get highly reduced. Thus begins the Nāma abhāsa relationship. This pace of our progress depends on our efforts and mercy of Nāma.

Nāma abhāsa to advanced Nāma abhāsa

Further when the beginning stages of Nāma abhāsa relationship is sustained daily and patiently for over extended periods then faith increases and knowledge about the Sevya as the combination of Šaktyāvēṣa Nāma and Aprākrta Nāma Prabhu becomes clearer in our heart leading to the additional ingredient of offering background appreciative remembrance of Nama Prabhu for each mantra and feelings of humility, respect, affection, existential surrender to Nama Prabhu. And by mood of begging forgiveness for offenses to the Nāma Prabhu, the chanter progressively moves toward advanced offenseless Nāma abhāsa relationship.

Nāma abhāsa to Suddha Nama

When advanced offenseless Nama abhāsa relationship is sustained daily for prolonged period of time, along with releasing the additional ingredient of genuine and intense desire, eagerness, craving, hope and begging to be allowed to chant and hear the transcendental pure Name or aprākrta Suddha Nama with one's awakened spiritual mind, its leads one to the beginning of Suddha Nama relationship.

Please note that with the help of this knowledge of different progressive stages of japa one should identify which stage he is and offer appropriate ingredients for moving to next stage. For instance if one is in Nama aparadha stage there is no point in offering 'lauiyam" for Suddha Nama. We should patiently offer effort or chesta to move towards Nama abhasa stage by minimizing offenses with increased shraddha and determination. Then patiently continue such association to be liberated from the three modes of material nature and bodily concept by seeking mercy of flow of pure self-knowledge from the Nama and develop affection and attachment for the Aprākṛta Nāma. With rise of realized self-knowledge and affection there is meaning in offering laulyam for the direct experiential realization of Suddha Nama. Suddha Nama further reveals to our spiritual senses Krishna's transcendental name, form, qualities, dhams, pastimes etc.

END

Module 32/5 - Padma Purana and ten offenses to Nama Prabhu

The ten offenses to the holy name are listed as follows in the Padma Purāëa, as quoted in the Caitanya-caritāmåta (Ädi 8.24, purport):

satäm nindä nämnah paramam aparädham vitanute
yatah khyätim yätam katham u sahate tad-vigarhäm

1. To blaspheme the great saintly persons who are preaching the glories of the Hare Kåñëa mahä-mantra is the worst offense at the lotus feet of the holy name. The Näma-prabhu, who

is identical with Kåñëa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

shivasya sri-vishnor ya iha guna-nämädi-sakalam
dhiyä bhinnam pashyet sa khalu hari-nämähita-karah

2. In this material world the holy name of Viñëu is all-auspicious. Viñëu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them material, that is offensive. Similarly, to think that the names of demigods such as Lord Çiva are as good as the name of Lord Viñëu is also blasphemous.

guror avajnä

3. It is offensive to consider the spiritual master material and therefore to envy his exalted position.

sruti-sastra-nindanam

4. It is offensive to blaspheme the Vedic literature such as the four Vedas and the Puränas. artha-vädam

5. It is offensive to consider the glories of the holy name exaggerations.
hari-nämni kalpanam

6. It is offensive to consider the holy name of the Lord imaginary. nämno baläd yasya hi
päpa-buddhir
na vidyate tasya yamair hi shuddhih

7. The greatest offense at the lotus feet of the holy name is to think that since chanting the holy name can counteract all sinful reactions one may therefore go on sinning and at the same time chant the holy name to neutralize the reactions. One who thinks in this way cannot be purified by any program of sense restraint and severe austerities, nor by the various punishments of Yamaräja.

dharma-vrata-tyäga-hutädi-sarva-
shubha-kriyä-sämyam api pramädah

8. It is offensive to consider the chanting of the holy name equal to the performance of ordinary religious ceremonies or fire sacrifices, the observance of austere vows, or the practice of renunciation, all of which are materialistic auspicious activities.

ashraddadhäne vimukhe 'py asrnvati
yash copadeshah siva-nämäparädhah

9. It is an offense to preach the glories of the holy name to those unwilling to hear, to atheists, or to those who have no faith in chanting the holy name.

srutväpi näma-mähätmyam yah priti-rahito 'dhamah
aham-mamädi-paramo nämni so 'py aparädha-krt

10. If a person has heard the glories of the transcendental holy name of the Lord but nevertheless continues in the materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine," and if he thus shows no respect or love for the chanting of the holy name, that is an offense.

api pramädah
It is also an offense to be inattentive while chanting.

Hare Krishna Nama Prabhu ki Jai !!!

Module 32/6 - Don't Take the Lord's Name in Vain

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada in *Amṛta Vāṇī*, a collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali. Page 166

Pure devotees do not chant the Lord's names to counteract sinful reactions, accumulate piety, attain heavenly pleasures, to mitigate famine, devastating epidemics, social unrest, disease, civil strife, or to obtain wealth or an earthly kingdom.

Since the Lord is the Supreme Personality of Godhead, to ask him to fulfill our wishes is to treat him as our servant. This is an offense. Therefore, calling the Lord's names for any reason other than to attain his devotional service is useless. Jesus Christ told us not to take the Lord's name in vain. However, this does not mean we do not need to always chant the Lord's names — while sleeping, remaining awake, eating, or enjoying happiness. To chant the Lord's name, begging for his service, is not a useless activity. It is our only duty.

But to make a show of chanting for some other purpose — in other words, to fulfill our own desires — is useless. We should not take to the chanting of the Lord's names uselessly. We should not chant to attain religiosity, economic development, sense gratification, or liberation. Instead, we should always chant to attain the Lord's service.

Our Acharyas have always advised that one should not take Lords Name for material reliefs including liberation. The chanting of the holy names is to be done only to serve Nama Prabhu more and attain eternal service to the His Name, form, dharma, pastimes etc. It makes sense because instead of serving Him you are asking service from Him. No doubt everything we have and will have has to be given by Him only. By asking Him, we are imposing our tiny foolish intelligence to decide what is good for our eternal life or what is good for the world on a long term perspective. We may think some epidemic is bad for the world. But it could be a purification of the world too. Just like Kurukshetra war was planned by the Lord for cleansing the world. With our limited intelligence we get bewildered what direction a small worldly organisation should take to achieve its objectives. So only the Supreme Lord who is the Parameshara of this material world knows best what is what. Not that he is waiting more people to pray and then he will respond. He is already responding to the huge accumulation of sinful activities on the earth through the stringent laws of material nature.

How to free oneself from the 10 offenses.

Srimad-Bhagavatam 7.5.23-24

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nama-kaumudi it is recommended that if one is an offender at the lotus feet of a Vaishnava, he should submit to that Vaishnava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses....

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as ayi mukta-kulair upasyamanam and nivrtta-tarsair upagiyamanad [SB 10.1.4]. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

END

Module 32/7 - Offenseless chanting and initiation

In the Hari-bhakti-vilāsa (17.4,5,7) it is stated:

"Without performing the puraścaryā activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the puraścaryā-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the puraścaryā activities. The puraścaryā process is the life-force by which one is

successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of puraścaryā-vidhi, no mantra can be perfected."

In his Bhakti-sandarbha (283-84), Śrīla Jīva Gosvāmī states:

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead.

In the words of Śrī Caitanya-caritāmṛta (Ādi 7.73):

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on puraścaryā or puraścaraṇa, the actual chanting of the holy name does not depend on puraścaryā-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is sevonmukha-jihvā-it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

Hare Krishna Nama Prabhu ki Jai !!!

Module 33 - Material desires and bhakti

CC Madhya 19.160-

"If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

'niśiddhācāra', 'kuṭīnāṭī', jīva-himsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhī, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a śūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrimad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-latā-bīja has been stunted."

What constitute material desires?

Desires for subsistence of life is not material desire that obstructs bhakti. A devotee does his worldly occupational duty doing his best to get the results while remembering Krishna and accepts whatever final results come of its own accord. He conducts his life as per the instructions of the Lord in the Bhagavad Gita.

He knows that he is tiny and even his enjoying capacity for sense gratification is limited but the mind has no limit to its desiring capacity. Mind can desire anything. He is always in fear that his mind, if left free can create havoc and contemplate on sense objects and amplify pleasure by the emotion of hope and pain by the emotion of fear. These material desires are very scary for a chanter, because careless desiring immediately fructifies due to the power of chanting and indulgence with sense gratification will waste his life. And if some desires are unfulfilled, he will have to take birth again just to fulfil and experience those material desires.

He desires only those things and situations which helps him in developing his bhakti, love for Krishna. Whatever few desires as per pararabhda karma (sukha-dukha that has to be experienced in this life) is there will unfold of its own accord and get fulfilled without having to over work to chase or run after those desires. That is the meaning of 'accepting what comes of its own accord'.

Maintaining material attachments is different from surfacing of old material desires

The tenth offense is to be inattentive to chanting and to maintain material attachments. Just doing japa without applying endeavour to avoid offenses, our material desires which may be bad for spiritual growth will get quickly fulfilled and it may completely choke our bhakti lata. Such is the piety power of chanting the holy name.

As sadhakas we all have the anartha of material attachments. That is a reality and it is not problem as such. But to maintain such attachments without desiring and endeavouring to become free from it is the tenth offense.

Thus there is difference between finding ourselves having so many attachments in our subconscious mind as against actively maintaining and holding and fuelling those attachments. For awakening one's bhakti, the latter attitude of maintaining a material attachment is an obstacle. Otherwise material attachments are cleansed slowly by association of the Nama Prabhu either by fulfilling some desires that help us in executing bhakti or by developing detachment from desires that can be potential obstacles to bhakti. This makes the devotee materially also peaceful as everything is left to the will of Nama Prabhu by applying the instruction of Krishna in Bhagavad gita "yadrachhaa-labha-santhusto" that we should be happy with what comes of it's own accord. Nothing impractical is advised in Krishna consciousness.

Otherwise it is like pouring water over fire of bhakti that is built up by chanting and hearing.

Hence so important to put continuous effort to move our japa from Nama apradha relationship to Nama abhasa relationship to advanced Nama abhasa relationship free from all offenses.

He knows that he is tiny and even his enjoying capacity for sense gratification is limited but the mind has no limit to its desiring capacity. Mind can desire anything. He is always in fear that his mind, if left free can create havoc and contemplate on sense objects and amplify pleasure by the emotion of hope and pain by the emotion of fear. These material desires are very scary for a chanter, because careless desiring immediately fructifies due to the power of chanting and indulgence with sense gratification will waste his life. And if some desires are unfulfilled, he will have to take birth again just to fulfil and experience those material desires.

Hare Krishna Nama Prabhu ki Jai !!!

Module 34 - Impersonalist and their offensive understanding of Krishna

Those preaching in India have to know what is the understanding of impersonalists about Krishna. It is 180 degree opposite of Vaishnava understanding. Impersonalists say that Vishnu and His incarnations including Krishna have come from aprakrt brahman and that such an identity-less impersonal brahman accepted a karmic triguna material body and identity of Krishna, Rama etc (maya body) exactly how we have been embodied with material bodies except that it is very high sattva guna. And then He became fully realized back into that one formless brahman without a second. And they say the lilas of all these incarnations are within the jurisdiction of Maya or illusion. Krishna does not have any Aprakrt existence, nor His Nama, guna or lila. Everything about Him is part of prakrti or material nature.

Mayavadis say "All identities, form, name, bodies, relationship etc are Maya, Krishna is no exception"

According to them any kind of persons, identities, forms, names, bodies, senses activities etc can be only within the domain Maya. There is no absolute personality of God. So where is the question of any absolute Aprakrt Purusha, nama, guna, lila etc. Absolute spirit or brahman cannot be a person and does not have all these variegatedness of identity, form, name, master rasa, servant rasa or rasa of any personal relationship. Therefore bhakti is not eternal since worshipper and worshipped are all prakrti and has to eventually merge individual existences into that One existence. Bhakti is only a means for them to focus their mind on one Deity to facilitate merging.

Deities, mantras, vedas are all within maya.

They hold that all deities and mantras and their worship described in the vedas are all meant for this one purpose of helping us to attain self realization of merging into that Aprakrt impersonal Oneness. Only variegated-less nirguna brahman is the Aprakrt vastu and that even vedas are not absolute and very much are part of Maya world. They say that there is nothing like Aprakrt Archa, Nama, sabdha, etc. Note that even sastras are not absolute for them. Vaikuntha is also not Aprakrt. There are no two brahman like Para brahman and brahman. They say that God and bhakta are only Maya's differentiations till we attain self realization.

What impersonalists miss out

What they unfortunately miss out is the absolute concept of a transcendental person unlike a limited mundane person. Therefore they are called impersonalists. What escapes them is positive variegatedness of the of Absolute Existence belonging to an Absolute Personality of Godhead as His energies. They misinterpret all the absolute personal varieties we talk about

as simply high sattvic state within Maya and you have to go beyond all variegatedness of existence to realize that One Brahman above the gunas.

To common man this impersonal philosophy trickles down by saying the following " That there is some impersonal power that incarnates as different personal Gods as described in the vedas. And you can practice bhakti and worship any of them with exclusive devotion only to help you merge into nirguna brahman where the worshipper and worshipped, who were both illusion, just vanishes like how darkness vanishes when light comes on. Including guru and disciple identities has to be transcended for perfection of self-realization. Guru and devotion to guru is not eternal and it is only a stepping stone to realization of that One Absolute truth where the identity of guru as well as on oneself merges into one identity-less nirguna brahman. "

Fortunately most of the common people in India who are traditionally connected to these schools of thought are not hardcore impersonalists. They love Krishna as God and are devotees . Thanks to their ignorance of Mayavada philosophy. They are with a clean slate. To be a real impersonalists like described above it requires lot of twisting of scriptures and high level grammar logic and arguments to get this concocted understanding of absolute truth out of the vedas and become a hard core impersonalists. Most of them are simply ignorant and innocent.

I have changed many Hindus who have this idea by one simple example. I tell them if I right now punch you, whom will you attack as the cause of that punch. Is it the energy that came as the punch or the person behind that energy? Naturally he will say it is the person. Then I establish that person comes before power in all cases and not other way round. Brahman comes from a para brahman, a Supreme Person who is the owner of brahman and all energies in existence. And that is declared by Krishna himself in Bhagavad Gita as Himself in umpteen verses.

Buddha Himself is counted by us as one of the ten incarnations of the Lord, who preached non-violence by rejecting the vedas in order to stop, in those times, rampant misuse of vedas for indiscriminate killing of animals on the strength of a little licence in the vedas for animal sacrifices. It is revealed in Padma Purana that it was Lord Vishnu's plan to spread impersonal philosophy to convert atheistic Buddhists and re-establish the vedas in the society after years of Buddhism. And therefore by higher arrangement of Lord Vishnu, vedas were brought back into the society through an impersonalist's twisted interpretation of vedas which was easy for atheistic buddhists to accept. Just one form of atheism to another form of atheism. Through this twisted interpretation, many buddhists were brought back to the vedic fold. That is the genesis of the philosophy of nirguna or impersonalism brahman both of which do not accept Absolute Truth as an eternal person.

However, SriPada Sankaracarya composed the famous 'govindam bhaja govindam' song and told his disciples don't waste your time in analysing the grammar of the vedas but simply worship Govinda. Apart from that, here and there in his writings he has revealed the real truth that Personality of Narayana is transcendental or Aprakrt or beyond the three gunas especially in His commentary on Vishnu Sahasranama.

Therefore Chaitanya Mahaprabhu says one should never hear impersonal philosophy that denies personhood to Absolute Truth. That philosophy was meant for another purpose as explained above. Just like even though Lord Buddha is one of dashavataras we do not accept his philosophy knowing very well, Buddhism was spread by Lord Buddha for another purpose.

Note in Srila Prabhupada's pranam mantra we glorify Srila Prabhupada as one who has driven out the western world (nirvesesa sunyavadi paschatya desha tarine). Bhagavad Gita presents a highly personal philosophy of Absolute Truth. To get over highly personal direct statements by Lord Krishna in Bhagavad Gita wherein He is declaring His Absolute Supremacy, the impersonalists give so many indirect interpretations and commentaries to make it ultimately impersonal. On the other hand to bring forth direct meaning of what Krishna spoke Srila Prabhupada called his translation and purports Bhagavad Gita As It Is.

One should not even hear Krishna Nama bhajan and Bhagavat katha from impersonalists who do not have faith in Absolute existence of Krishna as the Lord of everything. Such Krishna katha is mixed with their subtle energy of poisonous faithlessness and denial of His Absolute existence as the Supreme Person. Such katha is just like how when milk is touched by a poisonous snake becomes poisonous. By submissively hearing about Krishna from an impersonalist, there is this danger of subtle offensive faithless understanding of Krishna entering the hearer's heart. Bhakti in the beginning stages depends a lot on faith. Especially if you have respect for such a speaker as person as a sadhu who knows so many lilas of Krishna.

If anyone wants to know what is impersonalist philosophy to counter the same while preaching you should hear from Srila Prabhupada about it.

Please read wonderful Bhaktivedanta purports of Chaitanya Caritamrta Adi lila volume 1 to know their philosophy. A devotee cannot tolerate hearing that Krishna is an object of illusion. If you trust the statements of Lord Krishna in Bhagavad Gita as He has spoken there can be no doubt that the Supreme Absolute Truth, who is cause of all causes is an eternal person and that is HIm.

Lord Krishna Himself clarifies that He is foundation of impersonal brahman.
brahmano hi pratishtaham
amrtasyävyayasya ca
shäshvatasya ca dharmasya

sukhasyaikāntikasya ca

And I am the basis of the impersonal Brahman, which is immortal, imperishable, and eternal and is the constitutional position of ultimate happiness.

Arjuna declares in the Bhagavad-gita (11.18),
tvam aksharam paramam veditavyam
tvam asya vishvasya param nidhānam
tvam avyayah shashvata-dharma-goptä
sanätanas tvam purusho mato me

You are the supreme primeval objective. You are the ultimate resting place of all this universe. You are inexhaustible, and You are the oldest. You are the maintainer of the eternal religion, the Personality of Godhead. This is my opinion."

Srila Prabhupada writes (Renunciation through Wisdom 4.3)

" We should understand that those passages in the Gitä which describe Parabrahman as akshara ("indestructible") are references to Lord Krishna, the Supreme Controller Godhead. Not once is Lord Krishna equated with the kshara, the conditioned jivas.... The Lord maintains the entire cosmic manifestation merely by His separated energy. Just as fire, though situated in one place, spreads its light and heat in all directions, so the unborn Supreme Lord, Krishna, while maintaining His full personality, eternality, and imperishability, expands Himself into countless Visnu forms, jivas, and internal and external potencies. Expanding Himself in this way, He never diminishes or in any way affects His status as the Absolute Whole.

As the Ishopanishad, Invocation declares, pūrnasya pūrnam adäya pūrmam evävashiishyate: Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.

The Lord is the eternal Supreme Person, and therefore His name, form, qualities, pastimes, and so on are all eternal. The Sanskrit word purusha means "enjoyer." An enjoyer can never be a formless, impersonal, impotent being. Certainly Lord Krishna is without material qualities, yet He is the enjoyer and possessor of all spiritual qualities. In the Bhagavad-gita, Arjuna glorifies Lord Krishna as akshara, Parabrahman, and ädi-deva (the original Personality of Godhead). "

Sri Chaitanya-caritamrta (Madhya 17.129-132 and 134-135), the Lord speaks about the impersonalists thus:

Sri Caitanya Mahäprabhu replied, 'Mäyävädi impersonalists are great offenders unto Lord Krishna; therefore they simply utter the words brahman, ätmä, and caitanya. The holy name

of Krishna is not manifest in their mouths because they are offenders unto Krishna, the Supreme Personality of Godhead, who is identical with His holy name. The Lord's holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Krishna's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on. The holy name of Krishna, His body, and His pastimes cannot be understood by blunt material senses. They are manifest independently. The holy name of Krishna, His transcendental qualities and pastimes, as well as Lord Krishna Himself are all equal. They are all spiritual and full of bliss.

Krishna Himself resolves that His person is supreme or He is originating from some impersonal Supreme Bhagavad Gita 7.24

avyaktam vyaktim äpannam
manyante mäm abuddhayah
param bhävam ajänanto
mamävyayam anuttamam

Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krishna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

Please note the usage by Lord Krishna the two words namely avyaktam-impersonal and vyaktim-personal by Lord Krishna. What more is need than Krishna Himself says only foolish people think that impersonal energy becomes person. Krishna, the Supreme Person is the source of impersonal brahman energy.

There is a reason why they miss this truth. Krishna covers this knowledge from them as they are not ready to surrender to a God who is a Person.

näham prakäshah sarvasya
yoga-mäyä-samärvtaḥ
müdho 'yam näbhijänäti
loko mäm ajam avyayam

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

So we have to be a devotee first to understand Krishna. Bhaktya mam abijanati. What is the meaning in bhakti if you really don't believe that Krishna exists eternally and is the Supreme loving person who is very source and maintainer of all jivas. And accepting directly what

Krishna is declaring in Bhagavad Gita is the way one becomes a devotees of the Lord and His Names which are non different from Him.

Hare Krishna Nama Prabhu ki jai !!!

Module 35 - Matter world is not an illusion but it causes illusion of material world in our cittam

Limitations of dream analogy

Having anyway introduced the analogy of our daily dream earlier I have to caution you also on the limitations of extending this analogy too far by saying that the objective external world itself is an illusion. That does not represent the real truth about the material world as per Srimad Bhagavad Gita and Srimad Bhagavatam.

I will attempt to explain that below as it is a very basic understanding of Vaishnava philosophy vis-a-vis impersonal or mayavadi philosophy and helps us detach ourselves from material world.

In our daily dream our minds create an exclusive dream for each of us. You and me are dreaming independently in our own dream worlds. Total experience is my mind's imagination. There is nothing of the dream outside my mind in an objective sense of reality. Our spiritual dreaming is not like that at all. By extending the analogy of dream we should not think that the world outside us is all soul's dream. This is the caution. The external world is not soul's dream. It is an objective world made of real energy of the Lord and it is one of His opulences.

Just as we read a world of movies out of objective light patches of a movie on tv screen, we are weaving a world in our minds out of play of matter energy including our material bodies. The dream we are talking about is the one that our minds weave out of the objective world based on the seed of illusion that the my true self, the soul, is my body and other bodies are other souls and the world made of those false identities and their inter-relationship is the real society and relationships, friendship and love.

This material creation is an opulence of Vishnu which undergoes the cycle of creation, maintenance and dissolution. It is called eka pada vibhuti or 1/4 th of opulences of Krishna. His tripada vibhuti is the manifestations of the spiritual world.

To say that the external matter world itself is a dream woven in my mind is to deny the objective existence as one of the majestic opulences of Krishna.

Understanding rope and snake analogy from the vedas

If I mistake a rope to be a snake in darkness can I say that the rope does not exist out there just because my mind sees it as a snake? No. The fact is that rope's existence is independent of my misperception of that rope as a snake. The snake is only in my mind. But snake also is an item that exists somewhere. rope is not imagination. snake is not imagination. But seeing rope as snake is the illusion in the perceiver.

Let us apply this to self-perception. Rope can be compared to our material body and snake can be compared to my spiritual body. My 'lifeless' body is not an illusion by itself. It is a real energy called āparā prakrti by Krishna in the Bhagavad Gita. The 'knower' in these body is also not illusion and that is parā prakrti energy. The 'knower' creates a mistaken perception in his material mind that the lifeless body of mine and its ego is same as my spiritual body and my eternal ego.

This misperception is called false ego and they exist in the mind and they act as a permanent coloured glass stored in our subconscious mind. A red glass on our eyes will make the world look red. In the same way false ego makes the real ego 'know' the world for the interests of the false ego that I am this body rather than the real interest of the real ego having his real identity as servant of Krishna.

After the soul leaves his previous body, he appears in the gross world as a new born baby. As the newly born baby grows, he slowly sees the world through his senses and interprets his body as himself as other bodies of other people around him as their bodies and stores these false egos in the cittam or subconscious mind as 'I' and 'them' and weaves his new world. Slowly the baby mind builds a illusory world of people around him who also nurture the same belief that they are their respective bodies. Thus perceptions of 'I' and 'mine', 'they' and 'theirs' centred around the idea of a mistaken self of being the material body is very seed of mind-dream.

The soul's nature is to seek sat cit ananda rasa. Now a new born baby tries to seek this sat rasa by wanting to 'be' the body by identifying with it. A web of bodily relationships and desires is woven into a illusory world by the material mind (manah gatah). Day after day and he reinforces his world with experiences of power (sat), knowledge (cit) , love and pleasure (ananda) rasa both successful and unsuccessful.

The spiritual mind simply identifies with the contents (interpretations) of the material mind that are stored as cittam or subconscious mind. Thus slowly his cittam or subconscious mind grows as a storehouse of emotional memories of his haunted role-play as false ego as the material body, its desires and its activities experienced as a false 'myself'.

The world outside us is a real world but designed to facilitate our illusory reading that we are our the matter bodies and maya tempts us to seek out our so called satcitananda rasa in each of our inner dream world of false egos. Illusion consists of the mapping of false meanings of things, people and situation he sees with the material mind and therefore illusion is not outside the mind. All jivas in this world are real persons stuck in a common ignorant belief about themselves that they are their lifeless bodies. The truth is that both the jivas and their lifeless bodies are two different substances or categories of truth or tattvas. Whether a car is parked or is running it is still a lifeless object. So also is our body whether living or dead, it is

intrinsically a dead thing. The living person is the soul or the knower of the self-created dream under influence of our own unconstitutional desire facilitated by maya.

Our ignorant conditioned misreading of that reality with the help of the factory of the conditioned intelligence and mind and stored in the subconscious mind is ever ready to constantly interpret our perception of the world around the desires of the body-centred false egos.

We should not mistakenly think that material world itself is the soul's dream like Mayavadis think. The world is real world designed, created and controlled by a real Lord as Maha Vishnu and His expansions is to be appreciated as one of His unlimited glories.

The actual spinning of illusion is done by material mind-intelligence and not by the spiritual mind. The spiritual mind acts only as a kshetrajna or knower and just experiences the illusion through its dreamy attention, like watching an interactive movie where you can take some decisions of the movie world and the movie world will respond to it. Everything that is going on in the material mind like experiences of the duality of likes and dislikes, success and failure, happiness and distress, pain and pleasures and victory and loss are produced by the material mind by continuous mental concoction also called mental speculation.

How does this happen?

" At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest."

The soul or eternal real ego's dream activities of identifying, falsely ego-ing, desiring, thinking, feeling and willing and doing are produced by three modes of material nature acting upon the material body-mind system. Material system consists of a machine made of body, bodily ego, intelligence and mind which is animated by the standing order of the Supersoul or Paramatma-Krishna.

The dreamy spiritual mind identifies with the material mind-body system and its activities displayed on the material mind screen and 'knows' material life story through its dreamy attention experiencing 'myself' as temporary enjoyer and sufferer of these identified experiences.

Lord Krishna in Chapter 13 of Bhagavad Gita reveals the transcendental position of jiva as only a kshetrajna and what it sees is called the kshetra or field.

What does awakening or self-realization mean?

We have to wake up means to see things as they are (tattva darshinah) in this world with our material minds by first taking help of spiritual knowledge from guru, sadhu and sastra.

Spiritual mind's only action now is to simply identify with thoughts, feelings and willings of the material mind. If the contents of my material mind is free from ignorance through hearing true knowledge from guru, sadhu and sastras and turning into realization by association with Nama Prabhu then the material mind acts as a friend of the spiritual mind and the soul become free from identifying with false 'myself' and still perceive and live in this world for a spiritual purpose.

The seed of illusion is the mis-reading by my material intelligence that ' I am this gross and subtle body'. it is followed by the most complicated emotional networks in the material mind of 'I, me, my, mine etc popping up the false egotism or false 'myself'. These emotional networks based on this mis-mapping of the objective world of things as world of people who are their material bodies can be busted only if pure 'sat-cit' shakti or energy mercifully flows from the Nama Prabhu through the conduit of attention to the cittam and purify it. The contamination is on cittam surrounding the soul and not in the soul itself. When pure sat-cit flows from Nama Prabhu, we awaken our real ego as being brahman and a servant of Krishna and our true love for Krishna. After that, the devotee's ego, as servant of Krishna use their bodies only as very nice material instrument for the service of his eternal master and never use it for their own sense gratification.

Detachment-False emotions thought to be absolute are only emotions as in a drama. In the example where the rope is being mistaken for a snake I generate a false emotion of fear of snake ego as a poisonous killer. The moment I get out of the illusion and realize that it is only a rope and not a snake, all fearful emotions will intellectually vanishes but conditioned feeling responses remain for some time like a fan switched off runs for a while before its stops fully. I can even think of safely touching the rope and using it for what all it can do for me. Like it can be used to ties somethings etc.

In the same way when we become free from false ego or perception of mis-identification of our real ego as our material body, all illusory emotions of our dream world is transformed gradually into secondary emotions of role play to continue living in this world to interact with people who are in illusion to talk them out of the illusion and make them aware of their divine self beyond material body. Since rest of the world is in this common illusion, If you have to relate with them, you need to exchange emotions as if they are their bodies. But such interaction will be with a higher purpose to wake them up also from illusion of their true self without ourselves falling back into the illusion.

As long as we are in continuous association and relationship with Nama Prabhu by engaging devotional service of chanting, hearing, remembering, Chaitanya Mahaprabhu has assured protection form such falling down back into illusion.

Emotions are always associated in the mind to a particular 'myself' that feels the emotion. If a particular 'myself' is realised to be just a temporary role play ego in a temporary drama, then

all emotions connected to that particular 'myself' also loses its real punch just as fear of snake vanished when snake vanished from our perception by seeing the rope. Purification of our real ego from false ego is self realization.

And positive feelings and emotions of relief, fearlessness and hope replaces fear and hopelessness. When the fake material 'myself' 'I am this body' and things connected to body are mine dissolves, detachment from material world arises. Then our perception of the external world becomes an 'as it is' or tattva darshinah perception as everything belonging to Krishna to be used for Krishna's pleasure to wake up the spiritual sleeping souls indulging in sleep walking in this material world in their material bodies. He is not interested in any illusory maya rasas but only bhakti rasa of engaging material energy and the jivas world in service of the Lord. He derives pleasure for his true eternal self from such service with his body and senses. That is the higher taste of 'mind taking pleasure in the soul' that Krishna reveals to Arjuna in the Bhagavad Gita 2.55.

By association of Nama Prabhu, the real eternal ego, intelligence and mind awakens itself as the eternal servant of Krishna. We start seeing the world of other eternal egos trapped in their bodies by mis-identification. We start living in a world of my real egos see other people as eternal loving servants of Krishna lost in forgetfulness and as being haunted with false 'myself' and suffering. Except being those devotees who in the ship of Srila Prabhupada trying to get off this illusory ocean. His new world is the world of Krishna's ego, guru's pure ego, Nama Prabhu's ego, other pure devotee egos, egos of aspiring pure devotees etc and experiencing real absolute emotional relationships or rasas with them even when living in this body. He lives for spiritual intents, desires and purposes .

Since the Nama Avatara is full of knowledge (cit) energy, just by being attentive to the chanting and hearing the empowered Šaktyāvēṣa Nama, that pure knowledge energy will dissolve all illusory perceptions about ourselves and the dream situations in our cittam which becomes purified.

When the cittam is purified of misconceptions of self, it will cause the spiritual mind to wake up too from self-ignorance and it starts chanting the Aprākṛta Nama with its awakened attention. Thus our material mind is mirror by which we can realize our true identity as eternal servant of Krishna. Right now the material mind is covered with the dust of false 'myself' of being our material body.

As sadhaka we begin our japa of omnipotent Šaktyāvēṣa Nama with our material senses, material mind and even false ego. After purification we end up chanting and hearing Aprākṛta Nama Prabhu with our awakened spiritual ego, awakened mind and senses also in addition to our yantra's involvement.

Hare Krishna Nama Prabhu ki Jai !!!

Module 36 - First step of Humility is to surrender to guru

Normally in the material world we all are independent of others. Even in pursuit of truth we are independent. Independence from

God, who is all knowledge, in pursuit of truth means pride. The very first practice of humility is to accept a bonafide spiritual master coming in parampara from Krishna who is authorised by his predecessor Acharya. He should have full faith in him and surrender unto his instructions.

In Srimad Bhagavatam purport 3.32.42 Srila Prabhupada writes:

"In the beginning, no one can be elevated to the highest stage of devotional service.

Here bhakta means one who does not hesitate to accept the reformatory processes for becoming a bhakta. In order to become a devotee of the Lord, one has to accept a spiritual master and inquire from him about how to progress in devotional service. To serve a devotee, to chant the holy name according to a certain counting method, to worship the Deity, to hear Srimad-Bhagavatam or Bhagavad-gita from a realized person and to live in a sacred place where devotional service is not disturbed are the first out of sixty-four devotional activities for making progress in devotional service. One who has accepted these five chief activities is called a devotee.

We have been roaming around independently many many lives with speculative understanding of self and existence. Find a spiritual master, serve Him, make enquiries from him and learn true knowledge of self and this world and replace our old speculations with these transcendental truth.

This is the first step of expression of humility by a sadhaka. Before I accept this descending process of knowledge through guru, sadhu and sastra, either I do not know anything about "who I am, what is purpose of life, who is God, what is life, what is this world etc" or all that I know is all speculation and not the truth. Surrendering to the spiritual master's teachings and instructions and giving up one's speculative theories of existence is the first step of humility.

It is humility because you realize your limited ability and helpless nature to find out who you are, what is God, who is God etc by means of analysing the imperfect data obtained through our imperfect senses about the self and existence.

He has to not only desire to learn from guru but must be ready to carry out his orders and change life style etc designed to make us attain Krishna's lotus feet. Tad viddhi pranipātena pariprashnena sevayā (Bhagavad Gita 4.34). And render service to him to the best of one's capacity. So first step of humility is guru bhakti.

Svetaasvatara Upanishad 6.3;

Yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathita hy arthah prakashanta mahatmanah

Srila Prabhupada explains this verse (Lecture on SB 1.5 June 10, 1969) as follows; yasya deve parā bhaktih. One who has got unflinching faith... Deve. Deve means the Supreme Lord. Parā bhakti: transcendental devotional service to the Supreme Lord. Yathā deve tathā gurau.

And as he has got unflinching faith in Krishna, similarly he has got unflinching faith to the spiritual master. Tasyaite kathitā hy arthāḥ: all these Vedic literatures and their purport and their meaning will be revealed to him. Tasyaite kathitā hy arthāḥ prakāshante. It becomes revealed. Prakāshante mahātmanah.

All of Krishna's mercy is available for a sādhaka easily through the mercy of a bonafide spiritual master on having full faith in him as much as faith in and respect for Krishna. Thus the secret of success in spiritual life is that kind of quality of faith and respect for the bonafide spiritual master and in His divine words and instructions.

Srila Prabhupada wrote in a letter on August 9, 1976

If you feel at all indebted to me then you should preach vigorously like me. That is the proper way to repay me. Of course no one can repay the debt to the spiritual master, but the spiritual master is very much pleased by such an attitude by the disciple. If we do not see that each of us have what we have only by the will of the Paramatma-Krishna, then there is place of pride and envy

And these possessions come and go as He wills. If we do not regularly de-weed sprouting seeds of pride and envy by introspection and beat our minds, the weeds will consume all the water (chanting) that you are pouring and grow wildly and can choke the growth of bhaktilata or the creeper of devotion. For this we should come out of the decease of habitual comparision of oneself with others vis-a-vis possessions and abilities. One should be content with what Krishna has given us and what He may give us in future.

Therefore Srila Bhaktisiddantha Saraswati Thakura asks us to mentally beat our minds (out cittam or) when we wake up with our shoes 100 times and before you sleep beat the mind with a broom 100 times. This is because mind of a sadhaka always seeks self-importance and prominence among the devotees as a great devotee.

This mental exercise is very useful. One cittam-slice or EIM-slice (E= Ego, I= Intelligence & M=Mind) can be beaten by another cittam-slice. Remember the concept of cittam-slice headed by a situational ego is like a person. If you do it with feeling, it will check the disease of ego of self-importance and pride.

Striving for social gratification in the name of devotional service by exploiting the services of other devotees for one's own name, fame and adoration is even worse and will not last long. All these happen unknowingly due to anarthas if we are not cautious while living in a society of vaishnavas.

Such self-centered desires becomes a poison that fattens one's false ego and covers the real ego (satcitananda ego) resulting in one day covering one's taste for devotional service. Devotees are always careful in relationship with other devotees to give due-credit to where-all it belongs and not protest in one's mind if he is not given credit even if his mind thinks he is due for that credit. He always execute services is the mood of servant with all credit for the master, whether one is a leader or follower in each of his practical engagement.

Even if he is a leader, he should think I am a servant of these devotees under me but with service to lead. Humility will naturally follow if we cultivate such a servant-leader paradigm.

Another subtle pride is to think that one is qualified to directly serve and please the Lord. This is also not very pleasing to Krishna. One should chant the holy name in a state of consciousness of feeling of being unqualified and not deserving direct service of the Lord due to being impure and not capable of giving Him the right kind of respect and fear making offenses from such shortcomings. He should think that I have got the privilege of serving His Nama directly only because of mercy of my spiritual master on whose order alone I chant 16 rounds daily.

One begs for the causeless mercy with full of faith that the holy name will forgive me for all unknown offenses upon my trying to follow his order to the best of his abilities.

There is no end to explaining and elaborating what is humility. Being humbler than a blade of grass who does not protest after being trampled upon and being more tolerant than a tree which continues to give shade despite its branches being chopped is the formula given by Sri Chaitanya Mahaprabhu to decide how to relate with every other jiva, especially devotees.

Srila Bhaktivinode Thakura sings that the pure Nama will manifest His sweet taste to us only when one can offer due-respects to all jivas without malice towards anyone.

In Srimad Bhagavatam purport 3.32.42 Srila Prabhupada continues to writes:
One must be prepared to offer the necessary respect and honor to the spiritual master. He should not be unnecessarily envious of his Godbrothers. Rather, if a Godbrother is more

enlightened and advanced in Krishna consciousness, one should accept him as almost equal to the spiritual master, and one should be happy to see such Godbrothers advance in Krishna consciousness.

A devotee should always be very kind to the general public in instructing Krishna consciousness because that is the only solution for getting out of the clutches of mäyä. That is really humanitarian work, for it is the way to show mercy to other people who need it very badly...."

And the best of the servants for a sādhaka is one's spiritual master who is not only a pure devotee but a confidential servitor of the Lord entrusted with the mission to distribute His mercy to the conditioned souls. He is also eager and willing to become a servant of any sincere servant of His spiritual master. That is called sadhu sanga and sadhu seva.

Krishna is especially pleased with those devotees who have a internal mood of being ready to be servants of the servants of His servants and who never wants themselves to be served personally by anyone. He understands the secret the advancement is the attitude of servitude. When even a younger devotee allows me to serve him as his leader or mentor, I should feel that he is favouring me by giving me a chance to giving up my lording attitude and develop the most valuable attitude of servitude. Therefore he embraces the principle of being the servant of servant of servant of Krishna, wherever he finds an opportunity to practice the same.

On the other hand a truly senior devotee does not expect anyone to respect him and serve him thinking that he is a senior devotee or because he is an achiever of some wonderful preaching result by the mercy of guru and Krishna.

This kind of social rasa is distraction from the path of our pure bhakti which is our main business. Srila Prabhupada said that the attitude in the community should be that of a silent worker. Not drumming one's own glorious achievements.

Even if Krishna makes it happens by His arrangement to glorify his devotee, he shies away from such name and fame. He always knows that everything is happening only by the blessings of guru and Krishna and he is simply rejoices within in being a recipient of such causeless mercy.

All-respect and due-respect

All-respect in the heart for all jivas as part and parcel of Krishna is cornerstone of humility. But there is this concept of due-respect when it comes to the practical matter of expressing all-respect in the heart. The injunction in this world for expressing humility is to give due-respect to all jivas. Degree of respect is not binary value of either having respect or no

respect. Though there are grey shades of expression of external due respect in terms of vaishnava etiquette, in the heart of heart he has all-respect for every jiva.

For instance If you find a snake inside your house you don't pay obeisance to that snake. That is not humility. Give all-respect in the heart but expression of that comes in the form of due-respect which is to chase it away or kill it if it is a poisonous snake that is going to be harmful to the surrounding habitat. But if you go to a forest and kill a snake it amounts to not expressing due-respect to that jiva.

Taking association of a Mayavadi sanyasi by hearing Krishna katha from him is not due-respect to be offered to him. Expression of humility in such a situation, without being sentimental, is to quietly avoid association and leave the place. It is not pride that you refuse to hear from a Mayavadi sanyasi who ultimately denies absolute existence of Krishna.

The Nama Prabhu is so merciful that by allowing the prarabdha karma (the seeds of past karma that are destined to fructify in this life and experience before death) of his devotees to act upon us either as it is or in any modified way as He thinks appropriate and takes them through trials and tribulations in the course of performing devotional service in the association of other devotees and teaches them lessons on humility.

This is the gift we get by living and mixing with other vaishnavas and is called sadhu sanga. Sadhu sanga is a major factor for advancement and that is practical field where we practice the attitude of 'being' the servant of all vaishnavas. Guru, sadhu and sastra. None of the three can be missing in ones life to ensure progress.

Unless one is beaten up nicely by the material energy now and then in one's life as a devotee, it is very difficult to realize what is real humility and pride and envy can raise its head more so among the devotees due to presence of more knowledge, power and external success bestowed upon him by the mercy of Guru & Krishna. Soon he will lose that knowledge and power. In a second it can get covered by the modes.

It is said that the force of prarabdha karma of devotees are managed by the Lord in one's heart like cat lovingly carrying its kitten between its teeth. This is unlike the action of force of kala on the karmis which is like the cat crushing a rat between its teeth. Therefore devotee take all sufferings due to one's past karma as mercifully being allowed by the Lord to act upon him to purify him. The Lord never forsakes His devotees who regularly worships His Names though he may find himself in a mess from the worldly point of view. He is on the look out for what spiritual lesson the Lord wants him to learn through the material mess and learns it.

Pandavas, Prahlada, etc had so many trials and tribulations in life but they were gifted with Krishna consciousness and protection from Him.

And for exalted devotees the Lord sometimes does not visibly save the devotees in their difficulties just to glorify their devotion. Like Nama Acarya Haridas Thakur. Though he was whipped in more than two dozen market places, he was unaffected and was even smiling because he was fully liberated from bodily concept of self.

Srila Prabhupada struggling to preach in India but not successful for decades was Krishna's plan to glorify him as his senapathi, as the world Acharya by facilitating the Hare Krishna explosion from America through him at the right time in American History. Krishna always has a master plan for his devotees rendering devotional service to Him.

To be humble always is a tall order. But we, have to at least know these standards so as to aspire and struggle always towards achieving true humility.

Srila Prabhupada's example of responding to praise. He is an epitome of humility.

Srila Prabhupada lecture, Surat, December 19, 1970

Revatinandana: You must be higher than the paramahamsa stage, Prabhupada.

Prabhupada: I am lower than you. I am lower than you.

Revatinandana: You are so beautiful. You are paramahamsa, but still, you are preaching to us.

Prabhupada: No, I am lower than you. I am the lowest of the all creatures. I am simply trying to execute the order of my spiritual master. That's all. That should be the business of everyone. Try best. Try your best to execute the higher order. That is the safest way of progressing. One may be in the lowest stage, but if he tries to execute the duty entrusted upon him, he is perfect. He may be in lowest stage, but because he is trying to execute the duty entrusted to him, then he is perfect. That is the consideration.

None of us in this world really feel fulfilled in our look out for sense of completeness because we are trying to be and feel complete on our own without God, our counter Whole. God alone is complete on His own.

All of our material desires, at the soul level, are a constant attempt to fill one's existential incompleteness on our own without God. We try to add so many things into our life for this purpose.

Guru is to be treated as good as Krishna

It is the duty of the disciple to treat the spiritual master as good as Krishna. This injunction is meant to teach the disciple how one should practically respect Krishna. The guru is duty bound to take such a role with respect to his disciple.

He is a servant in his consciousness but at the same time to plays the role of guru on behalf of Krishna and therefore takes worship from his disciples and passes it on to Krishna. One should know this principle of role play of the guru externally while internally his attitude is that he is a truly humble servant of the servant of Krishna including his disciple. If one does not know this, a new spiritual aspirant is sure to become envious of such a guru who is receives worship from another jiva.

Hare Krishna Nama Prabhu ki Jai !!!

Module 37/1 - What is Sat-cit-ānanda? Who are we ?

In the Introduction to Bhagavad Gīta, As It Is by Śrīla Prabhupāda, he writes:

The Supreme Being is sac-cit-ānanda-vigraha [Bs. 5.1]— that is, His form is eternal, full of knowledge and bliss. Our present body is not sac-cit-ānanda. It is asat, not sat. It is not eternal; it is perishable. It is not cit, full of knowledge, but it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we even have perfect knowledge of this material world, where there are so many things unknown to us. The body is also nirānanda; instead of being full of bliss it is full of misery. All of the miseries we experience in the material world arise from the body, but one who leaves this body thinking of Lord Krishna, the Supreme Personality of Godhead, at once attains a sac-cid-ānanda body.

Krishna is satcitananda and also a reservoir of satcitananda.

Visualize the sun. There is the personality of sun. His internal energy is concentrated light and heat, and his outgoing energy, sunshine is also light and heat. Sun is a good example of what is meant by 'satcitananda' vigraha of Krishna. Krishna, the Absolute Truth is the Supreme Person who is the source of all of existence is a surya of satcitananda. He is satcitananda and what emanates from His is also satcitananda. Satcitananda can be split into sat, cit and ananda. God means a person with eternal energies serving Him.

What is 'sat'? 'Sat' means eternal person or brahman or spirit. Krishna's sat is eternally existing self-conscious Supreme Person with unlimited personhood faculties. Personhood faculties are knowing, being, desiring, seeing, thinking, feeling, willing , gross doing and rasa-ing. (enjoying rasas). From Him emanates His unlimited satcitananda personal & impersonal energies that are serving Him. Our souls are His personal energy and material nature and kala are examples of His impersonal energy. These truths are declared by Him in Bhagavad gita.

The two qualities of 'sat' substance are cit (knowledge) and ananda (blissful experience). Just like two qualities of the substance called sun personality is light and heat. Hence 'sat' or 'I' in its full expression means satcitananda meaning existence with experience of knowledge & bliss. 'Sat-cit' means pure knowledge energy. 'Sat-cit-Ananda' means experience of pure freedom, knowledge and bliss.

Absolute truth is easily understood if we consider ourselves as samples of Absolute Person like a ray of that sun and the sun. Just as a ray of sun has all the same qualities of sun but the quantity is tiny. God is the Supreme Person with limitless 1. egotism and limitless 2. personhood faculties and 3. ownership of energies that serve His desires. We also are persons with limited egotism and tiny personhood faculties and possess different kinds of limited energies that serve our different desire for different rasas. For instance this material body is an energy that we own temporarily. Supreme Person owns all of existence eternally. Krishna

can never be fully conceived because He is limitless person yet appears with unlimited finite looking concrete forms for the sake of enjoying different rasas with His personal energies.

As souls in this body, each of us are originally pure eternal ego with a sense of a unique 'I' different from every other 'I's in existence. Ego expresses itself as 'egotism' of 'me, my (my soul faculties) and mine'. In terms of experience egotism is ego-feeling of 'myself'. The soul belong to the spiritual world. My pure ego in the spiritual world expresses itself in the form of 'I have a satcitananda body and am an eternal loving servitor of Krishna'.

My personhood faculties like free will, desiring, thinking, feeling, willing, doing etc serve the Supreme Person with whom I have relationship of being His eternal loving servant by engaging my soul and everything under my temporary possession for his loving service. Possessions create in me the experience of 'Mine'. This sense of experiencing by our soul as 'me', 'my faculties' and 'mine' is called egotism or ahanta & mamata. If we can protect our constitutional egotism by keeping it linked only to Krishna and act as being servant of Krishna , liberation will wait at our door steps. Try to understand this term 'egotism' accurately as explained above. And then self control at the highest soul plane becomes easy by not giving away our original constitutional 'me, my faculties and mine'.

Currently in this material world, when my egotism is stolen by maya then my precious 'me, my faculties and mine' is misidentified with the phenomenally fabricated ever changing bio-physical material body, actions and possessions of the material body in a totally disconnected manner from any relationship with Krishna. This results in my material consciousness of false ego and covering of my Krishna consciousness as real ego of being His eternal servant. Right placement of egotism through detaching and attaching with my self-identification potency of the soul is so important. We have to detach that misplaced feeling of egotism or 'myself' from this material body, its abilities and its possessions and reapply my egotism feelings as 'myself', at the lotus feet of Krishna. That is called self-surrender. We have to be determined not to give our 'myself' ego feelings to serve false ego concepts or false ahanta and mamata that I am this material body etc. Without that I am not living my real life. I am living nobody's real life. Just like a sleeping and dreaming man is not working for himself but only rasa-ing in the dream instead of rasa-in the real world.

Krishna is immeasurable or apremaya

Thus Krishna's satcitananda vigraha means

1. unlimited 'sat' or limitless existential potency called 'Sandhini' shakti through which exhibits limitless power & freedom over entire existence by unlimited forms of personal expansions.
2. unlimited 'cit' energy or limitless cognitive potency called 'Samvit' shakti by which He knows everything in existence and exhibit limitless intelligence
3. unlimited 'ananda' energy or limitless pleasure potency called 'Hladini' shakti through which He eternally enjoys love, intimacy, play & pleasure with His part and parcels.

Thus the unlimitedness of His power, knowledge and love and enjoyment is inconceivable. The purpose of His existence along with all His limitless expansions and energies is to eternally go on expanding satcitananda or loving pleasure. Anandamayo'bhyasat of entire existence of Krishna with His part and parcels as an organism is the ultimate purpose of existence. We, as His part and parcels, are eternally characterised by limitedness of everything though in quality we are satcitananda persons like Him who can also enjoy limited pure power, knowledge and love etc in His association by lovingly serving His pleasure. This is the vedic concept of existence, Exactly like how, when the different parts of my body are cooperating with the whole body keeps the whole organism healthy.

Krishna is the limitless sun of sat-cit-ananda radiating limitless satcitananda energy which is this limitlless existence. Krishna's energies, His power over those energies, knowledge, love and pleasure cannot be measured by even His immediate expansion Anantadev with His limitless mouths. Therefore even though He appears before our limited senses He is never to be perceived as measurable or knowable in full. We normally see persons and measure and assess the limits of finite beings. This kind of seeing should not be applied to Krishna. He is called Aprameya or immeasurable. Though He is before His devotees in a concrete form, these concrete forms have no limiting boundaries like finite forms.

To clarify again, the 'sat' of any person not only means his 'existence' but existence, power & freedom. freedom & power over his own self and rest of existence. Power and freedom over one's own self is called self-control. My sat, cit and ananda is little speck of the infinite satcitananda of Krishna.

Nama Prabhu is the sun or surya of satcitananda

The Hare Krishna Nāma Prabhu is a spiritual sound who is also a sun of sat cit ananda. There is no difference between Krishna and His Name. His Name is His eternal beautiful, sweet, merciful ego of the Supreme Person Krishna. Why don't we experience this when His Names are uttered by us? It is because our attention is stuck in the material atmosphere designed to be asat, acit which is opposite of sat and cit.

In such a spiritually diseased state we are unable to perceive pure sat, cit and ananda Nama Prabhu who incarnates as sound-incarnation into the external Śaktyāvēṣa Nāma that we utter. We know we are trapped in this body which is not us and yet we cannot see our own spirit soul.

We, the soul, and the Supreme soul are of same cinmaya substance. So how can we experience Him with our spiritually dead material senses when we can even see our own satcitananda soul. We can only feel our ego being present in this body in the form of experience of 'myself' or ahanta and mamata. Symptom of soul is his energy of 'myself' ego feelings. So also in the present state we can feel the presence of the transcendental Name of

Krishna only with strong faith by feeling Krishna's Ego which is His ahanta and mamata. Aham sarvasya prabhavah, mattah sarvam pravartate. I am the source of everything and everything is serving me.

In brahma samhita it is said
isvarah paramah krisnah
sac-cid-änanda-vigrahah
anädir ädir govindah
sarva-kärana-käranam

“Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’

You cannot see the electricity in a wire. You have to see by its effect. By the effect you will develop faith that there is current in the wire. In the same way don't try for direct perception of the ocean of sat cit ananda that surrounds the sun of Hare Krishna Nāma with material senses. By hearing about His glories from authoritative sources of guru, sadhu and sastra, we develop faith that the surya of satcitananda before us by feeling His Supreme Ego and relating with that Ego. Any direct perception of Krishna or His Name can happen only when He decides to give such direct experience provided our spiritual senses are purified or opened up. Till then feel His loving and compassionate Ego before you with knowledge & faith that He is before you and serve Him through serving His tangible manifestation as Śaktyāvēṣa Nāma.

We can begin to experience the warmth of satcitananda by hearing, with faith, His incarnation as Śaktyāvēṣa Nāma (like touching the electrified copper wire). From such continuous association, the chanter can develop experiences of flow of sat-cit enlightening pure transcendental knowledge energy that reinforce his faith in the fact that Hare Krishna Nāma is indeed a sun of sat cit ananda who has mercifully come before me to save me by His association.

How not to perceive Nama Prabhu ?

When you look at the sun, it looks like a light disk to the senses. But you do not see in your mind as a light disk in the sky. You see with shraddha or faith in science through which you learnt in school that it is a huge ball of light and fire. In fact our tiny eyes cannot withstand even to stare at the sun directly in the noon. So also Krishna can be perceived only to the extent Krishna allows us to have Him perceived by us even in the spiritual world. In reality He is immeasurable.

After being educated about the sun you experience the sun as seen with eyes of knowledge & faith and not with our limited senses. Even for a moment, you never think in your mind anymore that it is a small disk in the sky as seen to your naked eyes. This is because of faith in science.

Why do we do this kind of seeing beyond what our senses tell it is?

This is due to 'sat-cit' energy pasted on the perception of sun in our mind through education (reading of reality in our mind) in our school days. Though we know that it is a huge ball of light & fire, our eyes still see only a disk. Our subtle body or cittam creates the perception of the sun in background mind and the corresponding thinking, feeling and willing and does not see anymore what the naked eyes sees. Our mind automatically processes the vision of a disc into a knowledge & faith based perception of the sun as it is by virtue of knowledge rather than what my senses tell me what it is.

Our scriptures are perfect revelations of Absolute Truth and this knowledge about true identity of Krishna and jiva is revealed in these scriptures confirmed by those who have realized these Absolute truths. Because of their experience they show us the way to realize the truth about our eternal self and our eternal relationship with Krishna.

Krishna's name-sound appears to be regular sound just as sun appears as disk to our eyes. Extending the above analogy, the sound of Hare Krishna Mahāmantra is for the gross ears like any other ordinary sound (like sun appearing like disk of light). But the fact is that He is an oceanic personality shining an ocean of sat-*cit*-ānanda (real sun), manifest before me due to His infinite mercy.

Krishna Nāma is the sun of infinite sat-*cit*-ānanda. Sastras reveal that His Name is non-different from Him and hence His Name is the sun of sat-*cit*-ānanda. Practice applying the template of sun analogy and paste it on to the Hare Krishna Nāma who is before you as the reservoir of sat-*cit*-ānanda.

By attentive chanting to invoke these sounds and then hearing those sounds , we are touching oceanic sat cit ananda personalities of Sri Krishna and his internal energy Srimati Rādhārāni which can wake me to my true 'cit' that I am servant of Krishna and true 'ananda' of devotional service to Him.

Who are we?

That the jivas are minute 'sat' particles of the Supreme Spirit, Krishna like the sun's rays are revealed by Lord Chaitanya . We are eternal persons, 'sat' emanating from Krishna. Like a tiny particle of sunshine which also has the quality of radiating light and heat, we are tiny 'sat' or ego capable of expressing feelings of egotism of me, my faculties & mine. Soul's nature is sat-seeking (freedom & power over existence) , cit-seeking (knowledge & intelligence) and ananda- seeking (bliss of love & pleasure) rays or potencies in loving relationship with Krishna.

Cc Adi . Introduction

All living entities have this pleasure-seeking potency, for all beings are trying to experience pleasure. This is the very nature of the living entity.

Therefore my constitution is also satcitananda like Krishna. So when we say soul is satcitananda, we mean that he is 'sat' or eternal ego with constitutional 'cit' that I am eternal loving servant of Krishna and the bliss from that eternal loving relationship. This constitutional cit and ananda can only get covered but never lost. All other different situational 'cit' or knowledge and 'ananda' bliss can come and go like possessions. But self-knowledge is internal 'cit' energy of the each soul. My constitutional hunger for sat, cit and ananda is eternally dependent on my relationship with the Krishna for its spiritual satiation who is the limitless reservoir of sat,cit, & ananda.

Soul's position in this body

Let us study our position in this body. My soul or the 'sat' is the living person in the body. Every person is a unique self or individual and irreducible eternal truth like Krishna is. He is a real ego and his expression called true egotism consisting of ' I, me, my personhood faculties and mine' in relationship to serving Krishna."I" am eternal servant of Krishna, 'me' means my sacitananda body and 'my' means my personhood faculties and 'mine' means my possessions. This is the world of our eternal existence. However in this world we forget our true I, me, my and mine and artificially identify I, me, my and mine on finite temporary material body, name, forms etc and weave an illusory world using my mind and our cittam. My pure egotism of 'myself' feeling is stolen away by a false concept in the mind ' I am this body' and everything connected to this body is mine and all my personhood faculties should serve its own pleasure. This is called false ego experience or 'ahankara' consciousness.

This is exactly like a driver who is driving his own vehicle gets out and starts driving another vehicle as per the desire of owner of that vehicle. I have lost 'myself' in this world to different kinds of dreamlike fake egotism in this vehicle of material body-mind system. Getting hold of one's absolute egotism as servant of Krishna and offering it in service of His lotus feet is self realisation. Krishna wants our feelings of egotism to be retrieved from false ego concepts and directed towards Him. That is self-surrender.

Our false social self-concept is slowly built into my 'cittam' after I take birth. And this social ego too changes as body changes. Young boy, young man, old man ego.

The pure soul's nature is to want Krishna conscious sat, cit & ananda experience. Just as fire means always it will emit light and heat. Maya consciousness is not constitutional nature of soul. Hence that is an identified experience of something strange to the soul happening outside the soul in the material mind made to believe it is natural. In such a haunted state it is my real ego alone who is chasing sat, cit and ananda with all my soul energies but in my spiritual imagination through false egos concepts as independent doer-enjoyer false egos.

By association with brilliant sun of satcitananda Nama Prabhu, the 'sat-cit' energy acts on my 'cittam' and cleanses the attachment of I, me, my & mine' from all false ego concepts which are in the form of experiential memories of the haunted soul when acting in ignorance in the past. One realises that that ego was not me, I was not desiring, I was not acting nor I was enjoying. It was all a spiritual imagination of the soul haunted by misidentification of 'myself' with the material body, its abilities and possessions. Once false ego concepts are dissolved by sat-cit energies mercifully flowing from Nama Prabhu , the real ego & identity as servant of Krishna begins to awaken. After that the pure 'sat-cit' begins to act for its real self interest in devotional service.

The cleansing process

This cleansing process is called ceto darpanam. It is delivered by Nama Prabhu In form of flashes of powerful pure knowledge or 'sat-cit' to the sadhaka that send cracks in our false constructs in the mind about 'myself'. The ignorance about self as this body is burnt to ashes in our cittam that surrounds the soul. It is only then we become free from the experiences of false egotism or false 'myself' in my cittam. To intellectually or philosophically dis-identify that 'i am not this body', is not so difficult but to dis-associate ego-feelings or emotions from the false 'myself' experiences in the past is not that easily done. This powerful self-knowledge energy, sat-cit energy , which flows from the Nama Prabhu alone can give that detachment from false egotism and awaken my real spiritual egotism of real 'myself' as doer-enjoyer ego of as loving servitor Krishna. Soul exists for seeking ever fresh satcitananda experience in loving relationship with Krishna who is the owner of all jivas.

just like if have bottle cleaning brush, you put it inside the bottle and move it up and down to repeatedly brush our the dirt on the inner surface of the glass bottle. In the same way, the repetition of hearing of Hare Krishna Nama Prabhu respectfully will cleanse our cittam which a bottle full of false feelings of 'myself' and fill it with clean 'myself' concepts which eternal facts about the self.

What is false ego?

A question may be asked. What is active live principle in this material body when we act in false ego. The active principle is the soul energies though real ego is asleep. Egotism feeling potency or ' myself' feeling belongs to the soul or real ego. False ego is merely a lifeless concept or ghostly role play idea energy that is settled in the heart and animated by the soul's 'myself' ego feelings with all soul energies. I , the soul looks at this animated self in the screen of his material mind and repeatedly identifies 'myself' ego feelings with it.

Just like if a torch light in intercepted by different color filters placed before it, it will change the color of the light that comes out through it. Light is still originally coming from the torch and though it appears to come from the filter now if you see it from the side the filter. In the same way false ego is ego filter that colors the real egotism feelings into I am a man, I am a

woman, I am an enjoyer etc when seen through our material senses. This world is full of real souls who are haunted by false egos animated by the soul's 'myself' ego feelings. Preaching means talking them out of this illusion.

Egotism which is a feeling of 'myself'. False ego is a material element and is not an ego at all. That is why it is not a real ego but only a false self concept till it is animated by 'myself' ego feelings from the soul. False ego is only an idea or memory of that idea in the cittam. It is a memory stuff in our consciousness. The soul alone can release the precious spiritual egotism energy of generic 'myself' feelings.

Idea of a pen can exist without a real pen being before you. Similarly false ego concept is perverted concept in the mind of 'myself' or feelings of 'I, me, my & mine'. Just like I may be a beggar in reality, but I can create an imagined egotism bhavana that I am a king in my mind by pasting the 'myself' ego feeling on an imagined idea of that of a king. The soul's egotism feelings gets haunted by its own self-animated false ego concepts. The moment you give 'myself' ego feelings, it gets animated into experience of duplicate self.

My tiny 'cit' potency, when it is influenced by 'maya' potency' to 'be' the independent enjoyer (which it cannot be in reality), my real egotism gets infected by false ego concept as an independent enjoyer. Material bodily concept is a an opportunity given by Krishna to us to try our enjoying ourselves unconstitutionally without reference to Him. My spiritual constitution does not allow a spiritual body to do this. Therefore material bodies and material world and laws of karma to facilitate this game of Krishna-independent rasas.

How cittam faculty makes this world real

My cittam is having a stock of different chunks of false ego-false intelligence-false mind which we will call as cittam-slices. Every cittam slice is a chunk of subtle body or experiential memory that gets loaded from the subconscious mind to the our background conscious mind to enable us to relate with different situations in a conditioned or trained manner. Every experience of me-in-action of the past along with intelligence and emotions of 'me, my and mine' and 'he, him and his' or 'they, them and theirs' of that particular situation is captured in our cittam which forms a cittam-slice. Each cittam-slice is a tiny world of 'me, my and mine' like a ready reckoner to relate with each situation taking advantage of our earlier familiarity with the same or similar situation. For instance when you are before your father, you activate your stored son-egotism and when you are before your son you activate your father-egotism in your cittam. We can have false egotism slices and also real egotism slices in our cittam. What purpose does these cittam-slices serve?

If each time, I have to actively identify with the body afresh, I cannot have a smooth role play experience as that false ego. Just like if in drama I have to play a king's role, if I have to identify myself consciously that I am king each time, then role play won't be perfect. A good actor believes that he is a king and then the role comes out as seamless experience of a king

to himself and the audience. So these memorised egotism slices in the cittam are loaded on to my background mind whenever we encounter the same situation . Situations like relating with my friend, wife, father, mother, colleague at work place etc have egotism-slices each in our subtle body or cittam. It is these cittam-slice storing facility that makes life look normal in the otherwise made up world from out of this matter in our minds.

Egotism slices for different situations is like full personality of 'myself' ego feeling ready to respond to those situations. The appropriate egotism slice gets automatically loaded into my background conscious mind as soon as we encounter that trigger like friend or wife etc.

Cittam slice and its application to japa

Now that the concept of an egotism slice is explained let us see the usefulness of training a strong egotism-slice for japa situation. it is a real egotism slice as it is a relationship of the soul with the absolute personality, Nama Prabhu.

It is about 'me' becoming Nama Sevak of my Nama Prabhu with all the 'my' japa knowledge, 'my' japa faith, 'my' japa intelligence, 'my' japa skill, 'my' japa desire, 'my' japa intentions, 'my' japa feelings as faculties and energies of that Nama Sevak ego. Once that is trained, then other distracting egotism slices can be pushed away by this japa egotism-slice as soon as I take the japa mala in my hand.

This egotism-slice is called japa sevak-bhaavana. Developing such a japa egotism-slice is key to soulful japa. Inattentiveness during becomes a thing of the past. Just like if you are before a real person with an intent and purpose and talking to him , you never become inattentive.

'Sat' or Ego remains unaffected but my egotism feeling is fallen.

My core ego whether in the spiritual world or material world, does not change. Only the 'myself' ego feelings is misapplied. It falls down means soul's pure 'myself' feeling falls down. Utlimately it is a fall down of our absolute feeling of being a servant of Krishna to a contaminated feeling a independent 'myself'.

Srila Prabhupada writes in SB Purport to 6.16.55

When the living entity becomes free from false ego, he understands his superior position as a spirit soul, part and parcel of the pleasure potency of the Lord.

So, in bhakti yoga one does not have to give up this body to be self realized. If 'myself' ego feeling is that of the desirer-doer-enjoyer ego as a pure servitor of Krishna to please Him with devotional servic in this world then there is no false ego or false egotism in the scene and the bodily-ego and social ego of this world becomes an expansion of my constitutional-ego as servant of Krishna for social intercourse in this world. Body is not me but is only soul's role play.

The japa egotism-slice is a cultured egotism in the cittam to serve Nama Prabu in a Nama sevak bhaavana. After all, a sadhaka is not liberated from bodily concept annd as a beginner he is not free from identification with the body as the self. He simply has to think he is servant of Nama Prabhu and please Him even if his egotism is stuck up thinking he is the body. Soon his ignorance will vanish and chanting will be done from a liberated plane by the soul through this body free from false ego and its desires and interests.

Hare Krishna Nama Prabhu ki jai !!!

Module 37/2 - Knowing more about kshetra-jna and kshetra

Let us know more about ourselves beyond our bodies as revealed in different scriptures. Soul is described as kshetrjna or knower of this body. Such satcitananda soul, kshetra-jna or the knower in this body, being a person desires to enjoy sat,cit and ananda rasa. For the soul to enjoy, it is equipped with his own intrinsic personhood faculties of knowing creating experience of knowledge, identifying creating experience of identity, ego-ing creating experience of egotism, seeing creating experience of seen, desiring creating experience of desire, thinking creating experience of thoughts, feeling creating experience of specific feelings, willing creating experience of decisions, doing creating experience of actions.

I, ksetra-jna, who is the 'sat' radiate perpetually consciousness of attention energy seeking 'cit' or knowledge content and 'ananda' or bliss energy . 'Cit' is called knowledge potency which when applied, by using our free will, in any domain (kshetra) in the form of attention, we become aware of the knowledge content of the domain. 'Ananda' is called pleasure potency by means of which we desire to experience joy in relationship with myself as well as everything else in existence. Being eternal person, the soul has all the characteristics of personhood and egotism as described above to fulfil his intrinsic search for sat, cit, and ananda.

Karmaindriyas and jnanaindriyas

Soul has intrinsic spiritual functions of five kinds of knowledge-acquiring senses and five kinds of working senses which attracts a subtle body with subtle jnana indriyas and karma indriyas and a gross body with gross jnana-indriyas and karma-indriyas from material nature. Natures design of gross body and subtle body is to suit the soul's functional nature. Just like a tailor stitches a shirt and coat then both of them will have hands, neck, chest etc since the person within that dress has functional need of hands, neck, chest etc.

Sat-cit-ananda soul in this body has the ability to enjoy knowledge about himself as well as everything around himself starting from his own body through his five jnana indriyas or knowledge acquiring senses and intelligence. Similarly the sat-cit-ananda soul in this body has the ability to enjoy 'work' through his five subtle and gross karma indriyas and mind to fulfil his desires.

So when we say sat cit ananda soul, it means all these basics of self or ksehtra-jna. All these are not philosophy but actual facts about our own self which we can observe directly. And understand who we are in a truly as 'persons' than just think we are this gross or subtle body.

Now my experience of this body is falsely believed to be my 'sat' or soul. The body is false or 'asat' since it is only an effect and not a thing that lasts. The soul is the 'sat' surrounded by the ever changing body. In the analyses of an 'instant' of existence, it appears convincing that we are this body only because the change is not noticeable easily. But if you take a snap shot

from birth the death, we will realize the 'asat' or false nature of that conviction. Birth, death, old age are clearly observed realities of this body. Thus living momentarily we manage to maintain this ignorance that I am this body. This is my false existence lived by brushing aside the stark reality of birth, death, old age and disease. Material happiness and pleasures can never satisfies us. Even if there is momentary 'ananda' in this world that is also fake ananda.

Thus it is an experienced fact that the soul seeks eternity, knowledge and bliss and it is also an experienced fact that we do not get fulfilment of that expected experience in this body except for isolated moments in ignorance as 'asat' an experience like that of experience of movie.

Soul can experience reality as it is or illusion by reading the reality whichever way I want in my minds. Our 'sat' instinct is to want everything of eternal nature or 'sat'. Basically in the above analysis we are separating the body whose qualities are asat, acit and nirananda from the spirit person which is sat-cit-ananda and residing in the body. You know the body but the body does not know you. You are 'knower' or 'consciousness' stuff but gross and subtle body of dead matter is only your instrument or yantra. Only through Hare Krishna Nama Prabhu's mercy of pure 'sat-cit' energy flow is it possible for one's self to disassociate one's sat from the feelings of false egotism of false 'myself' and awaken original feelings of myself as I am sactiananda vigraha and a servitor of Krishna.

Hare Krishna Nama Prabhu Ki Jai !!!

Module 37/3 - Our spiritual cittam

We have already discussed the our material subtle body or 'cittam' . The words 'cit' plus 'maya' becomes 'cinmaya' when it becomes one word. The present contaminated 'cittam' is a covering over our original pure spiritual cittam which is our cinmaya cittam consisting of pure servant ego, spiritual intelligence, mind, with faculties of knowing and doing through spiritual jnana and spiritual karma indriyas. When such original consciousness or svarupa is awakened by the mercy of Nama Prabhu, the internal spiritual energy of the Lord called sandhini potency awards us a gross spiritual body with gross working senses and knowledge acquiring senses to serve Krishna's pleasure in the gross spiritual world.

The spiritual gross body with spiritual gross sense are made of spiritual elements of spiritual earth, water, fire, air and ether. Such spiritual earth, water, fire, air & ether are manifestations of His sandhini potency.

CC Adi 5.53

vaikunthera prthivy-ādi sakala cinmaya
māyika bhutera tathi janma nāhi haya

The earth, water, fire, air and ether of Vaikuntha are all spiritual. Material elements are not found there.

The soul or 'sa' belongs to the spiritual world and all souls have satcitananda spiritual bodies which are free from the experience of birth, death, old age and disease.

Actually our present cittam gets energised and purified in association of Nama Prabhu and it awakens our cinmaya citta swarupa consisting of my spiritual intelligence, mind and body.

SB 10.3.37 Purport

By chanting the Hare Krishna mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarūpa-siddhi.

On self-realization, I give up identification with the material gross body and subtle body and awaken my pure cinmaya citta under the guidance of my spiritual master and attract a suitable spiritualized gross body of this world or a spiritual gross body to serve the Lord in the spiritual world. Srila Prabhupada in a conversation says that at the right advanced stage of our Krishna consciousness, the spiritual master reveals all these details in a mystical way even though he is no longer physically with us.

Our present cittam is also a contaminated consciousness body influenced by three modes. In the material world the gross body is only semblance of a spiritual cinmaya body. Momentary pleasure experiences of material body gives spiritual body-like experience for a moment through chemicals in the brain but the illusion is busted when you see the body in a single

snap shot from birth to death and before and after by including the kala as an objective reality.

Sri Baladev Vidyabhuashan in his commentary on Brahma sutras famously known as Govinda Bhashya gives a simple and beautiful example of cinmaya bodies made of consciousness. It is like how concentrated sugarcane juice can mould itself in sugar candies of different shapes.

The soul's own spiritual cittam body generated by it and the corresponding spiritual gross body of the soul that is supplied by the internal energy are both spiritual energy of same quality of satcitananda and are governed by the dynamics of internal energy of the Lord just like the gross material bodies are governed by the dynamics of external energy of the Lord.

The design of the material bodies made by material nature are imitation designs of the real spiritual bodies of the spiritual world. We, with our spiritual bodies, originally enjoy constitutional bliss through primary loving relationship with the infinite Supreme Being. We also enjoy secondary loving relationship with other beings in the spiritual world. All in our cinmaya bodies. All of us have our individual primary loving relationship with the infinite Supreme Being. Everything there is a conscious 'being' from the dust to water as they are shaped out of their own self-like substance or consciousness. All 'things' are 'persons' there.

The limitless spiritual person, the Supreme Personality of Godhead Krishna has unlimited spiritual forms of His own and each of them are residing in their respective planets where He is the presiding Supreme Being. His limitless spiritual bodily forms are called sac cit ananda vigraha indicating the quality of the body as eternity-sat, knowledge-cit, ananda-bliss.

Limitless forms originate from the Adi-purusha Krishna in the top most planet Goloka Vrindavan and expand to Narayanas in Vaikuntas planets and to Vishnu incarnations of this material world and to the form of Kshirodhakāśāyi Vishnu in our hearts and in every atom. God or Hari and His activities are limitless. One can read more of these transcendental truths in Srimad Srimad Bhagavatam and Srimad Chaitanya Charitamrta. Hare Krishna Nama Prabhu ki jai !!!

Module 38 - Satcitananda Krpa apeksha or begging for rasa

Krishna Nama is satcitananda sound vigraha. He is the unlimited surya of sat cit ananda shining the sat-cit-ananda energy. Sat rasa means freedom rasa & power rasa. Cit rasa means knowledge & intelligence rasa. And ananda rasa means love, intimacy & pleasure rasa. All kinds of happiness and pleasure comes under these three umbrella rasa whether in real rasas of spiritual world or fake rasas of material world.

Lord Chaitanya Mahaprabhu and Śrīla Prabhupāda are distributing the Holy name, the sound or name incarnation of Krishna as the Hare Krishna Nāma Prabhu freely to one and all. The Absolute Name of the Absolute Lord is non different from Him and is an expansion from Him into this world in the form the transcendental Name or Aprakrtā Nāma Prabhu. Aprakrtā Nāma Prabhu who incarnates into this world is also a surya of sat cit ananda surrounded by sat cit ananda energies. They are inundating the world with the opportunity to all souls to directly touch the spiritual sat-cit-ānanda energies of the Supreme Being through their attention to get purified and awaken their love for Krishna. .

Where does he descend or into what does he descend? He descends into the Nāma that we utter with our tongues. And Chaitanya Mahaprabhu reveals that when he descends, the Aprakrtā Nāma Prabhu invests all His satcitananda energies into that sound. Nāmnām akāri bahudhā nija sarva śakti.

And Srila Prabhupada's says that when Nāma Prabhu descends into the sound on our tongue, that sound becomes Shaktyaavesha Nāma. Shaktyaavesha Nāma is potentially omnipotent Nāma. Thus Shaktyaavesha Nāma is unbelievable downpour of mercy from the Name Prabhu.

We, within this body is also sat-cit-ananda in nature and therefore all jivas seek sat cit ananda rasa through application of our free will on this body and world around us. We are of the same nature as that of the Lord, just as drop of sea water is salty like the sea. We are part and parcel of satcitananda Krishna therefore we are also satcitananda.

But in this material world, because of wrong application of our free will to enjoy sat rasa, cit rasa and ananda rasa independent of the Complete sat cit ananda Krishna, material energy of the Lord puts us in illusion that 'I am this material body'. And makes us work to extract rasa that looks like sat rasa but it is asat , rasa that looks like cit rasa but acit and rasa that looks like ananda rasa but it is nirananda.

Hence the souls in this asat and acit world can never satisfy their deepest instinct for satcitananda rasa. But we still keep chasing fake sat rasa of freedom & power rasa, fake cit rasa of knowledge & intelligence rasa and fake ananda rasa of love & pleasure believing that

they are real sat cit ananda rasas. Thus all the souls in the material world are starved of its real spiritual food which is satcitananda rasa. They have mistaken their divine sat or eternal existence to be this asat body that lasts from birth to death. Soul's misidentification with the body and bodily interests is at the root of an ignorant material life. I have sold my pure 'I' & 'mine' to maya who pastes the soul's feelings of egotism of 'I' and 'mine' on something fake which is this material body and material world.

Flow of sat-cit energy

When the conditioned soul associates with the Shaktyaavesha Nāma through our attentive concurrent chanting-cum-hearing, our soul gets a chance to touch and receive the powerful pure sat-cit-ananda energies of the Lord through his attention energy acting as a conduit for the flow of such energies from the Shaktyaavesha Nama. The cit energy from the Lord dissolves all ignorance or 'acit' energies about the self that 'I am this body'. This is the first mercy from Nāma Prabhu. Gradual awakening of self-knowledge.

This flow of mercy in the form of sat cit ānanda energies from the Nāma Prabhu to our soul is just like how heat flows into a piece of iron put in fire becomes like fire, when in a long association with fire. Gaining sat cit ānanda mercy from the spiritual association with the Lord is the eternal benefit of Japa for the soul.

Thus soulful japa turns into a dynamic relationship of exchange of sat cit ananda rasa between the chanter and the Nāma Prabhu. We are capable of offering sat cit ananda rasa for Him. Our offering of surrender is sat-rasa for Him from us. Our offering of humility is sat-cit-rasa for Him from us. Our offering of gratitude is also ananda rasa for him from us. Our offering of priti is also ananda rasa for Him from us. Different kinds of feeling of bhakti towards Him is ananda rasa for Him.

Role of Kripa apeksha rasa or hope rasa in mindful, spiritual and soulful japa.

The question may be asked how can hope be a rasa. Hope is only anticipation for rasa but not fulfillment of the rasa itself. There are two stages of pleasure ananda from any situation. One is happiness of hoping to get the pleasure. This is called hope happiness and the other is fulfilment pleasure. Hope happiness or antah sukhah (happiness within) is different from pleasure of fulfilment (ananda). However happiness and pleasure are both are bliss.

Suppose I surprise you by saying that there is going to be a grand prasādam feast today, your happiness of having the feast starts immediately. That is called hope pleasure within. Note hope pleasure is also a pleasurable experience in the mind. It is a kind of advance pleasure experience. It is different from the fulfilment pleasure (ananda) which you experience when you enjoy the feast with your senses. Pleasure in the mind that begins before the fulfilment or

actual pleasure is called hope-pleasure. Hope pleasure is fully in our hands to release in our mind during japa.

Hope pleasure of satcitananda is in your hands

In japa it is the constant hope pleasure of potentially receiving unspecified causeless mercy flow of sat cit ananda energies from the Nama Prabhu. Hope pleasure is not only in receiving mercy flow from the Lord but it is also from the thought that I hope to give Srila Prabhupada and Nama Prabhu the pleasure of 16 rounds of soulful japa bead after bead.

Thus as you task bead after bead you have the fulfilment pleasure of having hoped what you wanted to offer. That is why sadhya or the goal of how much you want to serve the Lord in each sitting is important to generate this hope rasa followed by fulfilment rasa of having accomplished it.

Hare Krishna Nama Prabhu ki Jai !!!

Module 39 - Golden commandments of Mindful Japa.

Srila Prabhupada reveals the secret: We have to chant and hear concurrently

The commandments of direction in the Golden quotes 1 to 12 in this module confirms that proper way of japa is chanting-cum-concurrent hearing. These commandments are simple specific and concrete on how to japa is to be executed as a concurrent chanting as a doing and hearing as a knowing of that very sound that you are chanting. The beauty and simplicity of these instructions can strike us only by his causeless mercy and when this understanding strikes you, it will completely change the quality of our japa. Because it is so simple, it misses our attention normally.

Even after receiving this knowledge you don't benefit and your japa can be still same as before if you do not follow the process to train the combination of background mind and foreground mind to jointly execute this commandment . So just taking satisfaction in discovering that we should chant and hear that very chant is useless unless we stick to the daily training process for the period prescribed period of 30 days in phase 1 and extended to another 60 days without interrupting it even for a day.

Spiritual experience: When there is concurrent chanting and knowing that very chant, there is a subtle flow of spiritual energy from the Nama Avatara for each bead into the chanter's mind. It is the feel good of a flow of spiritual energy that makes you chant and hear with super ease and want to chant and hear more and more. But as you become free from inattentive japa through this kind of attentive japa, this delightful taste of association of Nama Avatara goes on increasing. Please note that I am not talking of the Nama ruchi or intrinsic taste for tongue and ear that an advanced chanter tastes. This is something even a beginner can feel in the form of uninterrupted divine doing-knowing-tasking spiritualized energy. divya kriya-karya-cesta ruchi. it is feeling of a taste of wanting to 'do' the sound and 'know' that very sound more and more. This energy is coming because our cesta shakti releases attention which connects our soul with Shaktyavesha Nama. .

We often never catch simple points when we read Srila Prabhupāda's instructions. Every word uttered by him has great significance as we shall discover below. Please note the bold portions of the quote, the implications of which is explained below the quote in the light of the discovery that happened in the gardener experiment.

These quotes can be called the **Golden Commandments for mindful japa**. Please pay special attention to what is in bold within the quote.

Golden Quote 1

Hare Krishna means when I hear the sound, the transcendental sound vibration Krishna, that means Krishna is on my tongue, on my ear. Therefore, if we chant this vibration of transcendental sound with devotion and with attention, that is the highest type of meditation and yoga. And very easy. **The process is that you chant Hare Krishna, and exactly the same**

sound you hear.

Lecture Bhagavad Gita in New York (660725NY)

Explanation : “the process is that you chant and exactly the same sound you hear”. The direction given here by Srila Prabhupada hearing the same sound that you chant is unambiguous and cannot be clearer than this. Śrīla Prabhupāda is using the words “process” and “exactly the same sound you hear”. **The concept of chanting and hearing by concurrent action from our doing and knowing on the common target of current Nama manifesting before us is very clear. Common target of current Nama is what unites the doing effort and knowing effort.** (description of doing effort and knowing effort is in **Module 41**). This again means hearing is linked as knowing the same sound. Doing and knowing is a composite activity of concurrently chanting of the sound and knowing that very same sound. Chanting and hearing (knowing the sound) experience is one simultaneous activity.

Golden Quote 2

Chanting. You simply hear. When you say, “Hare Krishna” you try to hear the very sound, “Hare Krishna.” That’s all. Nothing more.

Lecture CC Madhya 6.24 Jan 8, 1968

Golden Quote 3

As you chant, try to hear each word very carefully and always complete your sixteen rounds. Regular and attentive chanting, along with following the four regulative principles will keep one pure. Simply by following these principles and chanting Hare Krishna one can make his life successful and perfect.Letter to Tosana -- Calcutta 20 February, 1972:

Golden Quote 4

Prabhupāda: Yes. This is very important. When you will chant, you'll hear also.

Then your attention will be there. And you are chanting and you are thinking something else, oh, that is also another offense. You should be careful. Hare Krishna , Hare Krishna, Krishna Krishna, Hare Hare. If you cannot hear, then you will chant loudly, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So you must hear. That is wanted. Otherwise you will be inattentive. That is offense.

Initiation Lecture Los Angeles (710713 IN LA)

Golden Quote 5

You don't keep your mind elsewhere. You keep your mind on the chanting. “Hare Krishna” and hear. So, practice it, and you'll see how spiritually you are making advancement. **You simply chant Hare Krishna and try to hear the sound, that's all.....**

Lecture CC Madhya 6.24 Jan 8, 1968.

Explanation : Śrīla Prabhupāda is instructing us again to practice keeping the attention on chanting and hearing the same sound concurrently so they get linked. That is possible only if ‘doing the sound’ and knowing the sound’ is targetted on the same sound. Chanting and hearing are not on two targets but one doing and one knowing acting on the same sound.

Golden Quote 6

Prabhupada: Yes. **When you chant, you must hear also.** This is attention. This is yoga.....
The chanting must be heard by you. That is attention, with attention.

Initiation Lecture in Los Angeles (690110 IN LA)

Explanation : Śrīla Prabhupāda says “when you chant....”. ‘When’ means timing. You should hear concurrently the same current Nama that you are chanting. Attention for chanting and hearing gets concurrently offered simply by the application of doing-cum-knowing effort on the current Nama.

Golden Quote 7

**While chanting, you must hear. Hare Krishna-you must give attention
to hear. Lecture-Montreal July 29, 1968**

Explanation : ‘while chanting’ means concurrently you must hear the current Nama. So this process of chanting Hare Krishna, if we do it very nicely... Very nicely means sincerely and with great attention. The process is the highest yoga system. This transcendental vibration, if you simply concentrate your mind on the vibration “Hare Krishna...”
Lecture on Srimad Bhagavatam in Montreal (680819 SB Mon)

Golden Quote 8

The words “**Hare Krishna**” should be very distinctly pronounced and heard.....
Chanting is very simple, but one must practice it seriously.

Śrī Caitanya Čaritāmṛta Ādi-līlā 17.32

Explanation: Note 'Pronounced and heard' means both as done concurrently on same target sound, the currently manifesting Nama

Golden Quote 9

Therefore to clear this cloudy consciousness Chaitanya Mahaprabhu recommended that one should simply chant the holy name of God sincerely and hear it with attention. VRN 6 Dec 1975

Explanation: Note 'simply chant... and hear it'. He is again stressing that you should hear the same Nama that you chant. And that is the currently manifesting Nama.

Golden Quote 10

Yes. Chanting and hearing, locked up. Mind is locked up. An because Krishna vibration is locked up, then Krishna is locked up, because there is no difference between Krishna and his name, absolute. Krishna is absolute.

Room Conversation- December 21, 1970, Surat.

Golden Quote 11

As soon as you chant Hare Krishna, you hear it, then your mind becomes locked up. *Pandal Lecture Delhi, November 12, 1971*

Golden quote 12

By chanting Hare krishna, one captures the mind immediately. Just by saying the name krishna and hearing it, the mind is automatically fixed on krishna.

Book : The path of perfection

What is locking of attention on each Śaktyāvēṣa Nāma mean? Locking of attention means the doing the sound and knowing the same sound or Śaktyāvēṣa Nāma in a concurrent manner. So when you apply these two *cestas* on each divine Namas concurrently the attention gets locked. Once attention is locked there is flow of a drop of Divya cesta *ruchi* of serving the Nama Prabhu with full attention. This *ruchi* is experienced as a pleasant doing-cum-knowing taste. If only one of the two *cestas* is offered then the locking does not happen. **The locking or linking happens only when the target of both cestas is the same sound.** Only when both the soul efforts from the heart are applied as per the linking direction to apply them on the same sound and the attention gets locked. We have discussed how attention locking does not happen if we don't target the *cestas* towards the same sound which is the Golden commandments derived from the Golden Quotes.

Thus even if we attempt to apply both *cestas* without aiming at the common target, the locking of attention does not happen. They have to be offered in a linked manner at the point of the common target of current Nama. Knowing *cesta* is to know the result of doing *cesta* which is to hear the sound. That is how concurrently both can happen.

Our practice consists of

1. Offering Kriya *cesta* or doing effort to chant on the target of current Nama.
2. Offering jnana *cesta* as knowing the same target of current Nama concurrently to hear that very chant.

That is the commandment of Srila Prabhupada in the golden quotes. Chant and exactly same sound you hear. The trained mind slice does exactly this as per the golden quotes. It directs the Kriya *cesta* and jnana *cesta* to the common target of the current Nama before you. Once trained then this part of linking to a common target happens automatically while from your heart Kriya *cesta* and jnana *cesta* will be flowing as the on line offering.

Module 40 - Srila Prabhupada's long letter to you on the purpose of soulful Japa (This is what Srila Prabhupada is actually loudly speaking throughout all his teachings)

" You are a satcitananda being

You are eternal joyful sentient being or the soul who is a part and parcel of Supreme Personality of Godhead, Krishna. You can potentially have sweet joyful loving relationship with Him. For the time being, you are residing, in a temporary material body being forgetful of this fact about your potential. You are not this body in which you now reside. It is a leather bag of flesh, blood and bones. You are entitled for life in a spiritual body which is the quality of sat-çit-ânanda vigraha like Krishna's body. Krishna is the sun of sac-cid-ânanda or the Absolute Whole and source of all energies in existence. You are Absolute Part who has emanated from that Absolute Whole in the form of tiny sparks of sac-cid-ânanda. Being Absolute Part of that Absolute Whole, your true nature is eternal existence (sat) , knowledge (cit) and bliss (ananda) even at this very moment. Self realization is not about becoming something new. It is about unbecoming what you really are and discovering what you really are

00:33

Free will & experience of freedom are the two most unique feature of the soul. Your free will can create your positive liberating life experiences of happiness and pleasure or negative binding life experiences of suffering and pain. Your nature is to be joyfully enjoyed by Krishna who is the Supreme enjoyer. When you misuse your free will to independently enjoy outside Krishna's plan for you, you can lose your natural life of joyful satcitananda consciousness and get covered by the life in this material body to enjoy on your own. If you use your free will properly in this body to associate with Krishna and His devotees then you can regain your eternal life of joyful Krishna consciousness not only in life after death but even in this life in this body.

How did you lose your satcitananda status?

That is the cause, kāranam guna-sanga [Bg. 13.22]. Guna-sanga. Means associating with different quality. Guna-sanga asya jivasya, of the living entity. That is the cause. One can ask: "If the living entity is as good as God, why one living entity has become dog, and one living entity has become god, demigod, Brahmā?" Now the answer is kāranam. The reason is guna-sanga asya. Asya jivasya guna-sanga. Because he's associating with a particular guna. Sattva-guna, rajo-guna, tamo-guna.

Lecture London August 7 1973

When you, the satcitananda person, choose with your free will to associate with material energy in a mood of independent enjoyment as against partaking of enjoyment of Absolute Whole, Krishna by serving His larger enjoyment, the material energy covered you, the soul,

with a 'asat' or temporary body-mind system like a shirt and coat over the body. This material body-mind system has three characteristic ways called three gunas of influencing the life experiences of an independent-minded soul inn the material body. The three gunas convert our pure satcitananda consciousness into material consciousness of independent enjoyment through attempts to gain independent knowledge (cit rasa) , gain power (sat rasa) , love & pleasure (ananda rasa) . The material consciousness is that of futilely seeking for oneself rasa of security, power, social position, knowledge, love and pleasure independent of Lord in your heart. Through that misidentification with the body, your pure joyful consciousness has turned into the experience of material consciousness of combination of three gunas. Material consciousness means complete forgetfulness that you belong to Krishna and that He is your eternal shelter and ananda-partner, soul's eternal father, who is an infinite sun of satcitananda. This insentient or asat and acit material body is an embarrassment for the satcitananda soul.

It is explained from Préma-vivarta

So this material world means the living entities are given chance. They have come here to enjoy.

Krishna-buliya-jīva bhoga vāñchā kare pāsate māyā
tāre jāpatiyā dhare

You, being eternal joyful sat-çit-ānanda tiny personality , intrinsically possess an eternal loving Krishna consciousness (ananda). The quality of your substance (sat) is as same as that of Krishna who is the Supreme satcitananda Person.

Covered by the experiences of three modes of material nature, you, the joyful satcitananda self has become morose in this world by being forgetful of your divine eternal loving shelter of Krishna of pure eternal ananda. To enjoy bliss of Krishna consciousness is your existential right.

But being forgetful of your true self as servant of Krishna, your mind falsely feels that you are this dead material body and belong to the material world and that Krishna is a stranger to you as if you are coming to know of Him for the first time in our life, though you are related to Him even in this world with Narayana-Krishna as your the eternal Absolute Whole Father Personality who is maintaining this material world and material lives of limitless jivas being seated in your heart.

You are like fish out of the water in this material world. Your joyful spirit is entitled to be in the satcitananda world with satcitananda self-conscious body and self-conscious senses engaged in loving service of Krishna, the perfect lovable Supreme Person in different rasas beginning in this world with the rasa of Him being the merciful father of all jivas. There exists only Krishna and His energies and His enjoyment on HIs terms everywhere. You are also a bit of that spiritual energy of Krishna to be enjoyed by Him. Real free will is wanting to be enjoyed by Him.

Your lording attitude is the cause of loss of satcitananda consciousness

The original spirit of jiva is the joyful Krishna conscious attitude of loving service to Krishna. But material consciousness which is outside of the soul is attitude of Lording or controlling. When, you identify with the lording or controlling attitude and do not not surrender to Krishna who is your eternal shelter, you cannot recover your joyful Krishna consciousness and have to continue to serve illusion or Maya.

You have been identifying with experiences of lording rasas by identifying yourself in your mind as the material body, some life as toy male and some life as toy female of different species made of material flesh. Only after being trapped in these artificial bodies, you have been made to play the perverted lording Karma-Game by Maya as if you are your material body, the very body in which you are trapped. As long as you continue to live this big lie of life of forgetting that you are Krishna's servant, you will be deprived of experiencing, the real satcitananda nature of your soul. Living in the material body with joyful Krishna consciousness is life defeating maya by her own device.

You have come into the material world to play the game of fake satcitananda rasas

The material creation is His set up for those jivas to imagine to freely do what they cannot do in the spiritual world of pure love of Krishna. If you have to go to the moon you cannot go there with this earthly body alone. You need a special suit designed to be worn over your earthly body. Having forgetting Krishna we become susceptible to be misled to adopt an illusory attitude of independent enjoyment presented by mental concoction. To fulfil an illusory desire, you need to have an suit appropriate for it. That is the material body-mind system which is over your satcitananda spirit. That is how and why you are in the material body in this world. While you imagine tasting but not really tasting as that is not your soul's nature, the maya rasa of lording or controlling in this world through identification with material body, the deeper truth of your situation is that you are yourself are serving Maya's or illusion's dictates through the material mind as your soul's desire is always to serve Krishna and soul's ego is that it is eternal loving servant of Krishna.

You have become a servant of illusion or Maya and made to live a life which is not your own but that of a mistaken imaginary bodily identity. In the material world you have surrendered the real powers of your soul like free will power, self- identification power or being power, desiring power, thinking power, feeling power, willing power, acting power, to imagine enjoying illusory rasas, thinking that they are soul's rasa. You spend real energies to experience fake sat rasa , fake cit rasa, fake ananda. The jiva is trapped in the prison house of one material body to another, life after life being fully deprived of his true rasa of partaking in Krishna's eternal enjoyment.

This world is a factory of fake egos and fake sat, cit, ananda rasas for jivas to identify with as his. All this is facilitated by the Lord in the heart of all jivas as the Supersoul. Actually you are not enjoying fake rasas but made to imagine that you are enjoying it. Imagination need not have any connection to reality.

Old age, bodily sickness and death hits at the soul's expectation of 'sat' rasa as your deepest 'sat' instinct is to exist eternally free from old age and sickness. Life as material body offers only transient imaginary experience of momentary lording pleasure of power, knowledge and love and sensual pleasures for the soul. Thus you have been starving your real soul ego's need for satcitananda existence by allowing the ghost-like bodily independent ego to steal away all your soul powers for body & bodily ego gratification. And you end up living a life of bondage as a servant of the illusory body & its bodily ego.

Karma-Game is the name of the massive game of fake satcitananda rasas
Krishna is the Supreme Father of all jivas. Srimati Radharani is the Supreme mother. She is the internal energy of the Lord In the spiritual world.. In the spiritual world there exists only pure unalloyed love and service without a tinge of self-centeredness and exploitation. She protects the spiritual atmosphere of the spiritual world from the attitude of selfish enjoyment of any jiva.

As long as the jivas maintain an attitude of Krishna-uninvolved independent enjoyment, the external material energy or Durga devi imprisons jivas with material bodies.

By this arrangement Krishna respects your free will to an absolute degree by creating this material world as a facility for such jivas to enjoy self-centred Krishnaless so called imagined happiness and pleasure. He permits you to feel in our imagination that you freely act and enjoy or suffer as per the laws of karma in this toy world trying to enjoy Lording rasa as much as you desire provided you work for it by giving your soul energies. Here any jiva can become very powerful like Hiranyakashipu or Ravana by his tapasya as per laws of karma. This is the Karma-Game of lording that all the jivas in the material world are part of knowingly or unknowingly.

Each life, from birth to death, is one game of Karma-Game of fake satcitananda rasas These imitation rasas in the game called Karma-Game are so perfectly orchestrated to feel like the spiritual rasas of the spiritual world just for that moment. So much so that it is difficult to say if it is illusion just by analysing the feeling. Only when you gain objective knowledge of body that it is not your eternal self that the illusion is disturbed. And bubble of illusion for everyone breaks by old age, disease and inevitable death of the body. Many many times you have experienced birth and death of bodies along with the different enjoyer-personalities who all vanishes into thin air, lock-stock-barrel at the point of death.

Death, though happening at one point of time, it makes entire life of material desires itself meaningless. What identity you thought of as your own being and lived your whole life for that being, along with everything relating to that body itself vanishes from your consciousness at death. You are eternally severed from all the life situations you were thinking as your life.

Though the world we created in our heads vanishes from our head like bursting of a soap bubble, the objective world outside does not vanish. It is another energy of Krishna, the external energy.

Each life just remains a temporary memory in some other temporary minds and become temporary history to be soon forgotten in few years or few generations which is irrelevant to the new false 'you' of next life. Such a world of identities of material bodies and its relationship to the world outside consists only of mind's interpreted reality of people, friendship, society and love. Each of those material lives was a dream that you weaved out of the mapping of the real material energy out there. just like you weave out a movie world by giving a meaning in our minds to the reality of colourful light patches on the movie screen. Everything really exists namely the movie director(Superosul) , projector, screen, light patches and the you the movie watcher (the soul) except the story.

The experience of the movie's story or meaning exist only in your perception or cittam. Besides this, your movie story experience is not fully under your control as the basic elements of the movie are mappings from the objective world which has its own laws of changing its configurations every moment through the force of Kala. Everything is real except the meaning content of the story weaved by your minds from out of the ever changing outside objective world.

This is exactly your position in this material world. The stories of your life based on the body as the soul is a big bubble that can burst any moment as death. These are stark facts of illusory life that nobody discusses because they believe that there is no solution to this situation. But in Krishna consciousness we have a solution.

Ultimately this material body is not eternal existence unlike what the soul instinctly expect it to be. Life is real because you the soul is real but the meaning content of life centered around the body that is experienced is all illusion. The mechanism and ingredients that creates the illusion and the experiencer of illusion is always real. This world of matter is real. But you read the world of matter centered around your body and other bodies as self.

Though you experience happiness and distress, pain and pleasures of the characters in the movies they are all merely identified rasa or feelings of an identified toy-like material body which is never a person. It is just like while watching a movie, we identify with the hero along with all his pains and pleasure. They are not really your own personal pain and

pleasure of your real spiritual body but only interpreted to be so by your mind by key soul action of identifying the hero as the your self.

You are living a life of mistaken identity, a fake life that lasts till movie ends which is death based purely on self-identification with that bodily life. An experience is said to be fake only when the expectation of the experience remains only an illusion which never was an objective reality when perceived by including the factor of passing time. Material time is both the causer of illusion and also breaker of illusion. Your expectation is always sat cit ananda, eternity, knowledge and bliss and we end up experiencing the opposite namely temporary, ignorance and unhappiness in this Karma-Game. Karma-Game will never satisfy your core instincts for sat cit ananda.

Laws of karma are the rules of Karma-Game for fake satcitananda rasas

Kala is eternal time energy that continuously reconfigures the material energy from the way it is at the present moment to the way it becomes the next moment. Moment to moment the configuration of matter of this world is changing. There is a subtle law behind that is beyond natural laws of physics. Your will is impacting on the material energy of this world creating a reaction. The subtle rules of this Game-Mind Karma is called laws of karma.

Kala or time is the dispenser,of different types of perverted fake rasa in the form of momentary power rasa, knowledge rasa, love rasa and sensual rasa both at the bodily plane and as bubbles of social existence of this world in complete forgetfulness of Krishna.

The entire thing is facilitated by the Lord's all pervading expansion in this material world as Paramatma-Krishna. He remains Himself completely as a neutral person observing and sanctioning the external results of the activities of every jiva.

The game of this false experience is purely run according to those laws administered by His agent Kala through gunas as per built-up karmas of each person. So everything experienced in this world is a play of guna-kala-karma responding to our independent actions and sense gratification arising from the independent attitude. All under the supervision of all pervading expansion of Paramatma-Krishna.

It is to be remembered that though it a life of fake rasas, the experiencers of fake rasa are that of the real eternal beings. The experience itself by the experienter is not an illusion but always real though the meaning content of experience is false. Law of karma, which determine the nature of fake sat, cit and ananda rasa experiences of the jiva, is a manifestation of universal principle of equality and justice designed by God or Paramatma-Krishna even in this illusory karma mind-game.

Law of karma is also an expression of non-interference or impartiality by God in your illusory experiences.

Just as in dream laws of dream operate and you cannot dream anything you want, in the same way material life experiences, though illusory by virtue of it being centred around the ego that I am this body, are governed by laws of karma though they are fake rasas from an absolute point of view.

You want good dreams you have to sow good seeds in the form of good deeds in the very same dream world of bodily concept of life. That is called punya. It is never the choice of God to give punishing rasas of pain for some bodies or rewarding rasas of pleasure for certain other's bodies arbitrarily. Life is an interactive movie being played in our consciousness screen where each of us are responsible for our deeds earning a forced experience of pain and pleasure.

But remember that you are not the body but the soul. You give out free willed decisions to move gross and subtle matter and there is a reaction to each of your actions in the same material domain. Kala takes into account these things in reconfiguring matter moment to moment around you.

Krishna's creation of illusion is so perfect that the jiva cannot break out of this this Karma Mind-Game of fake experiences on his consciousness screen. Only by the grace of the Lord in your heart, you can become conscious that body is toy-like fake body and conclude that you are just operating the machine through His will. He discovers who he really is, beyond body from the revelations of Krishna, guru, sadha and sastra . This illusion can be busted easily only by flow of transcendental knowledge energy into our consciousness from the source of all consciousness, Krishna.

Lord Krishna is a neutral spectator and facilitator of Karma-Game for fake satcitananda rasa In the material world, the sat-*çit-*ānanda Lord as the Supersou-Krishna , is residing in your material body along with the you in His invisible expansion to facilitate your miserably failed unconstitutional journey of perverted rasa to lord over the toy-like fake forms, names, qualities and activities displayed by the material energy of the Lord. The Lord in your heart, as a friend, respects your free will to exploit matter and permits or sanctions your dream of lording to be successful or to be a failure as you desire & deserve in accordance with the Laws of Karma.

Without Paramatma-Krishna we cannot experience even the fake satcitananda rasas Though He is neutral to all, without His ordained or sanctioned system of guna-kala-karma not a blade of grass can move.

Just like no vegetation in the forest can exist without the common factor rain. Every material experience of jivas is because of the mere presence of the all pervading Lord in the body. Just as rain is the common cause for all seeds it is not the specific cause for a one seed to become

a mango tree or and other to become banyan tree or a pupil tree or any other tree, Paramatma-Krishna is not the cause of happiness and sufferings of the jivas. The characteristics of the seed is what causes it to be the kind of tree by taking help from of the rain. The rain is not responsible for variety of one seed from the other seed.

Similarly in this world of karma you become what you are by you own choice of material actions followed by reactions but only by the sanction of the Lord in the heart. But if the Paramatma-Krishna wants He can change anything beyond laws of karma just by His sanction as He is the prime over of material energy from one moment to the next. And the material energy will carry it through. He does this as reciprocation to those devoted to Him as He is the Supreme master of the material energy.

You are experiencing rasas which is not your own satcitananda rasa
In this material world you are disconnected from the source of all sat çit ānanda, Krishna. All sensual, emotional, intellectual and ego desires are all soul's expressions trying to fulfil its deepest urge for feeling completeness of sat, cit, ananda nature, though ending up always unsuccessful through material life in different material bodies.

You are disconnected from the source of satcitananda rasa
To fill this spiritual incompleteness due to your disconnect from the ocean of Sat çit ānanda, Krishna, you go on creating false material bodies and identities one after another with hopes and desires to enjoy freedom, power, knowledge, love, and pleasure through different forms of gross and subtle material arrangements. All of jivas rasas come under these few categories. A little careful observation will reveal that your search of sat cit ananda fulfilment through material energy only remains a hopeful chase but never a reality.

This is sum and substance of the non fulfilling material lives you have gone through. It is this satcitananda incompleteness caused by disconnecting from God, that makes a you run around madly, trying to seek completeness through different kinds of gross body and subtle body sense and social gratification in this material world called as material happiness and pleasure.

You are deeply experiencing what a fish would experience when kept out of the water. This unnatural state of existence is caused because of you being of sat cit ananda nature are swimming in an ocean of asat and acit called samsara.

Your madness begins to subside when you begin your journey to reconnect with your own forgotten Supreme satcitananda Person, Krishna through surrender to Him in your heart.

Real world is satcitananda world of satcitananda bodies
Your real spiritual eternal body is of the quality of sat-çit-ānanda and not of matter. And the real spiritual world is also a world of only satcitananda objects, each of them having unique

identities and consciousness. The different identities you experience in the material world are just role play identities as your temporary body in the Karma Mind-Game. Material energy under the supervision of the Paramatma-Krishna situated within you and everyone creates varieties of material bodies for varieties of independent Krishna-less fake happiness & pleasures.

So the material world can be seen as a real world which is full of real eternal beings being haunted by this 'I am this material body' playing the mind-game. The real eternal satcitananda identity of yours is to be uncovered enabling you to fulfil your need for being back in the sat cit ananda consciousness.

All the while your eternal friend, the Lord as Paramatma has been accompanying you within your heart and is waiting to assist you to wake up to eternal reality of eternal rasas of pure devotional service to Krishna. Your eternal identity is that you are lover of Krishna and are eternally loved by the Supreme Personality, Krishna.

Great comforting truth. Lord's pure devotees and incarnations are the beacons of light dispelling ignorance of your existence

In the midst of this grand imagined disaster of this material life for the satcitananda soul, there is a great comforting truth. It is revealed by the scriptures that the Krishna as Paramatma-Krishna who is observing each jiva's journey in this material world for millions of lives, intervenes in the life of one who is search of satcitananda rasa. Search for fulfilment of satcitananda rasa is nothing but search for Krishna.

There are mukta purushas walking in this world to awaken the jivas' love for Krishna. They are pure devotees of Krishna who are fully realized and awakened to the absolute situation of everything free from not only bodily concept of self but also see everything from beyond material concept of time which is eternity. They operate in this world out of their real ego as servant of Krishna. They are free from belief there is ananda in anything that is disconnected from Krishna's pleasure, the Supreme satcitananda Person. Because you have been looking for satcitananda rasa or perfect existence, perfect knowledge and perfect love beyond the temporary fake rasas, the Lord in your heart has guided you to me.

Even greater comforting truth is Krishna Himself, the satcitananda Lord incarnates into this world in many different forms like Nama Avatar, purusha avataara archa Avatar, lila avataara etc. The basic function of all these incarnations is to give satcitananda association to the jivas who are seeking to satisfy the deep instinct for satcitananda after being fed up of this Mind-Game of Karma of Krishna-less fake rasas. Their divine association awakens the taste of your original loving serving consciousness. Their association cures you from the lower tastes of independent false egos and selfish Krishnaless pleasures of three modes of material nature . You have been fortunate enough to be gifted with the shelter of Nama Prabhu by me.

Krishna brings one to a 'sadh' guru
He lovingly guided you to me and you have surrendered to my guidance and instructions
to come out of this illusion and awaken your original satcitananda consciousness.

From then on Lord, as Paramatma-Krishna in your heart became your first guru known as Chaitya guru. The combined effort of Chaitya guru and the external 'sadh'-guru like me representing Him, you are undertaking this journey towards satcitananda Krishna consciousness.

Slowly you are beginning to replace your material consciousness. At every aspect of life there is a loving reciprocation of the Lord internally within you in the form of giving you intelligence to understand and reach Him. Even externally He is arranging things in your material life to be guided and facilitate you to get liberated from the illusion and realize your satcitananda nature of eternity, knowledge and bliss as the eternal loving servant of Krishna.

Paramatma-Krishna also intervenes with the karma account of a soul who surrenders to Him and desires to go back to Him. He intervenes invincibly by mixing His perfect intelligence or directions, with your tiny karmic intelligence, exactly as a good intelligent friend of this world would advise his friend to come out of a troubled situation.

Awakening

Therefore, the real need of yours in this material world is nothing but awakening of your original eternal identity as lover of Krishna and to wake up others too. Better we die of our bodily identity before we physically die.

Each living entity can potentially become free or liberated from the material energy, by awakening his own sat-*cit-*ānanda nature of consciousness by association with the Supreme Person and His satcitananda energies. Your awakening will be characterised by 1. transcendental knowledge enabling you to separate spirit (eternal) and matter (the temporary) and 2. humility arising from realizing the vulnerability of the soul to be again engulfed by Maya.

You will regain your lost wealth of Krishna conscious happiness and will relish the rasa of uninterrupted remembrance of Krishna in endless appreciation of Him along with His unconditional love and compassion under my guidance as your eternal spiritual master. The Lord as Chaitya guru or Paramatma-Krishna in your heart and me as your spiritual master are guiding you in your journey to re-join Krishna in the spiritual world.

The main process of awakening is by transmission of spiritual sat-*cit-*ananda spiritual energies from the Lord to your soul which dissolve the contaminated consciousness that is now covering your soul. This transmission of spiritual energy to awaken your soul happens by the principle of association with the Lord who is an ocean of sat cit ananda-eternal

existence, knowledge and bliss. Just like if a piece of iron is kept immersed in the fire, it gets gradually heated and eventually it becomes red hot and acts like fire, in the same manner when the soul who associates with the Supreme Personality Krishna under the guidance of the guru, sadhu and sāstra, he can awaken his original Krishna consciousness. Krishna's different incarnations are different merciful manifestations in this material world. And in this age Krishna has decided that he will liberally give out His association through His Nama avatara to one and all without pre-qualification of any sort.

Japa invokes the unlimited fire of sat-cit-ānanda before oneself

Japa is a mystical process, by which, through the mercy of the spiritual master, one invokes the fire-like energy of Sat çit ānanda, called the internal energy or the immediate energy surrounding the Lord. As a neophyte, you do not presently have spiritual eyes to see and experience sat & cit nor the sensitivity to relish spiritual ananda as an unconscious man cannot experience his real life. But by the mercy of the Hare Krishna Nāma, as a sādhaka, you will slowly start experiencing this brilliant spiritual energy by associating with the Hare Krishna Nāma. It starts with the flow into your heart the experience of 'sat' in the form of a sense of eternity of self, beyond a bodily ego and social ego of this world and 'cit' the self-enlightening spiritual energy.

You will start seeing this body as machine on which you are riding in this world for fake rasas. Unless you become charged by the touch of the supreme eternity or 'sat' energy of God and receive that energy, you cannot awaken and realize your true self as pure eternal existence. Serving the Hare Krishna Nāma Prabhu through soulful japa will cause transfer of real 'sat-çit-ananda' energies to your heart from Nama Prabhu and will enlighten you to realize what you really are along with your eternal experience of satcitananda.

The early drops of mercy begin flowing from Hare Krishna Nāma Prabhu when you associate with Him through mindful japa by serious training of the foreground mind. As you advance in associating with Nama Prabhu, your original self-knowledge or 'cit' which is a sense of feeling of my true 'myself' as servant of Krishna begins to awaken. You advance your japa to heartful and soulful japa by reading my books to build up the absolute thoughts of Krishna consciousness and contemplate on them and turn them into Krishna conscious feelings towards Nama Prabhu.

This will make your background mind rich with bhakti bhāvanas enabling your background mind to offer these bhāvanas to the most merciful Nama Prabhu during soulful japa every day and awaken your absolute feelings of your soul for Krishna. You soulful japa will become most blissful activity and you begin to experience original ananda of an uninterrupted sense of eternal belonging to Krishna called love of Krishna and experience the ananda of loving service unto Him.

The sense of sat-cit-ānanda completeness is possible only in the association of the Hare Krishna Nāma Prabhu

When you connect yourself with Krishna, who is a reservoir of sat çit ānanda through mindful and heartful japa, you start to experience spiritual completeness, and begin to quench all your spiritual thirst for sat cit and ananda. And when that matures into soulful japa then your perfection of life is achieved and I will take you to the spiritual world and make you dance with Krishna. I have explained this in my book the Matchless Gift;

Those who thus see Krishna are not anxious because they know where they are going at death. One who has taken the gift of Krishna consciousness knows that he will not have to return to this material world to take another body but that he will go to Krishna. It is not possible to go to Krishna unless one attains a body like Krishna's, a sac-cid-ānanda-vigraha body, a body full of eternity, knowledge and bliss. One cannot enter into fire and not perish unless he himself becomes fire, and similarly one cannot enter into the spiritual realm in a body that is not spiritual. In a spiritual body one can dance with Krishna in the rāsa dance like the gopis and the cowherd boys. This is not an ordinary dance, but the dance of eternity, in the association of the Supreme Personality of Godhead. Only those who have become purified in their love for Krishna can participate in it.

One therefore should not take this process of Krishna consciousness as something cheap, but as a matchless gift bestowed upon suffering humanity by the Lord Himself. Simply by engaging in this process, all the anxieties and fears of one's life, which in actuality revolve about the fear of death, are allayed.

Thus, the purpose of the soulful japa, is a progressive experience of spiritual completeness of your saccidananda consciousness of love of Krishna resulting in eternal attachment to Krishna and His service and freedom from material miseries even when in this body. Be blessed."

Thus ends the story of life of all jivas in this world, weaved out of the transcendental gems of concepts loudly spoken by Srila Prabhupada in different parts of his teachings to the world, but presented in our humble language,

Hare Krishna Nama Prabhu ki Jai !!!

Module 41 - Krishna Himself speaks to Arjuna about that His Name is the greatest.

It is so thrilling to hear what Krishna Himself thinks about His Name as revealed in the Adi Purana.

Quoted from Adi Purana by Srila Sanatana Goswami in Hari-bhakti-vilasa 11.465-471

Text 465

na nāma-sadrsham jnanam
na nāma-sadrsham vratam
na nāma-sadrsham dhyanam
na nāma-sadrsham phalam

There is no knowledge equal to my Nāma.

No vow is equal to My Nāma.
No meditation is like Nāma.
No result is like Nāma.

Text 466

na nāma-sadrsha tyagi
na nāma-sadrshah shamah
na nāma-sadrsham punyam
na nāma-sadrshih gatih

No renunciation is like my Nāma.

No peace like my Nāma.
No piety is like my Nāma.
No goal of life is like my Nāma.

Text 467

nāmaiva paramā muktir
nāmaiva paramā gatih
nāmaiva paramā santir
nāmaiva paramā sthitih

My Nāma is the supreme liberation.

My Nāma is the Supreme goal.
My Nāma the topmost place.
My Nāma is the Supreme abode.

Text 468

nāmaiva paramā bhaktir
nāmaiva paramā gatih
nāmaiva paramā pritir
nāmaiva paramā smrtih

My Nāma is the Supreme devotion.
My Nāma is the Supreme thought.
My Nāma is Supreme happiness.
My Nāma is Supreme meditation.

Text 469

nāmaiva karānam jantor
nāmaiva paramā prabhur eva ca
nāmaiva paramārādhyo
nāmaiva paramo guruh

My Nāma is the life of all living entities.
My Nāma is the Supreme Lord and master.
My Nāma is supreme object of worship.
My Nāma is the supreme guru.

This is an interesting perspective to see the Nāma Prabhu the way Krishna Himself thinks of His Nāma Prabhu is the Supreme Lord and Master.

Text: 470

kim ca
nāma-yuktān janān drstva snigdho bhavati yo narah
sa yati paramam sthānam vishnunā saha modate

Lord Krishna further explains:

"A person who feels happy when he sees others chant My holy name goes to the supreme abode and enjoys with Lord Vishnu.

Text: 471

tasmān nāmāni kaunteya
bhajasva drdha-mānasah
nāma-yuktah priyo 'smākam
nāma-yukto bhavārjuna

"For these reasons, O Arjuna, you should worship My holy names. Chant My holy names and become friends with they who chant My names."

In Vishnu Dharma Purana quoted again in Hari Bhaktivilas (447-448) the Lord specifically talks about the result of chanting and hearing His Names is that He is purchased.

Text 447

gatvā ca mama nāmāni rudanti mama sannidhau
teshām aham parikrito nānya-krito janārdanah

"He purchases Me who calls out My name. There is no other price to purchase Me."

Text 448

evam srutvā ca mama nāmāni. ity-ādi.

The Lord also says:

"He purchases me who hears My names."

Hare Krishna Nama Prabhu ki jai !!!

Module 42 - Harinaam Kevalastakam

Author: Nilakanta Goswami

Book Name: Panca Ratnam

Language: Sanskrit

(1)

madhuramimadhurebhyo ‘pi
mañgalebhyo ‘pi mañgalam
pāvanampāvanebhyo ‘pi
harer nāmaiva kevalam

More sweet than all other sweet things; more auspicious than all other auspicious things; the greatest purifier of all purifying things. The holy name of Sri Hari alone is everything.

(2)

ābrahmā-stamba-paryantam
sarvamimāyā-mayamjagat
satyamsatyampunahsatyam
harer nāmaiva kevalam

The entire universe, from exalted Brahma down to the lowly clump of grass, is a product of the illusory energy of the supreme Lord. The only thing that is reality, reality, again I say reality. The holy name of Sri Hari alone is everything

(3)

sa guruhsa pitā cāpi
sā mātā bandhavo ‘pi sah
śiksayec cet sadā smartum
harer nāmaiva kevalam

That person is a true preceptor, or a true father, a true mother, and a true friend also only if they teach one to always remember. The holy name of Sri Hari alone is everything

(4)

nihsvāse nāhi viśvāsaḥ
kadā ruddho bhavisyaṭ
kīrtanīya mato bālyād
harer nāmaiva kevalam

There is no certainty when the last breath will come and put an abrupt halt to all one's material plans; therefore, it is wise to always practice chanting from very childhood. The holy name of Sri Hari alone is everything.

(5)

hariḥsadā vaset tatra
yatra bhāgavatā janāḥ
gāyanti bhakti-bhāvena
harer nāmaiva kevalam

Lord Hari eternally dwells in that place where truly exalted, spiritually advanced souls sing in the mood of pure devotion. The holy name of Sri Hari alone is everything.

(6)

aho duhkhammāhā-duhkham
dukhād dukhatarāmyataḥ
kācārthamvismṛtam ratna-
harer nāmaiva kevalam

Aho! What a sorrow, what a great sorrow! More painful than any other misery in the world! Mistaking it as a mere piece of glass, the people have forgotten this jewel. The holy name of Sri Hari alone is every

(7)

dīyatāmdīyatāmkarno
nīyatāmnīyatām vacah
gīyatāmgīyatām nityam
harer nāmaiva kevalam

heard again and again with one's ears; It should be uttered over and over with one's voice; It should be perpetually sung and sung anew. The holy name of Sri Hari alone is everything

(8)

trṇī-krtya jagat sarvam
rājate sakalopari
cid-ānanda-mayamśuddham
harer-nāmaiva kevalam

It makes the entire universe seem insignificant as a blade of grass; it reigns supreme over all in a splendorous manner; it is full of eternally conscious divine ecstasy; it is supremely pure. The holy name of Sri Hari alone is everything.
Hare Krishna Nama Prabhu ki jai !!!

Module 43 - Liberation can be only through the pathway of attention

The Nāma Avatarā is the sun of sat cit ananda radiating all-spiritual sat-cit-ananda energy which cannot be perceived by our material senses of dead matter. We are also particles of sat seeking satcitananda. Sat-cit-ananda is existence-knowledge-bliss. We are trapped by misidentification of self with the material body by ignorance. The only spiritual energy of the soul that is coming out of this body is the kṣetragna shakti or my citta shakti or attention energy. Rest of the qualities of the soul are covered and influenced by the body & cittam.

Cittam is the contaminated consciousness body or subtle yantra. We, the spirit souls are all involved in illusory worlds created in our material minds. Only the souls as the observers of the illusion in their respective minds, the attention energy flowing out of them , and the world of objects are real. His experience of the world of His mappings of the objects of this world is all concocted story in mind. The external objective world is designed to facilitate this illusion of rasas (sukha & dukha). So we should hold on to the valuable attention energy which alone is the medium through which we can be in touch with our soul.

Since the substance of Nāma Prabhu is also infinitely concentrated 'citta', attentive chanting and hearing of the transcendental Nama is the loving sound embrace of the incarnation by the soul with its attention. Spirit touching spirit. Matter or material senses cannot touch anything of attention substance or cinmaya vastu. Attention is the only route through which every kind of spiritual mercy is received by the soul. All spiritual mercy or krpa is received through the vessel of attentive hearing of the sound incarnation whether it is the holy name, or it is scriptures, or it is divine words of the pure self realised devotees of the Lord. If we are inattentive we are cut off from the mercy flow. Such is crucial role of attention in connecting the soul to the Nāma Avatāra. If we hear the right sound attentively we progress spiritually in leaps and bounds.

Dreamy attention and awakened attention

Lecture on Srimad Bhagavatam 1.1.3 delivered at Caracas Feb 14, 1971

Krishna is eternal, we are eternal, and our dealings with Krishna is also eternal.

But sometimes it becomes interrupted by the māyā, which is called svapna.

Svapna means dreamlike. As dream has no fact, it is all hallucination, similarly our detachment from Krishna is also a hallucination. Actually, there is no detachment. And when we are covered by this hallucination... Just like in dream we cry, "Oh, here is a tiger! Here is a tiger!" Tiger. Where is tiger? Similarly, this forgetfulness of Krishna is like that. So if we simply follow the rules and regulations given by the great ācāryas, then immediately we can revive our Krishna consciousness. It doesn't take even second. The method... (?) Just like you are dreaming, crying, "There is tiger, tiger." And if somebody pushes you, "Why you are

doing that?" And if you immediately become awake "Oh! All tiger finished." (laughter)
"All tiger finished." So one has to give the push that
"There is no tiger." Then immediately the whole hallucination will go.

Attention in dream and wakeful state

When I dream at night I experience that I see, hear, touch, smell, taste, the objects, people and also think, feel & will for different situations in the dream. From the point of view of my real world all these are experienced only in my dreaming mind by applying dreamy attention on the content of the dream which is being churned out by the mind without any external reality. Consciousness never sleeps.

Dream is temporary display in my mind. However dreamer and attention energy and mental experience of pain and pleasure is still a reality as far as experience is concerned even when I am dreaming.

The dreamer is merely the knower of the contents of the dream with the help of his dreamy spiritual attention as compared to wakeful attention used when he is awake. Attention is always spiritual. The domain of attention can be real subjects or dream subjects. When the domain are real subjects we say it is wakeful attention and when it illusory subjects we say it is dreamy attention. My real senses of my real body are not touching the dream objects as they are sleeping.

We are only seers of the dream that is created by the mind and that world of so called reality that is thus created in our minds out of the mappings of the external world is limited to my mind. I am falsely imagining in the dream that I am having a sensual experience of a so called reality of people, objects and life situations through an imagined body and senses which is not my real body and senses. But that is illusion because my real senses and real world are outside the dream. There is no real touch of real sense objects by real senses in a dream as the real senses are asleep.

In the same way, we are spiritually sleeping now and the dreamy attention of my spiritual mind is locked down into watching and identifying with this material body as my body or my real person. My dream in my mind in this body begins at birth and dream ends at death. Again another dream begins in another body.

I am not living my own eternal life as my true eternal ego as a servant of Krishna. My spiritual mind is believing the interpretation created by the material intelligence and mind that I am the material body and other people are their material bodies and we are members of so-called real world of society, friendship, relatives and love.

But when I am spiritually awake my soul separates its egotism feelings of 'I-ness' and 'mine-ness' from everything material and sees (knows) oneself as an ego who is a servant of Krishna. I see the same objects and my own body and other people's bodies outside me 'as it is' not as bodies but as ever aging material machines with wakeful spiritual attention without the mis-reading them in our material minds that I am this material body. Our spiritual mind and its attention can thus be either glued on to the illusory 'I' and 'mine' , 'they and theirs' content created by our material mind or real content as it is. He sees the world as basically haunted eternal egos and dead material energy.

My spiritual mind and senses existing in a spiritual dimension and are sleeping now and is dreaming through the material mind. Jivas in this world are active in a dreaming state through its dreamy attention seeing the dream woven by the material mind which is identifying and equating the gross and subtle body as the soul. The identifying, desiring, thinking, feeling and willing content of the material mind is taken as my own identifying, desiring, thinking, feeling and willing.

However the dreamy attention energy itself that is coming out of all jivas of this world is real spiritual energy of the soul even in this material world. But it is not connected to the infinite consciousness of Krishna. Krishna describes that the jivas in this world are only kshetrajna or knowers of their gross body, the gross world through its senses & contents in his subtle mind. The soul, his the gross body and subtle mind and world outside are all part of an objective world. But what reality my material mind weaves out of the objective dead world is illusion or a dream or hallucination. There is total rebooting of the mind at death.

Even if attention is dreamy, I am touching Aprākṛta Nama

As sadhakas, though our spiritual mind is sleeping, it is that very spiritual mind who is releasing its attention energy and touching the empowered Śaktivēṣa Nama & Aprākṛta Nama Prabhu, who are an infinite ocean of consciousness. Such attention touch of Nama Prabhu energises our attention to wake up to see himself as a Krishna conscious being.

In essence even though I am not in a position to touch the Aprakrtta Nama with my spiritual senses, my dreamy attention is automatically touching the sound features of Aprākṛta Nama Prabhu due to my attention touching the sound features of the Śaktivēṣa Nama through attentive chanting-cum-hearing. I am having an attention-touch of transcendental Nama though I unable to chant and hear the same due to my spiritual senses being in a sleeping state.

Hare Krishna Nama Prabhu ki jai !!!

Module 44 - The secret of Mindful Japa revealed

A casual japa experiment that I tried with a uneducated gardener to make his chant 16 rounds became an eye opener of many principles of attentive japa. Here is the story.

A few years ago, I had gone on a break from my regular routine, to our organic farm in Mysore by the river Cauvery, in order to dedicate a ten days entirely for japa and nothing else. I had decided that I would chant 108 mālās of Hare Krishna Mahāmantra every day, for the next ten days. Until then, I had never attempted to chant more than 25 mālās on a single day.

The first day's Struggle

On the first day, I started my japa at 5 a.m. However, I found it a big struggle to after finishing about 35 mālās. It was a big struggle, as the mind would want to read or write or philosophize; would want to make telephone calls, reply to emails, etc. Somehow, I put up a big fight against the mind and managed to complete my vow to chant 108 mālās by 10 p.m. with great struggle and austerity. It was not at all pleasant and was mentally exhausted.

The story of the gardner

I was all alone and the only other person around the guest house was a gardener from the village, who was assigned to help me during my stay. He waited upon me in the guest house the whole day outside my room. The second day morning when I saw the gardener, I thought that since he practically had nothing to do, I could engage him in chanting of the holy names. I told myself that chanting being the yuga dharma, even a simple-minded common man like him should be able to take it up. I decided to venture into the project of making him chant 16 mālās as an experiment!!

On the second morning I approached the gardener with the proposal. The Lord in my heart inspired me to present the japa in as simple a manner as possible, so that he would easily do it. These workers are very used to carry out any directed task given to them as a work. That is the only language they understand- to carry out works as ordered. Obviously, I couldn't have started by giving him philosophy. The Lord inspired me to break the ice in an interesting way. I called the gardener and asked him, "If I give you some new 'task' , would you learn and do it?" He said, "Why not! As long as it is not very complicated, since I am an uneducated person." Then I asked him to bring 108 pebbles from the sand heap nearby. He brought them and placed them before me on the door step where I was sitting. He was in the mood of executing some work that I was going to give him. He sat on the floor below the step.

I said, "You have to pick up one pebble at a time, counting from number 1 to 108 audibly, and place them aside, on the step below." He laughed like a child, since the 'task' sounded so

simple, and I sounded like a child asking him to do such a ‘silly activity.’ He smilingly did as he was asked.

Then, I asked him to place one pebble at a time, back to where they were, counting again as he did so. He easily did it and smiled again, amused by the silliness of ‘task’ I gave him. Then, I gave him a Hare Krishna mantra card in the local language with Krishna’s picture on one side and Mahamantra on the other side. I said ‘I want you to utter these holy names of God. Whatever understanding of God he had, he took the card in his hands and touched the picture of Krishna to his forehead, very respectfully.

Then, he told me that he did not know how to read and write. So, for the next half-hour, I made him memorize the Mahāmantra by making him repeat it several times. First two words at a time, then four, then eight and then the entire set of 16 words at a time and he learned it soon. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rāma, Hare Rām, Rāma Rāma, Hare Hare.

I made him repeat once the Pança Tattva mantra: Śrī Krishna Çaitanya Prabhu Nityānanda Śrī Advaita Gadhādhara Śrīvāsādi Gaura bhakta Vṛnda, one syllable after another, to seek the blessings of Lord Çaitanya and His associates.

I directed him to shift the 108 pebbles again to a new heap one by one by chanting the Mahāmantra with each pebble that he moved. Once the 108 pebbles were moved, he would have to repeat the task, moving them to back where they were, one by one, while chanting. He would have to think all along, that he is making an offering to God.

The gardener was eager to do as I said. In half an hour, in my presence, he simply followed what I said, and all the 108 pebbles went back and forth as I had directed. Haribol! He had chanted 2 rounds (mālās) of japa with no struggle at all!

The only thing he could relate with, was that these were God’s Names, and should be respected. And he also had respect for me and what I said as a sādhu. He did not even have specific knowledge that Krishna is the Supreme Personality of Godhead.

I was very excited with the result and wanted to continue further with this experiment. I was already confident that if he could do two rounds in this paradigm of a work or task, he can also do 16 rounds. I told the gardener that since he was sitting there with practically nothing to do the whole day, other than waiting on me, he could do more of this ‘worship work’ of God, and it would be good for him. I asked him to bring 16 bigger pebbles and made another heap of it. We moved two big pebbles to a fresh spot, since he had already completed two rounds of japa.

Next, I posed a challenge to him, that he had to move all the 16 bigger pebbles by the evening. A visual clear work goal. He could take a break, every time he moved a big pebble. I assured him that it would earn him a lot of blessings from God.

The gardener was excited with the challenge of a new work or task that I assigned to him. He wanted to prove to me that he can do it. He said, "What is so big about moving some pebbles and having to utter the same words each time I move them?" He said even a child could do this task. I was surprised by his tone of easiness with which he spoke. This is exactly what Śrīla Prabhupāda had said that even a child can do it. To my great surprise by evening, before he went home, the gardener had chanted 16 rounds delightfully without any struggle just like it a simple work to be done. He said he was dissatisfied as he could have done more, but could not, as he was called away for an hour to fix a leaking hose pipe at the other end of the farm.

My struggle with japa

Meanwhile, my second day of struggled japa of 108 rounds had gone by like it was on the first day. It was a great austerity to go beyond 25-30 rounds and to control the mind in order to concentrate on doing only japa. After 16 rounds, the mind wanted to do so many other things. It wanted to write down list of pending tasks at Bangalore, trying to figure out solutions for management problems, to visualize the new temple that was under construction imagining how it would like and be walking through the completed project and dream of completing it.

Thinking of what all to be done to move the reality to the vision from when it was today. I wanted to write some philosophical realizations etc thinking that I will forget it. If I had to complete my target of 108 rounds I did not have the freedom to do these things because I was aware that there was no time for both. So I had to curtail my mind to sacrifice these thoughts and because of that the mind was putting lot of pressure on my willing and I had to spend mental energy to manage the rebelling mind. And every now and then I would succumb to the pressure and let the mind go into thinking of all these things allowing japa to go into a mechanical auto-mode which I knew was wrong and offensive to the Holy Name. Again I would bring it back.

On the other hand, in sharp contrast, the gardener had done his 16 rounds without even a semblance of a struggle, and that surprised me. A big question that arose in my mind that day and answer I found to that question has lead me to a greatest discovery that was always under my nose. The question was that why was my mind struggling to do my japa, when a new-comer to japa had no struggle at all to finish 16 round? The gardener's ease of doing japa set me thinking as to what was different about the way the gardener and I did japa? He was just a beginner, while I had done japa for three decades. Common sense and default thinking said that struggle should be more for him as a novice to japa, than for me since any new task

should have been harder for a first timer than it was for someone doing it for over thirty five years.

The gardener's japa analysed

This made me do a microscopic analysis as what all gardener was doing and what the role of attention energy was during his chanting and hearing. By going through this exercise I discovered somethings that once for all cured my inattentive japa with which I have been struggling for decades.

Let me present the discovery first and then we will see how it was derived by studying closely the different factors that made the japa of the gardener attentive.

Because of the important factor of newness of the mantra and the process, the gardener's japa was forced to be centred around only chanting and hearing the sound-string of the holy names and nothing else. But what all elements of japa were there in his japa, because of his newness to the process, which made his japa attentive?

The first discovery was that japa is basically offering of a 'doing' or a kriya along with 'knowing' of that kriya or very doing. Chanting is 'doing the sound' and hearing is 'knowing to recognize' that very sound concurrently. Doing both concurrently was the secret. This came out of the analysis of what all acts, both gross and subtle, that the gardener did which enabled him to chant 16 rounds so easily and energetically without struggle of his mind to hold the attention.

That evening I did some search on vedabase on chanting and hearing. I was so thrilled to find the following four quotes where revealing this secret of concurrent chanting-cum-hearing practice of which changed my life in six months. Here are the four quotes:

" The process is that you chant Hare Krishna, and exactly the same sound you hear"
Lecture Bhagavad Gita in New York (660725NY)

Chanting. You simply hear. When you say, "Hare Krishna" you try to hear the very sound, "Hare Krishna." That's all. Nothing more. This is meditation.
Lecture CC Madhya 6.24 Jan 8, 1968

You don't keep your mind elsewhere. You keep your mind on the chanting.
"Hare Krishna" and hear. So, practice it, and you'll see how spiritually you are making advancement. You simply chant Hare Krishna and try to hear the sound, that's all.....
Lecture CC Madhya 6.24 Jan 8, 1968.

Prabhupada: Yes. When you chant, you must hear also. This is attention. This is yoga.....

The chanting must be heard by you. That is attention, with attention.

Initiation Lecture in

Los Angeles (690110 IN LA)

While chanting, you must hear. Hare Krishna-you must give attention to hear. Lecture-Montreal July 29, 1968

Srila Prabhupada confirmed the key discovery of japa. It was to chant Hare Krishna and exactly the very same sound we should hear. My analysis was on the spot exactly as Srila Prabhupada was advising. These are only five quotes that I found that evening. By now I had discovered total of 12 quotes which is given in the Module with explanations. All of them speak of the same thing. That we should chant and hear that very sound we chant.

The fruit of understanding this fact and learning how to execute chanting and hearing concurrently brought upon a tremendous change in my japa. This knowledge when applied deliberately was the way to be empowered to do good japa for a sādhaka and receive abundance of mercy that the holy name is raining unconditionally on the jivas in this kali yuga as His Lila.

When discovered, I realized that japa is so simple and obvious. If we do not discover the simplicity of the method of energising the soul by concurrent chanting-cum-hearing of the same sound and uninterrupted tasking repetition, it can evade us even after we do japa for decades keeping us far away from the benefits of attentive japa.

Third day of my japa

On the third day, I decided to forget whatever I had learned about japa over three decades. I got into the simple mood of the gardener as if I was a first day novice to chanting and tried to 'be' him the way he was chanting as if I was new to the mahamantra and was doing japa for the first time. It was the paradigm of japa being simple deliberate doing of a task or 'work' of repeating of chanting and hearing the chanted sound concurrently for 108 rounds. He was not engaging his mind in any thought processing and his mind was involved fully in directing process of chanting with concurrent hearing to recognize which part of mantra he was in. I also told my mind that japa has nothing to do with 'thinking' or stopping to 'think' and it was only about 'doing' and 'knowing that doing'. Thinking was always the culprit which steals the knowing energy required for hearing.

All of which was done with the background intention for giving attention to Nāma Avatara to connect my soul. I was hearing with the intent to know at all points of time as to which part of the whole mantra I am in so I can move my bead at the right points of time just as the gardener did. Which meant that I had to know with an intention to recognize the sound. Each bead of japa was done with doing-attention to distinctly chant and knowing-attention

simultaneously on the every Nāma-sound that was manifesting one at a time. Bead after bead, the repetition of the same was tasked uninterruptedly, mala after mala to complete the 108 rounds by evening. The slogan was do nothing but chant and hear(know to recognize) that current Nama before you.

Spiritual energy flows from Nama Prabhu

Voila! There was immediately a stark difference in energy level experienced to carry on japa and the smooth flow with which 108 rounds happened with zero mind struggle, on the third day, mala after mala when it done as a concurrent chanting-cum-hearing applying the doing effort to chant and knowing effort to know & recognize that chant without any other thinking. If the the first two days of 108 rounds was like moving my finger through thick viscous honey, the third day's japa moved like moving my finger in the air. Definitely a new energy and strength that locked the attention had entered the scene due to chanting with concurrent hearing of the same sound and uninterrupted repetition. Obviously the source of this divine energy infused into the chanter was the Nama Prabhu.

Doing attention and knowing attention

This was in complete contrast to the usual struggle when I tried to attentively chant isolatedly without attempting to concurrently hear that very chant. When concurrently chanted and heard uninterruptedly there was no struggle at all. Now the simple smooth flowing effort was not only to offer doing-effort to distinctly chant but was also to concurrently offer knowing-effort to hear that very sound. Hearing that very sound that was chanted was the relationship between chanting and hearing. This was unlike the struggling to offering of attention either to chant or attention to hear.

Divya cesta shakti

The key discovery was the relationship between chanting and hearing and between doing and knowing and the consequent flow of divine energy into the soul when we concurrently chant & hear. Let us call this inducement of divine energy into the soul as divya cesta shakti.

Cause of difference in first two days and third day japa

Whenever any mental activity is fatiguing, it is not at all pleasant for the mind and it is natural that the mind will try to come out of that unpleasantness. That was exactly what was happening the first two days of my japa of 108 rounds. I was mentally tired trying to pull my knowing-attention again and again repeatedly throughout the day to hear my auto-chanting which was going one without applying my doing-effort to chant on that sound. There was this demand on the mind to continuously keep the attention under control from going away to 'think' leading to mental fatigue. I was waiting to finish my rounds somehow or the other and be relieved of the mental fatigue.

No spiritual energy other than what I put into the situation as cesta was felt in my first two days of japa. When it was done now concurrently, it attracted a flow of new energy into the

situation from the sound incarnation. After finishing 108 rounds I did not want to stop the japa. It simply means when we chant and hear that very chant as Srila Prabhupada has instructed it immediately pleases Nama Prabhu and He reciprocates with the flow of divya cesta shakti into our heart.

My tiny doing 'effort' or kriya cesta and knowing 'effort' or jnana cesta when offered from the heart, it multiplied many fold due to the flow of this divya cesta shakti from Nama Prabhu which in turn enabled me to tirelessly offer cesta to hear that very chant.

Hearing is not a 'doing'

Further the hearing (knowing) was not being related as the experience of knowing of that immediate chanted sound because there was no realization about the link between chanting and hearing of the same common target or the sound string. The chanting and hearing were wrongly taught to the mind as being two independent activities. Because of this when we focus on one we defocus from the other ending up with one of them falling into trained automode.

Chanting and hearing are not two kinds of doings but only one doing activity and the other is an inter-related a knowing activity of that doing.

Misunderstanding of hearing as a 'doing' and not realizing that it is a 'knowing to recognize', was the culprit. By default we all think we have to 'do' two things in japa.

Chanting and hearing. It is totally wrong perception of japa. Chanting is 'doing' and hearing is 'knowing to recognize'. My mind cannot 'do' two things at a any moment. But it can do something and know that very something concurrently at the same moment. This ties up chanting and hearing the same sound as one composite activity.

Tasking is also a doing

Tasking is the well defined targeted 'work' to be done through a series or sequences of individual actions. A sequence of connected actions with an objective to be achieved in the end of that series of actions is called 'activity'. Japa is not to be seen as only several actions (kriya) isolated from each other, but it is also a tasking activity (kārya) of building up action over action repeatedly or cumulative actions with cumulative effects .

Japa is not just sum of individual actions but it is a synergised activity of one action compounding its effect on the previous action.

But when it comes to japa, because of repetition through tasking , wrong habit is formed by applying doing attention and knowing attention in a disconnected manner.

Primary focus of both the efforts should be on the same target sound which is currently manifesting before me on which the deliberate directed doing effort and deliberate knowing-

effort would simultaneously operate upon. The linking factor for each bead of chanting-cum-hearing is the common sound string. Because there is no knowledge and realization about this connectedness between doing and knowing, this linking was not happening in the background mind. Chanting and hearing was not being done as two connected operations on a common target of the sound string but was always seen as two independent 'doings'. This connectedness of chanting and hearing is a simple truth.

We also engage in mistaken thinking that since I am not able to chant and hear attentively let me atleast struggle to do one of them attentively. But that too never works to keep the attention on japa. You can chant and hear with full attention successfully only if you succeed in executing both concurrently as related activities acting upon the same sound. Effort to do only one of them will not lock the attention.

Rest of my stay, the gardener chanted his 16 rounds everyday easily and delightfully as a 'work' and I did my 108 rounds with so much energy flowing from the Nama that by 7.30 pm I finished it and my tongue did not want to stop. What a difference and a big discovery. Previous two days I was waiting to keep the bead bag down and it dragged till 10 pm.

Please scrutinize the above Golden Quotes of Japa of Srila Prabhupada carefully. All the secret for curing of inattentive japa is hidden in these few statements spoken by Srila Prabhupada. That farm trip changed my life second time . First time my life changed when I read two pages of who is Krishna from one page of Krishna book by Srila Prabhupada in my IIT library as a student which caused me to join the temple. And this was the next one that changed my life. The discovery resulted in a growing relationship of flow of causeless mercy of Nama Prabhu ever since then, all of which I am sharing with all of you here in these modules. I only wished that somebody had taught me this secret when I joined the temple in 1981. I could have done nice japa for 30 years.

In next six months by practicing concurrent chanting-cum-hearing, my mind learnt almost 90% to connect the doing and knowing acting upon the same Nama as they manifested on the tongue one by one. Therefore I have made this as the first aspect to be trained to develop mindful japa.

Why holding attention on japa seems a formidable task?

It is not possible to do japa by expending self-control by forcefully hold knowing-attention or doing-attention, one in isolation of the other without both being together for 16 rounds or even one round.

If our japa demands struggle for that kind of self-control to hold the knowing attention or doing attention, then we have to immediately conclude that the two activities of doing and knowing are not linked to the same sound or sound string. Linking is lost. We should teach our mind that there cannot be sustained chanting without hearing concurrently and there

cannot be sustained hearing without chanting concurrently. Sustained japa means concurrently chanting-cum-hearing.

Anyone who does chanting isolated from hearing or hearing isolated from chanting will have to experience of struggle to hold attention. Because of this struggle such a person would unconsciously form a perception or an impression in his mind that offering continuous attention for japa is an energy draining activity.

This is exactly opposite of what real japa is about. Real chanting and hearing is energy providing for the mind if done concurrently. Due to this repeated failure to hold the attention, he creates a default paradigm that attentive japa is a herculean task. When something is mentally tiring, especially with repeated failure one will not be very enthusiastic to do that activity. Either we struggle again and again to bring back the attention that keeps running away or we just give way to use the wrongly habituated mind to do inattentive japa.

Attentive Japa is not a struggle at all

The perception that attentive japa is always a struggle is not true at all provided it is done as it should be done. Attentive japa is not a struggle if it is done as concurrent doing and knowing that doing was the major discovery by the mercy of the Hare Krishna Nāma Prabhu. The slogan should for attentive japa should be ‘Desire’ nothing else, ‘Do’ nothing else and ‘Know’ nothing else but Desire only to please the sound, Do only chanting and Know only the sound before you here and now’.

So the solution to handle thinking during japa is not struggle to stop thought processing by self control but instead start applying concurrently deliberate doing effort to chant and knowing effort to hear with the help of direction of Srila Prabhupada for it from the background mind.

A big problem solved

The gardener did 16 energetic rounds with so much ease and I also did my 108 rounds with great energy from the third day by applying the above steps of chanting and concurrently knowing that very chanting for each of bead with desire and hope to please that very Nama before me. There arose a hope and confidence at the end of the third day that attentive japa was not after all an impossible task if done properly as a concurrent doing of the sound and knowing that sound. Rather it turned out to be a soul and mind energising activity. Definitely that was a new energy entering the mind of the chanter in chanting with concurrent hearing. I could get a glimpse of how great devotees like Thakur Haridas got the energy to chant three hundred thousand names every day.

It appears like a herculean task only because we think there are two ‘doings’ in japa and the idea of linking them to the same sound as absent. Actually there is only one doing. The other is knowing. They are two different functions of the soul which it is capable of applying

simultaneously. When I did the japa like the gardener did as doing and knowing that very doing my japa became energising and there was zero mental fatigue in keeping the attention on japa for the entire 108 rounds. My attention never ran towards some thought processing as it usually happened unless there was some emergency situation.

Foreground, background mind and subconscious mind.

Please read Modules 5 to understand what is foreground mind, background mind and subconscious mind. This knowledge is essential for the next module which is a training module for chanting-cum-hearing concurrently.

END

Module 45 - Mind is the wheeler of soul's attention energy

The mind is not the attention energy, though when attention is not there we say that the mind is not there. The mind is in control of 'wheeling' or moving the soul energies especially our attention energy from the soul to the sound incarnation before us. So, what does the mind, who wheels these critical faculties of the soul, have to be trained for? It has to be trained to wheel the attention energy and other soul energies from the soul to spiritually touch, associate and serve the sound incarnation who has descended from the spiritual world to liberate us and gift us love of Godhead. Spiritual touch can be done only with attention, the most valuable spiritual energy in this body.

One should develop full confidence that the part played by the yantra in japa is 'trainable,' as it is a machine, which strictly follows the laws of gross and subtle material nature. Thus, in perfecting the offering of our entire attention energy to chant and hear and remember the holy name, one has to first go through the training to manage the material parts of japa - the tongue, the ears, and the mind, intelligence, ego and contaminated consciousness or cittam-that are involved in japa.

No doubt, our japa has to move beyond the training as japa is not merely a mechanical process. In fact, we will be seeing how though training is very essential, there is the danger of the same leading to auto-doing of japa entirely by the yantra without offering conscious doing with a sense that 'I am offering the act of chanting'. One's japa can become inattentive when the feeling of 'I am the chanter, knower and feeler' is not present after training. Though training is not everything yet it is crucial and essential for conscious doing and knowing.

To benefit from electricity, both the source of electricity as well as an electric circuit is essential. Having mere access to the source of electricity cannot help, if you are not connected to it with a proper circuit to draw from electricity from it for particular application. By good fortune, we have access to the sound incarnation, the Shaktyavesha Nama, which is like having access to the source of satcitananda energies in our possession. However, without basic training of the mind to keep ourselves connected through our attention to the Nama we cannot draw our spiritual needs from the spiritual source. Though the trained mind or the circuit is only a structure and not the giver of electricity, yet its role is critical. That is exactly where we are heading towards in these soulful japa modules. To repair old japa circuits of thinking, feeling and willing in our minds, to create new ones and improve them to effectively connect with and receive the mercy of Nama Prabhu.

Nama Prabhu is the source of the spiritual energies of sat-çit-ānanda , and we need to develop the right circuitry in our mind, of thinking, feeling and willing, to draw the mercy in the from Him who descends from the spiritual world. He stands ready to bestow upon us His mercy

through the respectful attention-embrace of the Shaktyavesha Nama. It is up to us to create the required wiring, in the form of a trained japa mind to receive the mercy.

Attention Energy is our soul's property.

Attention energy (*citta śakti*) belongs to the soul, and it is one's free will to direct it or engage the soul on to a doing or knowing or feeling domain as one desires by applying one's atma cesta shakti or soul's conscious effort. Atma cesta means the sense of ownership of doing as 'my doing', ownership of knowing as 'my knowing' and ownership of feeling as 'my feeling'. It is not just yantra's auto-doing, auto-knowing and auto-feeling. The element of 'my' is there in doing, knowing and feeling makes the atma do, know and feel consciously. If the mind is trained in auto-doing, auto-knowing and auto-feeling than it supports my conscious doing, knowing and feeling without struggle against the otherwise untrained mind.

Just as a servant would listen to the master, the cittam or the subconscious mind listens to what the conscious mind says. This is potential power we have over the subconscious mind through our conscious mind. Everything that the heart or the subconscious mind does is what it has been taught to do by you in the past in similar situations. Now when you want to do and know differently in the present than in the past in a similar situation, our subconscious mind will forcefully go on in the old path till we repeatedly teach the subconscious mind the new ways with our fresh mind through its will power or *icchā shakti*. This battling within ourselves between our subconscious mind and fresh mind is only an one time effort.

Once newly taught it will make the new ways as its default settings of doing, knowing and feelings for the same situation. But before the default settings for the situation change to the new ones we have to go through the phase of experiencing conflicting pull of the mind to take our attention into the old track and overcome that by repeated training. In our conditioned state of existence our attention is under the control of the mind and mind is under the control of the soul through its *icchā shakti*.

END

Module 46 - Concurrent doing-effort and knowing-effort.

This misconception that hearing is some kind of a 'doing' causes us to struggle to hear as if we have to 'do' something. The perception that these are two different kinds of effort, namely doing effort and knowing effort is a must for attentive japa. These are two distinct efforts of the heart which releases attention to 'do' and 'know'.

Further fine perception as to what is conscious 'my-doing' versus 'auto-doing' and what is conscious 'my-knowing' versus 'auto-knowing' has to developed within us by observing them carefully as we use them for everything in life. Sublest cesta is heart action and is called atma cesta. Krishna wants that to be offered. Offering that atma cesta that 'I chant' and 'I hear' as an offering from our heart is the devotional service. Not just mechanical trained auto doing which is mindless, soul-less body japa. No doubt every atma-cesta is passed down as gross body and subtle body trained cesta. Subtle body and gross body cannot generate fresh cesta like what the soul does.

Doing and knowing are very fundamental faculties of the soul. One is a soul faculty that activates our karma indriyas, senses of action and other is a faculty that activates our jnana indriya or knowledge acquiring senses. When these two different kinds of efforts are applied simultaneously on one common target Nama, it merges into a concurrent attentive activity which will result in simultaneous doing-cum-knowing. To chant and as well as hear simultaneously.

When we put effort or cesta through karma-indriya our soul releases doing-attention or conscious doing of japa. When we put effort or cesta through jnana-indriya we release the knowing-attention or conscious knowing as against auto tracking of japa. And when we apply the two efforts simultaneously on the same Nama we release concurrent doing-knowing attention. That means we 'do' the sound and 'know & recognize that sound' concurrently.

Śrīla Rūpa Gōswāmi in his Bhaktirasāmrta Sindhu uses the phrase Krishnārthākhila-çēstā, indicating that one should always offer çēstā or efforts which pleases Krishna. Krishnārthā means for Krishna's purpose or pleasure. Japa is offering of one such Krishnārthākhilaçēstā to chant, hear and remember Nama Prabhu. Atma cēstā means an act of effort to offer attention from the plane of the soul for doing and knowing. Atma cesta drives the sukma sarira cesta and jad sarira cesta which finally causes the external activity of chanting and hearing.

Also, as already discussed, cēstā or effort is also one of the five factors for accomplishment of all actions as revealed by Krishna in Bhagavad Gītā 18.14. In japa this cēstā is the deliberate doing effort or kriyā cēstā to chant one Nama and the concurrent knowing-effort or jnana-cēstā to distinctly hear that very same mantra. It becomes one combined concurrent doing-knowing effort on each Nama. Even after gross body and subtle body is trained and is capable

of doing japa in auto mode, the soul continues to offer the atma-cesta which is the sense of conscious doing, knowing & remembering.

An example of spanner and screw driver

By doing effort you cannot 'know' anything. To 'know' you need knowing effort. Otherwise it is like using a spanner to unscrew a screw instead of using a screw driver. Spanner is a tool for opening a nut and bolt. Screw driver is another tool for unscrewing a screw. We have to use the spanner to remove a nut-bolt and use the screwdriver to unscrew a screw. There is no use of having both tools in your hand but wrongly applying spanner on the screw or applying the screw driver on the nut-bolt. With all good intentions to do attentive japa we precisely do this mistake of applying doing effort to hear the Nama. We have to use each tool for what it can do. Use spanner for nut-bolt and use the screw driver for the screw.

Spanner and screw driver working together

Now let us take a different scenario. Suppose there is a screw holding together something with a nut on the other end of the screw. To separate the nut from the screw you need both screw driver to turn the screw and spanner to hold the nut. Then you can tighten it or undo both in mutually linked manner. Japa is like this. We have to use doing effort for chanting and knowing effort to hear that very chant in a linked manner on a common sound.

Focussing on only one instruction in isolation is the problem-Solution is to offer concurrent-linking instruction from background mind. When we hear one sided instructions that we should chant distinctly, that time we apply that instruction alone in isolation and focus on only chanting with doing effort or kriya çēstā releasing only the doing-attention and we end up doing inattentive japa after few beads. Another time we hear instruction that we should hear sharply the details and that time we again over emphasise only that instruction alone in isolation and we focus on hearing or jnana çēstā to offer only knowing-attention. Again we again fail after few beads to hold the attention on japa.

This kind of focussing on only one effort and trying to be attentive without linking them together concurrently as doing and 'knowing that doing' is the cause of mental fatigue in doing attentive japa. Because it creates mental fatigue the attention runs away to more comfortable concurrent doing and knowing activity which is thought processing where doing and knowing is happening concurrently due to the need of thinking activity. Japa means concurrent chanting-cum-hearing and not just only giving cesta or effort only chanting or just only hearing.

Forcefully trying to take away knowing-attention when it is locked up in thinking demands self-control energy and that is never the way to do japa. We have to first lock doing-knowing attention on to each current chant in the first place taking cue from the linking direction from the background mind. Keep the doing effort and knowing effort concurrently on each Nama in a linked manner as doing and knowing that doing. Then there is no question of self

control energy to be expended as the background mind to lock the attention on sound because you have trained a mind slice for that linking.

During training due to old habit even if the knowing attention goes away once in a while, self control to bring back the attention on japa each time against the pull of the attention from some other activity is a mental energy sucking effort. It is not a pleasant cesta or effort. Fatigue leads to sleepiness.

That is how we bring back the attention to japa. That is not the way of attentive japa. The right ways advised by Srila Prabhupada is, whenever mind escapes japa, the a background mind slice should be trained to prompt us to offer fresh conscious doing effort and knowing effort and fresh attention on the current Nama with a strong spirit of 'I' as the doer and knower. The way to do is to do it exactly as Srila Prabhupada has asked us to do in the Diamond Quotes (Module 50). Don't worry about the mind slice that is gone away into thinking from japa. You can generate any number of fresh slices of mind ready at your command.

Sankalpa is a feeling of desire & determination to keep our doing-knowing effort on the Nama and vikalpa is also feeling negative desire & determination to not to allow doing effort or knowing effort from going away from Nama. Sankalpa and vikalpa are required during the new habit formation. In this way we use our positive free will and negative free will to link our knowing attention to sound being chanted. Later on we will discuss how we need to apply always sankalpa and vikalpa shakti's for our first round even after training for mindful japa.

Chanting is leading activity and hearing is follower activity is the mood but concurrently applied. This is because unless you start chanting there is nothing to hear. That is why Srila Prabhupada's diamond rule also directs us to chant loudly by applying our doing effort first whenever our mind goes away from japa into some thinking and not the knowing effort. When attention goes away our mistake is we try apply the knowing effort by trying to hear by bringing back the attention to the Nama and we find it very stressfull for the mind. We have to apply the leading activity first of chanting' and then follower activity will follow the lead activity. This word Kriya yoga helps us remember that our offering of exclusive kriya cesta shakti is leading cesta offered in Japa. Note that it is different from auto-doing of japa without offering our Kriya shakti to the Nama Prabhu where the sense my doing of every chant is absent . This is also the reason we always use the convention to refer to japa as chanting our rounds and do not say japa as hearing our rounds though both are right. Srila Prabhupada writes;

SB. purport 3.27.1

"Devotional service is also expressed by the word kriya-yogena. Kardama Muni not only meditated but also engaged in devotional service; to attain perfection in yoga practice or

meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead."

Over-stressing only on hearing or knowing effort is not the complete solution to attentive Japa.

When we have never trained ourselves to hear, then we have to practice our mind with focus on how to apply deliberate jnana cesta with strong will power and determination to hear each word. But we cannot be in that mode of expending strong will power forever as that will be tiring. Once training to hear is done with deliberate effort, japa has to attract the divya cesta shakti from Nama Prabhu which flows freely when there is concurrent chanting-cum-hearing. Basically the training to hear is trying to consciously hear our auto chants.

Except for very initial training when people never learnt how to hear what they chant we preach that you should hear. It is fine at the training stage but not after that. Why? But it is important to understand eventually normal energy giving japa is concurrent chanting-cum-hearing. Stressing only on hearing which will lead to the offering of only jnana cesta or knowing effort and leave our chanting to auto-chanting without kriya cesta. This will also not sustain as your kriya cesta is not engaged with Nama Prabhu on the same target Nama. Kriya cesta cannot keep quiet and it will very soon find some other engagement which is mostly 'thinking'.

Once you start thinking, there is demand for your knowing effort for a satisfying thinking activity. When there is a demand pull for it from thinking urge, you need extra self control energy to hold the jnana cesta or knowing effort on Nama from going for that thinking. Mind cannot take that tension for long and it will snap and decide to leave japa to auto-mode and will fully involve in thinking. So if we want to hear by offering knowing-effort it has to be linked to the doing-effort on the same Nama and not applied in isolation except during training where you are willing to release strong will power with determination.

If we have to succeed we have to apply both the doing-effort and knowing-effort on the same sound each time we chant. Neither is there need for self control energy to hold the knowing-attention to hear the Hare Krishna Nāma once they are linked and applied on the same sound because of the flow of pleasant energy and taste flowing into our heart from Nama Prabhu.

This is the secret of concurrent chanting and hearing. Applying both doing and knowing concurrently on the same sound is the way of struggle-less mindful attentive japa because of the flow of that pleasant taste that flows into our mind and heart or the divine doing-knowing-tasking ruchi or divya cesta ruchi released by Nama Prabhu.

END

Module 47 - Doing-effort is the lead effort and knowing effort is follower effort.

Sometimes regulated bhakti yoga or devotional service is also called as kriya yoga. Only when remembrance of Lord in soulful japa starts happening spontaneously at advanced stage, it also becomes a meditation or smaranam yoga. It begins with Sravanam and kirtantanam later on smaranam in the background mind adds on. Japa, for a sādhaka, is a doing-yoga or kriya yoga kind of devotional service. In japa we see that the 'doing effort' takes the lead first and is devoted to the chant the holy name followed by 'knowing effort; to know or hear that chant concurrently.

Over-stressing only on chanting or doing effort is also not complete solution to attentive Japa. In the same way over stressing on chanting leads to offering of only the kriya cesta without offering our jnana cesta. The result is that soon jnana cesta will find another engagement. If that engagement is more interesting it will soon pull the kriya cesta to that activity and again leave the japa to mindless soulless body chanting. So the slogan should not be chant distinctly or distinctly hear told to ourselves as isolated activities. The slogan to our mind should be 'chant distinctly-cum-distinctly hear concurrently'.

Stressing chanting helps only to reconnect with Nama when attention strays away. However stressing doing effort is a powerful method to bring back the mind as we have seen in the diamond quotes whenever it strays away. But as soon as you give your doing effort you should merge your knowing effort on the current Nama to lock the attention. Merge the doing effort and knowing effort together on the current target Nama which is continuously chanting and creating a new 'present'. Thus you are always' here and now' in your experience of time though time is flowing in normal mundane concept of time.

Both cestas should merge into current Nama with equal intensity to produce concurrent chanting and hearing distinctly.

Though my doing effort is on the lead in japa and my knowing effort is only following the my doing effort, both take help from each other and remain merged into a interrelated activity upon the common target Nama which is chanting the sound and knowing that very sound. The follower's activity of 'my knowing' merges into the leader's activity of 'my doing' due to their common target which is current Nama manifesting. Note that Krishna likes that personal offer as my act of chanting and my act of hear. Sense of personal doer-ship at soul level in the form of atma-cesta is important in bhakti.

Doing effort is the king and knowing effort is the queen

Doing effort is no doubt the king in japa. But knowing effort who is the queen also has to be with the King. They don't like to separate. But by our free will we can take either the king or the queen separately to a domain of activity. Soon both of them will join together for the activity which has more rasa out of the two, and leaving the japa to ritualistic auto-mode.

Because japa is being lead by chanting first, we normally speak in terms of 'chanting' our rounds though it also means concurrent 'hearing' too. We don't normally say I have to 'chant and hear' my rounds'. We normally say ' I have to chant my rounds'. This is because doing makes the first move and not because king alone is important. We need the king and the queen together surrendering to the current Nama Avatar before us.

END

Module 48 - Doing is an output activity and knowing is an input activity.

Doing is an effort or cesta of the soul which involves moving something outside the soul. But 'knowing' is an effort or cesta to know something. By knowing we do not move anything. We just know. Doing effort is an act of the soul whereby one of our karma-indriyas act upon this world. You are impacting the world by 'doing'. Knowing is an input coming from the world into you. Knowing impacts your inner world. By doing you impact the world and by knowing the world impacts us.

Knowing effort of the soul is to take something into you. It is effort for an input activity. You need knowing effort to take into your mind forms through eyes, sounds through ears, tastes through tongue, touch through skin, smell through nose. Therefore eyes, sound, ear, tongue, skin, nose are called jnana indriyas. Jnana-indriya means senses that facilitate knowing. Soul's jnana cesta or knowing effort acts through the gross and subtle jnana indiyas to perform attentive knowing by releasing knowing attention.

Similarly there are karma indiyas through which we act upon the world. Voice, hands, legs, genitals and anus. Our kriya cesta acts through the karma indiyas to perform attentive doing or moving things by releasing doing attention.

Where should we apply our free will when we find the attention has escaped and you find yourself doing only mechanical japa? Should it be applied for releasing doing attention and knowing attention or for releasing doing effort and knowing effort. Please understand this law. Attention follows effort or cesta. Apply your free will in offering doing effort from the heart to chant and concurrently knowing effort from the heart to know that very chanted sound. You don't have to bother about attention at all. Effort will automatically direct attention to the domain of application of effort or cesta. It is that simple. The principle is that our attention follows our cesta or efforts.

From now onwards don't say I am unable to control my attention. Attention is a consequence of cesta. Instead you learn to say I am unable to control by cesta or effort. Then your free will can keep on reapplying cesta again and again in a linked manner to the Sabda driven by the feeling of sankalpa/vikalpa loaded in the background mind by reading the golden quote with feeling of obedience to Srila Prabhupada before you begin each new round.

The Diamond quotes guide us as to what to do when mind wanders during practice based on this principle that attention follows wherever atma cesta or soul's effort is applied.

Drinking the nectar of Shaktyaavesha Nama

Hearing is an input activity. Feeling that sound from the world outside is going inside you. When you hear Nama you are taking in the divine or transcendental sound. Therefore japa time is time for drinking the holy name or the Shaktyaavesha Nama one after another. Japa is not time to think but it the time to drink through the ears. Just like eating time is to eat by relishing the taste and not meant of thinking about eating. When we are simply in the mood of chanting to welcome Nama Prabhu, He descends and energizes the sound that I vibrate and I simply have to drink that energised sound through my attention, which purifies and nourishes the soul.

END

Module 49 - Directions or vidhi for doing, knowing and tasking

You cannot execute directed doing or knowing without knowing the exact direction for both. This direction is called vidhi. Focussing on the directions or vidhi for action of japa which was new to the gardener was definitely very much prominent in the background mind of the gardener for having executed his japa as taught to him by me. Hence knowledge of vidhi in the background was the main ingredient that lead to his attentive japa.

To please the spiritual master and Krishna one has to execute devotional service as prescribed (as per vidhi) by the spiritual master. Directions as to how to offer effort to chant and how to offer effort to hear in a linked manner is the detailed directions prescribed for japa which is nothing but to chant distinctly and hear the same chant by knowing it in detail. Directions are nothing but how to carry out the action. The knowledge of these detailed directions of action are in the background of the mind. Our foreground mind picks up and apply the direction in its deliberate effort to chant and hear according to those directions.

Though it is a one-time effort how to task, applying these directions on line during japa is a deliberate directed doing effort, knowing-effort in a linked manner and tasking effort.

1. What is the direction for the deliberate directed doing effort or kriya çēstā? The direction or viddhi is to distinctly pronounce the component sounds to build up the sound string of the entire mantra. This is called vidhi purvaka iccha kriya çēstā.
2. What is the direction for hearing or deliberate knowing-effort or iccha jnana çēstā? The direction or viddhi for hearing is to hear sharply by knowing each component sound that is being chanted as one progresses towards completing the full sound string as remembered in the beginning. This kind of effort is knowing-effort with deliberate intention is called vidhi purvaka iccha jnana çēstā.
3. What is direction of concurrent chanting-cum-hearing? to feed and teach the mind with this directional knowledge of how to do and hear (know) that very sound in a linked manner,
4. What is the direction for deliberate tasking repetition or iccha kārya çēstā? The directions for tasking is to task uninterruptedly the repetitions of chanting-cum-hearing. Tasking with deliberate intention to do it uninterruptedly is called vidhi purvaka iccha kārya çēstā

Śrī Çaitanya Çaritāmṛta Ādi-līla 17.32

Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously.

These directions and the fact that it pleases the Nāma Avatar are something that is created in the mind through practice of non-japa time contemplation and it is loaded to our conscious mind once it is embedded into our sub-conscious mind.

Feeding the vidhi into our cittam

We have already discussed how the conscious mind has a foreground mind and a background mind and a cittam or subconscious mind. We will see later how valuable this division of conscious mind is in offering all the ingredients of a good japa.

Feeding chanting & hearing direction.

When attention is devoted within the foreground mind to contemplate repeatedly (non-japa times) on the question raised to oneself by oneself on how exactly to chant and followed by you giving the answer to your mind that distinctly pronouncing each word is the way to chant and causes the formation of the doing direction to chant distinctly in the background mind in the form short term memory. And when you practice the foreground action of chanting as per this direction in the background mind, over several days, it automatically enters our cittam as a long term memory.

Similarly, when attention is focussed to contemplate repeatedly on the question raised to oneself by oneself how to hear or know followed by giving the answer to the mind that deliberate(D), sound-discerning(D), distinct(D), detailed(D) sharp(S) knowing (4DS hearing) of each name-sound and the whole mantra-sound causes the settling of the direction to hear within the short term memory of the background mind.

When you practice the above foreground action of chanting and hearing with the direction from background mind for several days their combined synchronized directed action over several days it enters our subconscious mind.

Once the direction to chant and hear and the synchronized doing-knowing is fed in this way to long term memory in our cittam, the same is automatically loaded into the background mind from the subconscious mind anytime in future the moment we desire to offer Japa seva.

Practicing 4DS- hearing is the secret of embracing the name-sound with our attention. Quality of japa seva depends directly on the quality of this hearing factor.

Feeding the linking direction into the cittam

Similarly, when attention is focussed in the foreground mind repeatedly to contemplate on question raised to oneself by oneself as to how chanting and hearing can be done concurrently, the answer that it can be done by concurrent application of deliberate knowing-effort with directed doing effort simultaneously on each sound as a knowing of that very chanting exactly as directed by the golden and diamond quotes of Srila Prabhupada. Contemplation causes the formation of the short term memory of the linking direction first in

the background mind. And when you practice the foreground action with this direction in the background mind, over several days, it enters our cittam as a long term memory. Once the direction and synchronized linking is fed in this way to our cittam, the same is automatically loaded into the background mind from the cittam anytime in future the moment we desire to chant-cum-hear concurrently. This is the most missing direction in many devotees' japa.

Feeding the tasking direction into the unconscious

When attention is focussed to repeatedly contemplate on the question raised to oneself by oneself how to task followed by telling to oneself that I should task uninterruptedly, you cause formation of memory of a tasking-direction within the background mind as a short term memory. And when you practice the foreground action of tasking with this direction in the background mind, over several days, it enters our cittam as a long term memory. Once the direction to task is fed in this way to our cittam, the same is automatically loaded into the background mind from the cittam anytime in future the moment we desire to task.

Process of practice

So the process of practice is to first feed the background mind's short term memory and begin the foreground action in a synchronized manner as per that direction. By such repetition the direction enters the cittam and settles there. By this process we can culture and settle into our cittam the doing with doing-direction and hearing with knowing-direction concurrent chanting-cum-hearing with linking-direction and tasking with tasking-direction or vidhi.

And whenever we want to do that Japa action , the cittam will load the directions into the background mind to direct the foreground action.

The doing &,knowing by the foreground mind and their linked action will be guided by the directions in the background mind. Specifically the first two will be linked by the linking direction in the background mind. Whenever there is any involved conscious doing or çēstā in the foreground mind, it means that appropriately charged directions in the background mind are driving the doing with doing-attention, knowing with knowing-attention and tasking with tasking-attention between the chants.

Habit principle of 30 days

By the way for any habit to get engraved in the cittam it takes about 30 continuous days of deliberate practice without a break. And for it to be permanently engraved the same has to continue for 90 days. Modern psychological research by NASA scientists has established these facts by controlled experiments. If searched properly this habit principle will surely be available in some sastras.

END

Module 50 - Sankalpa-vikalpa or Role of will power during training

1. Krishna stresses 'satatam' meaning continuous devotional service in Bhagavad Gita.

satatam kirtayanto mam
yatantas ca drdha-vratah
Nāmasyantas ca mam
bhaktya nitya-yukta upāśate

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

Bhagavad Gita 9.14

2. Krishna also stresses uninterruptedness or 'ananyas ' of devotional service in Bhagavad Gīta.

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemāṁ vahāmy aham

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

-Bhagavad-Gīta 9.22

3. Krishna stressss both satatam, ananya and nitya in the same verse ananya-cetāḥ satatāṁ

yo māṁ smarati nityaśaḥ
tasyāham sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

For one who always remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service. Bhagavad Gita 8.14

Thus it is very clear that continuous-uninterrupted japa as in mindful japa is more pleasing to Him than discontinuous and interrupted mindless japa. Why it pleases Him more? Because that is the way he wants our offering. He wants our full self, not only one moment but all moments without a break.

Mindful japa means continuous or uninterrupted japa. For this the mind has to put positive effort to ensure the doing is continuous which is little different from the effort to ensure that no interruption comes from outside to distract the continuity. They are clearly two different

jobs. One is a positive action command towards a specific desire of 'continuous' doing or 'satatam' while the other is a negative command to not to allow interruptions in doing or 'ananyas' to prevent extraneous intrusion or not do anything else. It is a negative supportive desire which is complementary to the positive desire of doing continuously.

Will power is only during training period to train the new mind slice for mindful Japa. Don't get scared telling yourself that Oh! I need to apply will power on all my 16 rounds for a good japa. There is no need of strong will power is essence of mindful japa. If you are still need strong will to control your mind to stay on japa for all 16 rounds then you have not understood the essence of mindful Japa. Mindful japa is run by the divine energy called Divya Cesta shakti that flows from the Shaktyaavesha Nama.

contd.....

08:37

Will power is only for preparing or training a mind slice for mindful japa. In addition once the Ego-intelligence-mind or EIM citta-slice is trained, whenever we start a japa session then we need to apply this will power for at the most for one round to load this trained cittam-slice in the background mind from the subconscious mind , push out other cittam-slices and lock it up with the foreground executing mind. After that no strong will power is required unless there is some big disturbance. Just like battery power plays a very small role in the car. Mainly for starting the car. Battery power is not the main power source for the care to run. Fuel power is main thing. Similarly our 16 rounds are not going to be run on our sankalpa and vikalpa shakti except for starting. It is run on the divya kriya-karya cesta shakti from Nama Prabhu.

Free will = Positive Free will (sankalpa) + Negative free will (vikalpa)

When you desire and determine that I will do this or that, then that is called Positive Free Will or sankalpa. Whenever we desire and determine that I will not do this or that, then that is called negative free will or vikalpa.

Offering 'satatam' devotional service as Krishna expects requires exercise of sankalpa śakti and keeping away interruptions or 'ananyas' requires exercise of vikalpa śakti or determined rejection of distractions. These two are soul shaktis. Krishna wants us to exercise these two soul shaktis to remember Him always.

If we were to define what is Krishna consciousness in one statement, that statement has made by our Goswamis. It is 'Always remember Krishna and never forget Him'. One would ask if I remember then I have not forgotten. Then why two instructions? The reason is our free will muscles has two sides like the two sides of a coin.

The to-do will power is based on positive desire to implement Srila Prabhupada's golden and diamond commands of Japa and the not-to-do will power for not doing any other doing-knowing like thinking.

The foreground mind can carry out the commands of 'to do' for implementing 'satatam' instruction and 'not to do' command for implementing 'ananyas' instruction of Lord Krishna when there is supply of strong feeling of sankalpa and vikalpa shakti from the background mind. Thus both minds combined there is 'to do' command and 'not to do' command operating simultaneously. Thus our anchoring rounds needs application of both the positive and negative free will to be successful when some other compelling matters of thinking drag our minds away from japa. This can happen even in the middle of our japa session. If it happens then we have apply the principle of sankala-vikalpa by apply our free will of both types.

Other applications of sankalpa and vikalpa shakti.

Having discussed about our sankalpa and vikalpa shakti in its application to anchoring rounds, we will use this opportunity to see how this is a very important power we have to execute devotional service with purity. Determination really means sankalpa and vikalpa. It is always about combined action of positive to-do free will and not-to-do free will or positive desire and its complimentary negative desire. Sankalpa or positive desire & determination means 'liking' and 'accepting' something. Vikalpa or complimentary Negative desire means 'disliking' and rejecting things that disturb the positive desire & determination. Determination for something means desire & determination to want something combined with negative desire & determination or dislike for not wanting certain other things that affect adversely what I like and want.

Normally this to-do free will and not-to-do free will is under-utilized when applied in isolation. It plays an important role in self-control and is a gift in human life. Let us say when we want to control our senses if we only try to use not-to-do or negative free will one cannot be successful unless you also apply a positive free will of experience of an higher taste than what you are giving up.

Exercising negative free-will to keep away from Maya is also pleasing to Krishna
Exercising negative free will is pleasing to Krishna as much as positive free will as both are on par as spiritual actions at soul level away from the body-mind yantra. Therefore even anchoring rounds are as pleasing to Nama Prabhu as the soulful rounds.

Similarly the exercise of negative willing not to like and not to indulging in any 'thinking' during japa to give full attention to do continuous -uninterrupted japa is very pleasing to Nama Prabhu apart from the effort to chant and hear by exercise of positive free will to chant continuously.

With the combination of these two commands, we can lock our attention with our anchoring rounds. As we said in the beginning of each japa session you have to be prepared for applying your battery power of sankala-vikalpa shakti to load the mind-slice for mindful japa. After that there is release of the divya-kriya-karya-cesta shakti from Nama Prabhu. Whether by will power or otherwise when we successfully engage in concurrent chanting cum hearing, this divya cesta shakti gets released. Your will power is no longer required to lock the attention on the rest of your rounds when there is divya cesta ruchi in doing-knowing-tasking.

Concurrent chanting-cum-hearing forces us to be here and now

Mindful means being here and now. If chanting and hearing is linked up as concurrent activity of doing and knowing of that very doing, then it is a requirement that our consciousness or attention has to be sensitive to what is happening at every moment. Mind cannot go out of the present. The Names are continuously changing from Hare Krishna to Hare Krishna to Krishna Krishna to Hare Hare to Hare Rāma to Hare Rāma to Rāma Rāma to Hare Hare. So, to be on top of it to hear the currently chanted sound, the consciousness or attention of the chanter compulsorily has to be here and now on what is happening, and attention cannot be free for anything else especially thinking about past or future. As a corollary, if attention is locked up here and now, chanting and hearing will be a linked chanting and hearing.

Vikalpa shakti means the negative determination (it is a feeling) for each bead during practice : Apply vikalpa shakti to

'Desire' nothing else,

'Do' nothing else

'Know' nothing else.

'Task' no nothing else

Sankalpa shakti means positive determination (it is a feeling) for each bead: Apply sankalpa shakti to

'Desire' only the Nāma sound',

'Do' only the Nāma sound

'Know' only the Nāma sound.

'Task' on repeating the Nāma sound

Apply this in a single stretch for 108 beads and then mala after mala. This is the positive desire & determination and negative desire & determination of japa.

END

Module 51 - Habit can be a boon or a bane

We have to use the power of habit or habit will use us arbitrarily. Japa is a daily activity that we perform. Any daily activity, whether we realize it or not, habits get formed. And they could be good or bad habits. If we have not carefully taken care of the training, our present japa habits are sure to have a mixture of many good and bad habits. Good habits are blessings, and bad habits are a bane and both become our second nature and rule us. Changing habits can be painful. Especially if they are pleasure habits.

So, should we not be careful about what we do with our mind day after day as it is bound to automatically turn those learnings into habits, irrespective of them being good or bad for quality japa? If you are satisfied by inattentive japa every day, then you will train your mind for inattentive japa forever. If you train your background mind to direct the foreground mind to execute concurrent chanting-cum-hearing and also train the foreground mind to chant and know the chant as per the linking direction from the background mind, then your mind will learn attentive japa forever. If it is partly attentive and somewhat inattentive, then the mind will learn that too. Training of the mind is anyway happening for everyone because japa is a daily activity. The question is, whether it is getting trained rightly or wrongly.

If the mind is not trained in a directed manner, the attention energy, which is the main soul energy employed to touch the Nama Prabhu is diverted, distracted, and 'wheeled' to so many other things during japa. Without attentive japa we will never advance to the next level of soul purification - to the point of development of attraction and attachment to Krishna and eventually do japa as a personal service, with love and devotion.

Better late than never. Being a machine, the mind and body system takes a finite time and a definite process to be trained in the essentials if we are serious. This will take an even shorter time for a fresher, since a beginner has not wrongly trained the yantra, and his slate is clean. For those who are having wrong japa habits, it takes a longer time to undo these unproductive japa habits.

Stagnating vs. Crawling vs. Galloping towards better Japa

Thus, simply a large number of years of chanting do not amount to anything substantial unless we get ourselves to actually spiritually touch the sound incarnation with our attention continuously without distraction of the attention to 'thinking' or thought processing.

For instance, a devotee who is chanting 16 rounds religiously every day, while he nurtures the habit of continuously thinking about his day's preaching services or solving problems or doing creative thinking for Krishna's service during japa, has got into a bad habit of thinking during japa.

His thoughts should be engaged in appreciative remembrance of the each name-sound incarnation as he descends in real time before him as the Sevya to whom you are offering you chanting and hearing . Otherwise such thinking permanently blocks the soul from directly touching the Nama Prabhu, the Personality of holy name, as his attention is not on chanting or hearing, and he will only stagnate spiritually with that wrong habit.

Or, if it is partially mixed with some thinking along with some attentive chanting and hearing here and there, then one may be making crawling progress by such minimal association.

And if one goes through the phase of disciplining and training his mind in a certain way to maximize the flow of unlimited spiritual energies of the Personality of holy name to touch and purify the mind and body, then the sādhaka's progress can be likened to be galloping towards a better and better japa and making significant spiritual progress.

So, one can choose to either stagnate in his japa, make a crawling progress with his japa slowly, or gallop quickly towards good japa. It is the sādhaka's choice

Hare Krishna Nama Prabhu ki Jai !!!

Module 52/1 - Minimum background thought-feeling of seva bhaavana for all practice modules.

My concurrent chanting-cum-hearing is an offering of seva being received by Sevya who is the very name-sound I am currently chanting-cum-hearing to please. Remember that adding any thought-feeling in the background mind does not distract our practice steps. But thoughts alone in the foreground mind without converting it into a feeling in background mind distracts giving the foreground mind. Background mind main job is to give linking direction to foreground mind in this training phase.

Therefore during off japa time repeat this thought and convert the activity on each bead into the feeling or bhavana of 'offering'. Note that 'offering' is thought-feeling or bhaavana of the heart.

If you prepare this simple bhaavana in the background mind, then the pleasantness being already experienced on each bead due to concurrent chanting-cum-hearing increases multifold.

Module 52/2 - The mind should always be under regulated japa.

Letter to Bhakta Das:26Aug,1976

All initiates of mine must strictly follow the four principles of no meat, fish or egg, eating; no gambling; no intoxication of any kind; and no illicit sex. They must chant 16 rounds a day minimum with attention, clearly chanting the mantra, and listening very carefully. This is the recommended process for purifying the heart.

It is said that " Bhaava graahi Janaradhana", that the Lord accepts our bhaavana more than the rules we observe. So the question may arise that, what is the absolute value to the daily number of malas to be completed. The Lord knows that I love Him. So I shall chant without counting or whatever number of rounds I can do everyday. This is very dangerous trap for reasons we will see.

Our cittam is different from the soul. For the soul itself per se there is nothing absolute in our daily numbers. Still why do the acarya's prescribe a fixed number of malas? Why did they practice this 'nirbandha' or binding themselves with determination of completing their daily malas? Why did they give so much importance to it when they had become so elevated and their minds were fully under their control.

Firstly it is a matter of integrity of our relationship with Nama Prabhu. When one has committed to the spiritual master to offer this many units of seva to Nama Prabhu every day, there is no question of taking it lightly. Further the net reason is that pure devotees separate their true self from the cittam or the mind. Soul has a spontaneous relationship with Nama Prabhu, not bound by these rules and regulation. But are we liberated to ignore the cittam ? The characteristic of a pure devotee is that he never trusts the mind or his cittam. He understands very well that 'cittam' is not him but only an instrument. And these 'nirbhandas' are for more for the cittam and not for the soul. As long as we are in this body, the cittam must be dis-identified from one's spiritual self and subject to disciplined practice of bhakti at all stages as long as one is in this body. He thinks, I may be having a relationship with Nama Prabhu beyond fix number of japas, but I will never trust my mind. I have to ensure that my cittam gets a fixed level of association from Shaktyaavesha Nama to keep it energised enough not to fall victim to Maya in one form or the other. Therefore my 'nirbandha' to feed my mind with minimum fixed number of beads of seva to Nama Prabhu is my super protection against maya. Therefore, we can keep our relationship of our soul's with Nama Prabhu transcendental but we cannot allow our cittam to imitate the soul. The relationship of my cittam with Nama Prabhu is always be per rules and regulation for bhakti. We must to keep it disciplined at all stages of spiritual growth lest it and not go awry in this material world.

Kindly note that Srila Prabhupada says 16 rounds a day with attention, clearly chanting the mantra and listening very carefully. He does not say just chant 16 rounds a day. He says 16 rounds minimum. That is the 'nirbhandha'. Further he says we should chant 'clearly' with attention and hear 'carefully'. These are very important words, which when followed means success and if not followed the result will not be fully realized. The purpose of this training is how to follow this basic instruction of Srila Prabhupada which is to do mindful japa.

Japa is driven by two forces: Sacrifice and love

Japa begins with two kinds of driving force. In the beginning stage of learning to do mindful japa, of the two driving forces, most of it is tapas or wilful discipline to keep the attention locked on to chanting and hearing and repeating taking help from the Nama Prabhu himself. It is through the attentive association achieved through the power of sacrifice or discipline or tapasya we get to touch Nama Prabhu with our attention. When we touch the one who is All-pure, we slowly start getting purified. As we get purified our natural attraction to chant Krishna's names starts rising in our heart little by little. Even now all of us have some attraction for Krishna that is awakened, even if you are a beginner. But very little and difficult to significantly feel. Otherwise why would we be attracted to Krishna consciousness at all. We would not be doing japa at all if we did not have some attraction directly or indirectly. Some priti or love or shraddha resulting from this attraction is there for anyone who has voluntarily chosen to begin japa.

Thus two factors drive japa. Tapas and Priti to whatever extent one has awakened. Slowly when we get fully practised, discipline or tapas energy portion comes down to zero where the same external discipline is followed but without any hardship for the mind. Simultaneously attraction and attachment to Nama Prabhu keeps rising more and more. Finally the driving power is fully love (priti) due to attachment and attraction and not tapas or discipline. That is the way we move from mindless japa to mindful japa to soulful japa. Even if priti is awakened, the mind is always kept under watch as far as its duty to finish the regulated number of rounds.

So it is not that whole life I have struggled with discipline or tapas to chant 16 rounds. Be relieved. In 90 days, tapas will taper down by almost 90% and the same discipline will be followed without tapas. But discipline is a must for the cittam, either through tapas or through priti. Spiritual life for the soul eventually spontaneous devotional service. Discipline is always the pathway to that spontaneity. Bhakti, though eventually is fully driven by love for the soul, bhakti at our cittam plane as long as we are in this body is always kept under rules and regulations. Otherwise it will quietly sabotage our soul's bhakti by cosying itself with the soul. The devotee always keeps the cittam or his mind in his place and never trusts him fully. Following Krishna's instruction we keeps his cittam always at a safe distance from him.

Even in the beginning that tapas is driven because of some love. It may be love for eternal life free from birth, death, old age and disease. It may be love for knowing God, seeing God etc. Japa is never only dry tapas. Devotional service means bhajatam priti purvakam as Krishna says in Bhagavad Gita.

But you have to go through the Abhyasa yoga stage.

Srila Prabhupada Morning Walk April 1, 1974

Abhyāsa-yoga...you practice this. Therefore, we say, "You must chant 16 rounds "This is Abhyāsa yoga. When one becomes attached to chanting, he doesn't require to be under discipline. But so long is not practised he must be disciplined.

Discipline is a must to awaken bhakti. Through the application of your tapas shakti or power to sacrifice of so called freedom of a roaming mind, follow the instructions of Srila Prabhupada in the Golden and Diamond quotes (Module 54, 55). That requires the spirit of sacrifice. Remember sacrifice comes before love. No pain no gain is a universal unfailing principle.

And in my experience if we go through seriously the training module for mindful japa for 30 days the basic practice stage for mindful japa gets completed. The mind learns and creates a new Ego, Intelligence, Mind or EIM cittam-slice for concurrent chanting-cum-hearing of each Nama. Then, further continuous application of the newly formed cittam slice for another 60 days will strengthen and consolidated mindful japa.

Right now the mind has a mix of good and wrong japa habits. Six months of serious tapas-cum-priti japa is required. Thereafter the sails of mind and senses are set in place and winds of conditioned mind join the driving powers of priti purvaka anandamaya japa.

This basic attentive japa through discipline being dealt with now for mindful japa. Its progress continues through the rest of our life. The priti or love in Priti-japa forever expands since priti has no limits for rest of eternity but will always include within it the basic mindful japa. When mindful japa is part of soulful japa, it will be done by the power of priti and not by force of discipline yet it fully disciplined at the plane of the gross and subtle yantra or the body-mind system.

Our cittam or EIM never deserves freedom even when it has been trained for years. If given freedom without self control, it can carry away the liberated soul back into bondage. There should always be fear of the potential danger of a freedom loving cittam.

Be patient and follow the process and results are bound to be there. My best wishes for all those who are undergoing the 90 days training for mindful japa as per the training module

END

Module 53 - Golden commandments of Mindful Japa.

Srila Prabhupada reveals the secret: We have to chant and hear concurrently

The commandments of direction in the Golden quotes 1 to 12 in this module confirms that proper way of japa is chanting-cum-concurrent hearing. These commandments are simple specific and concrete on how to japa is to be executed as a concurrent chanting as a doing and hearing as a knowing of that very sound that you are chanting. The beauty and simplicity of these instructions can strike us only by his causeless mercy and when this understanding strikes you, it will completely change the quality of our japa. Because it is so simple, it misses our attention normally.

Even after receiving this knowledge you don't benefit and your japa can be still same as before if you do not follow the process to train the combination of background mind and foreground mind to jointly execute this commandment . So just taking satisfaction in discovering that we should chant and hear that very chant is useless unless we stick to the daily training process for the period prescribed period of 30 days in phase 1 and extended to another 60 days without interrupting it even for a day.

Spiritual experience: When there is concurrent chanting and knowing that very chant, there is a subtle flow of spiritual energy from the Nama Avatar for each bead into the chanter's mind. It is the feel good of a flow of spiritual energy that makes you chant and hear with super ease and want to chant and hear more and more. But as you become free from inattentive japa through this kind of attentive japa, this delightful taste of association of Nama Avatar goes on increasing. Please note that I am not talking of the Nama ruchi or intrinsic taste for tongue and ear that an advanced chanter tastes. This is something even a beginner can feel in the form of uninterrupted divine doing-knowing-tasking spiritualized energy. divya kriya-karya-cesta ruchi.

it is feeling of a taste of wanting to 'do' the sound and 'know' that very sound more and more. This energy is coming because our cesta shakti releases attention which is connects our soul with Shaktyavesha Nama.

We often never catch simple points when we read Srila Prabhupāda's instructions.

Every word uttered by him has great significance as we shall discover below.

Please note the bold portions of the quote, the implications of which is explained below the quote in the light of the discovery that happened in the gardener experiment.

These quotes can be called the Golden Commandments for mindful japa. Please pay special attention to what is in bold within the quote.

Golden Quote 1

Hare Krishna means when I hear the sound, the transcendental sound vibration Krishna, that means Krishna is on my tongue, on my ear. Therefore, if we chant this vibration of transcendental sound with devotion and with attention, that is the highest type of meditation and yoga. And very easy. The process is that you chant Hare Krishna, and exactly the same sound you hear.

Lecture Bhagavad Gita in New York (660725NY)

Explanation : “the process is that you chant and exactly the same sound you hear”. The direction given here by Srila Prabhupada hearing the same sound that you chant is unambiguous and cannot be clearer than this. Śrīla Prabhupāda is using the words “process” and “exactly the same sound you hear”. The concept of chanting and hearing by concurrent action from our doing and knowing on the common target of current Nama manifesting before us is very clear. Common target of current Nama is what unites the doing effort and knowing effort. (description of doing effort and knowing effort is in Module 41). This again means hearing is linked as knowing the same sound. Doing and knowing is a composite activity of concurrently chanting of the sound and knowing that very same sound. Chanting and hearing (knowing the sound) experience is one simultaneous activity.

Golden Quote 2

Chanting. You simply hear. When you say, “Hare Krishna” you try to hear the very sound, “Hare Krishna.” That’s all. Nothing more.

Lecture CC Madhya 6.24 Jan 8, 1968

Golden Quote 3

As you chant, try to hear each word very carefully and always complete your sixteen rounds. Regular and attentive chanting, along with following the four regulative principles will keep one pure. Simply by following these principles and chanting Hare Krishna one can make his life successful and perfect.Letter to

Tosana -- Calcutta 20 February, 1972:

Golden Quote 4

Prabhupāda: Yes. This is very important. When you will chant, you'll hear also. Then your attention will be there. And you are chanting and you are thinking something else, oh, that is also another offense. You should be careful. Hare Krishna , Hare Krishna, Krishna Krishna, Hare Hare. If you cannot hear, then you will chant loudly, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So you must hear. That is wanted. Otherwise you will be inattentive. That is offense. Initiation Lecture Los Angeles (710713 IN LA)

Golden Quote 5

You don't keep your mind elsewhere. You keep your mind on the chanting. "Hare Krishna" and hear. So, practice it, and you'll see how spiritually you are making advancement. You simply chant Hare Krishna and try to hear the sound, that's all.....

Lecture CC Madhya 6.24 Jan 8, 1968.

Explanation : Śrīla Prabhupāda is instructing us again to practice keeping the attention on chanting and hearing the same sound concurrently so they get linked. That is possible only if 'doing the sound' and knowing the sound' is targetted on the same sound. Chanting and hearing are not on two targets but one doing and one knowing acting on the same sound.

Golden Quote 6

Prabhupada: Yes. When you chant, you must hear also. This is attention. This is yoga.....

The chanting must be heard by you. That is attention, with attention.

Initiation Lecture in

Los Angeles (690110 IN LA)

Explanation : Śrīla Prabhupāda says "when you chant....". 'When' means timing. You should hear concurrently the same current Nama that you are chanting. Attention for chanting and hearing gets concurrently offered simply by the application of doing-cum-knowing effort on the current Nama.

Golden Quote 7

While chanting, you must hear. Hare Krishna-you must give attention to hear. Lecture-Montreal July 29, 1968

Explanation : 'while chanting' means concurrently you must hear the current Nama. So this process of chanting Hare Krishna, if we do it very nicely... Very nicely means sincerely and with great attention. The process is the highest yoga system. This transcendental vibration, if you simply concentrate your mind on the vibration "Hare Krishna..."

Lecture on Srimad Bhagavatam in Montreal (680819 SB Mon)

Golden Quote 8

The words "Hare Krishna" should be very distinctly pronounced and heard.....

Chanting is very simple, but one must practice it seriously.

Śrī Çaitanya Çaritāmṛta Ādi-līlā 17.32

Explanation: Note 'Pronounced and heard' means both as done concurrently on same target sound, the currently manifesting Nama

Golden Quote 9

Therefore to clear this cloudy consciousness Chaitanya Mahaprabhu recommended that one should simply chant the holy name of God sincerely and hear it with attention. VRN 6 Dec 1975

Explanation: Note 'simply chant... and hear it'. He is again stressing that you should hear the same Nama that you chant. And that is the currently manifesting Nama.

Golden Quote 10

Yes. Chanting and hearing, locked up. Mind is locked up. An because Krishna vibration is locked up, then Krishna is locked up, because there is no difference between Krishna and his name, absolute. Krishna is absolute.

Room Conversation- December 21, 1970, Surat.

Golden Quote 11

As soon as you chant Hare Krishna, you hear it, then your mind becomes locked up. Pandal Lecture Delhi, November 12, 1971

Golden quote 12

By chanting Hare krishna, one captures the mind immediately. Just by saying the name krishna and hearing it, the mind is automatically fixed on krishna. Book : The path of perfection

What is locking of attention on each Śaktyāvēṣa Nāma mean? Locking of attention means the doing the sound and knowing the same sound or Śaktyāvēṣa Nāma in a concurrent manner. So when you apply these two cestas on each divine Namas concurrently the attention gets locked. Once attention is locked there is flow of a drop of Divya cesta ruchi of serving the Nama Prabhu with full attention. This ruchi is experienced as a pleasant doing-cum-knowing taste. If only one of the two cestas is offered then the locking does not happen. The locking or linking happens only when the target of both cestas is the same sound. Only when both the soul efforts from the heart are applied as per the linking direction to apply them on the same sound and the attention gets locked. We have discussed how attention locking does not happen if we don't target the cestas towards the same sound which is the Golden commandments derived from the Golden Quotes.

Thus even if we attempt to apply both cestas without aiming at the common target, the locking of attention does not happen. They have to be offered in a linked manner at the point of the common target of current Nama. Knowing cesta is to know the result of doing cesta which is to hear the sound. That is how concurrently both can happen.

Our practice consists of

1. Offering Kriya cesta or doing effort to chant on the target of current Nama.
2. Offering jnana cesta as knowing the same target of current Nama concurrently to hear that very chant.

That is the commandment of Srila Prabhupada in the golden quotes. Chant and exactly same sound you hear. The trained mind slice does exactly this as per the golden quotes. It directs

the Kriya cesta and jnana cesta to the common target of the current Nama before you. Once trained then this part of linking to a common target happens automatically while from your heart Kriya cesta and jnana cesta will be flowing as the on line offering.

Hare Krishna Nama Prabhu ki Jai !!!

Module 54 - Diamond quotes to control the wandering mind

Subject: How to bring back the mind from inattentive chanting during practice

Diamond Quote 1

Chapter 5 - Determination and Steadiness in Yoga (The Path of Perfection)

Rather, the recommended method is chanting loudly and hearing Hare Kṛṣṇa. Then, even if the mind is diverted, it will be forced to concentrate on the sound vibration "Kṛṣṇa." It isn't necessary to withdraw the mind from everything; it will automatically be withdrawn, because it will be concentrated on the sound vibration. If we hear an automobile pass, our attention is automatically diverted. Similarly, if we constantly chant Hare Kṛṣṇa, our mind will automatically be fixed on Kṛṣṇa, although we are accustomed to think of so many other things.

Explanation: Every time the mind goes away from japa into thinking, just apply freshly doing effort/ kriya cesta and knowing effort concurrently as per direction in golden quotes. No separate endeavour required to bring the mind back.

Diamond Quote 2

Morning walk Feb 3 1975 Hawai

Devotee: Srila Prabhupada, it's is very difficult to control the mind when I chant. It wanders. Prabhupada: So what is the controlling of the mind? You have to chant and hear. Thats all. You have to chant with your tongue and the sound you hear. That's all. What is the question mind.

Explanation: Srila Prabhupada stresses on applying cesta and not dragging your mind. The whole idea of the practice is to activate a new mind slice for mindful japa and keep making it stronger and stronger by the day through repetition than starve the old mind slice of mindless japa as much as possible. Starve the old habit which you want to kill and feed the new habit which you want to train.

Diamond Quote 3

Bhagavad-gītā 6.25-29 Lecture, Los Angeles, February 18, 1969

Therefore this is the only method, that you chant loudly and hear Hare Kṛṣṇa. If your mind is in other things, it will be forced to concentrate on the sound vibration "Kṛṣṇa." You haven't got to withdraw your mind from other; automatically it will be withdrawn, because the sound is there.

Explanation: Again don't try to withdraw the mind from where it has gone. Just apply fresh doing effort and knowing effort as per golden quotes. Each time it goes simply apply direction as per golden quotes.

Diamond Quote 4

Bhagavad-gītā 7.1 Lecture, Durban, October 9, 1975

Mind is so agitated, you cannot concentrate. But if you chant loudly, "Hare Kṛṣṇa!" your mind will be forced to be drawn and hear Kṛṣṇa. Then mayy āsakta-manāḥ pārtha yogam yuñjan mad-āśrayaḥ. If you practice this, then asaṁśayam samagram mām yathā jñāsyasi tac chṛṇu: [Bg. 7.1] "If you try to hear Me attentively..." Bhagavān uvāca. Who is speaking? Bhagavān, the Supreme Person, the Absolute Person. There is no mistake, there is no cheating, there is no imperfection, and there is no illusion. It is perfect.

Explanation : When not able to concentrate simple apply the direction as per golden quotes and chant loudly using kriya cesta from your heart and jnana cesta will force the mind to come to hear the chant.

Diamond Quote 5

Śrīmad-Bhāgavatam 3.28.19 Lecture, Nairobi, October 29, 1975

Suppose one is big businessman. He is always thinking of his business, how to sell this, how to purchase this. This is... His mind is absorbed with these things. So if he sits down to meditate upon the Lord, it will not be possible. It will not be possible. His mind will be disturbed, and he will think of his business transaction. So that is natural. But if you chant Hare Kṛṣṇa loudly, you will be forced to hear "Kṛṣṇa," and that Kṛṣṇa immediately comes within your mind by force. So it is better process than sit down and think of Kṛṣṇa.

Explanation: loudly chant to bring back the disturbed mind to mindful japa.

Diamond Quote 6

Letter to: Gerald, 19th February, 1971

Do not be disappointed if sometimes your mind gives some agitation. Such agitation is only temporary and will be driven away by chanting. So chant loudly whenever there is some disturbance and hear the transcendental sound attentively.

Explanation: When mind is agitated just apply kriya cesta and loudly chant and concurrently jnana cesta to know that very chanted Nama as per direction of the golden quotes.

Application to Japa

In short, every time mind goes away to thinking during japa just apply doing effort and concurrent knowing effort from the soul afresh as per direction of the golden quote and the mind will automatically come back. This superior method of mind control by invoking Nama Prabhu in the scene than the inferior and arduous way of taking the bull by its horns as other yogis do to bring back the roaming mind without Krishna in the scene but just by his own mind power.

Hare Krishna Nama Prabhu ki Jai !!!

Module 55 - Training process for concurrent chanting-cum-hearing explained.

Most of us know that we have to chant distinctly and hear carefully. But few of us know the secret of concurrent chanting-cum-hearing as per the golden quotes of Srila Prabhupada and its extraordinary benefit of flow of divine energy or divya-cesta-shakti from Nama Prabhu to do energetic japa.

When we chant-cum-hear the same sound in a linked manner as a doing of uttering the sound and knowing of that sound as soon as it is uttered, it results in releasing of this self-energising spiritual energy taste from Nama Prabhu.

This flow of energy arising from the attention connection that is established by doing the Nama-knowing the Nama (Shaktyavesha Nama) on one bead, encourages our heart to go for the next bead to taste once more that pleasant taste. Soon the concentration becomes subtly addictive as we go bead after bead. And that holds the attention. Once we create a pleasant tasty energetic situation for the mind and heart, the attention will not go away anywhere. It will want to taste the concurrent doing and knowing of each manifesting Nama before us.

Ultimately we can hold attention only by the mercy of the Nama Prabhu in reciprocation to our sincere efforts to offer doing effort to chant and knowing effort to hear that very Nama currently before us. After practice stage the targeting on same sound and linking is done automatically by the trained EIM (Ego-mind-intelligence) or cittam-slice and there is no need the reading the golden quotes before each round.

The gardener, for the reasons like newness of the mantra and newness of the process , end of the day the result was that the attention stayed on the holy name. After the gardener's mind learns the process in few weeks, the newness will be gone. After that his attention will not stay on the Nama unless he voluntarily offers doing-cum-knowing effort. It is the newness that made him know the mantra concurrently and execute a doing-knowing linked japa. Once mantra becomes memorised and process becomes trained this automatic linking effect is gone.

This is what happened to each one of us too. Once newness was gone, our attention started roaming. Now we have to find some other means by which we keep the doing-cum-knowing on the same sound. As long as that happens the spiritual energy to hold attention comes from the divine sound or Nama Prabhu Himself and old habit can be broken easily with His help.

The training process

So by what means do we do this. Background mind can be trained to give direction to the foreground mind by creating a habit of concurrent application of doing effort and knowing

effort on the current Nama as doing the sound and knowing that very sound. Just like if you want to drive to the Airport, your background mind will give direction to the foreground mind on the route to be taken while it is busy in operating the steering, brakes etc to deal with the traffic on the road. So background mind is very powerful and can be trained to help the foreground mind in this task current chanting-cum-hearing each Nama that is manifesting 'here and now' before you.

We meet this challenge in japa first by practicing to repeatedly take help of the direction in the background mind to drive the foreground mind to direct the two efforts on to the same target Nama currently before us. The combination of direction-giving background mind and direction-following foreground mind gets trained when they combinedly repeat the linked chanting-cum-hearing. This is the only possibility and it works wonders.

To train the mind, initially you have to place this linking direction in the background mind for each mala of japa by reading these quotes just before beginning each mala with the intention that it stays there in the background only for 108 beads. We also take external help too by keeping a print out of the direction before you while doing the japa as prescribed in the Module During practice time its take more time for completing each round. In two three days it takes about 8 to 8.5 minutes per mala.

Soon the background mind will learn its role to direct the foreground mind to apply the doing effort and knowing effort on the same target which is the currently manifesting Nama and linking them as chanting and hearing that very chant. At end of training period you will find that you don't need to read the quote or keep your print out in front of you as prescribed in training module Module 38.

Good japa feeds energy by itself for better japa:

This is why I assured that you can learn mindful japa in maximum of six months for sure. It is matter of training the mind to combine the doing cestas and knowing cesta on the same target sound. A material phenomenon of programming the mind takes finite time. However the new habits over rule old habit only because of the pleasant taste infused by Nama Prabhu as against unpleasant tiresome old habit. Spiritually the result is because the chanter avoids the tenth offense of being inattentive and are helped by the pleasant energy from Nama Prabhu Himself due to the soul touching the omnipotent Nama avatara with his attention.

One of the fundamental propositions being made here, is that there is energy to do good japa in the Nama itself if we connect ourselves with the Nama Prabhu with concurrent chanting-cum-hearing. Burdensome, tedious chanting is due to the reason that a few minute aspects of the japa process has still not struck the mind of the sādhaka sufficiently. Being the yuga dharma, japa is meant for common man. It is very much possible to do attentive japa naturally and easily by everyone , without it becoming a big tapas or austerity like other forms of meditation. Even if tapas is there due to wrong japa habits already existing in you

subconscious mind, it is only for the first few months of training of the mind under the direction of the Āchārya. Tapas appears more for us because we have taught the mind all bad japa habits. Now by regular practice of concurrent chanting-cum-hearing of each sound a new EIM-slice is trained in 30 days. And if we continue that for 90 days the old bad japa habits are completely wiped out.

Once that stage is crossed, there is no tapas for japa. It evolves into a smooth flow of loving association, service and surrender to the Lord, energized by the Lord Himself with transcendental knowledge, spiritual strength, and blissful doing. Good japa acts as a spiritual energy feed to help us better our japa if we lock our attention by simultaneously doing-cum-knowing effort on each sound. The better our japa gets, the more energy we are supplied with, for even better japa. It is a continuous improvement process of perfecting japa, both on the mind plane and soul plane.

Hare Krishna Nama Prabhu ki Jai !!!

Module 56 - Handling the the wandering mind during practice

Handling the wandering mind during practice is not to handle the old mind -slice but feed the new mind slice. Now during practice stage due to old habit, the mind goes into thinking mode leaving the japa to auto doing and auto tracking. Practice means we have have to bring back the mind on japa. There are two ways of bringing back the mind. One is inferior method and other is superior method. Yogis who do silent meditation try to bring back the mind with their free will and exercise free will to hold it on one point. This is inferior method. It is inferior because Krishna's help is not in this method as He is not in the scenario. This will create a fatigue in the mind and hence it is a big austerity It is merely the mental strength of the yogi. This is clearly not our method.

Like golden quotes, the commandment in the diamond quotes is the next big secret to hold the attention on the Nama. It is the superior method of controlling the mind for attentive japa. In japa practice it is not at all effective to hold the mind and bring it back to the Nama Prabhu directly as the yogis do and that will create a mental fatigue. Instead of holding the mind and bringing it back we should follow the superior method where we get help from Krishna Nama Himself. That method is to apply the kriya cesta/ doing effort from the soul to chant along with jnana cesta / knowing effort to know that very chant again and again by ignoring the mind slice that has gone away. Just repeat the action, kriya cesta, as per commandment in the golden quotes as many times as the mind runs away.

However during first 30 days the old programming of thinking japa will influence and succeed many times to defeat hearing japa. How to deal with it. Tell yourself it is normal to expect the mind to go away from hearing japa into thinking leaving the japa to body japa during this period. So during this period your japa will be combination of mindless and mindful japa. Not to worry. Each time it goes away just apply the kriya cesta or doing effort from the heart (soul) to chant with jnana cesta to know that very chant as per golden quote as explained above. Don't try inferior method of trying to bring the mind or attention back. Just follow the golden commandment of Srila Prabhupada and apply it.

Why does it work so well and easily? Remember soul is superior to mind. Mind is a servant of soul. We are ones who create mind slices by training who are our servant. The cesta shakti from the soul is the master of the mind at all times. So use the master to create the kind of mind slice we want . We want mind-slice that will lock our two cestas on each Nama in a linked manner. A mind slice that will facilitate a mindful Japa. For this we have to repeatedly apply concurrently the two kinds of cestas to serve none other than Krishna Himself. Strengthening the desirable mind-slice while ignoring the old mind slice is the trick. This is the superior method.

If the mind goes away from japa ten times in a minute just apply cooly kriya cesta ten times freshly and chant and hear that very chant with concurrent jnana cesta. Slowly ten times will

decrease to 9 times a minute and then to 8 times a minute and to 7 times a minute and so and finally 0 times a minute. From out of this repeated practice one new mind-slice learns this work of linking our two efforts onto to same target and facilitate concurrent chanting-cum-hearing which locks our mind on the Śaktyāvēṣa Nāma. After that you don't have to worry about mindless japa. This way the mind itself learns how to lock the attention on the sound. Remember our goal concurrent application of the two cestas to touch the same Nama.

Srila Prabhupada advises the above described method in thes diamond quotes to implement the golden we quotes.

Chapter 5 Path of Perfection

Therefore this is the only method, that you chant loudly and hear Hare Kṛṣṇa. If your mind is in other things, it will be forced to concentrate on the sound vibration "Kṛṣṇa." You haven't got to withdraw your mind from other; automatically it will be withdrawn, because the sound is there.

Note Srila Prabhupada says " you haven't got to withdraw your mind from other". Your only effort should be to "chant loudly and hear Hare Krishna" and not struggle to bring back the mind. Mind will follow where the cesta shakti of the soul goes. Control point is cesta shakti from the soul. Control point is not the mind nor its attention.

Again in a Morning walk Feb 3 1975 Hawai

Devotee: Srila Prabhupada, it's is very difficult to control the mind when I chant. It wanders. Prabhupada: So what is the controlling of the mind? You have to chant and hear. Thats all. You have to chant with your tongue and the sound you hear. That's all. What is the question mind.

There are four other similar diamond training commandments of Srila Prabhupada in the previous module.

Srila Prabhupada stresses on applying cesta and not dragging your mind. The whole idea of the practice is to activate a new mind slice for mindful japa and keep making it stronger and stronger by the day through repetition than starve the old mind slice of mindless japa as much as possible. Starve the old habit which you want to kill and feed the new habit which you want to train.

Two phases of practice

Practice stage consists of two phases. First phase is 30 days. Phase two is 60 days after that. In thirty days the old thinking japa is overtaken by hearing japa 100%. The mindless japa is overtaken by mindful japa.

The competitions between them stops. But it takes another 60 days for the new program of concurrent chanting-cum-hearing to get deeply engraved in our subconsciousness.

Meanwhile in these 60 days the old programming of thinking japa gets once for all erased because of non-use. When a muscle in the body is not used regularly and kept idle from use for long time it decreases its size and they become weaker and weaker by the day and eventually begin to shrink. In medical terms it is called disuse atrophy. Same thing happens to any habit which is not used regularly. It gets weaker and weaker by the day and finally the habit no longer has any strength to push the mind or the senses. Old habit is finished. The neural circuits in the brain are dismantled.

Don't bother about your old mind slice at all. Just keep activating the new mind slice and strengthening it. Cesta shakti does not originate in the mind. It originates in the soul beyond the mind and it will bring the mind back to japa.

Once trained, rest of life you don't have to worry about mindless body japa. Detailed training module is Module Please do step by step what is prescribed there to kill old mindless Japa and establish mindful Japa. Investment for 90 days will serve you rest of your life even if it is ninety years. And what is fruit of such Nama Japa whole life? Serving attention-connection and attention-touch of Śaktyāvēṣa Nāma and the merciful release of flow of satcitananda energies into our soul awakening from ignorance resulting in self realization and God realization and experience of love of Godhead even in this life. Is it not worth the effort of 90 days?

TASKING

Next three modules are very important for mindful japa. If one thinks that japa is only chanting-cum-hearing without understanding the role of tasking for stacking , it not possible for anyone to do mindful japa successfully. One is sure to fall into inattentiveness without tasking. Let us understand what is 'tasking for stacking' before we give specific instructions for training for mindful japa.

Hare Krishna Nama Prabhu Ki Jai !!!

Module 57/1 - What is Tasking Japa or Sankhya-purvaka japa

Let us see some support from guru, sadhu & sastra as to how essential it is for us to count our japa.

Srimad Bhagavatam 4.24.70 Purport

As stated in Srinivasacarya's prayer to the six Gosvamis (shad-gosvami-ashtaka): sankhyä-pürvaka-näma-gäna-natibhih kälävasäni-krtau. The word sankhyä-pürvaka means "maintaining a numerical strength."

Chaitanya caritamrita Antya Lila 11.24

The first regulative principle is that one must chant the Hare Krishna mahä-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Lecture October 28, 1975 Nairobi

So to understand the value of name at least we must have some numerical strength. All the Gosvamis used to do that. We follow their footprints. Thank you. Now chant Hare Krishna.

CC Madhya 7.37

tomära dui hasta baddha näma-gaṇane
jala-pätra-bahirvåsa vahibe kemane

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?

Purport

From this verse it is clear that Caitanya Mahäprabhu was chanting the holy names a fixed number of times daily.....In addition to other duties, Sri Caitanya Mahäprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomära dui hasta baddha näma-gaṇane).Caitanya Mahäprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds.

In Chaitanya Bhagavat by Vrindavan Das Thakur , Lord Chaitanya said kahilam ei mahamantra kha japa giya sabe kariya nirbandha kha hoite sarva siddhi hoibe sabara

"Everyone should chant the holy name of the Lord with fixed determination by rigidly keeping the count (nirbandha) of the holy name."

In Chaitanya Bhagavat Madhya 5.1, it is revealed

" On a knotted string Lord Chaitanya counts on a fixed number of His own holy names.

Nama ruchi of Aprakrta Nama and divya karya cesta ruchi of Shaktyavesha Nama. The main reason we are not attentive to our japa is obviously because we have not awakened sufficient love and attachment for the Krishna and His Nama Avataras. Once that is awakened there is no effort required to keep the attention on the japa. The Nama ruci or the intrinsic taste of holy name itself will anchor our attention. Just like you don't have to struggle to keep your attention on eating if the food is very tasty. The taste will anchor our attention. However as a early sadhaka or practitioner we do not have Nama ruci of the Aprakrta Nama, to be able to anchor our attention.

In Teaching of Queen Kunti, chapter 20, Srila Prabhupada says "Nāma-gāne sadā ruciḥ: such a devotee is never tired of chanting, singing, or dancing. The word sadā means "always," and ruci means "taste." A devotee always has a taste for chanting Hare Kāñēa: "Oh, very nice. Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." This is taste. Of course, this taste takes time to awaken, but when Rūpa Gosvāmī was chanting he was thinking, "I have only one tongue and two ears. What can I appreciate of chanting? If I could have millions of tongues and trillions of ears, then I could relish something by chanting and hearing." Of course, we should not imitate him, but the devotees of the Kāñēa consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. Nāma-gāne sadā ruciū: we have to increase our taste for singing and chanting Hare Krishna.

Ironically unless we anchor our attention uninterruptedly on Nama Avataras we won't get to the stage of Nama ruchi. There is a way out of this situation of chicken came first or egg came first. Till our Nama ruci is awakened there is another easily available ruchi or delight to anchor our attention. This is the divya karya cesta ruchi, the taste of the divine energy, the divya karya cesta-shakti from the Śaktyāvēṣa Nāma. In the next module we will see what is tasking, karya cesta and tasking delight or divya karya cesta ruchi which can easily anchor our attention even before the rise of Nama ruchi of Aprakrta Nama.

Real challenge for the sadhaka

The repeated question for a sadhaka again and again is how to keep the attention on chanting-cum-hearing for prolonged periods during japa without falling into the trap of auto chanting-cum-thinking japa. This module and the next few, if scrutinizingly read and studied will provide the answer as well as the remedy. And by applying meticulously what we advise, the very same mind which causes distraction of attention can be trained to do the opposite, which is to anchor our attention on hearing our japa without distraction.

Remember that the ability to move and hold attention on different domains though potentially is at the command of our free will it has been handed over to our mind. Therefore managing attention means managing the mind. And managing the mind means managing the training of the mind.

I have told in the beginning of this course that this is a japa doctor's course. We will be doing here a micro analysis of our mind's role during japa like doctors study human anatomy. This knowledge will help us repair our own inattentive japa by being able to diagnose the essential missing elements of a good japa just as doctors knowledge of human anatomy helps them treat ill health. If any of the readers find it hard to intellectually follow this module, you can go straight away to the next module which is an application of the knowledge in this module and just follow the prescription there.

Analysing mind's role in japa

Let us begin the analysis with our perception of japa itself. Our perception of japa in our minds determines how we perform of japa. The perception of japa that it is the act of only chanting-cum-hearing one mahamantra and then just physically repeating that act 108x16 times does not describe to oneself the complete set of actions involved in japa. As soon as we say japa if only chanting and hearing comes in our mind and hence we strive only to manage and perfect these two. That incomplete default perception of Japa is the very cause of not being able to cure the problem of inattentiveness in japa. Thinking that chanting-cum-hearing alone is japa is an incomplete understanding of Japa.

Even a child can chant and hear perfectly one or two or three or four mantras. But if you tell a child to do uninterrupted 108 beads, he will find it difficult.

The Lord is definitely pleased even if you chant once. But next level of pleasure for Nama Prabhu is the duration and exclusive devotedness of surrender our attention to Him for continuous stretch of time. This third component that I am going to talk about is missing in the child because he not is trained his mind desire and determination to offer what is called 'tasking & stacking'

Introduction to Tasking & stacking

What is that second component that help solve inattentiveness for sadhaka? That is effort of 'tasking & stacking' that our mind usually offers to get any work done in the form of a sequence of actions. A sequence of connected actions with an objective to be achieved in the end of that series of actions is called 'activity'. Japa is not to be seen as only several actions (kriya) isolated from each other, but it is also a tasking activity (kaarya) of building up or stacking action over action repeatedly or cumulative actions with cumulative effects. Japa is not just sum of individual actions but it is a synergised activity of stacking up one concurrent chanting-cum-hearing over the previous one.

Spiritualizing effect of tasking on chanter's consciousness

Let us go to Srila Prabhupada's example of iron placed in fire becoming red hot. If you extend that analogy, we can see that there is relationship between the duration of time you leave the iron in the fire and the speed at which it becomes red hot. If you place it in fire and take it immediately it is not going to become red hot, though it may become a little hot. Similarly if

you don't even put it in the fire but hold it only six inches away from fire, it will get only a bit warmer. So we say there are two factors that make it red hot. One is it should be fully in the fire and it should not lose contact with fire for sufficient time for it to become red hot.

Our souls are all immersed in the material fire of asat-acit-nirananda or three modes of material nature. When I do one bead of concurrent chanting cum hearing of Hare Krishna, my soul moves out of the material fire and enters into the spiritual fire of sat-cit-ananda of the Nama Prabhu. The moment we stop the chanting-cum-hearing, my soul is back in the material fire of three modes of material nature. When we mechanically do inattentive japa, we only stand near the sat-cit-ananda fire of Nama Prabhu but not even entered into it. Being in the fire is not same effect as being outside the fire near it. The experience of the two fires are opposite on the living entity.

Continuous remembrance pleases Krishna more.

Our ultimate perfection of life is to always remember Krishna and never forget Him for a moment. It is very obvious that Nama Prabhu is more pleased if it is an offering of exclusive devotion of our attention to Him for prolonged continuous duration of time. This amounts to offering Him uninterrupted, undistracted attention exclusively to Him. That does indicate the need for exclusive-ness of our devotion to Him by excluding everything else from our attention during that time. Devotion of attention to the object of devotion is the primary item of devotion of the soul.

Actually the material fire is impersonal. The fire of satcitananda is personal. So Shaktyāvesha Nāma, the fire of satcitananda gives us more mercy if offer chanting-cum-hearings in an uninterrupted manner because it means more devotion. As you surrender to the Nama Prabhu, He reciprocates.

We should consider our vow to do 16 rounds is like a rehearsal of being in the spiritual world for at least two hours. Whether we can stay in the satcitananda fire of 16 rounds of concurrent chanting-cum-hearing? If you chant one round every one hour and finish 16 rounds a day, the effect on our consciousness is different from sitting and doing in one stretch 16 rounds. It is like sixteen times you go inside the fire and come out. When you come out you are back in the material of three gunas. There is no cumulative build up of effect of association with the fire of satcitananda.

Basically from the spiritual point of view uninterrupted repetitions of chanting-cum-hearing expresses to Krishna our exclusive devotion to Him. Obviously it pleases Him more if stay in the fire of satcitananda at a stretch. No doubt

Concept of stacking up effect during a japa session

Thus mindful japa is not just 16 rounds of concurrent chanting-cum-hearing but it is best if done without attention being uninterrupted. That brings best cumulative effect of all the individual actions on our consciousness action stacked up during a particular session of japa.

Let us take another mundane impersonal example. If you take 108 bricks and spread them on the floor in 108 spots the force below each brick is just the weight of one brick. But if you pile up or stack these 108 bricks one above the other then the force below each brick is its own weight plus the weight of all the bricks on top of it. Consider the floor to be like our consciousness or citta. We can either be satisfied with the effect of each action of chanting-cum-hearing on our consciousness like spreading out the bricks or you can pile up individual actions of attentive chanting-cum-hearing to create a cumulative effect on our consciousness. Spreading the bricks everywhere is also a kind of distracted tasking where you complete your rounds. But piling up the bricks one above the other is more effective tasking. Similarly finishing 108×16 malas with distractions is one type of tasking but finishing 108×16 by piling up the effect of one on the other without distraction is more effective tasking and called 'tasking & stacking'.

Cesta or directed effort is a spiritual energy.

Effort or Cesta is a energy emanating from the soul like attention. Cesta applied to chant one individual mantra is called kriya cesta. Effort applied to hear every mantra is called jnana cesta. Kriya cesta supplies attention to do (to chant) and jnana cesta supplies attention to know (to hear). Chanting-cum-hearing means chanting and hearing that very chant concurrently. If you offer kriya cesta to do and jnana cesta in order to concurrently 'know' what you 'do', then the attention is locked as far as that one bead of chant is concerned. But before you go to your next bead your attention can still escape from japa. That is where tasking effort or Karya cesta is applied with a tasking delight called karya-siddhi ruci of having done one more and wanting one more as soon as we finish japa on one bead.

'Tasking & stacking' means uninterrupted Nama smaranam

Tasking and smaranam are also connected. Tasking properly leads to Nama smaranam in the background mind during japa. Tasking is linked to successful continuous repeated remembrance or smaranam. High quality japa means continuous unbroken repeated smaranam of Nama Prabhu while chanting, hearing and tasking executed in the foreground mind. The absolute identity of the Nama Prabhu will be felt transcendentally by the chanter as he progresses in his mindful japa.

Attention on Him by prolonged repeated remembrance in the background will make Him be pleased with us for us more than intermittently broken remembrances. Remembrance is the first step of deeper relationship of respect and love. Here it is the repeated continuous remembrance of the string of Hare Krishna Nama Prabhu. Thus we see that uninterrupted tasking is connected to continuously repeated appreciative remembrance in the background

mind without diversion of attention. All this we need not struggle. This experience will emerge on its own in our background mind.

Tasking of japa seen grossly is just a physical repetition of isolated unit action of chanting-cum-hearing like spreading the bricks. We need to change that perception. Repetition of unit action has to be tasked in a stacked up manner so as to 1. increase the pleasure of Nama Prabhu and also 2. to build up the cumulative effect on the mind for its purification.

"So in the third stage, if you follow the regulative principle and chant with some prescribed number, numerical strength, then your all misgivings will be over automatically." Srila Prabhupada March 9 1968 Interview.

Hare Krishna Nama Prabhu ki Jai !!!

Module 57/2 - How to task ?

What is that particular way of chanting with numerical strength? The individual action of chanting-cum-hearing has to be tasked one after another with a delightful micro tasking impulse between the chants to build up the targeted number of malas. What is this tasking delight impulse? It is a micro delight of accomplishment of having successfully accumulated one more concurrent chanting-cum-hearing on one bead with a hope for stacking up one more accomplishment of the same kind on the next bead. It is the feeling of having successfully accumulated one more bead of japa and now I want one more success over last success and so one till you finish 108 beads. This is between the two beads or between one bead of japa and the next bead of japa. Not in tasking fresh action is stacked over all previous actions,

For this to happen we need to put extra micro-effort (karya cesta) between the two beads in the form of tasking delight impulse to repeat chanting-cum-hearing as soon as previous action of chanting-cum-hearing of one bead is over, without allowing the attention to escape to something else, with an intention to accumulate or stack more number of chanting-cum-hearings on over the other. This requires training initially to feel this micro tasking delight after each bead of japa. Tasking delight impulse is a feeling of success of accumulating, offered from the background mind bead after bead, mala after mala.

Once trained, tasking action of moving the beads can be left to auto-tasking and the background mind would also learn how to take tasking delight as we move bead after bead. Thus tasking can be auto-tasking unlike chanting and hearing which always require on line kriya cesta and jnana cesta from the soul.

This kind of japa needs consistent micro effort for tasking the activity (karya cesta) between the two individual action-effort (kriya cesta) to chant-cum-hear each of the Śaktyāvēṣa Nāmas. And tasking has to be driven by the tasking intention (iccha-asha) to accumulate as per the pre-set goal for accumulation called sadhya. Accumulation or stacking up of what? Accumulation of pleasure-givings to guru and the Nama Prabhu by repetitions of uninterrupted chanting-cum-hearings. Each concurrent chanting-cum-hearing is one pleasure-giving to Guru and Nama Prabhu. They will be pleased if we become spiritual richer and richer with every additional accumulation of concurrent chanting-cum-hearing.

Japa has to be done by a sadhaka by taking this kind of success delight in progressive tasking success (kriya-karya siddhi) in chanting-cum-hearing bead after bead and mala after mala. Doing Japa with this sense of 'accomplishment in accumulation' of total number of pleasure-givings to Nama Prabhu is called sankhya purvaka japa or doing japa with a feeling of progressively building up of numerical strength by counting and feeling the success of such

build up of wealth for my soul. This is exactly the reason japa is prescribed to be done on a japa mala by counting. There is spiritual technology behind this prescription by the Acharyas.

Usually tasking in japa is wrongly understood as just physical repetition to finish our rounds without knowledge of the micro transcendental success delight bead by bead for uninterrupted japa and the power of stacking.

Tasking & stacking means a series of action to move towards a goal.

The activity of tasking is nothing new to us. We do task different activities everyday to achieve different goals. And whenever we are devoted we give uninterrupted attention. Your mind which is combination of conscious mind and trained subconscious mind tasks brushing your teeth everyday, your mind tasks shaving, your mind tasks driving, your mind tasks shopping for groceries, your mind tasks cooking, your mind tasks conducting a festival and even very complicated tasks. Tasking & stacking is a series of actions towards a goal either consciously done if it is being done first time or automatically executed if it is a repeated doing with or with attention.

The good news is that auto-tasking of moving from one bead to the next bead is perfectly ok. Automatically your background mind will learn how to take that micro hope-success delight for every bead of japa.

Many devotees have unknowingly take hope-success delight in fulfilling guru's order as they progressively complete the rounds one after another. They take pleasure in completing their rounds daily. But there are many who do not take the tasking delight after the first few months of beginning japa. This is because they think japa is only chanting-cum-hearing and have not considered tasking as an important part of japa though in the beginning due to newness one takes tasking hope-success delight in achieving the 'x' number of rounds daily.

Micro tasking happens between the two beads

The engagement on the bead is that of chanting-cum-hearing. Then a micro-tasking happens on the way to the next bead. The success of chanting-cum-hearing on the previous bead gives a micro-delight and it is immediately followed by a tasking impulse with tasking desire hope,determination for the next success by moving your fingers to the next bead to take you closer to the targeted goal. That delight is enough to keep the mind away from indulging in any other kind of mental activity like thought processing. This kind of tasking with a hope of uninterrupted doing-knowing and success of that hope followed by accomplishment of that hope is the third basic component of japa over and above chanting and hearing. Thus again Japa means chanting, hearing and tasking.

Tasking goal is a must for each sitting

If at the beginning of every single session of japa, there is no target, then the quality of tasking will suffer. It is a must to tell yourself the sādhya or goal to be achieved in that

particular sitting. It does not matter even it is 4 rounds or even one round for uninterrupted japa. But sādhya has to made up in the mind before each session. Sadhya should be fed into your mind even if you are doing japa everyday same time.

The role of goal is not only useful at sādhana stage, but as well as in advanced stage. Tasking hope is to achieving the goal uninterruptedly in a stacked up manner. We cannot do our japa mindlessly, in a spaced-out frame of mind without sensing feelings of hope for success and progressive success of accumulating increased number of pleasure-giving to Nama Prabhu as one moves closer and closer towards different milestones and finally the goal.

No one can task without a goal. No one can task without being aware of feedback-knowing at each moment where he is at every instant of the tasking journey, vis-a-vis his goal. No one can enthusiastically task without feeling a sense of continuous progress or stacking up effects towards the goal. So if one thinks that japa means only distinctly chanting and sharply hearing then he is missing out on another important part of japa which is tasking effort or karya cesta and tasking delight. Tasking the work of completing the 16 rounds uninterruptedly is as important as chanting and hearing. Without tasking japa is not japa at all.

"Drink more and you become drunkard. Similarly, chant more and you become perfect chanter."

Mexico, February 11, 1975

BG 2.11 class

An example of tasking in japa

Suppose, as a father, you sit next to your 2 or3 year old child and make him chant one mantra. Then as soon as he finishes one mantra you instruct him to do one more. When he does the second mantra congratulate him for successfully doing two beads. Immediately ask him to do one more and again when he finishes that third mantra again congratulate him for his success in doing three beads. And tell him to do one more bead. When he does that fourth bead again make him feel good that he succeeded in doing four beads of chanting-cum-hearing. Then tell him again to do one more bead and make him feel-good that he did cumulatively five beads and so on. And the intention or hope of the father is to make the child do uninterrupted chanting-cum-hearing for 108 beads by making him feel a sense of delight of progressive achievement by seeing the father being pleased with each success. The father should ensure that after each bead of chanting, he feeds the child with that feel-good of cumulative success or built up accomplishment and accumulative pleasure and ask him to accomplish one more chant on the next bead.

The child simply obeys the father because it has become delightful to experience success and see the father being pleased each time and derive accomplishment ruchi or pleasure. As you

move like this bead after bead, the child as well as the father takes joint pleasure in or enjoy feeling a sense of delight of cumulative accomplishment or success of accumulating one more divine credit of pleasure-giving to Nama Prabhu after each bead of attentive chanting-cum-hearing. Here you replace the father with Srila Prabhupada your spiritual father and yourself as his spiritual child. This is the practice session for tasking.

In the example above , the child was not only doing chanting-cum-hearing on each bead attentively but was also doing several many subtle things during the time before and after chanting each bead in his mind. In the beginning of each bead as soon as you move your fingers from the previous bead on to the current bead, there is hope of yet another spiritual success of pleasing Srila Prabhupada and Nama Prabhu by concurrent chanting cumhearing. In end of each bead the mind was rewarded by sense of success of knowing that Srila Prabhupada is pleased. That created a micro-experience of delight or feel-good after each bead of chanting-cum-hearing. This delight is called divya karya-siddhi ruchi. It is followed by a tasking impulse to move to the next bead for yet another hope-success cycle of chanting-cum-hearing leading to one more drop of divya karya-siddhi ruchi or tasking delight and so on till completion of 108 beads of the mala with uninterrupted attention. As far as feelings are concerned they is cycles of hope to accumulate a spiritual credit and accomplishing it.

One might wonder how is it possible to offer this kind of micro-delight on bead followed by micro tasking hope for one more in the next bead possible in the micro second between the beads. Will it not be a distraction to chanting-cum-hearing. Actually once practiced it will happen in an instant and that is why I use the word 'impulse' to this feeling of hope for one more success when we move from one bead to the next. Note that the micro-delight on the past bead and micro-hope on the next bead are thought-feelings. When practiced these feelings roll into one integrated feeling called tasking delight impulse which can be applied instantly on finishing one chant before going to next bead.

Brain phenomena is dovetailed in Japa

Tasking japa always involves delight of accomplishment taste or ruci. Our brains are wired to taste the delight of desire-hope-act-success (DHAS) either spiritual or material. Our minds always likes to repeat any task that repeatedly succeeds and such sense of delight of 'progressively ever increasing cumulative success' is fed into our brain bead after each bead of chanting-cum-hearing. The delight of incrementally increasing cumulative success at the end of each bead becomes a reward for the brain to start liking the action of chanting-cum-hearing. In the case of chanting the divine names of Krishna, it is the divya kriya-karya ruchi or transcendental delight.

This creates a pleasurable habit loop around each bead of chanting-cum-hearing. Here this brain phenomena of desire-hope-act-success is nicely dovetailed to serve us in our service to Nama Prabhu to like the activity of concurrent chanting-cum-hearing especially when success is easy with the flow of divya cesta shakti from Nama Prabhu. Not only the soul relishes priti

if the success is the accumulations of the pleasure-givings to Nama Prabhu, the mind enjoys accumulating delight. Even the brain enjoys japa bead after bead and mala after mala.

Enthusiam or utsaha to do japa is a direct consequence of this kind of tasking because wherever there is desire-hope-action followed by success there is enthusiasm. Tasking delight can also be called the enthusiasm in japa. This is the answer for another standard question of how to be enthusiastic in japa.

You will be glad to know that repetitive functions of a cittam-slice hoping to please Srila Prabhupada and succeeding in pleasing him can be set up easily in our own minds which help us to meticulously execute tasking for uninterrupted attentive chanting-cum-hearing in a simple and easy way. These are not imaginations since each feeling is supported by revelations by the scriptures thought it cannot be seen with our eyes. We have to see with the eyes of faith is guru, sadhu & sastra.

Thus before we can experience actual Nama ruchi which can happen only in advanced japa, we as sadhakas can take pleasure in spiritual karya siddhi ruchi or spiritual delight of spiritual success and cling on to it.

We all have experienced divya karya-siddhi-ruci

In fact this karya-siddhi-ruci has helped all of us, without our being aware of it. This is when as new devotee we began with one round then increased it to 4 rounds and felt good and finally when we did successfully first time 16 round we felt more good and when we became capable of doing every day successfully we felt even more good. But that was all a crude undefined gross sense of accomplishment without really understanding correctly how it is a spiritual absolute accomplishment too. Even for a beginner, success pleasure is being fed to his brain while counting on beads. But soon success became common place everyday and we lost the delight of achievement. Therefore you really have to understand that this success is not just success of doing something, but that it is spiritual success of accumulating eternal wealth for the soul of building up pleasure-givings to Nama Prabhu. Then even if it is easily achieved everyday, one will be more and more greedy to accumulate more. Such tasking delight will never fade. Material success will fade away after some time.

We carelessly and unconsciously defined to ourselves success as simply as grossly finishing 16 rounds whether attentive or not. Once you define properly to yourself as to what is this spiritual success then accomplishment ruchi or tasking delight will sustain and even expand its delightfulness to the chanter. So much so that one would not want to keep the bead bag down after starting one's japa. To experience divya karya cesta ruchi, it does not require great advancement like it takes to experience the Nama ruchi of Aprakrta or Suddha Nama.

Thus as soon as we think of japa, three things should flash in our perception which are 1. chanting 2. concurrent hearing on each bead and 3. tasking & stacking the effect of present bead to the effect of the previous bead.

Hare Krishna Nama Prabhu ki Jai !!!

Module 58/1 - Micro sequencing the application of the three çēstās for each bead

As already discussed vidhi purvaka kriyā çēstā means units of chanting with deliberately directed and delightful doing-effort. Similarly vidhi purvaka jnana çēstā means deliberately directed detailed knowing-effort to hear sharply the details what is chanted. Vidhi purvaka kārya çēstā means building up the repetition of unit kriyās to achieve the goal of 16 rounds . These are the three actions on each bead and bead to bead.

While doing japa, there is a right sequence in which we apply these soul energies. Which of these energies do we to apply at what points of time as we start our japa on a single bead and move from bead to bead? Chanting on one bead is kriya cesta, hearing that chant is jnana cesta and building up the repetition is called kārya cesta.

First is Nāma smaranam which is remember the detailed sound string and Personality being served. Load the chanting direction, linking direction and hearing direction and all the combined intentions and faith from the unconscious into our background mind. Having charged the background mind all these, start with kriya cesta and jnana cesta concurrently on each bead resulting in simultaneous chanting and hearing over each bead. On completing a chant on each bead, and before starting the chant on the next bead, one has to offer a micro second of tasking impulse or viddhi purvaka kārya çēstā with intention to build up the repetitions uninterruptedly to please Krishna. And experience the resulting smooth and pleasant flow of kriya-kārya cesta-bala and relish the kriya-kārya cesta siddhi rasa. When practiced in this sequence tasking happens very fast by the trained mind between the beads. Note that the tasking or kārya çēstā happens between every two chants or beads.

Hare Krishna Nama Prabhu ki Jai !!!

Module 59 - Training Instructions for Mindful Japa

Name of Training: Concurrent chanting-cum-hearing or mindful Japa.

Pre-requisite-

1. Read Module 44 to understand the secret of mindful japa-concurrent chanting-cum-hearing
2. Read Module 45 to know that attention is soul energy
3. Read Module 46 to know that attention can be directed by doing effort and knowing effort
4. Read Module 47 to know about doing effort to chant & knowing effort to hear
5. Read Module 48 to know about
6. Read Module 49 to know about
7. Read Module 50 to know about
8. Read Module 51 to know about
8. Read Module 52 to know about
9. Read Module 53 to know about
10. Read Module 54 to know about
11. Read Module 55 to know about
12. Read Module 56 to know about

Objective of Training: To design and plant a permanent EIM Cittam-slice to direct the foreground mind 'to chant and exactly hear the very sound you chant' called the Golden quote. We are all capable of holding short term memory anything we read for few hours or to a day in our background mind by feeding it from an outside source like reading the quote from a slip. Now in these training sessions we are wanting this direction to link the chanting and hearing together on the same sound to last in the background mind only for the duration you do one mala. Once a background mind slice is trained for 30 days in this background activity of directing the foreground mind, this linking cittam-slice settles as a permanent habit into the sub-conscious mind. Once memorised, the subconscious will load that trained mind-slice automatically without needing outside source and it will do the job of directing the foreground mind to chant and hear that very sound you chant.

Method of training explained:

Step 1 is foreground activity before starting your japa. This is a simple activity meant for planting the directions in short term memory which we want to last the duration of one round. The planting of direction in the mind is done by reading the golden quote a three times from a slip in a reflective mood just before beginning to chant each round. Step 1 plants the content in the short term memory in the background mind.

Step 2. Foreground mind begins the japa with this direction in the background mind. Bead after bead the foreground mind obeys the direction by the background mind to concurrently chanting and hearing the same chant.

Step 3. Whenever the mind wanders look at the first line of the Diamond Quote and bring back the mind

Prescription for 30 days of practice

To be applied on all 16 rounds of daily japa daily.

Background objective: To charge background mind with the knowledge and feeling of determination of linking chanting and hearing the same sound like a obedient child.

Foreground objective: To train the mind to chant and hear that very chant in a linked manner bead after bead and to bring back the mind when it strays away.

External resource: Print outs of points 1 to 4 below on a small piece of paper. Point one should be bigger and bold font than other three points. Print out of the Key Diamond quote given at the end of this module on another piece of paper with the first line bigger size and bold.

Place both these slips in a visible manner when you do your japa. It will be good to stick these two slips on hard board and laminate them.

Actual Practice session-Action

Step 1: Foreground activity to feed background mind:

Before you start every fresh round of japa, read (hear) the following instructions of Srila Prabhupada, for three times from the printout in the spirit of an obedient child and generate the feeling of determination (sankalpa) to follow Srila Prabhupada's instruction exactly. It takes 1-2 minutes to read three times and feel the process of linked chanting and hearing the same sound.

Point 1. "The process is that you chant Hare Krishna, and exactly the same sound you hear." Feel Srila Prabhupada stressing on the direction 'exactly the same sound you hear'.

Point 2." So, practice it, and you'll see how spiritually you are making advancement" - Feel Srila Prabhupada stressing on ' practice it' and feel excited with great hope in Srila Prabhupada's assurance of making spiritual progress.

Point 3. "Chanting is very simple, but one must practice it seriously". Note the stress on " simple" and " practice it seriously" .

Point 4. Chanting is done by 'doing effort' and hearing is done by 'knowing effort' to know that very sound. Hearing is not a 'doing' but is a 'knowing'.

(Point 1 is the direction. Points 2 & 3 are for inspiration. Point 4 is a skill of how to do it.)

Step 1 (a) : Start playing the training audio of Srila Prabhupada available in this link or if you are not able to play the audio, keep the slip visibly so that anytime during japa you can look at point 1. Link for Srila Prabhupada's training Audio; <https://t.me/c/1479406133/3856>

Step 2 : Foreground practice to link in order to create new mind slice :

Having charged your background mind with direction and inspiration and skill, now begin your japa on each bead with your foreground mind. Distinctly chant and hear that very chant driven by the feelings of determination from the background mind to link both as instructed by Srila Prabhupada on each Nama. After completion of each mala stop playing the training-audio. Now go back and read once again all four points three times inn a reflective mood to prepare for the next round. Start the training audio again and execute the next round. Note if you are unable to play the training audio, there is not problem. You keep the slip visible during japa and once in a while look at the first line to get extra support from outside for linking chanting to hearing that very chant. Complete 16 rounds.

Chant your 16 rounds in this manner for next 30 days.

Note: It is expected that first 30 days mind will wander due to old habit. As soon as you detect that immediately read or remember Key Diamond quote and apply fresh doing effort and linked knowing effort by loudly chanting and knowing that chant.

Key Diamond Quote.

" Do not be disappointed if sometimes your mind gives some agitation. Such agitation is only temporary and will be driven away by chanting. So chant loudly whenever there is some disturbance and hear the transcendental sound attentively.."

Hare Krishna Nama Prabhu ki Jai !!!

Module 60 - Doing & Knowing are fundamental activity of the soul.

Now let us proceed to analyse further why doing and knowing is so fundamental for the soul. We will now analyse the japa situation from the sastric point of view to strengthen our conviction about the crucial role of doing and knowing of the soul and the cesta cum attention to do and to know in japa. When learn this, you realise that giving doing and knowing fully for someone's pleasure is as good as surrendering one's soul because doing and knowing are basic faculties of the soul.

The soul is the seer who knows, and doer who does, is revealed in the sāstras.

In Bhaktivedanta Purport to Bhagavad 18.14 Srila Prabhupada writes:

The soul within the body is acting to bring about the results of activity and is therefore known as kartā, "the doer." That the soul is the knower and the doer is stated in the sruti. Esa hi drasta srasta (Prasna Upaniñad 4.9). It is also confirmed in the Vedānta-sūtra by the verses jno'ta ēva (2.3.18) and karta śāstrārthavattvāt (2.3.33).

Thus, the soul is also the knower and doer and not merely the body-mind system and three modes of material nature. It is also confirmed by the

Vedānta Sūtra. Verse 2.3.17

jno'ta ēva-

The jiva is the knower and

Vedānta Sūtra Verse 2.3.31

karta śāstrārthavattvāt-

The jiva is the doer, because this gives meaning to the scriptures

Vedanta sutra Verse 2.3.32

vihāropadeśāt-

The jiva is the doer because the scriptures describe that even the liberated jiva plays.

Prasna Upanishad 4.9

esa hi draśtā, sprāśtā śrotā rasayitā grātā mantā boddhā kartā vijnānātmā
puruśah The jiva is the seer, the toucher, the hearer, the taster, the smeller,
the thinker, the comprehender, the doer, and the knower.

In Bhagavad Gita 13.2 Krishna confirms that the jiva is the knower in this body

Sri-bhagavān uvāca

idam sariram kaunteya
ksetram ity abhidhiyate
etad yo vetti tam prāhuh
ksetrajnah iti tad-vidah

The Supreme Personality of Godhead said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.

In Bhagavad Gita 18.17 Krishna also confirms that soul is the doer and is one of the factors in accomplishment of any kind:

tatraivam sati kartāram ātmānam kevalam tu yah pasyaty akrta-buddhitvān na sa
pasyati durmatih

Therefore, one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

Thus it can be seen how ‘knowing’ and ‘doing’ are the two very fundamental faculties of the soul (kartā vijnānātmā puruṣah). These quotes debunk the impersonal popular understanding that brahman or soul has no individuality and that it is not a person but some impersonal spirit who does not ‘know’ or ‘do’ like a individual persons. These revelations from the Upanishads reveal that soul is a person who knows and does in his limited way. Therefore it is no wonder that offering both, doing effort and knowing effort along with desire to please Nāma Prabhu, in an undivided manner is like offering the soul itself to Him.

Soul is the Knower and Doer

As per the above revelations, though soul is trapped in this body, it is still the jno’ta (knower) and karta (doer) at the the spiritual plane which is the finest plane of existence. And this doing and knowing is what needs to be offered to Nāma Avatāra by ‘doing the sound’ which is chanting and ‘knowing the sound’ which is hearing. The material mind-body yantra is also a parallel shadow knower and doer at their respective planes of subtle body and gross body. When we do something only the soul can experientially ‘do’ and ‘know’ finally. Thinking (manta) and comprehending (boddha) is what develops into sraddha or faith. Faith or sraddha in an existential truth is a state of knowing a truth just before vijnāna. Thus faith is also a powerful faculty of the soul.

Yantra or this body, by itself, cannot experience anything as matter cannot experience anything. The faculty of experience does not belong to yantra. Therefore, yantra’s mechanical auto doing, by itself without the soul’s cēstā, is a shadow or experience-less doing and knowing, which has no spiritual value to be offered to the Nāma unless makes an offering out of it.

Doing (kartā) , knowing (jno'ta or kshetrjna) are basic faculties of the soul even for a conditioned soul though his doing and knowing is like that of the haunted person's doing and knowing. The desiring, thinking, feeling and willing is done to serve the intention of haunting ghost identity that is let loose on the jivas by Maya and not done for his real-self intentions. The difference between a conditioned soul and a liberated soul is determined by which of the two intention rules, the self-Krishna's intention or self-Maya's intention.

And it is significant to note that it is these basic soul functions of 'desiring' 'doing' and 'knowing' that are engaged in service of the sound incarnation of the Lord in japa. Japa is curing our diseased or haunted desiring, doing and knowing faculties by the attention-connection and touch with the all merciful Lord Himself whose association will dissolve this false ego or impersonator egos by engaging with Nāma Avatara who is the Supreme Spirit and awaken our real ego as His eternal servant. It is spirit touching Spirit through the attentive-connection and touch in japa by combined soul energies of doing-attention and knowing-attention and desire (icchā) that makes it so effective in purifying our self.

Hare Krishna Nama Prabhu ki Jai !!!

Module 61 - Offering Kriya cesta, jnana cesta and karya cesta is surrender to Krishna

Concurrent chanting-cum-hearing (explained in Module 44) is the foundation of soulful Japa. The very first soul-offering to Nama Prabhu is the offering of our effort energy (atma cesta shakti) . Wherever our effort (atma cesta shakti) is directed , the soul's attention energy or citta shakti falls on that domain. Two kinds efforts (cesta shaktis) are involved in any effort (cesta). Doing effort of kriya cesta shakti and knowing effort or jnana cesta shakti. We offer jnana cesta through our jnana-indriyas to 'know' things and offer kriya cesta through our karma-indriya to 'do' things.

Chanting is a 'doing' and hearing is 'knowing to recognize'. You apply kriya cesta or doing effort to chant and jnana cesta or knowing effort to hear concurrently on each manifesting Nama. Note that hearing is a 'knowing' and it is not a 'doing'. Japa means on each word of the mantra we offer one 'doing' effort and one 'knowing' effort at the same time-concurrently. Chanting and hearing are not two 'doings'. Concurrent chanting-cum-hearing automatically sets up the attention-connection with Shaktyaavesha Nama and Aprakrt Nama Prabhu on our tongue which is potentially omnipotent sound. You are in touch with God directly. Concurrent chanting-cum-hearing is the secret to connect with God directly.

Thinking during japa steals away my cesta shakti and hence the attention energy too. Attention will be where my soul is 'doing' or 'knowing'. We break our attention-connection with Krishna Nama if I am lost in my thinking. Then our japa becomes a yantra japa or mindless japa or mechanical japa. Krishna is pleased when we keep offering on line in real time with our atma cesta to chant and hear His Names. Kriya cesta means a sense of ownership of doing as 'my doing' is present as against being aware as an observer that your yantra is doing trained chanting. you are not observer, You are the doer and knower. Thus thinking during japa is the biggest enemy of Japa as we are missing out the opportunity for our soul to connect to Krishna. Thus thinking during japa is big big loss for the sadhaka.

How this becomes an offering to the Nama Prabhu?

What do we do in this world with our kriya cesta and jnana cesta ? We 'do' and 'know' with the purpose of enjoying our false ego through performance of fruitive activities or gratifying our senses. Normally all 24 hours our material life means only this. Constantly there is this doing force and knowing force from the mind-body system acting or dragging our soul's cesta shakti into service of Maya based on our past karma. In the background of this push, jivas use their free will and choose to engage their cesta shakti for performing new actions seeking material happiness and pleasures or seeking to avoid material suffering and pains. Voluntarily giving cesta shakti means using our free will too (iccha shakti) . Thus in this world jivas use free will to act to fulfil their desire & hope (asha) for happiness and pleasure or to avoid suffering and pain.

Now look at concurrent chanting cum hearing on each manifesting Nama . You are surrendering your cesta shakti and iccha-asha shakti to please guru by following his golden commands (Module 38) to serve the Nama Avatar. Nama Prabhu is Krishna Himself.

These soul energies of yours that are surrendered to the lotus feet of Nama Prabhu during japa would otherwise be engaged one way or the other in other activities, including mental speculation, pushed by the urges of our guna-kala-karma. Therefore concurrent chanting-cum-hearing without 'doing' anything else, without 'knowing' anything else, without 'thinking' anything else but only to please Guru and Nama Prabhu is actually surrender of the soul to Krishna. Thus if you are concurrently chanting-cum-hearing the Names of Krishna, it simple means you are offering your soul to Nama Prabhu. It is nothing but directly surrendering to Krishna. Such devoted activity of Nama Japa pleases Krishna and we become unlimitedly blessed when we please Krishna with every bead and every mala of heartfully offered concurrent chanting-cum-hearing japa.

And tasking delight means pleasing Him more and more and more with such heartfully offered concurrent chanting-cum-hearing. Note that Krishna is more pleased when we heartfully offer our chants than ritualistically offer our chants.

Lord Chaitanya taught us how to surrender to Krishna

Krishna demanded that we surrender to Him in Bhagavad Gita sarva dharma parityajya mam ekam saranam vraja (BG 18.66) . Lord Chaitanya taught us practically how to surrender our soul to Him. By surrendering our primary soul shakti of atma cesta to chant His Names, we automatically surrender our free will (iccha shakti) our attention (atma citta) and our desiring potency (asha shakti) to Him during Japa.

Krishna says in Bhagavad Gita 'Tasmat kalesu mam anusmarasya yuddyaca'. Always remember me and fight. Best way to remember Krishna is utter His Nama and remember Nama Prabhu. If you are daily doing your 16 rounds of uninterrupted mindful japa, then it same as surrendering to Him everyday and taking Nama Prabhu's blessings for the rest of day to engage in our daily duties remembering Nama Prabhu and always uttering Him whenever we get any time gap between our duties. Then you are following Krishna's direction in life 24 hours. Fighting for him like Arjuna. We become only instruments the war against Maya is really fought by Him as He did in Kurukshetra.

Srila Prabhupada lecture BG 1 Introduction

Tasmat, the Lord suggested therefore, tasmat sarvesu kalesu mam anusmara yudhya ca [Bg. 8.7]. He advises Arjuna that mam anusmara yudhya ca. He does not say that "You simply go on remembering Me and give up your present occupational duty." No. That is not suggested. The Lord never suggests something impractical. This material world, to maintain this body, one has to work.

The same thing is advised by Lord Caitanya, kirtaniyah sada harih [Cc. Ädi 17.31]. Kirtaniyah sada. One should practice to chant the name of the Lord always. The name of Lord and the Lord is not different. So here the instruction of Lord Krishna to Arjuna that mam anusmara [Bg. 8.7], "You just remember Me," and Lord Caitanya's instruction that "You chant always the name of Krishna." Here Krishna says that "You always remember Me," or you remember Krishna, and Lord Chaitanya says, "You always chant the name of Krishna." So there is no difference because Krishna and Krishna's name are nondifferent in the Absolute.

Note that we cannot offer atma cesta ie; kriya cesta, jnana cesta without offering iccha shakti, citta shakti, and asha shakti. If you consciously act, you have to have a purpose or desire or intention (asha) for the act and you also have to use your free will (iccha). You don't have to separately offer these three because you are already a devotee and you have a standing desire and willingness to chant His Names. They precede atma cesta automatically.

And as far as attention is concerned, it is eternally flowing out of the soul. It only needs redirecting to serve the Lord. And Atma cesta does this exactly. It converts our ordinary attention into serving attention directed to chant and hear the Nama.

Controlling attention is by controlling your cesta shakti. Remember Srila Prabhupada's diamond command. It is based on this secret. The diamond command is to offer kriya cesta for loudly chanting the Nama if the mind goes away from japa. This is instead of putting effort or cesta to bring back the mind by self-control. That will assure that the mind will automatically get locked on to japa.

Thus obedience to Srila Prabhupada' golden commands is a command to surrender to Nama Prabhu.

Hare Krishna Nama Prabhu ki Jai !!!

Module 62 - Krishna wants our atma cesta from the soul and not just auto-doing and auto-tracking

Why chant and hear consciously even after learning?

One may ask the question when something is carried out in a trained mode and if the job gets done by the auto-mind then why one should bother to offer citta çēsta or conscious effort. After all, the task is done of completing one's rounds. The answer is that japa is not about getting the job done mechanically by the trained subtle and gross material body for a subtle or gross fruit. It is about the soul personally engaging in repeatedly calling out to the Lord, which is a personal activity done with the attention or consciousness of the soul and not by the material tongue merely as a gross job. It is calling out or addressing the Lord. When there is no atma-cesta consisting of kriya cesta and jnana cesta of the soul, the soul will miss out touching the Shaktyavesa Nama. Our material tongue alone will be touching the Nama.

The doing at the yantra plane by the subtle body (trained sukhsha sarira) and gross body (trained jada sarira) is only an expression of soul's doing (atma cesta) in the consciousness plane. Real doing is in the consciousness plane. Therefore, in spite of being a learned or trained activity by the mind-body system the soul has to choose to consciously 'like' and desire to offer from his heart, atma cesta to call out His names distinctly with delight and hearing with relish the glorious Names of the Lord. This happens only when doing effort and knowing effort (kriya çēstā, jnana çēstā) and tasking (kārya çēsta) and free will and desire (icchā-āśā) are all offered from the heart or the soul. Tongue or ears or mind cannot originate desire, determination, effort, attention and delight. Only soul can offer these. If the yantra is trained the same can be offered with very little will power and determination. But if it not trained there will be need for stronger will and determination to be applied to do the same activity.

The fresh and alert atma-cesta has to be offered to Nama Prabhu and not just the trained auto-mind and auto-tongue movement. The recorded sound of the name of a person coming out of a sound recorder is impersonal and never be same as calling out the name of one person by another person. Chanting with trained sukhsha sarira and jada sarira are merely like the working of a yantra or machine like bio-recorder-player which does not attract the Nama Prabhu. The soul has to involve on-line in real time by offering atma çēstā followed by the entire gross body and subtle body which will serve the soul in its service to the Nama Prabhu. When untrained there as the desire and determination required to offer these cestas

Offering attention out of need to execute the 'doing' or the task due to its newness, like in the case of the gardener, is a good beginning but the Lord wants our attention as a loving offering. It has to go beyond offering attention only out of a need to execute the task like the gardener could do few days till newness lasted. It is attention but not serving attention. The real test of devotion is, whether even after your mind has become expert in auto-doing of

chanting and auto-tracking with mala, would you still like to call out His Names consciously with your kriya cesta and embrace the sound incarnation with your jnana cesta out of respect and gratitude for the Hare Krishna Nāma? I like to chant and hear these three names, Hare, Krishna and Rama. That constitutes devotional service to the Nāma Avatāra out of appreciation of absolute value for the very act of the personalised calling and hearing and not just leaving it to auto-doing and auto-tracking of counting and moving mala and completing 16 rounds.

Krishna wants our soul's involvement in offering our service. He is not merely satisfied with our auto-chants and auto-tracking of our soul-less chants or body japa. It is of some benefit for the soul. It is better than nothing.

No doubt even that is great because after all your tongue and trained mind is offered though you have held back your heart from Him. Your soul and its attention is where your cesta is. But what He is really expecting is our doing effort and knowing effort as a personally involved offering of one's doing and knowing.

Therefore, the spiritual master's order is not just chant 16 rounds but to chant 16 rounds by trying to avoid the offense of inattentive chanting.

Letter to Tosana -- Calcutta 20 February, 1972:

I am glad to hear that you are always keeping engaged in Krishna's service and chanting Hare Krishna. As you chant, try to hear each word very carefully and always complete your sixteen rounds. Regular and attentive chanting, along with following the four regulative principles will keep one pure. Simply by following these principles and chanting Hare Krishna one can make his life successful and perfect.

When ever fresh kriya cesta and concurrent jnana cesta is offered, it causes the flow of spiritual energy from the Nāma Avatāra as a reciprocation from Nama Prabhu. This energises our japa and gives the experience of pleasantness of a divine doing-knowing-tasking . This is apart from unlimited personal reciprocations throughout the day. This energizing experience is empowering in contrast to the thinking japa which extracts mental energy in the form of constant self-control.

Hare Krishna Nama Prabhu ki Jai !!!

Module 63 - Prīti from Nama Prabhu for a beginner

Love or priti is always two way. When we know and realize that someone loves us we feel love towards that person. We hear that Krishna loves us all. But how can we realize this truth. If we realize this truth, we will naturally want to love Him. The very act of the Lord descending on my tongue to give me His direct association itself should be seen as standing expression of priti from His side personally towards me. If we simply think of this alone it will release so much priti from us to please Him by concurrent heartful chanting-cum-hearing.

The Nāma Prabhu reciprocates to our desire to please every Nāma who is manifesting on the tongue with priti by releasing the ananda rasa of His priti into our heart. His priti is also expressed towards us in multitude of ways including loving interventions in real life.

Let us understand how the Nama Avatar is pleased with me if I chant and hear attentively through the following simple example.

Suppose you ask a baby who is just learning to walk to go from point A to point B. He does this attentively by a combination of 'doing' each step towards B with doing-attention and 'knowing' each step with knowing-attention exactly as to he progresses step by step towards the goal of reaching B. There is a progressive doing combined with progressive knowing of such doing step by step towards the target till he completes the task.

And suppose you make that baby who is learning to walk from point A to B for two or three weeks everyday, then his walking can become unconscious auto-directed auto-walk .After that when he walks his attention will go somewhere else to 'do' and 'know' something else with his mind when he is walking in that auto mode.

Now let us add one more element of 'rasa' into the scene. If the father of the child goes on appreciating the child at the end of each step for successfully taking each step, then the child knows that he is being watched and the father is showing his pleasure with his performance as expected by the father. This exchange of rasa of feeling-good of having pleased the father gets added to the basic kriya-karya siddhi rasa or accomplishment delight in having walked from A to B successfully. This added rasa in this scene is the taste of prīti rasa. Rasa from knowing that you pleased the Nama Prabhu each bead of chanting and hearing.

Here the rasa of the baby is to walk in such a way so as to see that the father is pleased and appreciates him fulfilling his desire to see him learn to walk. Father's pleasure and his appreciation of the situation was pasted on the action of the baby walking from A to B. With the element of priti rasa in the picture, such walking never becomes mechanical even if it is repeated many times. In fact the child would want to repeat the performance to enjoy the

priti rasa of seeing him give pleasure to the father. Priti rasa means the pleasure of seeing or knowing that our object of service or love is pleased.

Thus in addition to basic kriya-kārya-siddhi-ruchi arising from the flow of spiritual energy from concurrent chanting-cum-hearing the sādhaka should also take pleasure in being loved and giving love in form of pleasing every Nama who is currently manifesting by such chanting with delight-cum-hearing with relish-cum-tasking with enthusiasm. This is called pleasure-giving. In the example of the baby the father involved in that prīti rasa exchange was before the child's eyes.

In the case of japa, if there has to be realistic prīti, it has to be preceded by sraddha or faith that the Nāma is really the Sevya and He is present before me and is receiving my service of attentive chanting-cum-hearing. Nama Prabhu is pleased to different degrees based on quality of japa. He is more pleased with mindful japa than mindless japa. He is even more pleased with heartful japa which includes mindful japa. He is even more pleased with soulful japa which includes both mindful and heartful Japa.

Therefore this priti-rasa of me trying to meet the expectation of guru & Nama Avatar for having descended on my tongue by our chanting-cum-hearing-cum tasking is proportionate only our transcendental faiths associated with Krishna consciousness. If you have no faith in the presence of the Lord or Sevya, then there cannot be priti rasa in the scene.

A neophyte has only philosophical understanding but not developed that faith in the presence of the Lord. For prīti-rasa to be a strong rasa it requires strong faith that japa is an interpersonal relationship with a person who is present before you. And it is a personal relationship to take pleasure in seeing Krishna is pleased. This priti-rasa of pleasing guru and Krishna may not be a tangibly realisable one for a fresh sādhaka whose sraddha or faith is yet to deepen.

Therefore for beginners, the taste or ruchi that can naturally be generated in the mind to help in locking our attention is obedience to guru, value-ruchi, kriya-kārya-siddhi and hope for mercy-ruci.

As discussed earlier in any kind of rasa or pleasure there are two stages of pleasure. Pleasure of hope of that expected pleasure followed by fulfilment of that pleasure experience. In Priti rasa there is expectation that the object of love is pleased. Therefore when we have a desire to please Him by not only chanting-cum-hearing concurrently each Nama but also fulfilling the task of repetition of the same for a pre fixed number of rounds, then that is also driven by priti. As we keep moving our japa towards fulfilment of our fixed number of rounds one there is fulfilment of hope to please Nama Prabhu by successful tasking that many rounds. This hope is different from the hope rasa of anticipating bountiful reciprocal flow of

sacitānanda energies from the Hare Krishna Nāma Prabhu into the chanter's heart. That hope pleasure of anticipation of mercy of flow of sacitānanda energies from the Nāma Avatāra is called krpa apeksha-rasa and is a very tangible rasa of hoping to receive more and more flow of mercy from the association of the holy name.

As the sādhaka becomes purified this rasa component of prīti rasa of taking pleasure in seeing the pleasure of guru and Krishna also becomes more and more of a motivator for attentive japa.

Remember Krishna says in Bhagavad-Gita " bhajatam prīti purvakam". Prīti means combination of feeling of desire-hope to give pleasure to the object of prīti even at the cost of hardship or tapasya or even pain for oneself. It is opposite of kama which is to take service and pleasure for oneself by exploiting others.

Japa with faith or shraddha precedes japa with love or priti. Eventually the japa has to be done in the foreground of our mind as an expression of faith and love in the background.

Hare Krishna Nama Prabhu ki Jai !!!

Module 64 - Tug of war between old EIM or cittam-slice of thinking japa and new cittam slice of mindful japa which is being trained

Vishnujana: How will it be possible, Prabhupada, for a man whose mind is clouded to constantly chant Hare Krishna? A man who's always thinking thoughts about family, friends, country, nation?

Prabhupāda: Yes. Think of. At the same time, chant. Two things will go on, and this will conquer. [chuckling] As maya is forcing you to drag you from this Krishna consciousness, you also force maya by chanting Hare Krishna. There is fight. And māyā will go away.

daivi hy esā gunamayi
mama māyā duratyayā
mām eva ye prapadyante
māyām etām taranti te
[Bg. 7.14]

This māyā is very strong. She'll force you to entice you to other path. But if you do not stop, if you chant loudly, just like Haridāsa Thakura was chanting, and maya could not victimize him. You know that? What was his stand? Simply chanting Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. māyā could not entice. Māyā failed. Māyā became his disciple. He did not become māyā's disciple.

This is tug of war. So don't be afraid of māyā. Simply enhance chanting and you'll be conqueror. That's all. Nārāyana-parāh sarve na kutashcana bibhyati [SB 6.17.28]. We are not afraid of māyā because Krishna is there. Yes. Krishna says, kaunteya pratijānihi na me bhaktah pranashyati [Bg. 9.31]. You just declare, "My devotee will never be vanquished by māyā" māyā cannot do anything. Simply you have to become strong. And what is that strength? Chant Hare Krishna Hare Krishna Krishna Hare Hare, loudly. Yes.

Woman devotee: What is maya? I know that it's attractive...

Prabhupāda: māyā means which drags you from Krishna. That is māyā.

Woman devotee: Is it a spiritual form?

Prabhupāda: Whatever form may be, [it is] force. We shall see form later on. You just... Just like a police sends a warrant, arrest. You do not ask what is the form of the police, but here is warrant, you have to go. Force, that's all. Similarly, don't try to understand what is māyā's form, but you just feel her (as a force), how she is acting. How she is putting you in difficulty. Māyā puts into this difficulty and you are encumbered. That we have to understand, how I have become encumbered. In my childhood I was free. There was no encumbrances. Now I

am encumbered. I am harassed. This is māyā's action. So if you want to get out of this māyā's influence, then you have to become Krishna consciousness. There is no other alternative. Chant Hare Krishna.

Application to Japa training module 55

Here Srila Prabhupada is saying that there will be a tug of war between the old japa habit of thinking japa and the new mind slice your are preparing for the mindful japa. This kind of wandering of the mind is what has been explained in the training module 38. We can be easily be successful in this tug of war if we take help of Golden quotes and Diamond quotes in a very effective way. The following is one additional tip that makes the golden quote work very effectively for you.

Summary Tip for practicing golden quotes (Module 45, 46)

It is very important that during practice sessions as per training module 54, when you read three times the golden quotes before you begin each round, you should have only a very simple intention of remembering it for the duration of one mala. Tell your background mind "I want to remember this instruction only for 108 beads of my foreground japa". While reading do not make the mistake of giving a big task to memorise it for rest of life. Just for one mala. Do the same thing before each mala. This is the way to teach the mind. If you do this then, it will easily drive the foreground mind with the direction for a full round of japa from the background. Without your effort for that if you do what is told for 30 days, you will automatically remember it for rest of your life.

Remember that your foreground mind should be driven by the background mind who is charged with determination to follow Srila Prabhupada's golden commandments. And essential direction is to apply both kriya cesta and jnana cesta on the same target of the currently manifesting Nama. This linked application merges the two efforts on the same Nama to create the composite Doing-knowing activity.

Two things will go on, and this will conquer. As māyā is forcing you to drag you from this Krishna consciousness, you also force māyā by chanting Hare Krishna. There is fight. And māyā will go away.

Śrīla Prabhupāda lecture. Bhagavad Gita 3.6-10 Dec 23 1968, Los Angeles.

This is similar to the instruction of the diamond quotes which are commands from Srila Prabhupada what to do when the mind goes away from japa into thinking. Māyā is always trying to take our attention away from Krishna. The way to handle this is not to focus on the enemy , like taking on a bull by its horns. That is not our process. Our process is to focus on Maya to fight Maya. Our process is focus on Krishna and then Maya will have to retreat.

That is why in the diamond quotes Srila Prabhupada says don't bother about bringing back the mind that is gone. As soon as you detect the mind is gone, immediately again chant loudly and fix a new mind slice on the Nama Prabhu. On our own we cannot handle maya.

Summary Tip for practicing diamond quotes.

As many times as the minds goes away from the Nama to thinking japa, you simply apply the Kriya cesta to chant loudly as per the diamond commandments.

The goal of training is to activate more and more beads of concurrent chanting-cum-hearings to fatten the new mind slice for mindful japa by applying it many times and to deactivate the old mind slice which does thinking japa.

Hare Krishna Nama Prabhu ki Jai !!!

Module 65 - Back to analysing the gardener's japa (Module 44)

When we analyse the gardener's japa, we will discover the the gardener was unknowingly applying Srila Prabhupada's Golden commands as per Golden Quotes and Diamond command as per Diamond Quotes during his 16 rounds of chanting every day. Of course out of circumstance of newness and not because he wanted to follow Srila Prabhupada. Whatever reasons may be, if one follows it works to hold the attention.

The moment you offer your doing effort with knowing-effort for distinctly knowing to recognize the common target of each Nama that is manifesting before you, you will be surprised that attentive chanting is not a struggle and both doing attention and knowing-attention will stay on there without there being a need for the exercise of self-control to hold the attention. Rather it becomes energising. The gardener incidentally was exactly doing this circumstantially without his knowledge. Doing-effort combined with simultaneous knowing-effort on each Nama as He is manifesting alone establishes a sustained attention-connection with the Hare Krishna Nāma.

The willfully directed doing-effort of gardener was not 'doing' any thought processing because he had to engage them since the activity that was very new and there was no trained chanting in his system to take over chanting and free the doing-effort to do anything else. Circumstantially his doing-effort was engaged fully to continuously chant distinctly and knowing-effort to 'know' and track what he is doing due to necessity of knowing properly to move his bead with desire to complete his target.

Because the activity was new for him, both the knowing-effort and doing-effort had to be engaged in chanting and hearing which resulted in a fully attentive japa. There was no other way he could have done the task assigned to him since he did not have a trained way of doing auto-chanting and auto-tracking. His attention was locked up not because of personalised calling out the Names nor because he liked calling out but only because of wanting to pronounce clearly something that was newly taught to him. The newness resulted in the attention-touch of the holy name. He had to do 16 rounds as a challenge. Hence his effort and the attention that follows effort had to be compulsorily on it to meet the challenge that he can do what I asked him to do.

Does this all mean that the gardener was spiritually advanced since he could do his japa without distraction of thinking? No. He could do it only because it was a new activity and there was a pressure to reach the target by evening. Because of the newness of the activity, he had to give all his effort to directing and detailed sharp knowing of doing, without having any effort to be spared for thinking. He did mindful japa but not a bit of soulful japa.

Eventually, as soon as his mind learns or gets trained this simple doing in a few days, his ‘doing effort’ is bound to also fall into ‘thinking,’ for sure. Unless he teaches the mind to do mindful japa.

Every one of us also did excellent rounds when we chanted the first time in our life. Our effort was fully on directed-doing with our doing-attention and distinctly-knowing of that doing with our knowing-effort only out of necessity to do the activity and that too only till the mind learnt it and could do it in auto-mode.

The gardener was touching the Nāma Avatāra unknowingly

The gardener was ‘doing’ chanting attentively of each bead by directing it and knowing what he chanted as both these functions were circumstantially necessary for him to handle the otherwise new and unfamiliar activity of japa that he had taken up. Knowing-effort was playing a supporting role to the ‘doing.’ Japa is prominently a ‘doing’ activity supported by ‘knowing’ activity since doing effort is leading and knowing effort is following

The gardener was not just giving only plain attention like a spectator. He did not even have a perception of what attention is in the first place in order to isolate it and direct it here or there. He was circumstantially giving his doing-effort because he had to direct himself through the new process without which he could not have performed the task he had taken up. Because of doing-effort, the doing attention was also present. Further, his doing-effort was not free to indulge in any thinking because he had to put all his doing-effort on the new and unfamiliar doing. Therefore, circumstantially he was fortunate to touch the sound incarnation each mantra which gave him the spiritual energy to do 16 rounds the very first day.

The gardener, even without love but with tiny respect in the form of reverence that it is God’s name, he became a recipient of the mercy of the Nama Prabhu in the form of getting the spiritual strength from the Lord to do 16 rounds for the first time on the very first day and for the next 8 days delightfully.

From my first two days of chanting experience in the farm (ref. module 37) and comparing it to next eight days of chanting experience it was proved beyond doubt that when the mind was engaged in any kind of ‘thinking activity’ during japa, it acted as a drag on the japa sēva by disconnecting my soul from Hare Krishna Nāma.

Hare Krishna Nama Prabhu ki Jai !!!

Module 66 - All kinds of Japa is valuable since Nama Prabhu all-good

This is a verse from Srimad Bhagavatam 11.2.55 quoted in CC Madhya 25.128

visṛjati hr̥dayam na yasya sākṣād
dharir avaśābhīhitō 'py aghaughā-nāśah
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

" Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated. "

Srila Prabhupada also says Srimad Bhagavatam 3.33.7 purport, " Those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is founded on the tip of the tongue that is also sufficient."

Nama Prabhu is so kind that he even gives credit for inattentive chanting is further indicated in the poem below by Srila Bhaktivinade Thakur . So during our practice if we fail to chant attentively, be patient and continue to persevere without disappointment. Whatever quality you offer to you best capacity, Nama Prabhu will accept. But the extent of His reciprocation depends on the principle of as you surrender I reciprocate. Ye yatha mam prapadyanthe tams tathaiva bhajami aham. Therefore we should strive for quality of our japa.

Chant anyway !!!

Bhaktivinoda Thakura, Saranagati (quoted from Adi Purana)

Your mind is wandering all over the universe when you chant.
Chant anyway!

Your mind is wandering to the past and future when you chant.
Chant anyway!

You are not able to concentrate on Krishna's names while you chant.
Chant anyway!

You have no taste for chanting.
Chant anyway!

You have lusty desires.
Chant anyway!

You are making offenses in chanting.
Chant anyway!

You are not praying to Krishna to help you chant better.
Chant anyway!

You often chant late at night.
Chant anyway!

So WHY? Why should you chant despite all the above obstacles?
This is why:

There is no vow like chanting the holy name, no knowledge superior to it, no meditation which comes anywhere near it, and it gives the highest result.

No penance is equal to it, and nothing is as potent or powerful as the holy name.

Chanting is the greatest act of piety and the supreme refuge.

Even the words of the Vedas do not possess sufficient power to describe its magnitude.

Chanting is the highest path to liberation, peace and eternal life.

It's the pinnacle of devotion, the heart's joyous proclivity and attraction and the best form of remembrance of the Supreme Lord.

The holy name has appeared solely for the benefit of the living entities as their lord and master, their supreme worshipful object and their spiritual guide and mentor.

Whoever continuously chants Lord Krishna's holy name, even in his sleep, can easily realize that the name is a direct manifestation of Krishna Himself, in spite of the influences of Kali-yuga.

Here Srila Bhaktivinada Thakura is singing that whatever your quality of chanting don't give up chanting. We have to understand that chanting Hare Krishna mahamantra is the yuga

dharma and every one who chants may not have the quality of soulful Japa. Just because we are fortunate to go deep into soulful Nama seva we should not criticize others japa even if it is inattentive. Nama Avatara is very liberal in giving out different quantities and qualities of mercy to any chanter who chants the holy name. Nobody starts with mindful or spiritual or soulful japa. Everyone starts with mindless japa.

But if he daily fulfills the instruction of the guru to chant a targeted number of rounds, whether quality or no quality, one day he will come to the mindful-heartful-soulful japa by the mercy of Srila Prabhupada and Nama Prabhu. That is for sure. But how long does it take? It can happen in few days or it need not happen after whole life of japa. the speed depends on us. Krishna reciprocates according to our desire. If we go on chanting our rounds in attentively without offering efforts to offer attention it is the tenth offense to the Nama Prabhu. Lord is merciful to keep you chanting even if it is inattentive but you have to take the first step towards inattentive chanting. Then Krishna will take ten steps and send you association to improve your japa by learning mindful japa, spiritful japa and soulful japa.

Thus Srila Bhaktivinoda Thakura confirms the verse in Srimad Bhagavatam. Such is the glory of Nama Prabhu's unconditional compassion.

Hare Krishna Nama Prabhu ki Jai !!!

Module 67 - Mantra: 'Man' means mind and 'tra' deliverance

Letter to: Sri Padampat Singhania, 7 May, 1957

The etymological alphabets [Sanskrit] are so surcharged with spiritual potency and as such all Mantra indicating the transcendental holy name of God or Godhead is to be understood in that way. When we chant the Mantra as were presented by the authorities – the process helps communication with the personality of Godhead by the sound waves as we have now experienced in the material world of physical waves vibrations. The powerful Mantras have such potency if they are sounded in the right direction. And by chanting the Mantras only one can spiritualize the whole existence as heat can expand on the spherical objects. Mantra Siddhi means complete liberation. Therefore, there is no difference between the holy name and Mantra. Man means mind and tra deliverance. That which delivers one from mental speculation is called "Mantra".

Note the definition of mantra. Mantra has the power in the sound to push out thinking. It delivers the soul from the trap of thinking non stop. When we chant-cum-hear concurrently we are able to put a stop to the subconscious mind from loading different japa unconnected thoughts that induce the mind to engage in thinking. The mind is thinking or processing thoughts for 24 hours. The soul has no relief from thinking in this world.

Many devotees think that in Krishna consciousness we have nothing to give to common man where there is immediate experience. It is a big mistaken thinking. Take the gardener example discussed in module 44. How did he experience the divya cesta ruchi and complete 16 rounds the very first day of chanting in his life. We are unable to ourselves experience this deliverance from mind because we do not even do uninterrupted mindful japa. If we can teach people to uninterruptedly hear the Hare Krishna Maha mantra, it is very much possible to give a transcendental experience to the chanter. We have to make the dos and don'ts like in any other yoga and teach people japa. There is no delay in spiritual experience. From day 1 we can promise the chanter. Read Module..... to understand what is 'thinking'.

So that is... If it is possible, so much advantage of chanting the holy name of the Lord, if you constantly keep yourself engaged in chanting the holy name of the Lord, there is no possibility of your being touched by māyā. This is the position. Vartamānah anyayoh kālah gunābhīnāpakah.

Śrīla Prabhupāda lecture July 19,1975,
Dallas on SB 1.6.47

Thus it is not true that effect of japa is slow does not give any instant experience able effect. Preaching effectively means giving spiritual experience. We all exist for experience. And purest experience is the sat cit ananda experience. This kind of experiential japa of nirantara

or uninterrupted japa is a great tool to preach to beginners who always look for some non-material spiritual experience.

This spiritual experience cultures our attention to a sattvic ‘being’ or existential happiness freeing us from the lower tastes for rajasic and tamasic pleasure experiences. Unfortunately our speculative minds filled with three-guna thoughts during japa prevents us from immediate spiritual experience on a day to day basis

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/1 - Thinking is the biggest enemy during japa and greatest friend of off-japa times for preparing background mind.

Never think, never think never think during japa and think and think and think and think about the holy name and His glories during off-japa times. Let us see what is thinking during japa so that we can recognize it, catch it by its ears and throw it out. Thoughts are not thinking. Thought-feelings or bhavanas are not thinking. Then what is thinking?

Thinking is a thought processing activity or active 'doing-cum-knowing' of thoughts just like japa is active 'doing-cum-knowing' of sounds. Thinking is the most valuable foreground activity of the soul for off- japa contemplation work. But thinking needs foreground mind. Hence we should not be doing thinking activity during japa. Japa time is for foreground mind to concurrently chanting-cum-hearing of Nama. It is time for rendering direct service to the sound incarnation of the Lord. We should think that hearing Nama is the form of transcendental thinking.

Thinking is movement or processing of thoughts. It is different from presence of static thoughts themselves in the mind during japa. A thought like Krishna is before me. Further we are not against thought-feelings or bhavanas during japa but against processing of thoughts. We have already discussed thought-feelings or bhaavanas. Thought-feelings means, those thoughts which have been transformed into its respective feelings through the process of repeated contemplation over long period of time.Thought-feelings are not thoughts. They are only feelings mixed with non verbal meaning of the thoughts. Since they originate from thoughts, it is called thought-feelings. Thought-feelings are in the mind. When they come down to body level it gets converted to emotions. Thus during japa though we are against thinking but we are not against static thoughts and thought-feelings. In fact static thoughts and thought-feelings enhances the quality of japa. It is the very foundation of soulful japa.

For instance golden quote is a command of Srila Prabhupada and it is a static thought-command. It is not thinking. If you think how to apply the golden quote during chanting, it becomes thinking of the golden quotes. Instead hear the command and follow the command. Don't 'think' about the command. Chant and hear exactly that very sound is a thought-command. Following it like a child is important. Why have I advised the practitioner to repeat the golden command three times before each mala in mood of an obedient child? Because a child does not think. He or she just follows. Golden quotes and diamond quotes are simple commands that only need following and not great 'thinking'. You may think about it when you are not doing japa to send it into the sub-conscious mind. But during japa just follow the command.

Why is thinking during japa a problem ?

Because it consumes the foreground mind and the atma cesta or effort and citta shakti, the attention energy of the soul. Thinking, whether logical or illogical, directed or undirected is

about movement of thoughts. It requires atma cesta shakti and citta shakti. And we all know by now that foreground mind and our atma cesta and citta shakti to concurrently do-cum-know is required 100% for concurrently chanting-cum-hearing every Nama. We have also learnt that we cannot 'do-cum-know' for two purposes at the same time. And if effort & attention is taken away by thinking activity, then there is no attention-connection for the soul with the Nama Avatar. The very basic intention of japa action is attention-connection.

If there is no attention-connection, where is the association for the soul with the Shaktyaavesha Nama? And if our soul is not associating with the sound incarnation where is the question of receiving the pleasant divine doing-cum-knowing energy or divya cesta ruchi from Nama Prabhu which makes us want to chant more and more. When divya cesta ruchi is not there, the japa becomes tasteless mechanical repetition.

Every thinking of the material mind is a noise that prevents us from hearing pure omnipotent sounds that is descending from the spiritual world. Such a rare opportunity is wasted if we don't hear Him but hear our limited potency less material thoughts instead. Every thought in our minds is a subtle sound.

Different kinds of thinking

Thinking is an act of consciously accepting and rejecting thoughts in order to come up with directions for action to achieve some objective. The objective to be achieved by thinking could be directions for mind to achieve something external or even internal like managing our own difficult emotions etc. Intellect can chat with itself intellectually of different alternatives to the problem at hand. Intellect can also can chat with the feeling-mind which is our feeling body. Mind will chat whether the solutions offered by the intellect is a 'feel-good' solution or a 'feel bad' solution. If it is feel bad solution it will reject. If it is 'feel good' solution it will accept and take it forward by moving the senses into action. Or if it rejects, the intellect further chats within itself propose to the mind of a higher 'feel good' by accepting the immediate 'feel-bad'. The same mind will accept to go ahead now even if it is immediate 'feel-bad'. In short thinking is self chatting activity both within the intellect as an intellect-intellect chat, within the mind as mind slice-mind slice chat itself or between intellect-mind chat. To do all this activity it requires the fundamental requirement is 'doing and knowing' cesta and attention energy.

Like if there are two people, they can be talking to themselves or can talk to each other. Mind processing refers to the chats between the one mind-slice with another mind-slice or one intelligence-slice with another intelligence-slice or talks between one intelligence-slice with another mind-slice.

The cycle of questions of the mind and the potential answers of the intelligence are repeated several times as long as the mind 'feels-good' about the solution. This is called thinking, and it is the biggest enemy of during japa , even if the subject matter of thinking is the philosophy

of Krishna consciousness or devotional service. It is even worse when the mind is thinking during japa about mundane life problems that arise from material desires. It amounts to total neglect of the Nama Prabhu who has descend before us to be welcomed, associated with and lovingly served by concurrent chanting-cum-hearing-cum-tasking with delight, relish, enthusiasm and hope for mercy.

Thinking is an internal noise during japa. We need internal silence during japa for clearly hearing

The mind-intelligence dialogue is a subtle material noise that disturbs our quality of hearing of spiritual sound or the Hare Krishna Nāma. Thinking is tasking for problem-solving, plan-making, generating ideas for a creative goal, worrying about something, lamenting about something that happened in the past, dreaming about some desirable future situation or aimless wandering of thoughts.

The foreground mind should not be in 'chat mode' but in a silent 'doing-knowing' mode of the transcendental sounds during japa. This is achieved in concurrent chanting-cum-hearing. The mind-slice of the foreground mind trained for soulful japa is trained to simply 'do and know' the sound. As soon as the mind does any thought processing, the effort and hence attention will not be available for the chanting-cum-hearing the Hare Krishna Nāma. The attention is eaten away by the 'noise,' preventing the soul from touching the Hare Krishna Nāma.

Thinking is a distracting internal noise during Japa. Though the golden commands of Srila Prabhupada lead to mindful japa often powerful thinking noise surfaces up in the background mind due to the unpredictable guna-kala-forces which pulls away our minds from Nama Japa. That is why, even if we are trained in mindful japa, the diamond quotes are always required to be applied by loudly chanting to deafen these noises. Loudly chanting will deafen you to the thinking noise and re-establish the doing-effort and knowing effort on the same Nama.

Subtle hearing is smaranam

We may be able to mechanically chant the gross sound. But holistic hearing of the sound includes subtle hearing of the meaning of the sound. When I say 'pen', I can also hear the idea of the pen in my mind. That is subtle hearing. In the case of Nama Japa, the subtle hearing of Nama means the manifestation of the idea of the presence of the absolute identity and personality of Hare Krishna Nāma Prabhu. That sat, cit ānanda identity will fill our mind on His own when heard with a materially calm noiseless mind with faith and devotion. This is not surprising if we know from guru, sadhu and sastra that Krishna Nama is all spiritual and is Krishna Himself. His Name cannot be separated from His identity, form etc. That is why it is said that hearing clearly will automatically one day spontaneously become nama-

smaranam. But that experience comes from clearly hearing and totally noise less hearing of Nama and of course the mercy of Nama Prabhu.

The tasking of japa is a very big spiritual force to count upon to silence the mind of the 'thinking' noise. Tasking with a tasking impulse of delight maximizes spiritual energy flow from the piling up or stacking up of unit doings of chanting -cum-hearings of the Nama Prabhu uninterruptedly. This building up spiritual energy is very essential to silence the thinking noise that invariable happens due to the thoughts that continuously keep rising from the background mind due to forces of guna-kala-karma at the time of japa especailly when we begin our japa. There is greater build of spiritual energy when you do uninterrupted tasking just as a iron piece immersed in fire keeps on gaining energy with time from the fire if you don't remove the iron from the fire. A slackened easy going japa with no idea of uninterrupted tasking will never build up the spiritual energy to keep back the thinking force attacking the chanter.

The sub-conscious mind or cittam is always prompting 'thinking' by the force of time or kāla. Modern research in psychology has discovered that every minute, about 130 bits of thoughts surface into the conscious mind from the unconscious mind. To keep the conscious mind fixed on chanting-cum-hearing the Nama during extraordinarily disturbing times which is unpredictable, the chanter has take strength from having a strong feeling of purpose for japa, feeling of desire-intention during japa in the background mind. soon we will discuss about three kinds of delights in japa leading to enthusiasm & hope to drive the japa. Ultimately these tastes or ruchis anchor attention in spite of all other pulling forces.

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/2 - Running away from the virus of thinking or ‘thought processing and run after the attention-embrace of the Nama Prabhu

The virus is a foreign body that enters our body and multiplies itself and harms the body system; then we are said to be diseased. As we discussed, about 130 bits of thoughts bombard our conscious attention from the subconscious mind every minute. These thoughts take away our atma cesta, both kriya cesta and jnana cesta to engage in thought processing of different things. These thoughts automatically rise into our background mind and the only force that can counter the force of guna-kala-karma is the power or Divya cesta shakti from the Nama Prabhu which becomes available when we lock our mind the current Nama through mindful japa.

Run after the attention-embrace of the Nama to escape from 'thinking virus'

We should exercise our sankalpa or positive desire and determination to give our doing potency consisting of kriya cestā and jnana cestā only to Japa. The mood of the japa sēvak should be to literally run away from these thoughts by showing his back to it and running after sound embrace of every word of the Hare Krishna Nāma sound and not allowing any gap for any other kind of doing to steal our kriya cesta. Then that is the fulfilment of Śrīla Prabhupāda 's instruction to 'simply hear' .

Letting into our attention even one thought even for a second is like allowing a virus to enter our attention body. It will sit there and multiply and nibble away our doing-attention and knowing-attention . That thinking-seed that you allow due to lack of determination during japa to give atma cesta only to Nama Prabhu, is like a virus which will slowly multiply and multiply into more and more thinking and by the time you realize your attention is entirely gone out of Nama Prabhu and fully guzzled by the thought processing while the japa will be happening mechanically or even put the sēvak into sleep.

Therefore to avoid this, we have to attract divya cesta shakti from Nama Prabhu by steadily giving atma cesta from the heart to do and know & recognize each Nama. To do this we should have a strong intention for being in state of attention-embrace of Shaktyaaavesha Nama who is audibly manifesting before us. And we should have a strong desire to please each name by offering exclusive atma cesta. And the strong purpose of that embrace as self-purification in order to eventually to awaken our original Krishna consciousness. Strong intention-desire-purpose will establish uninterrupted attention embrace.

Threshold austerity for each japa session

When we begin our japa everyday, even if we have practiced mindful japa, to push away the currently running train of thoughts, first 10 to 20 beads or even upto finishing one mala we have be ready to offer a little extra tapasya or austerity of mustering strong determination and

self control to set up uninterrupted tasking and lock up the attention. This I call it as the threshold anchoring tapasya or austerity for setting up uninterrupted tasking . After crossing the threshold tapasya, our concurrent chanting-cum-hearing-cum-tapasya will lock our mind to the Nama without tapasya because of the flow of Divya cesta shakti. What is this austerity? it is the process of observing if the mind is going away to thinking and whenever it does, then apply diamond quote to chant loudly and re-anchor the mind on the Nama by application of fresh atma cesta. Exactly what you did in the practice session, you should be ready to do for the first mala for each japa session. For those who have gone through the practice of mindful japa for 30 days this is easy. Otherwise this anchoring tapasya requires lot of practice. But it is exciting to know that this works wonderfully.

If you are not doing your 16 rounds in one shot, then for each sitting you will need to exert this anchoring tapasya to consciously hold the effort and attention without break on the Hare Krishna Nāma. It is like a warm up round before entering into energy giving mindful japa.

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/3 - Enemies of Japa

In spite of training the mind, if our internal weather is disturbing due to particular disturbing situations in life, our trained cittam-slice will be pushed away to the background if it is not very emotionally strong. There are many other situations below when the mind overtakes the mindful japa cittam-slice. For this one have to teach the mind the following antidotes by contemplating on them during off-japa times.

Enemies during Japa and the Antidote to kill the enemies by contemplation of these during off-japa times.

1. Sleepiness : Lack of good night's sleep. Antidote: Solution sleep same time everyday

2. Problem solving: Thinking to solve problems.

Antidote: Cultivate faith that if you ignore and serve Nama Prabhu all problems will be best handled. Just hear Him now.

3. Plan making: Thinking for daily to do plan making.

Antidote : Cultivate faith that If I ignore and fix my mind on Nama Prabhu, day's plan will be unfolded by Supersoul immediately after japa. Just hear Him now.

4. Ideating: Thinking for creative ideation.

Antidote: Cultivate faith that attentive Japa itself is the most creative activity of giving pleasure to Nama Prabhu. Just hear Him now.

5. Hankering: Thinking accompanying feelings of some sweet future situations

Antidote : Cultivate faith that I am surrendered servant of Nama Prabhu and he will provide me what is best for His servant. Let me just hear Him now.

6. Worrying: Thinking accompanying the feeling of fear of sour future situation

Antidote: Cultivate faith that Nama Prabhu is bhaktavatsala and just serve Him without fear. Just hear Him now.

7. Lamenting: Thinking accompanying feelings about some past sour situation Antidote : Cultivate faith that I am surrendered servant of Nama Prabhu and whatever happened is over and Supersoul will guide me to make best use of it to serve Him more. Just hear Him now.

8. Rejoicing: Thinking accompanying feeling good about past situation.

Antidote: I am foolish not to take delight in the ocean of satcitananda before me 'here and now'. Just hear Him now.

9. Powerlessness: Thinking about your feeling of powerlessness over a current situation.

Antidote: Nama Prabhu is all powerful, I surrender to Him. He is karunasindhu-all merciful. Just hear Him now.

10. Philosophising: Thinking as in philosophising.

Antidote: Hearing is more pleasing to Nama Prabhu than philosophising during japa. Just hear Him now.

12. Day dreaming: Thinking as in day dreaming.

Antidote: How stupid I am to dream when the controller and fulfiller of all dream is before me. Just hear Him now.

13. Wandering: Thinking as in aimless wandering of the mind. Antidote: Don't waste time. Just hear Him now.

14. Memorising: Thinking about what you forgot to do in the past what you should not forget today or future

Antidote: Just hear Him now

15. Next activity: Thinking about the next activity immediately after japa.

Antidote: Just hear Him now.

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/4 - You simply hear and don't think

One devotee asked Srila Prabhupada this question ?
What do you do when you chant, and what do you think?

Srila Prabhupada said, "Two things.

1. *You don't do anything, and you don't think anything*.
2. *You simply hear*."

Earlier also we have posted similar quote of only hearing while chanting without thinking.
This is the single biggest secret of successful japa. Hearing is the attention-touch of the soul.

To do this kind of japa we need to have full faith that the sound of the Hare Krishna Nama Prabhu is Krishna Himself. To develop the faith you need to have unflinching faith in the words of guru, sadhu and sastra. Gradually the clear transcendental knowledge on how the name-sound and the person whose name it is are inseparable from each other will dawn in our consciousness little by little as our soul awakens from its deep spiritual slumber.

As beginners even we should not put effort or cesta for remembrance or smaranam as that will divert our 100% effort to hear the name-sound. Smaranam should be indulged in only when it automatically happens effortlessly in the background on its own. Effort always takes place in the foreground mind activity.

During off japa time and not during japa, one can put efforts in the foreground to prepare one's mind by repeated contemplation for this automatic remembrance of the Nama Prabhu. Then remembrance will rise in the background mind or consciousness as soon as the sound manifests in the foreground mind or consciousness.

If automatic remembrance does not happen in the background, don't worry. It will soon happen if you practice hearing. But do not do forceful remembrance in starting as all cesta shakti is required for hearing. Then it will be at the cost of losing on hearing with our attention-touch. Hearing is the real attention- touch of Shaktyavesha avatara.

Therefore no more thinking japa. We need hearing japa. Thinking japa is not even 1/1000th as powerful as in hearing japa to purify our consciousness and lift us to the transcendental plane. This is the essential message of all the modules in soulful japa. Hear, hear, hear with sharp attention. Again thinking of hearing, that I should hear, I should hear, I should hear is not hearing. That becomes another kind of thinking. Just simply hear.

Our free will has two sides like a coin. Positive enabling free will and negative rejecting free will. Sankalpa shakti and vikalpa shakti. Positive free will is will power to do something is

called sankalpa shakti. Negative free will is will power to reject or not to do something else while exercising the positive willing and it is called vikalpa shakti. Free will can exert its full power over the mind when there is application of both positive free will and negative free will in the situation. Freewill can act simultaneously in both ways. In japa the positive free will is to be applied to hear and simultaneously the negative free will is to be applied not to think. The order is to hear and prohibition is not to think during japa. Hear with sankalpa shakti and reject thinking with vikalpa shakti.

The muscles of our will power is called determination. Will power can be powerful or weak based on intensity of determination. Sometimes we are stubborn. We should use our stubbornness not to think during japa and only hear.

Taste for japa means our consciousness takes delight in uninterrupted attention touch of the sound of the one Hare Krishna Nama after the next bead after bead. That is hearing.

The manifesting power of collapsing or concentrating attention

It is only through the focussing or collapsing of our general awareness or knowing-attention by means of focussed detailed sharp knowing attention to hear the sound of the Nama, that we can touch the manifestation of the Lord in that sound and can enable our soul to directly touch or embrace and associate with, the all spiritual sound incarnation . Only through the serving-attention embrace we can receive His causeless mercy. Entire purpose of japa is about soul's association with the Sound Personality of Godhead as Hare Krishna Namā Prabhu through his attention energy. The very first step of association means knowing details through knowing endeavour and knowing-attention. In other words of you don't recognize a person before you how will you further associate with him?

Please read once again our discussion of what is anutva and ekatva quality of attention energy in Module 24 (2). During the japa, the quality of our attention connection with the Hare Krishna Nāma Prabhu depends on whether the doing-attention through kriya cēstā is sharply focussed on distinctly pronouncing with high ekatva quality of mind and whether the knowing-attention through jnana cēstā is sharply focussed on hearing in a detailed discerning sharp manner through high anutva quality of mind. Such attention-connection with the Nāma Avatāra does not happen if our subtle body or trained mind is chanting in trained auto-mode.

Sharply focussing attention on directed detailed sharp knowing of something is termed as collapsing general awareness or concentrating general awareness of the soul onto detailed sharp awareness or sharp knowing-attention on that thing. Only when we collapse knowing-attention to perceive something with intention to sense the concrete sound form it becomes a reality of this worldly dimension for the senses and the mind. The attention connection with anything happens by collapsing knowing-attention on details with the skill of anutva. It is like collapsing the wave function in quantum physics. You cannot do that unless you

concentrate on offering doing-attention with skill of ekatva first. If attention connection is not established and sustained, our soul is missing out on directly associating with the Nāma Avatāra who has mercifully descended to facilitate association to us. Hence the two serving attention-connection with desire is the conduit to serve and receive mercy.

That is the manifesting power of collapsing attention by focussing attention energy on the sound. The offering of devoted serving attention on the details the incarnation is the contribution from the sadhaka's part that finally attracts His presence, who is in a transcendental dimension, to simultaneously manifest His presence into the material dimension by His mystic opulence in a form concrete and tangible shaktyavesha Nama to our material senses.

Another fact is that the desiring faculty, doing-effort and the doing-attention that it delivers and knowing-effort and the knowing-attention that it delivers are soul energies. They are all our soul's property and we can choose to where and on what to apply our willing and soul action of icchā-āśā, kriya cēstā and jnana cēstā to desire, to 'do' and to 'know' any domain. The power to offer our attention on whatever domain we choose know, desire and do is biggest spiritual power that every jīva possesses.

But most of us do not realize this mysticism of potential of desiring and focussing attention to manifest one's destiny from total material energy of infinite possibilities of configurations of gross and subtle matter existing in wave dimension. We can call it as the manifesting potential of the jīva. Of course, such manifestations can be only within the limitations of each of our karmic entitlement in the case of frutive activities. But with respect to devotional service blessed by guru and vaishnavas. sky is the limit for manifesting any material configuration for their pleasure.

Everything material or spiritual is manifested or realised or concretised or achieved by every soul by applying the power of our manifesting-potential to collapse attention on the a detailed vision with desire for the same. And the greatest manifesting-potential is realized by manifesting God Himself by offering collapsed concrete detailed attention for sharp discerned hearing of the Lord's incarnation with a desire to please Him. That will manifest Him before us. The soul's attention-connection with God's name, form, qualities, pastimes and paraphernalia is called yoga. And attention-connection through the sound incarnation is called japa yoga.

Hearing and bhavanas

Finally in soulful japa we will learn how to offer effortlessly different bhavanas or thought-feelings of bhakti to the Nama Prabhu who is manifesting before us during action on each bead of japa. Note the word effortlessly. We should never forget that seva is first offering and then seva with bhavana, There is no point in forgetting to serve him by leaving the chanting to go in an auto chanting mode by the yantra while you put effort or cesta in offering bhavana

or feeling. Attentive Japa means three horses carrying a carriage of our material body mind yantra. The three horses are doing horse, knowing horse and feeling horse. Devotional service is an offering of doing-knowing with feeling. Even if feeling is not there doing-knowing can be offering. But offering only feelings without doing-knowing when you are capable of it is like holding back something in his service without offering the same to Him.

There is a tendency to misinterpret the famous statement " bhava grahi janardhana" and focuss of feeling towards Krishna. That is stated by the Lord only to indicate that material skills, material perfection, material efficiency etc while doing seva will take a back set when compared to the bhavana of offering seva to Janardhana. It does not mean that when you are capable of performing the action of seva you simply offer bhavana unto Him.

A materially rich devotee cannot say I will not engage my money in Krishna's service because I heard Krishna does not want any money because He is God and is the richest. What He needs from us is only devotion by misapplying " bhava grahi janardhana". It is a fact Krishna is the richest. But you offer your riches to Krishna not because He needs it. You offer it to Him to recognize He is the owner of you wealth and therefore let me use it for His pleasure after I meet my simple needs. I am only a custodian of a chunk of His wealth. And then bhavana is offered with action. Action stems as an expression of real real bhavana. Giving only bhavana while holding wealth back is sentimental bhakti or extension of cheating propensity. An act of devotional service has all three components names offering of feeling, doing, knowing and not just feeling. Why do we even do japa? Because we have the bhavana to worship the Lord in His incarnation as Sound Krishna.

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/5 - Can we think of Krishna's form or pastimes when we do japa?

Without knowing the secret of locking the attention by concurrent chanting cum hearing, we struggle and fail in attentive japa. Then we make our next assumption that may be I am not doing the right 'thinking' while I am chanting and hearing and therefore I failing. Then to correct this we start trying to engage our mind consciously thinking of Krishna's form or Krishna's Lila etc. And again that too fails to keep the attention on 'here and now' japa because the attention goes in thinking. Even if the foreground mind is thinking about Krishna we will not be able to keep the two cestas on the chanting-cum-hearing. It is not the best.

Let us see why exclusive chanting and hearing that very chant by the foreground mind is even better than thinking of Krishna or philosophising about Krishna by the foreground mind. Note we are talking of thinking of Krishna by the foreground mind and not spontaneous remembrance of the Lord in the background mind which is perfectly ok.

In kali yuga, Sri Chaitanya Mahāprabhu has discounted all of our disqualifications of not having high quality of our consciousness normally needed to associate with the all-pure Lord and is mercifully allowing us to directly touch and associate with His Nama Avatara in spite of the disqualification.

However if a sādhaka wants to practice meditating on the form or lila of the Lord before self-purification without going through attentive japa for long period of time, he will not get access to spiritually touch the form or lila. Not like how it happens easily in the case of Nama Avatara in Kali yuga.

This is because the sādhakas' present thinking is infected by the three modes of material nature. One needs pure thinking to touch the from of the all pure Lord. Therefore thinking of Krishna can come only after self purification by chanting His Name or doing and knowing His Name for considerable period of time. First things first.

In the case of serving the Nama Avatara, Lord Chaitanya Mahaprabhu has declared that anyone can touch the Nama Avatara without any pre-qualifications of having a pure mind etc. That is His merciful concession. Therefore people of kali yuga should take full advantage of the presence of Nama Avatara who is ready to give association to the fallen souls in an unconditional manner. When there is super discount of a valuable thing people rush to buy. In the same way we should adopt as many chanting-cum-hearings as possible before we die. This great opportunity willed by the Lord is the meaning of Kali kale nama rupe Krishna avatara. It does not mean that in other yugas if you chant His name, the Lord does not incarnate. It means Nama Prabhu will be very merciful in Kali yuga.

Srila Prabhupada answers

Srila Prabhupada was asked if we can think of the lilas of Krishna while doing japa. Srila Prabhupada replied that you just chant and hear now and when you are purified the lilas of Krishna will spontaneously play in the purified heart (purified background mind) of a devotee. So there no need to struggle to think of Krishna's pastimes when you do your japa.

Teachings of Queen Kunti, 5: The Vision of Lotuses

That meditation can be possible by hearing and chanting, and then thinking of Krishna will automatically come. That is the process of Krishna consciousness. If we chant and hear, then remembrance will automatically come, and then we shall engage in worshiping Krishna's lotus feet.

Letter to Satsvarūpa, April 10, 1969

But the process is to hear, and then Krishna's pastimes, form, qualities, etc. will automatically come to mind.

SB 4.8.53 Purport

One should not artificially try to see the form of the Lord while chanting Hare Krishna, but when the chanting is performed offenselessly, the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

Letter to Jagadīsa, Los Angeles, February 27, 1970

When we chant, we must concentrate our mind on the sound vibration and in that way, everything will be revealed one after another; the form, qualities, pastimes, etc. of the Lord. And this is the way of cultivating spiritual realization.

Sri Çaitanya Çaritāmṛta Madhya-17.134

Such spiritual hearing will reveal spontaneously the transcendental remembrance of Krishna, Krishna's Nāma, form, and pastimes.

ataēva Krishnera 'Nāma', 'deha,' 'vilāsa.' prākṛtendriya-grāhya nahe, haya sva-prakāśa. The Holy name of Krishna, His body, and His pastimes cannot be understood by the blunt material senses. They are manifested independently.

Śrīla Bhaktisiddhānta Sarasvati Thākura in Amrtvani- translation from Bengali

We should pray to the Holy name in such a way that the Holy name bestows its mercy upon us. It is not the business of those filled with anarthas to remember the aśta-kāliya -līlā. When we will learn to hear as we chant, the opportunity to see will arise automatically. At that time, remembering the aśta- kāliya -līlā will become possible. There is no need to try for it artificially.

In the Visnu-cintāmani, Lord Siva tells Goddess Umä:
"With a great struggle it is possible to meditate on Lord Krishna. However, simply by moving the lips one can easily chant Lord Krishna's holy name. For this reason chanting the Lord's name is more effective than trying to meditate on Him."

Quoted by Sanatana Goswami in Hari-Bhakti vilas Text 450

The simple answer to the question of how to think and what to think during japa is: 'don't think' at all but 'Just do & know the current Nama'. Do not allow your thinking mind to steal your doing-effort and knowing effort from concurrent chanting-cum-hearing japa. Basically japa is a doing yoga or kriya yoga. During Japa we have nothing to do with 'thinking'. Remember this. Off japa times work has everything to do about thinking repeatedly what you read from Srila Prabhupada's books or what you read from these modules to make them sink into our subconscious so that these things are automatically triggered by hearing the Names during japa and they rise up into our background passive mind and increase the quality of our foreground offering. When you sit for japa tell yourself you are sitting for a doing and not a thinking.

Japa is Kriya yoga or a doing yoga and not a thinking yoga for a beginner. Even in advanced Japa, at the foreground mind japa remains a Kriya yoga but in the purified background mind the Lord's blissful transcendental form, pastimes etc are spontaneously and effortlessly play like a television. The only difference is spontaneous background meditation gets added to the foreground activity of chanting and hearing and tasting the divine names.

Hare Krishna Nama Prabhu ki Jai !!!

Module 68/6 - Don't make separate effort to artificially remember the Lord's form, lila etc during japa

A Letter from Srila Bhaktididdhanta Sarasvati Thakura!

From: Srila Prabhupadera Patravali, Vol 1, pp 4-5

I am overjoyed to hear that your enthusiasm for chanting is increasing. As our contaminations are removed by chanting, the Lords form, qualities, and pastimes will be revealed to us in the Holy name. There is no point in making a separate effort to artificially remember the Lord's form, qualities and pastimes. The Lord and His name are one and the same. This will be understood clearly when the coverings in your heart are removed. By chanting without offense you will personally realize that all perfections come from the Holy Name. Through chanting, the distinction that exists between self, and the gross and subtle bodies is gradually effaced and one realizes one's own spiritual form. Once aware of the spiritual body, as one continues to chant, one sees the transcendental nature of the Lord's form.

Only the Holy Name reveals the spiritual form of the living being and then causes him to be attracted to Krsna's form.

Only the Holy Name reveals the spiritual qualities of the living being and then causes him to be attracted to Krsna's qualities.

Only the Holy Name reveals the spiritual activities of the living being and then causes him to be attracted to Krsna's pastimes.

By service to the Holy name we do not only mean the chanting of the Holy Name; it also includes the other duties of the chanter. If we serve the Holy name with the body, mind and soul, then the direction of that service spontaneously manifests like the sun in the clear sky of the chanters heart. What is the nature of the Holy Name? Eventually all these understandings spontaneously appear in the heart of one who chants the Holy Name. The true nature of harinama is revealed by listening to, reading and studying the scriptures .It is unnecessary to write anything further on this subject. All these things will be revealed to you through chanting.

Please read once again the underlined parts of the letter. He says chanting will reveal our spiritual form, spiritual qualities and spiritual activities and then we will be attracted form, qualities and pastimes.

Hare Krishna Nama Prabhu ki Jai !!!

END

Module 69 - Anchoring tapasya

The first anchoring round are so important to put our daily japa on the mindful track even after training a strong mind-slice for mindful japa. Let us discuss how effectively this can be done to ensure that the already trained mind-slice for mindful japa is loaded with the first few beads once our japa session begins. We know by now that if there no major disturbing subject absorbing our mind, we will go into mindful track within less than 10 to 20 beads. But it is not always the case every day. When there is more disturbance in the mind then you need to go through the same exercise as we have gone through during the training of mindful japa. We have to deliberately apply our atma cesta with strong determination and will power to apply the cesta shakti for few beads till the attention is locked up on to the Nama.

Though we have a trained ego-intelligence-mind slice (EIM slice) for mindful Japa, it has to be loaded from our subconscious mind and engaged. Every moment our souls energies are engaged by one EIM-slice or the other. Since we are just beginning the day's japa, some other EIM-slice other than japa EIM-slice will be ruling the day. It could be the habitual EIM-slice of day planner like what all I should do today and achieve by the end of the day . Or one could be bugged with EIM-slice dealing with an emotional problem with someone in the previous evening and you cannot take your attention of your relationship EIM-slice with that person who keeps processing by constantly thinking what to do about the sparred relationship.

For example when it is some deep emotional spar like a betrayal or something, the relationship EIM-slice with that person will not continue for days even after you wake up from a sleep. That EIM-slice has to be disengaged and the mindful japa EIM-slices has to be engaged to begin the japa. Just like we say " we have to change the gear" as our vehicles go uphill. We have to push out all other competing EIM-slices and load and hook mindful japa EIM-slice through deliberate effort called anchoring tapasya. We have to offer to deliberate doing effort and knowing effort on the currently manifesting Nama with desire, determination and intention to and attention-connection. But this tapasya is only required till we manage to lock the attention for a few bead till the flow of Divya cesta shakti from the Nama Prabhu. Or at the most the first full mala.

Deliberate effort with linking intention

So the first one or two anchoring rounds have to done with deliberate effort with intention to link doing and knowing or chanting and hearing the Nama that is manifesting each moment. Or in other words, the anchoring rounds have to be done in the same mood as if you are learning mindful japa till the Divya cesta shakti and ruchi starts flowing into your heart and locks your attention.

Anchoring rounds are exactly like using the self-starter and battery power to start a automobile . Once the engine fires then battery power is no longer required. Rather the battery gets charged as the engine runs by petrol power. Similarly our soul gets charged with Divya Cesta shakti making us want to chant and hear more and more endlessly.

Deliberate effort means mobilizing our sankalpa and vikalpa

Sankalpa is a feeling of desire & determination to keep our doing-knowing effort on the Nama and vikalpa is also feeling negative determination to not to allow any other doing and knowing to take away doing effort or knowing effort from Nama. Sankalpa and vikalpa is required during any the new habit formation. In this way we use our positive free will and negative free will to link our knowing attention to the sound being chanted. On reaching the threshold number of deliberate chanting-cum-hearing using sankalpa and vikalpa shaktis, our trained mind slice gets loaded to the foreground mind.

After that you don't need that sankalpa-vikalpa shakti which is our battery power which cannot be sustained for long. Let us discuss more about sankalpa and vikalpa for the starting rounds or anchoring rounds.

To-do will power and not-to-do will power -

sankalpa and vikalpa

What we are going to talk about now is only about use of will power for anchoring japa which is only for few beads of the first round or one full round or maximum two first rounds of the session when and if there is some non-japa EIM-slice is gripping our mind and not allowing you to load the mindful japa EIM-slice. Don't get put off by telling yourself that Oh! I need to apply will power on all my 16 rounds for a good japa. There is no need of strong will power one we lock on to concurrent chanting-cum-hearing and tasking, which is energy giving japa. That is the very essence of mindful, delightful and soulful japa.

It is only for starting the japa we are discussing here further about our free will power. Just like battery power plays a very small role in the car. Mainly for starting the car. Battery power is not the mind thing about car. Fuel power and engine is main thing. Similarly our 16 rounds are not going to be run on our sankalpa and vikalpa shakti. It is run on the divya kriya-karya cesta shakti from Nama Prabhu.

Other applications of sankalpa and vikalpa shakti.

Having discussed about our sankalpa and vikalpa shakti in its application to anchoring rounds, we will use this opportunity to see how this is a very important power we have to execute devotional service with purity. Desire & Determination really means sankalpa and vikalpa. It is always about combined action of positive to-do free will and not-to-do free will or positive desire & determination and its complimentary negative desire & determination. Sankalpa or positive desire & determination means 'liking' and 'accepting' something . Vikalpa or complimentary Negative desire means 'disliking' and 'rejecting' things that disturb

the positive desire & determination. . Desire & Determination for something means to want something combined with negative desire & determination or dislike for not wanting certain other things that affect adversely what I like and want.

For example determination for devotional service means desire & determination for devotional service with negative desire & determination or dislike for being in Maya. Determination to be concentrated means desire for concentration and negative desire or dislike for distractions.

Determination to fast on a day means desire to fast and negative desire or dislike to eat on that day. The negative desire reinforces the positive desire. The not-to-do free will doubles the strength of the positive free will. icchā is positive desire and dvesha is dislike. icchā for acts of Krishna consciousness is not complete without being strengthened by dvesha for acts of Maya consciousness. Otherwise icchā for both Krishna and Maya will go together in life. Trying to be Krishna conscious while also attached to sense gratification. So desire & determination includes not only positive icchā-sankalpa śakti but also negative dvesha-vikalpa śakti towards everything that obstructs my iccha-sankalpa.

Normally this to-do free will and not-to-do free will is under-utilized when applied in isolation. Their combination plays an important role in self-control and is a gift in human life. Let us say when we want to control our senses if we only try to use not-to-do or negative free will one cannot be successful unless you also apply a positive free will of experience of an higher taste than what you are giving up. There is a saying that that which you resist in your mind will end up persisting more strong. This happens when we only apply dvesha-vikalpa instead of the positive iccha-sankalpa.

Exercising negative free-will to keep away from Maya is also pleasing to Krishna. It is not that actions or activities of devotional service is pleasing to Krishna. Equally pleasing to Krishna is when we exercise our negative free will to reject temptations from Maya as much as we use positive free will to engage in actions & activities for Krishna. At the soul plane offering is of the free will. Therefore even anchoring rounds are as pleasing to Nama Prabhu as the soulful rounds.

Similarly the exercise of negative willing not to like and not to indulging in any ‘thinking’ during japa to give full attention to do continuous -uninterrupted japa is very pleasing to Nama Prabhu apart from the effort to chant and hear by exercise of positive free will to chant continuously.

With the combination of these two commands, we can lock our attention with our anchoring rounds. As we said in the beginning of each japa session you have to be prepared for applying your battery power of sankala-vikalpa shakti to load the EIM-slice for mindful japa. After that there is release of the divya-kriya-karya-cesta shakti from Nama Prabhu. Whether by will

power or otherwise when we successfully engage in concurrent chanting cum hearing, this divya cesta shakti gets released. Your will power is no longer required to lock the attention on the rest of your rounds when there is divya cesta ruchi in doing-knowing-tasking.

Hare Krishna Nama Prabhu ki Jai !!!

Module 70 - Meaning of the Word Mantra

Mantra means liberation from mind. Mantra is defined as 'Manana trāyate iti mantra'. Trāyate means overcome or liberate. Manana means thinking. Thus man...+ tra... shortly worded as mantra. It means that which liberates us from thinking of the material mind. And if it is Vishnu's Nama, it not only liberates but also awaken our spiritual thinking . Other demigod mantra-japa may give one experience of freedom for lower gunas but it cannot free or liberate the chanter from the material modes. Thus, the Hare Krishna Nāma Prabhu is specially incarnated to liberate the jīvas in this kali yuga from this material world of three gunas and transport the soul to the spiritual world of pure goodness if the soul so desires.

Mantra Japa is designed to liberate us from the mind's unending thinking or speculative activity. The Nama Prabhu will first pull the chanter's soul out of the gross material body and subtle matter body (cittam) and push us into spirit association and engagement with the Śaktiyāveṣa avatāra. As Japa develops the soul of the chanter is directly engaged in service of the sound incarnation transcendentally while the yantra or trained japa is transparently supporting that service. There is simultaneous japa action at both the material plane and spiritual plane. We will discuss this more in a later chapter.

Liberation of the soul from the material mind and its material activity by hooking the attention to Nama Prabhu is only a subsidiary benefit. As we get purified by the continuous uninterrupted spiritual touch of Nama Prabhu through our serving attention, we will get attracted and attached to the Nāma Prabhu and our serving attention will naturally flow towards Him always in spiritual remembrance and top-down thinking. Top-down thinking means thoughts are coming into my background mind not from sub-conscious mind but it is the pure 'cit' mercy coming from the Nama Prabhu into our mind unlike the bottom-up thoughts that come from our subconscious minds. At that stage the three modes don't rule our body, mind and intelligence. But we rule our body, mind and intelligence to lovingly serve the mission of Nāma Prabhu in this world under divine direction and protection. This is a Vaishnava's aspiration with respect to his japa or service to the compassionate mission of Nāma Prabhu.

The paradigm that Japa is a yagna or sacrifice or worship is basic understanding of japa (Chaitanya charitamrta. Antya 20.8-11)

In great jubilation, Sri Caitanya Mahāprabhu said,

"My dear Svarupa Damodara and Rāmananda Raya, know from Me that chanting of the holy name s is the most feasible means of salvation in this age of Kali.

In this age of Kali, the process of worshiping Krishna is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Krishna."

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

Simply by chanting the holy name of Krishna, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Krishna.

Japa is an offering of yagna by which Hare Krishna Nāma Prabhu is worshipped. Hare Krishna Nāma Prabhu is non-different from Krishna and is a sound that is self-effulgent and self intelligent having His own glorious personal lilas of exhibiting His power, intelligence, opulences, sweet love and compassion in this material world. To please Hare Krishna Nāma by serving Him and His mission is the purpose of Japa.

How is Japa a sacrifice ?

Lord Krishna says " Yajnānam japa-yagno' smi"- Of sacrifices I am the chanting of the holy names [japa]-BG 10.25.

Śrīla Prabhupāda writes in his purport

Of all sacrifices, the chanting of Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare is the purest representation of Krishna. With regard to sacrifice of hearing, again in Bhagavad Gita Chapter 4.26, Krishna says

srotrādinindriyāny anye
sam yam āgnishu juhvati
shabdādin vishayān anya
indriyāgnishu juhvati

BG 4.26 Translation:

Some sacrifice the hearing process and the senses in the fire of mental control, and others sacrifice the objects of the senses in the fire of the senses. Purport

They are referred to in this verse as sacrificing the hearing process and the senses in the fire of controlled mind. A brahmacari hears only words concerning Krishna consciousness; hearing is the basic principle for understanding, and therefore the pure brahmacari engages fully in Harer Nāmanukirtanam—chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental Nāma sabda of Hare Krishna, Hare Krishna.

Soulful japa with the help of Divya Cesta shakti from Nama Prabhu becomes a austerity-less japa by His mercy is our key discovery. A person doing mindful japa of concurrent chanting-cum-hearing gets all the benefit of the above tapasya of sacrificing the hearing process and senses in the fire of controlled mind without any great austerity. Japa is offering our hearing process for hearing the Hare Krishna Nāma in the fire of controlled mind. It means hearing the sound through a controlled mind. A mind does not hear anything else. Thoughts in the mind are also subtle sounds and thinking is subtle hearing of these thoughts. Soulful Japa means all the soul faculties carried by the mind like attention, intention, determination, faith, delight, accepting and rejecting so on to the Nama. In our japa what is the equivalent of 'fire of controlled mind' ?

Mind is the carrier of all the faculties of the soul. These faculties of attention, intention, determination, faith, delight, accept and rejecting which are all symptoms of life and which are blazing in the mind like the blazing of a sacrificial fire . They should be engaged to receive the chanting and hearing of the Nama Prabhu continuously & uninterruptedly. Devotion means devoting fully without dilution all of these faculties of the soul and mind to Krishna Nāma only. Only a controlled mind with faith can receive the Nama Prabhu properly.

Our mind needs comfort or pleasure of freedom of roaming and speculating and doing what it wants as per the force of gunas and kala and karma every moment. After all we have taken birth for unfolding our karma. Material thoughts, feelings and impulses are subtle vibrations of sound automatically bubbling up into our conscious mind due to force of guna-kala-karma on the subconscious mind. Guna-kala-karma moves our cittam to load these conditioned thinking, feeling and willing into our conscious mind.

By restraining from such material vibration during japa, and sacrificing that comfort of mental speculation and tolerating that discomfort and instead placing the mind exclusively on continuous chanting and hearing in faith & remembrance we perform highest tapasya. And in Bhakti yoga all tapasya's are done by experiencing a higher taste. An that higher taste is Divya cesta ruchi coming from the Divya Cesta shakti that flows into our cittam from Nama Prabhu when we do concurrent chanting-cum-hearing with a simple mind.

Since chanting and hearing is done for pleasure of the Nama Prabhu or the sound incarnation of the Lord it is also a tapasya because one has to choose to keep away all other activities of thinking, feeling and willing and offer all of them only for the Nama Prabhu. There is offering of both yagna and there is offering of tapasya or austerity. Yagna is offering of chanting and hearing and repeating it. Tapasya is for not allowing the mind to do anything or think anything else other than doing japa during japa. Śrīla Prabhupāda coins a term called tapomaya-yagna to indicate this kind of yagna. Śrīla Prabhupāda says in the purport to 4.28 "Such sacrifice of the comforts of life is called tapomaya-yajna". The training stage of our mindful japa can be called tap[may-yagna].

This tapomaya-yagna is the appropriate description of the beginners' paradigm of japa as it involves tapasya to train the mind. It is very clear that success in Hare Krishna sound meditation comes in keeping away 'thinking' by only hearing. Hearing pushes out thinking. And to be successful in hearing we have to lock our attention on the Nama with the help of Divya cesta shakti. And the way to attract Divya cesta shakti is by concurrent offering of doing of the sound which is chanting and know that very sound which is hearing.

Hare Krishna Nama Prabhu ki Jai !!!

Module 71 - Summary points of Mindful Japa

Concurrent Chanting-cum-Hearing

1. Aprakrt Nama or Suddha Nama incarnates in to the vibration that we produce with our tongue and invests all his potencies in that sound and it becomes omnipotent Shaktivesha Nama.
2. The soul can get connected to Him only through attention.
3. Nama Prabhu wants our soul energies especially our iccha-asa and atma cesta to willfully and desirefully chant and hear and not auto-doing and auto-tracking japa.
4. Atma cesta means kriya cesta or doing effort and jnana cesta or knowing effort. iccha-asa means will fully and desire fully These are fundamental soul energies
5. Doing effort releases doing-attention to karma indriyas and knowing effort releases knowing-attention to jnana indriyas.
6. Chanting is a doing activity or output from the soul and hearing is a knowing activity or input activity. Hearing is not a doing activity.
7. Spanner (kriya cesta), nut and bolt (doing) and screw driver (jnana cesta) and screw (hearing) are examples.
8. Golden Command of Golden quotes direct us to chant and exactly the same sound we hear. This is called concurrent chanting-cum-hearing.
9. The common target for doing and knowing is the currently manifesting Nama into which our kriya cesta as well as jnana cesta merges.
10. Aiming both at the same target sound is called the linking direction.
11. Since the focus is currently manifest Nama, the two cestas keep the mind 'here and now'
12. Concurrent chanting-cum-hearing attracts the flow of a divine doing-knowing energy from Nama Prabhu that gives a pleasant taste to chant-cum-hear more and more. It is never tiring.
13. There is inferior way and superior way of controlling the mind. Inferior ways does not have help from Krishna. In superior way we get strength from Nama Prabhu to control senses by means of the divya-cesta-ruchi.
14. Training objective is to create a back ground mind slice to provide direction, inspiration and determination to the foreground mind to apply Kriya cesta and jnana cesta on the same common target of the currently manifesting Nama and also for the foreground mind to follow that direction.
15. Diamond Rule of Diamond quote is for training the mind as per the superior method of mind control. When the mind goes away from japa, apply kriya cesta and chant loudly. Applying jnana cesta to bring back the attention is not the method.
16. Quality of doing attention is called ekatva or doing only one thing and not doing anything else. .
17. Quality of knowing attention is called anutva or distinctly hearing.

18. Why holding attention is a struggle? a) isolated application of chanting without hearing. b) isolated hearing without conscious chanting. c) trying to bring back attention instead of applying kriya cesta to loudly chant or d) no intention at all for attentive japa e) not engaged in tasking.

TASKING

19. Japa without tasking is no Japa at all.

20. Tasking is a work for the mind. It needs karya cesta

21.

22.

23.

24

.....To be completed

Hare Krishna Nama Prabhu ki Jai !!!

This is the end of training for Mindful Japa. Next section are modules on how to expand mindful Japa to Mindful-Heartful japa.

Module 72/1 - Heartfully Serving

Heartfully Serving = Delightfully chanting + Joyful hearing + enthusiastic tasking

The most important aspect of japa is the serving attention-touch or surrendering our attention to Nama Prabhu. The soul touches the Hare Krishna Nāma only because the doing effort & doing-attention to chant and knowing effort & knowing-attention to hear establishes the connection between the soul and the Nāma Avatāra. Initially due to being totally new to the process of japa in the beginning days of japa, such newness was holding attention during japa since we did not even know the full mantra by memory. However once mind practiced chanting, the tendency is to fall into auto-japa mode without attention. And the mind along with its attention would be diverted from japa and get entangled in some thinking of a problem or aimlessly wandering or even go into a sleepy mode. We get disconnected from the Nāma Avatāra. Further such inattentiveness is an offence at the feet of the Nāma Prabhu.

The solution to inattentiveness is some ruchi or taste. When you relish the taste of some nice dish then even if you take it every day for years you will still give your attention to consciously taste it. So taste or ruchi is the secret to lock the attention in spite of becoming familiar with something daily. You would never leave it to unconscious eating even though your mind has been trained to automatically eat.

Doing-knowing delight flowing from Nama Prabhu to concurrently chant-cum-hear something is first wave of ruchi in japa which also was discussed as the Divya cesta ruchi. This is the ruchi of the Divya cesta shakti that flows from Nama Prabhu as a result of attentive concurrent chanting-cum-hearing.

When the chanter, from his side, not just chants and hears but delightfully chants and joyfully hears then that is the second and third wave of ruchi of japa. These two ruchis amounts to giving our heart's delight to concurrently chant-cum-hear. It is an offering of delight to welcome Him by chanting and joy of associating with Him by hearing offered from our heart to the Nāma Prabhu. It is our hearts voluntary delight & joy we are talking about. Hope for success in accumulating desirable service goal (targeted rounds in that sitting) followed by success in accumulating is the wave of ruchi called tasking delight or accomplishment cum accumulating delight or kriya-karya siddhi ruchi. All these three ruchis put together is called utsaha or enthusiasm for doing japa and is called serving delight. Japa means offering serving attention with serving delight. When we offer serving delight Nāma Prabhu reciprocates by multiplying the already flowing of divya cesta ruchi due to mindful chanting. This expands our mindful japa into mindful-cum-heartful japa.

Attentive chanting-cum-hearing concurrently driven by the first wave of rasa of divya cesta ruchi itself made us want to do more and more of chanting-cum-hearings. When we add the

second (hrstam) , third (ahalada) and fourth ruchi (utsaha) to our japa by delightfully chanting and joyfully hearing and enthusiastically tasking to the first ruchi or Divya cesta ruchi it will surely lock the attention energy on to the sound incarnation. Even after our mind and body gets trained to chant and track and task automatically, these rasas will ensure that japa is not just a mechanical daily ritual but one will for do all three consciously in order to taste. Doing become automatic by the yantra but tasting always involves the soul.

Our goal is combination of both trained doing, tracking and tasking by the body mind as well as and also soul's conscious doing , knowing & feelings from the background mind. That is total offering of the soul, mind and body to Nama Prabhu. So Auto-doing and auto-tracking and auto-tasking of devotional service is not bad as long the soul also joins in the doing, knowing & tasking from the soul plane.

The big question is if I am not delighted by the chanting the Nama nor hearing how do I take delight in it artificially? The answer is you have to be first hear the reasons to offer serving delight from guru, sadhu and sastra. It is true that unless you have reasons to be delightful, it is artificial to take delight in chanting and joy in hearing.

If you have to be emotionally angry there has to be angry thoughts behind it that are the reasons for that anger. Similarly if you have to be emotionally delightful to chant and hear you need reasons that generate these positive feelings. As far as taking tasking delight is concerned we have thoroughly discussed that in the previous module as regards the reason to be delightful. What are the reasons for being delightful in chanting and delightful in hearing and being enthusiastic? Let us see.

Suppose a great personality whom you admire and a role model, a VIP , comes to your house, will you be continuously delighted to welcome him, associate with Him or be in a stoic mood without any hope & excitement? Will you not do everything to offer him respect, love and service to please him? Does that kind of delight offered to that VIP sound artificial? Not at all.

We have to realize that the Nama Prabhu is Supremely Important Person SIP in the whole of existence, owner of infinite universes and master of limitless demigods (not just a VIP) with Whom you have a forgotten loving relationship surrounded by His ocean of Satcitananda energies. This SIP is willing to descend into my heart and tongue, ears and mind during japa. Is it artificial to be delighted to welcome Him by such chanting? Is it artificial to joyfully associating with Him by embracing Him with my serving attention ? Is it artificial to enthusiastically serving Him in whichever way he gets pleased ? Is it artificial to relish His sound-embrace? Not at all. Now you see the reasons. Simply loading this context of the presence of SIP before me in our background mind is enough to take doing delight to welcome Him, relish joy in associating with Him and successfully offer pleasure-givings one bead after another and one mala after another mala of concurrent chanting-cum-hearing.

In fact it is artificial if you don't receive Him with delight and don't seek relish in His association and do not show enthusiasm to serve Him. We have to delight in His coming by chanting, express joy in His association by hearing, delight in enthusiastically serving Him 16 round by tasking with tasking delight or accomplishment & accumulating delight till He leaves for the day. We should be elated with serving delight as soon as we lift our bead bag.

All these spirit energies can rise in the heart naturally only as a result of the transcendental knowledge and faith in His presence before you and consequent recognition of the high value or worthiness of His coming to you for you and the super worthiness for you of the your activity of serving Him. The more deep is your recognition and realization of the presence of the Nāma Avatāra before you and the highest value of the same, the more will be the serving delight to welcome the Nama by chanting and relish the sound embrace by hearing. This kind of serving delight for a sādhaka means to voluntarily take soul pleasure in the very act of clearly chanting and carefully hearing of the transcendental names of the Lord and task enthusiastically to accumulate soul wealth of pleasure-givings to Krishna. Offering of every bead of concurrent chanting-cum-hearing by the chanter gives pleasure to Nama Prabhu and therefore is called one pleasure giving.

Welcoming delight in chanting and delight in hearing

Welcoming delight or calling out to the Lord delightfully from the heart in the very act or 'doing' of uttering the names of the Lord is the soul energy called hrstam.

Delight in his association by the hearing-embrace of the sound of His names is the soul energy is called ahlada. Aahlada means something that brings delight or joy in the heart. To touch the Lord through hearing is not any ordinary opportunity. So there is reason to take delight or joy in hearing which is like embracing the Sound God by hearing. Is not the fact that we are embracing God Himself, not a situation which we have to be delightful ?

We are familiar with this word 'ahlada' from the Narasimha prayers where we say Prahlad ahlada daayne. Prahlad relishes joy in hearing Lord's name. In the same way hearing the sound of Nama Prabhu brings relish or joy in our heart. Note we are not talking of the intrinsic taste of Nama called Nama ruci. Simply faith in his presence before us brings us all these rasas of hrstam and ahlada.

Our serving delight is multiplied by divine energies from Nama Prabhu
Here is an important principle of pleasure- If we give delight or joy energy from our side to hear, then spiritual delight rasa will flow into our hearts from the Nama Prabhu as a reciprocation. If you give delight energy in chanting, spiritual delight energy will flow from the Nama Prabhu. If you give accomplishing & accumulating delight in uninterrupted tasking to please Nama Prabhu with more and more beads of japa, then spiritual power or accomplishment rasa of kriya-karya siddhi rasa will flow from the Nama Prabhu. In short

finally the delight, joy and success that you experience is all enhanced by the Nama Prabhu by mixing a) His divine delight energy in response to your welcoming Him with delight, b) His divine joy energy in your taking joy in hearing Him, c) His divine spiritual power to task more and more pleasure-givings with tasking delight. You delight, joy and enthusiasm rasa multiplies by the mercy of Nama Prabhu.

Hope-success pleasure or accomplishment & accumulating delight

There are two stages of pleasure from something. One is experience of pleasure when we hope for getting a pleasure soon. That pleasure is called hope pleasure and the end pleasure is called fulfilment pleasure. Hope pleasure (antah sukhah-happiness within) is different from pleasure of fulfilment (ananda). Suppose I surprise you by saying that there is going to be a grand prasādam feast today, your pleasure of having the feast starts immediately. That is called hope pleasure within. Note hope pleasure is also a kind of advance pleasure experience. It is different from the fulfilment pleasure (ananda) which you experience when you enjoy the feast. Happiness in the mind that begins before the fulfilment or actual gain is called hope-pleasure. Hope pleasure is fully in the hands our hands to release during japa.

Here it is the constant hope pleasure of accumulating more and more beads of Nama Prabhu's pleasure with feeling a sense of success of that hope as complete bead after bead and mala after mala upto 16 rounds.

The Hare Krishna Nāma Prabhu is more pleased when He is welcomed delightfully and we take relish in His association through the hearing -embrace and is served with hope-success rasa repeatedly enthusiastically than merely chanting japa because it is routine and the rounds have to be somehow completed. The point being made is that though daily japa is routine it can still be chanted delightfully and heard joyfully and tasked with hope-success rasa by dint of our choice to offer the service enthusiastically and heartfully and not just ritualistically.

Japa is an active exchange of respectful loving relationship with the all merciful Nama Prabhu. The relationship of the sēvak trying to please the Sēvya. Offering serving delight by telling ourselves i like to chant the Nama, I like to hear the Nama, I like to hope and feel success in acummulating more and more chanting-cum-hearings.

We have seen all the reasons for naturally offering these feelings . So it is not at all artificial to take serving delight for japa. This forms the serving delight of japa.

Shall we not offer these spirit energies to Nama Prabhu when there are solid reasons? If we don't offer delight, joy, hope-success to chant, hear and task daily then our minds will find expression of delight, joy, hope-success wasted in engaging with Māya. Anyway our brains which are nothing but hard wired part of our mind needs its daily dose of delight, joy, hope for success and success either in service of Krishna or or in service of Maya. The more we

take delight in chanting, joy in hearing & hope to succeed and succeed in tasking the targetted number of beads of our japa time everyday, our brain becomes more peaceful and our minds become happy happy. Offering japa with serving delight or enthusiasm eventually attract the intrinsic taste of Nama called Nama ruchi from Nama Prabhu.

What is the training for the release of hrstam-āhlada-kriya-karya-siddi rasa from the soul during Mindful-cum-delightful ? Training for this is not during japa. It is a off japa training. Simply read and understand module 69/1 on day one, and module 69/2 on day 2, and module 69/3 on day 3 and so on till module 69/7 at night before you sleep and reflect on the essence of these modules. Then your repeat this cycle of 7 days of practice for 12 weeks, then automatically during those 12 weeks of your japa, the subconscious mind will start loading these feelings in the background mind when you do your daily japa of concurrent chanting-cum-hearing. After that your mindful japa will become mindful-cum-delightful japa.

Note that the feeling of serving delight is also a big driving force for the foreground activity of concurrent chanting-cum-hearing

Hare Krishna Nama Prabhu ki Jai !!!

Module 72/2 - Tasking delight in stacking of spiritual accumulating rasa

To accomplish building up or stacking up of more and more number of attentive chanting-cum-hearing of Lord's Names is an absolute achievement which stays with us eternally. We should not take for granted and take its value lightly as it is easily available. Just because you got it don't think the desire to chant given easily. Few years back you did not possess that desire.

Lord does not descend on every tongue in this universe. Even you have got this chance after going through billions and billions of lives through 84 lakh species. Every act of chanting-cum-hearing of Krishna's Nama on your lips is invaluable as per the scriptures. Such accomplishment delight includes a sense of satisfaction of eternal earning or asset for the soul for having added one more chant into one's absolute account with Krishna.

What will be the delight experienced if someone put you in a room full of high value currency and told you that as much you can pack in a bag, within a limited time, but one note a time and you have a right to take away for yourself. You will go on picking up the note after note. And with each picking and packing it into your bag, you will feel accumulation of something valuable and would want to pick up as much as possible within that limited time. This is the tasking delight impulse. Nothing can be more clear than this example.

Here in the place of a currency note we are talking about the value of one chanting-cum-hearing. In absolute sense the value of accumulating one bead of attentive chanting-cum-hearings cannot be compared to any number of bundles of any denomination of money, even a room full of it. I am giving this example for you to take that template of thinking, feeling, willing (TFW) of such a situation and apply the same kind of TFW to generate the tasking delight impulse between every two beads of japa . This rare opportunity is gifted in short human life, of being able to give delight to Hare Krishna Nama Prabhu by chanting-cum-hearing with background appreciation of this opportunity to earn His mercy by every additional bead of japa.

What is this spiritual about the tasking delight impulse of hope for success and success? To accomplish stacking up of more and more number of attentive chanting-cum-hearing of Lord's Names on above the other is an absolute achievement which stays with us eternally. We should not take for granted and take its value lightly as it is easily available. Just because you got it don't think the desire to chant given easily. Few years back you did not possess that desire.

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Rupa goswami's Padyavali 30

viceyāni vicāryāni vicintyāni punah punah krpanasya dhanāniva tvan-nāmāni bhavantu nah

O Lord, just as a miser continually collects, counts, and remembers his money, in the same way let us continually collect, count, and remember your holy names.

Even a new devotee can experience this empowerment rasa or spiritual shakti from Nama Prabhu to do uninterrupted japa, if spiritual success delight or ananda is defined to ourselves as below.

Defining exactly what is spiritual accomplishment ruchi or spiritual accomplishment delight We have to define to ourselves that the real accomplishment delight as being the absolute delight of pleasure-giving by the chanter with faith that Nama Prabhu takes pleasure in receive such pleasure-givings. It is the delight experienced in personally taking delight in pleasing Nama Prabhu as ordered and directed by Guru with offering service of each bead of heartful chanting-cum-hearing followed by tasking to taking up the next bead of chanting-cum-hearing followed by feeding an accomplishment delight of accumulating one more pleasure-giving to Nama Prabhu and a hope for the next bead of accomplishment. Note it is hope to accumulate something sublime as pleasing Krishna followed by success and hope to accumulate one more of something sublime as pleasing Krishna followed by success and again repeating the same on each bead.. Repeat this again and again and feel progressive build

up (sankhya purvaka) of increasing delight bead after bead approaching closer and closer to 108 beads and then one mala after next mala. As spoken already , where there is hope for success followed by success there is enthusiasm or utsaha. Tasking delight impulse is called utsaha in japa.

Therefore practice of this will eventually awaken our pure soul-delight. It is not an imagined delight even now. Even now, at sadhaka stage itself, the experience is delightful to the soul in addition to being delightful to the mind because Nama Prabhu is pleased and so also to the brain. Difference between delight now and in advanced japa is like the difference between the taste of a semi ripe mango and ripe mango. As it ripens the same mango taste (delight)will increase and increase.

In short, If we learn, by practice, to taste this spiritual delight of increasingly accumulating one more absolute credit in our eternal existence of having offered one more pleasure-giving to Nama Prabhu on finishing each bead and looking forward with hope to do the next bead as we go from one bead to the next bead upto the 108th bead, then our the attention will be 100% locked on the Nama.

Divya karya-siddi ruci is a spiritual taste

So the feeling or divya karya-siddi ruci can also be the sense of feeling of being spiritually successful in continuous repetition of sound recognition of the Śaktyāvēṣa Nāma with divine remembrance of the unmanifest presence of Aprakta Nama as we go on with chanting, hearing and tasking . Wanting to hear & remember more and more and again and again at a stretch bead after bead to please Nama Prabhu more and more is tasking delight.

To the above background in addition to appreciative sound recognition if feelings of humility, faith or shraddha, love or priti and surrender, gratitude for the mercy, are triggered from the cittam, such japa becomes soulful japa. Therefore soulful japa means chanting, hearing, tasking in the foreground with spontaneously triggered background appreciative, loving, grateful remembrance of Nama Prabhu with faith and surrender.

On hearing that so many things are to be offered during japa please don't get discouraged that soulful japa is a complicated process. If you mistakenly think your conscious mind has to do all this while doing japa then it is surely bewildering. All this is actually not done by the conscious mind alone but it is fully assisted by the background conscious mind controlled by cittam . Be patient and hopeful. The foreground active mind is handled by the conscious mind and background passive mind is handled by your subconscious mind.

You can actually begin to create desirable mind-slices in your subconscious mind after you practice offering that tasking delight impulse between the beads consistently for 90 days. Once the right kind of mind-slices are created you will be looking forward to taste delightful

enthusiastic doing of japa and the days of burdensome japa to finish 16 rounds will be gone once for all. Take my word for it. Utsaha for japa is a given when you take tasking delight.

But nothing comes free without offering time, desire, effort, determination and patience from our side to practice for few months to create these right mind slices. And of course divine grace from guru and Krishna to succeed in it. Then excellent japa habits are formed and fruit of few months of hard practice can be reaped for rest of our japa life.

Meanwhile for next one week please read this module again and again once a day and understand the idea of this tasking delight impulse of accomplishing & accumulating after each bead. Having learnt what is the definition of tasking delight in japa, take a decision with determination that from today onwards I will never again do dry delight-less or morose japa without taking transcendental accomplishment pleasure of accumulating the pleasure-givings to Nama Prabhu bead after bead and mala after mala.

With the addition of tasking delight impulse to the mindful japa, it begins to mature into spiritfull Japa. Next we will see in the next module how two more items namely delightfully chanting and joyfully hearing are added to make into a complete spiritual japa.

Hare Krishna Nama Prabhu ki Jai !!!

Module 72/3 - Flavours of kriya-kārya siddhi ruchi or chanting-hearing-tasking accomplishment rasa from bhakta to pure devotees

Kārya siddhi rasa is the pleasure of accomplishing or succeeding in tasking. It drives the chanter of japa, whether a bhakta or pure devotee like Haridāsa Thākura, in its different emotional flavours. A bhakta may feel the simple accomplishment pleasure of having completed the desired task. Desiring to do a task and completing it gives a sense of success which is pleasurable. A pure devotee may feel delight, bead after bead, in accomplishment rasa that my aspiration to give pleasure to the Nāma Prabhu by completing a vowed number of malas is progressively being fulfilled.

For us this accomplishment pleasure can take the emotional flavour of feeling success in pleasing one's spiritual master by fulfilling his order to task 16 rounds. It is the accomplishment pleasure of tasking one's rounds. It can be the delightful feeling of progressive accomplishment of giving more and more pleasure to guru and Krishna, with every bead and mālā completion.

Or it can take the emotional flavour of offering so many units of concurrent chanting cum hearing successfully, for His pleasure. Or it can take the emotional flavour of having accumulated that much credit of offering service successfully in our eternal bank account. Or it can take the flavour of taking that many steps on our march towards reaching the spiritual world. Or it can also take the flavour, "I have successfully received these many blessings from the Personality of holy name, who has allowed my fallen self to chant His names so many times," etc. Later, it can manifest as the pleasure of having received the mercy with feelings of gratitude to serve the Personality of holy name repeatedly.

To genuinely feel success in the hearing of every mantra, one must believe that every unit of sēva done is adding up to one's spiritual wealth or eternal bank account. It is not an ordinary thing to get a chance to accumulate one more chanting and attentive hearing in our life.

Thus, feeding the mind with pleasure of accomplishment or accumulation is not artificial when we know the absolute value of every utterance and attentive hearing as declared by the scriptures. The scriptures declare it to be the greatest achievement for the soul than any other activity. Thus, one will feel the absoluteness of every single chant.

Once there is a devotional spiritual flavour to this accomplishment delight, it turns into bonafide drops of bhakti rasa even though it is success pleasure. The chanter takes spiritual pleasure in tasking for more and more rounds. Enthusiasm and success of pleasing guru and Krishna is the soul's constitutional pleasure. Giving pleasure to Krishna is called love. When the mind is not subjected to doing and tasking delight and success pleasure in pleasing Krishna's mind, it will task something else where it can get that success rasa or delight. All of our fruitive tendency is burnt and purified by counting and doing japa. Tasking implies a

desire to succeed towards achieving a goal. The mind is always tasking something with a desire and hope for success, whether spiritual or material.

Thus tasking is an integral part of japa. And not only chanting and hearing requires training , even tasking requires training.

Hare Krishna Nama Prabhu ki Jai !!!

Module 73 - Utsaha, Enthusiasm,to task comes from repeated contemplation on transcendental knowledge and faith

This kind of taking pleasure or utsaha in the heart to do japa consisting of hrstam-āhlada-āsha-kriya-karya-siddhi rasa are feelings centred around Nama Prabhu and it arises from transcendental knowledge and faith on how God's names are nondifferent from Him and chanting and hearing God's name is the greatest activity. And it is not something ordinary and why and how it pleases directly none other than God Himself. You need to develop absolute value for that activity of touching directly none other than God Himself who is the sun of sat-cit-ananda Himself emanating or radiating eternally satcitananda energy.

One should have the knowledge of the absolute value and good fortune of personally being able to directly please Him, the Hare Krishna Nāma Prabhu by offering our serving desire consisting of intention-desire-purpose of japa and serving 'attention' with serving 'delight' of delight-joy-hope-success to concurrently chant-cum-hear & task with faith that He is indeed receiving our service.

One should have immeasurable respect for the opportunity for uttering and hearing the greatest of Names of the Supreme Sound Personality of Godhead. Then, it is very easy to offer to chant with delight or hrstam and hear with āhlada and task with utsaha which helps us to lock our attention 100% to chant and hear uninterruptedly the Hare Krishna Nāma. Hare Krishna Nāma Prabhu will be more pleased with anyone who serves him spiritfully with delight, joy and enthusiasm.

The chanter should have developed strong faith through transcendental knowledge in the absolute worth for this soul's activity of chanting the greatest name-sound in existence as most valuable activity among all activities that anyone can possibly do ever in his life. He integrates all the remembrances of the different reciprocations of the Nama Prabhu by active contemplation of the same during off japa times and builds up a real-time relationship with Nāma Prabhu. He has the faith that there is no other activity that is as sanctifying and benefitting for the soul as directly calling out and hearing the Hare Krishna Nāma and it is most foolish and offensive behaviour to just leave it to mechanical doing by the trained auto-mind without offering attention, delight, relish, enthusiasm from our side.

Remember that attention is the spiritual energy of the soul. One should value doing this act with heart and soul so much that one will not allow even one chanting to go on in vain without taking chanting-delight, hearing-joy, tasking-enthusiasm. We should be determined to not allow even one bead of japa to pass without it being devoted 100% to please Nama Prabhu. One should become attached to the joyful experience of sharply or carefully hearing repeatedly the names Hare, Krishna and Rāma and their combinations as the maha-mantra.

Even though a beginner does not have awakened attraction for the real spiritual chanting of the Hare Krishna Nāma through Nama ruchi, he has to build up the spiritual asset of transcendental knowledge and a very high faith in the truth of the presence of the Lord before him as the sound incarnation of God and also appreciation for the value for the act of chanting and hearing by gaining knowledge about it from authoritative sources.

Such transcendental knowledge and faith (jnana + shraddha) can be engraved into our subconscious mind only by off japa repeated contemplation. The more the sādhaka repeatedly contemplates over long periods of time these secret of Nama avatāra revealed to us, he develops natural delight in chanting and joy in hearing every bead and will excitedly and enthusiastically task the repetition of the Hare Krishna Nāma uninterruptedly wanting to do more and more rounds.

Hare Krishna Nama Prabhu ki Jai !!!

Module 74 - Tasking for stacking pleases Krishna

Why Japa has to be uninterrupted or stacked one over the other?

1. Krishna stresses 'satatam' meaning continuous devotional service in Bhagavad Gita.

satatam kirtayanto mam

yatantas ca drdha-vratah

Nāmasyantas ca mam

bhaktya nitya-yukta upāsāte

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

Bhagavad Gita 9.14

2. Krishna also stresses uninterruptedness or 'ananyas ' of devotional service in Bhagavad Gīta.

ananyāś cintayanto mām

ye janāḥ paryupāsate

teṣāṁ nityābhīyuktānāṁ

yoga-kṣemāṁ vahāmy aham

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

-Bhagavad-Gīta 9.22

3. Krishna stressss both satatam, ananya and nitya in the same verse ananya-cetāḥ satataṁ

yo māṁ smarati nityaśaḥ

tasyāham sulabhaḥ pārtha

nitya-yuktasya yogināḥ

For one who always remembers Me without deviation, I am easy to obtain, O son of Pr̥thā, because of his constant engagement in devotional service. Bhagavad Gita 8.14

Thus it is very clear that continuous-uninterrupted japa as in mindful japa is more pleasing to Him than discontinuous and interrupted mindless japa. Why it pleases Him more? Because that is the way he wants our offering.

Mindful japa means continuous or uninterrupted japa? In the matter of anchoring tapasya, the mind, has to put positive effort to ensure the doing is continuous which is little different from the effort to ensure that no interruption comes from outside to distract the continuity.

They are clearly two different jobs. One is a positive action command towards a specific desire of 'continuous' doing or 'satatam' while the other is a negative command to not to allow interruptions in doing or 'ananyas' to prevent extraneous intrusion or not do anything else. It is a negative supportive desire which is complementary to the positive desire of doing continuously.

Offering 'satatam' devotional service as Krishna expects requires exercise of sankalpa śakti and keeping away interruptions or 'ananyas' requires exercise of vikalpa śakti or determined rejection of distractions. These two are soul shaktis. Krishna wants us to exercise these two soul shaktis to remember Him always.

If we were to define what is Krishna consciousness in one statement, that statement has made by our Goswamis. It is 'Always remember Krishna and never forget Him'. One would ask if I remember then I have not forgotten. Then why two instructions? The reason is our free will muscles has two sides like the two sides of a coin.

There is a subtle difference between the two commands for anchoring rounds. Will power is of two kinds. The to-do will power based on positive desire to implement Srila Prabhupada's golden and diamond commands of Japa and also not-to-do will power for not doing any other doing-knowing like thinking.

The foreground mind can carry out the commands of 'to do' for implementing 'satatam' instruction and 'not to do' command for implementing 'ananyas' instruction of Lord Krishna when there is supply of strong feeling of sankalpa and vikalpa shakti from the background mind. Thus both minds combined there is 'to do' command and 'not to do' command operating simultaneously. Thus our anchoring rounds needs application of both the positive and negative free will to be successful when some other compelling matters drag our minds away from japa. This can happen even in the middle of our japa session. If it happens then we have apply the principle of anchoring japa even there.

Anchoring rounds are normally required for each session of japa. Once we break a session for longer time we have to start again with anchoring tapasya, though the threshold can vary from 10 beads to a full mala. Depends on the strength of the interruption on our mind.

Krishna consciousness means accepting Krishna and rejecting Maya. Only one of them is not sustainable. Love for Krishna stems from this kind of exercise of positive free will amplified by negative free will.

Hare Krishna Nama Prabhu ki Jai !!!

Module 75 - Different tastes of Mindful-Heartful Japa

A beginner always complains that he has no Nāma ruchi for japa which the sastras describe. So why should he take delight in chanting and relish in hearing and excitement in tasking? The answer is before he gets direct advanced taste or Nāma ruchi from the Nāma Japa, he can experience six other tastes or ruchi in his mind realistically without it being artificial.

1. Faith-taste or shraddha ruchi which is the faith or truth-feeling that Krishna is before me though not experienced by senses and faith in compassionate nature of Nāma Prabhu who is seeking out a relationship with us.
2. Value-taste or sat ruchi which is the appreciation of something or some activity for its intrinsic worthiness. In japa it is the appreciation of infinite value for the soul in serving the Hare Krishna Nāma Prabhu and pleasing Him who is come before Him.
3. Delight in chanting and hearing or hrstam-ahlada in concurrent chanting-cum-hearing
4. Delight in accomplishment or success-taste or kriya-karya siddhi ruchi in progressively accomplishing or accumulating (bead after bead, more and more) of the greatest thing in my existence of pleasing none other than the greatest personality, the Nama Prabhu.
5. Hope for compassionate mercy taste or anukampa-krpa apeksha ruchi- Taste of hope pleasure of receiving the flow of satcitananda energies from Nama Prabhu who is the surya or sun of satcitananda
6. Reciprocation-priti taste. Nama Prabhu not only reciprocates with His devotees for purifying our heart but he also reciprocates externally in the life of the devotee by arranging things favourable to one's advancing in spiritual life. He builds up remembrance of flow of priti from the Lord.

A beginner should begin with culturing the faith-taste, value-taste, taste of delight in doing (chanting), delight in knowing (hearing), success-taste, hope for mercy-taste combined with reciprocation-priti taste before even beginning to expect intrinsic Nāma-ruchi from Nama Prabhu. It is only later on by such matured cultivation that we can expect to attract the direct transcendental Nāma-ruchi of the Hare Krishna Nāma itself for the spiritually awakened tongue, ears and mind to the degree to which our senses and mind are being purified by attentive association with the Śaktiyāvēṣa Nāma Avatāra for a prolonged period of practice.

The intrinsic taste of the Hare Krishna Nāma or Nāma-taste itself cannot be tasted by our materially covered senses. But if for the realised reasons the other six tastes listed above are engraved in our subconscious mind, then, those tastes can be triggered to be loaded in the background mind during japa.

Then one naturally releases on-line delight rasa for every chant and relish rasa for hearing it and excitement rasa to task and hope rasa of compassionate mercy of the Lord. Thus the

serving-attention becomes anchored to every bead of our japa charged with delight, relish, hope and excitement. All four put together can also be called tasking pleasure.

The soul cannot be trained as it is not a machine. Soul is always 'live' with his attention in the eternal present or moment to moment. Only the subtle body or sukshma sarira and jada sarira of the body-mind yantra can be trained. The very desire of japa is to offer moment to moment personal service by the soul facilitated by trained body and mind. It should never be reduced to just an offering of only by the trained gross and subtle body actions.

The soul is the experiencer and owner of actions at the point of applying the free will, whether serving Krishna or serving Maya. Whenever there is doing-rasa in the mind, attention in the executing foreground-mind is automatically anchored there to facilitate the soul to relish that doing-rasa. This is also what the Nama Prabhu wants from us. He wants us to take pleasure in calling out His Names and in relish hearing them and tasking with excitement. The Lord is happier if we take pleasure in chanting, hearing and tasking because you realise the very value of pleasing Krishna Nāma with every bead of concurrent chanting-cum-hearing.

These delightful feelings are something that you decide to offer from your side exclusively because of the various intelligent reasons we narrated above get embedded in our subconscious by repeated contemplation on the nature of this divine activity of japa. Note that voluntarily delighting & relishing from chanter's side is what is being discussed.

Intrinsic Nama Ruchi is beyond all the ruchis we have been discussing during Sadhana stage. The fact is that spiritual sensual pleasure or Nāma ruchi for the tongue, ears and mind is actually present in the Nama Prabhu as declared by the śāstras. Each and every Name of God is a reservoir of sweetness or Ananda to the ears and tongue and mind. It is left to the sweet will of the Nama Prabhu, to release that transcendental pleasure to our purified tongue, ears, and mind. We only beg and hope for that causeless mercy and don't imagine that we have it. We simply must anticipate this by being enthusiastic about japa.

Our materially covered consciousness, mind and senses cannot appreciate the transcendental sweetness of Hare Krishna Namā ruci though he is existentially right there on our tongue. Though we cannot experience the intrinsic taste, we have seen that as a sadhaka we can experience divya cesta shakti from Nama Prabhu to give us the doing-knowing taste of serving Him. However, whenever Hare Krishna Namā releases such intrinsic Nama Ruchi it adds to the hearing delight that we take from our side and there is experience of sweetness on the tongue and mind. We should take hearts delight from our side to hear while anticipating mercy of ananda or sweetness Nama Prabhu.

When the chanter offers these soul energies from his side, Nama Prabhu reciprocally will plant in our heart by His sweet will by release of transcendental delight energy to be mixed

with our delight. ye yatha mam prapadyante tams tathaiva bhajami aham. As they surrender, I will reward them accordingly. Then the enhanced delight energy tasted in our heart becomes addictive which is combination of your delight and the super delight planted by Nama Prabhu.

Though you are giving delight you should know what is experience in your heart is the super delight which is combination of your delight and Lord's delight energy.

If one knows what japa is all about, with faith and value as foundation, one will take pleasure in japa. Taking pleasure in doing japa means

1. chanting-delight, hrstam plus
2. hearing-delight, āhlada plus
3. hoping-mercy, krpā apeksha plus
4. tasking-delight, utsāha

Serving Attention & serving delight

Serving spirit is a umbrella feeling of all the above feelings put together. Attention is spirit energy. When doing effort and knowing effort is offered for concurrent chanting-cum-hearing and tasking effort in the above serving spirit then the resulting attention is called serving attention. Lord prefers offering of serving attention more than just plain attention. Attentive japa with serving attention becomes mindful japa. Further when it is offered with delight it becomes mindful-heartful japa.

Thus my serving delight consists of offering hrstam-āhlada-utsāha-krpā apeksha appropriate for the presence of Krishna, the most Infinitely Important VIP (II-VIP) before me. We have to release the serving delight as soon as we desire to chant and hear the divine names. That is the kind of reception that the Nāma Avatāra should be offered when each Hare Krishna Nāma descends on our tongue or into our plane of existence. As explained soon the Nama Prabhu will mix His transcendental delight in reciprocation to our delight and when these two delights mix in our heart, it is a transcendental delight that can make our heart cry in joy. Still remember, this is not the intrinsic Nama-ruci which needs a million tongues and ears to taste it.

The confusion that some have that we are not artificially taking delight is due to not understanding that delight in any relationship is two way. It is not that you sit like a stick in the mud and the Nama Prabhu will come down to delight you. You take delight, He takes delight and both enjoy the total delight.

You offer your hearts delight in welcoming Him on your tongue and in reciprocation He offers super delight energy and finally both the devotee and the Lord drink that rasa from common pool of delight rasa as the servant and the served. Similarly when you take delight in

the association by hearing-embrace with great hope, He will reciprocate by releasing that transcendental delight of hearing His Nama. Association between two persons is complete when both delight in each other's presence. Therefore we have to take doing-delight, hearing-delight, take hope-pleasure, tasking-excitement on our own before attracting His embellishment of those delights with His mercy makes our doing of japa blissful. Thus It is not artificial at all to take pleasure in doing japa. Taking pleasure to give pleasure to the Nama Prabhu by offering these feelings is very driving spirit of the Nama seva.

Hare Krishna Nama Prabhu ki Jai !!!

Module 76 - Undesirable Japa habits

Japa on each bead is to be done with great respect since it is serving directly the Nama Prabhu who is Krishna Himself. That has been our conclusion so far in all the modules. That should be our default perception towards each bead of our japa. However, we can get habituated into wrong japa habit where this shraddha and attention is absent leading to tenth offense of being inattentive to the chanting. Our heart remains somewhere else and we execute mechanical japa.

Since japa a daily activity, whether you wish or not an inattentive japa EIM or cittam-slice if formed. Just by wishing away instantly that I don't want to do this kind of japa is not enough to get rid of this bad habit. IF we do not use a 'cittam-slice' , the neural networks that represent these cittam-slices including its motivators in our gross brain gets weaker and weaker and finally these networks just disappear. With that our bad habit also dies. This phenomenon is called disuse atrophy in medical science. So to break these bad japa habits first principle is restrain from doing japa in any or the following wrong ways consistently for about three months and replacing the japa with mindful-heartful japa that we have learnt so far.

We have already discussed that change period requires application of sankalpa -cum-vikalpa. both positive free will to do mindful japa and negative free will to not to do any of these mindless japa. By the way all 90 days is not going to be a struggle. As we go from day one to day ninety , day by day, the force of sankalpa and vikalpa (our own battery power) required keeps decreasing due to the start of flow of divya cesta shakti form the Nama Prabhu in mindful-heartful japa. Tell you mind it is not hard work for 90 days. Suppose it was some material bad habit has to be replaced with another habit, then is hard self-control all through and through for first 30 days at least.

However in the case of Japa we are replacing mindless japa which has no energy with a mindful-heartful japa where the secret of concurrent chanting-cum-hearing is experienced by anyone to release divya cesta shakti and divya cesta ruchi.

Let us see now different types of undesirable doing spirit of the act of chanting and hearing that constitute mindless japa.

Burdensome Japa -One can do any work thinking it is a burden that has to be executed somehow. Japa should not be done as a burdensome doing and tasking. This happens when you don't take drops of tasking delight after each bead and a bigger tasking delight after each mala.

Mechanical japa -One can also do any work as a routine that needs to be done. Japa should not be done and tasked as just another routine work like brushing your teeth or bathing etc.

Fruitive-Japa - One can do work with the attitude to create a fruit which one can materially enjoy at the end of that work, or do some work to avoid a bitter fruit. Japa should not be done to gain something material or to avoid something materially undesirable.

Enjoying Japa - One performs japa imagining that he has Nama ruchi. Japa should not be done with the attitude of extracting sense pleasure out of chanting and hearing for the material senses. Nama ruchi for ones spiritualized tongue is gifted to the chanter whenever the Lord grants. Pleasure for senses in bhakti is gifted by Krishna and not extracted by lording over. Hoping for that gift of that experience of intrinsic sweetness of Nama from Nama Prabhu is different from we trying to extract sweetness by our will. Taking delight at heart to do japa is not the same as trying to extract some sense pleasure from Nama.

Forced japa – One may be circumstantially forced to work to ward off some unfavourable situation. Children chanting japa everyday to avoid being reprimanded by parents is this type of japa. From childhood you are making the child attach a negative rasa to japa. When child grows up and gets freedom, he will not like japa at all.

Intermittent Japa - Offering Japa Seva only when there is trouble in life and when one needs God's help. But you forget the Nāma other times. You don't serve for the sake of pleasing Him.

The spirit of delightful doing, delightful hearing and delightful tasking with enthusiasm is completely different from all the above undesirable doing spirits as it is full of tasty energy.

Japa is a service to the Nāma Avatāra that pleases that very Nāma Avatāra that is being chanted here and now. Once there is faith in these revelations of the śāstras about the glories of serving Nama Prabhu, then taking delight in chanting and hearing with hope will bring enthusiasm in japa (utsāha) as very natural consequence.

The Supreme Lord will sense our mindless or mindful spirit with which we desire to chant & hear and repeat His names. Accordingly Nama Prabhu helps us to break old japa habits. The more one hears about the glories of the Lord and of His holy names one will naturally serve delightfully with enthusiasm and hope. The following simple statement from Harinam Cintamani will bring you to your senses as to why you have to replace mindless japa with mindful-delightful japa.

Harinama cintamani Chapter 2

Truly, there is nothing comparable to the Holy Name in this material world; it is the ultimate jewel amongst all of Krishna's treasures.

Just imagine for Krishna who is the Supreme Personality of Godhead, it is the ultimate jewel among all His treasures. What more is required than remembrance of this simple fact to relate with Nama Prabhu by respectfully chanting and carefully hearing.

If our hearts are not changing by our japa, it simply means we are not relating with Nama Prabhu as we should be relating considering Who Nama Prabhu is, by offering Him from our side respectful, grateful, surrendered relationship.

Hope pleasure- krpā apeksha rasa

We should chant our japa always with great 'desire & hope' pleasure for spiritual benefits of association with Nama Prabhu.

Now we will discuss what is 'hope-happiness' ? There are two stages of pleasure from something or some person or some situation. One is happiness of hoping to get the pleasure called hope-happiness. And the other is fulfilment pleasure itself. Hope happiness or antah sukhah (happiness within) is different from pleasure of fulfilment (ananda) by final interaction with object, person or situation of pleasure.

Suppose I surprise you by announcing that there is going to be a grand prasādam feast today. Your hope-happiness of having the feast starts immediately. That is called 'hope happiness' within. Note hope-happiness is also a kind of advance pleasure experience in mind. It is different from the fulfilment pleasure (ananda) which you experience when you enjoy the feast. The pleasure in the mind that begins even before the fulfilment is called hope-happiness.

Hope-happiness is fully in the hands our hands to release during japa. Here it is the hope happiness of being able to give pleasure to the Nāma Avatāra by distinctly chanting and sharply hearing each Name on each bead for next 16 rounds. Here it is also the constant hope happiness of potentially receiving unspecified causeless mercy from the Nama Prabhu.

Tasking delight or kriya-kārya siddhi rasa and taking relish to hear and taking hope for mercy and enthusiasm or hrstam-āhlada-utsāh-krpā apeksha energy are very valuable spirit energies of the soul, just like attention energy. These energies of the soul are moved by the mind to any action based on knowledge and faith about the greatness or value of the action itself. And here the value of action of even one bead of mindful-heartful japa is infinite.

By not taking pleasure in japa by not voluntarily offering delight, relish, hope and enthusiasm energies of the soul to Hare Krishna Nāma Prabhu amounts to being miserly with our

spiritual assets meant to be released and used in service of the Lord. That too when we have access to the ocean of satcitananda before us. If we don't spend these soul energies to offer them we are losing a great investment opportunity to please Nama Prabhu.

Hare Krishna Nama Prabhu ki Jai !!!

Module 77 - The specific sound-identity of Nama Prabhu

The Identity of the Sevya, the Nama Prabhu

Srimad Bhagavatam 3.24.44 purport.

"Whenever there is bhakti, there must be three things present—the devotee, the devotion and the Lord. Without these three—bhakta, bhakti and Bhagavän—there is no meaning to the word bhakti."

Devotional service has three constituent parts: sēvakarta or sēvak, sēva, and sēvya. The person who is offering service (sēvakarta or sēvak), the service itself (sēva) and the person who is receiving the service (Sēvya). Japa is a form of devotional service of remembering in appreciation and serving the Nāma Avatāra or incarnation of Śuddha Nāma of the Lord descending from the spiritual world: golokera prēma dhana harināma sankīrtana.

The limitless enjoyment of the limitless Godhead.

The Supreme Personality of Godhead expands Himself into unlimited personality-forms and engages in activities of rasa with His limitless spiritual and material creations in limitless situations. Thus the Personality of Godhead has unlimited different eternal forms of situational personalities for relating with different situations.

Krishna's unlimited expansions

Just like even ordinary person's core personality can have multiple relationship egos, the Supreme Personality of Godhead, Krishna who is sarva karana karanam, has unlimited expansions of eternal situational personalities based on different eternal situations according to His lillas. In the case of Krishna as the adi-purusha or original personality personality, inspite of unlimited expansions emanating from Him He is never diminished in any senses. In the material world if something comes out of something else then what remains is less. But when Krishna expands into unlimited expansions of Himself, He remains indiminished. One minus one is still One. When the orginal Godhead personality, Krishna expands and becomes different expansions, He does not have to suspend the activities of His original personality to become that expansion and perform lillas as that expansion. Each expansion is like one of the different unlimited faces of the Original Godhead personality and are complete in itself.

Advaitam acyutam anadim ananta rupam.

Adyam purana purusha nava yauvanam ca

The Supreme Personality of Godhead enjoys in unlimited ways through unlimited forms. These expanded forms give an unique identities and its respective egos or personalities like Narayana of the spiritual world in unlimited spiritual planets, Vishnu's in this this material world and different avatars. All these unlimited forms are 'advaitam' means it is the same Godhead, Krishna. The different between these different forms of Godheads is only in the

unique type of rasa's in the Lilas that they engage in relation to their personal and impersonal energies.

Krishna's transcendental body has no limitations in expanding into unlimited forms of Himself. For example the Supersoul expansion is a personality with identity-form of four hands with a specific relationship of maintaining this material universe. That is the eternal situation for this eternal lila. He is the param ishwara or supreme controller of everything in this material world. Rama avatāra is a personality as a human form of an ideal ruler with his characteristic identity-form incarnated for an eternal situation of teaching this world what it is to be an ideal ruler. So many examples of lila avatars are there.

Nāma Prabhu is also an expansion of the Original Godhead, Krishna and His internal energy and He is a unique personality having a unique pastime and the identity form of particular form of sound body or mantra.

The Personality & identity of the Sēvya Person, Krishna in our japa is the compassionate personality of Hare Krishna Nāma avatāra or Nāma śabda of the Lord

who has a well defined concrete sound identity consisting of a string of 16 names manifest in a particular arrangement.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

The Sēvya personality or the one who is served is not half this mantra or $\frac{3}{4}$ th or one and a half parts or single words of this mantra. He has a concrete sound identity form of sixteen names. It is this ONE FULL mantra of sixteen words. Nothing more or nothing less. That is the form of the Sēvya, one who is the served. Thus, the sound form, Name form of the Sēvya is well defined.

Kali Santarana Upanishad (Śri Çaitanya Çaritāmrta Ādi 3.4)
iti śoḍaśākṣam nāmnām kali-kalmaṣa-nāśanam nātah parataropāyah sarva-vēdēsu dṛṣyate

After searching through all the Vedic literature, one cannot find a method of religion more sublime for this age than the chanting of Hare Krishna.

There must be transcendental reason and purpose why the sound form of the Nāma Avatāra is sixteen words arranged in this particular way with these specific name-sound components

and not some other way. Whatever transcendental reasons may be, we have to respect each of the manifested identity-form of the Lord by offering attention on the exact details of His form both on the parts in the form of individual names as well as the sound of the whole name string.

Padma Purana say

dvāntrim-sad-aksharam mantram naama shoda-shakānvitam,
prajapan vaishnavo nityam rādhā-krishna-sthalam-labhet

Any vaishnava who constantly chants the Hare Krishna maha-mantra, which contains sixteen names with 32 syllables, will certainly attain the abode of Radha-Krishna in Vraja Gokula.

Sevya in japa seva is the Hare Krishna Nāma Prabhu who has an unique identity, personality and mind and a mission of His own. This is Lord Chaitanya Mahaprabhu. If the identity of the Sēvya personality is not very clearly and concretely perceived with faith in His sound form as the recipient of the sēva, the japa will tend to become impersonal. You may have a general faith that the sound before you, is God. But that is not enough.

We have to recognize and perceive with our knowing-effort and attention each sound form that is manifesting as well as the full sound-string as the Sevya or recipient of service. Because of repetition there is the tendency for our attention to lose sight of the full sound string in the exact concrete form of the incarnation as the 16 names as that is the form in which He is before you with His mind and as personality as the Nāma Avatāra.

Suppose a person had a long name of sixteen words, then when you want to call out his name, first you will recall his name and your attention would start with pronouncing the first word and finish the last name and you know you have completed calling His name. There is a sense of single self-identity of the unique personality of Krishna as the incarnation as that particular string of sixteen Names; the string of the Hare Krishna Mahāmantra is the name of this specific incarnation of Lord Hari. Therefore, He is called Hare Krishna Nāma Prabhu. It is interesting that nobody in this world has such a long name and God also has the longest name!!!!. This name addresses Lord Chaitanya Mahaprabhu who is Krishna and Radha combined in one form.

The Self-perception of Hare Krishna Nāma Prabhu is that He is of the form of the name-sound as Hare Krishna Hare Krishna Krishna Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. That is the specific sound personality. This is the śabda rūpa of Nāma Prabhu. He expects his sevaks to chant and hear remember & recognize Him repeatedly as uninterrupted units of seva and please Him.

Thus Hare Krishna Nāma Prabhu is a merciful incarnation consisting of eternally joining together of the eternal sounds Hare, Krishna, and Rāma in the particular way as it is arranged in the Mahāmantra

Thus Hare Krishna mahamantra is the name of the sound incarnation of Krishna. Just like you can become a devotee of specific forms of the Lord, you can become a lover and devotee of Hare Krishna Nāma Prabhu by serving Him.

The sound incarnation manifests before the chanter, mantra after mantra. When a particular mantra is manifest, the Sēvya Person or the one who is served is that particular sixteen names sound identity-form, who is 'here and now' right before me represented by each bead.

The ending of one mantra-string should not merge with the beginning of the next mantra-string in our perception or attention during the continuous repetition of the mantra. What perception we maintain of the identity of the person being served is very basis of personal service. Otherwise we would then lose sight of the specific sound form of Sēvya Person from our minds. We can access Him only if, in our perception , we collapse our attention with faith on the specific single sound form of the mantra-string is before our minds.

Who is the Sevak?

Personal Individuality in this body are 'sat' amshas or parts of Krishna. It is what we are existentially. The 'sat' is the eternal servant identity, servant ego & servant doer of Krishna with a spiritual body and is constitutionally enjoyed by Godhead. In I short I am servant of Krishna having a spiritual body.

The 'sat' can also forget his eternal spiritual doer-identity and servant ego and take on a material doer-identity as independent enjoyer and take on a material body, its identity and ego temporarily. Just like my 'sat' has taken a form identity of a man in this present life, but my 'sat' is not this body. To take a material example. I am this body is a material identity. I am father, husband, son, employer etc are situational egos of that material bodily ego. This is our position in this material life.

The function of every component of this material yantra is designed after its original components in the spiritual self in the spiritual world. We have a body with senses there in the spiritual world, which is now sleeping and we possess a shadow perverted material body and senses active in this material world. We have our own pure 'citta' there consisting of a servant ego, intelligence and mind which is now sleeping and we have the perverted shadow 'citta' here in this body consisting of independent ego, intelligence and mind which is active. We have spiritual attitude of existence of servitude in my original self and we have borrowed a perverted attitude of material existence of how to Lord over all that I survey from Maya. We seek to fill our sat-seeking, cit-seeking , ananda-seeking with sat,cit & ananda from Krishna

in the spiritual world while here we seek to fill them from Maya ending up with asat, acit, nirananda. the soul's experiencing function as kshetra-jna never goes to sleep.

Nama Japa is inevitable offered in the beginning from the bodily concept of self. Japa is meant to awaken ourselves to our original spiritual identity, spiritual ego, intelligence and mind and spiritual body and spiritual attitude of eternal servitude to Krishna through the association and service of the most merciful of Nama Prabhu and infuses spiritual energy into the shadow energy from the material self. Even though japa in the beginning stems from the doer-ship as this material body, we should remember that the experiencer is still the soul or real me. Therefore it slowly awakens to spiritual attitude of eternal servitude to the Lord followed by awakening of spiritual citta and spiritual body.

At that time the material gross and subtle body is fully spiritualised and is not under the influence of three modes of material nature.

The body of such a pure devotee is as good as spiritual body. hearing from such a pure devotee or taking the dust of the feet of such a pure devotee is so potent that it can awaken another spiritual sleeping soul.

Hare Krishna Nama Prabhu ki Jai !!!

Module 78 - Quantizing attention to recognize the sound form of Nama Prabhu

Japa is a repetition of unit seva of one concurrent chanting-cum-hearing. Quantized japa means my attention even though it is continuously on the sound, still it has to have a nano-second recognition breaks at the end of each bead of Hare Krishna mantra. In that nano-second recognition break the chanter recognizes that the service to the current sevya, who is full mantra, is completed and the next unit of seva is going to begin. This also creates a tasking delight of spiritual achievement.

Tasking delight between the two mantras will automatically create that recognition-break. Those who have not trained to do japa with tasking impulse between the two japa beads will not be able to do japa with quantized continuous attention. Since the sēva is to be seen as repetition of single units of seva, the appearance of each Sevya for each bead should always remain in our background mind. We have to maintain the perception of beginning and end of each mantra japa with our trained background mind when the foreground mind is chanting and knowing that very chant. One of the purposes of chanting on beads is to help us keep the distinct identity of Sevya as one full japa through out as receiver of our soulful offerings on each bead.

Chant distinctly and hear distinctly and task uninterruptedly but with quantized attention and micro desire and micro delight to please each and every concrete form of the Hare Krishna Nāma Prabhu and give a nano-second recognition-break after each bead in order to recognize the sound- identity of Nama Prabhu of 16 names and build up the progressive numbers of such unit sevas by repetition.

What is real hearing?

We have already analysed, 'knowing' the sound of the string of 16 name-sounds of the mahamantra as it is produced in real time is hearing. 'Knowing' to recognize the sound is hearing. Hearing has to have the quality of sharp attention for details. What is sharp attention for details? Detailed sharp attention means differentiating attention, by which one also recognizes differences of the sound of Hare, Krishna, Rāma with the trained background mind. It is not enough to perceive all of them as general sounds. Each of these sounds are perceived as part of the entire string of names of the Hare Krishna Mahamantra. Each of the sounds have a unique signature-sound. 'Hare' is a signature sound different from other sounds. 'Krishna' is a signature sound different from other sound. 'Rāma' is a signature sound different from others. And the sound of the string of Hare Krishna Mahamantra is again a unique signature-sound.

That sound signature has to be recognized with our attention by 'knowing' it in a 'here and now' time frame as part of progression to complete recognizing those sounds of the full

mantra in our hearing-perception. The combination of all these form into the full Hare Krishna mantra, which is the signature sound of the mantra, whom we are serving and seeking to please. It has a Hare Krishna string of eight names and a Hare Rama string of eight names. All the sixteen names sound put together is called the sabda rupa or sound body of the mahamantra.

This 16 worded sound-string who is being served as the Sevya and is called Nāma Prabhu. He is the Personality of sound incarnation

If we do not have Sevya as the focus for rendering our service, japa chanter, while focussing on hearing each word will lose sight of hearing the full sound string in his perception in the form of recognizing each mantra as one unit seva. He is left with only chanting and knowing of each component Name like a flow of tap water without that nano-second recognition-break to recognize the sound identity of the entire string.

When the Deity of Krishna is before you will worship Him as a whole though you begin showing arohi at his feet first and then go upto the head and then around His full form. If the first 'Hare' is the feet of Nama Prabhu, the last Hare can be seen as the head of the Nama Prabhu. Like this you perceive the sound personality of the combination of 16 names.

The background perception of Sevya should never go out of our background mind. During the entire jap, the recognizing of the identity of the full mantra, as the Sevya should never be lost from the background awareness of the japa doer. This is exactly the reason that japa is always done on beads. Individual chants on each bead are meant to build up the full string or 16 names. So sound-string itself should not be forgotten as the person who is being served.

Just like if you are so absorbed in details of serving a feast to the guest, you cannot forget the guest himself and just focus on the plate on which you are serving. The served is always kept in the background mind. Therefore, the importance of recognizing the sound string consisting of Hare Krishna string and Hare Rama string. That is why japa is also called as Nāma smaranam. Recognition during the recognition-break leads to remembrance of the Aprakrta nama appearing with Shaktyaevsha Nama before us.

One should understand that there are transcendental reasons as to why the different names have joined together into a single identity of sound incarnation whose sabda swarupa is these sixteen names in a specific sequence while descending into this world as the Nāma Avatāra. Individual names are only components of the whole mantra. One has to respect and recognize this particular sabda swarupa for getting the full benefit of the mantra in that particular form. That is more effective than doing japa like an unbroken train of names while mechanically moving the beads like a tap water flow of water without a recognition-break.

The beads play a great role in giving this recognition-break to maintain the perception of the specific identity of the full mantra as the Sevya by splitting the continuous attentions into bits of attention over each mantra with recognition-break between the beads. I call it as offering quantized continuous attention as against mere continuous attention on japa. These nano-second recognition-breaks between the beads is also a key to high quality japa.

Thus, attentive hearing is not just giving general knowing-attention on the Nāma sabda through a general casual knowing-effort. It is the deliberate directed doing effort with concurrent knowing-effort to hear in order to recognize each of the sabda swarupa with the knowing-attention that discerns each of those sounds as part of the Sevya as He manifests from first Hare to last Hare of the mantra. It is only possible to do this kind of chanting and hearing by consciously recognizing and remembering the signature-sound of the entire mantra or sabda-rupa of the Nāma Prabhu at all times in the background as the target of seva and specifically between two beads.

Do Japa like a flow of tap water but intermittently breaking

If we go on chanting like flow of a tap water continuously without these discrete attentions bits on each mantra string chanted on each bead, one is not taking full association of the Nāma Avatāra. This is because your attention is not recognizing unique individuality of the mantra which is addressing or calling out to the personality of Chaitanya Mahaprabhu. As discussed there is transcendental mercy-purpose for Hare Krishna Nāma Avatāra to have descended as these 16 names. Recognize & remember Him in that combined form constitute the accurate hearing-perception of the Hare Krishna Nama Avatarā.

Perceiving the Lord before us in the exact sound form in which He has incarnated is the proper way to receive Him and to draw the association of Mahaprabhu. Just like if you meet someone you do perceive him as his whole body and parts in an integral manner.

Recognition by quantized hearing perception of the Nāma Avatāra as He descends on our tongue is very powerful. Such hearing or knowing to recognize each sound string attracts all the necessary sat, cit energies meant for the purification of mind and soul.

Practicing quantizing attention

How to teach the mind to automatically quantize attention on each bead with a recognition-break between the beads? Begin with

1. micro desire with hope to please the next appearance of Nama Prabhu followed by
2. chanting-cum-hearing Him on each bead.
3. Give a nano-second recognition break and recognize the Sevya and feel completion of one complete unit of seva.
4. In the nan-second gap between two beads experience a tasking delight of accumulating one more pleasure giving.

5. Repeat all steps starting with step one of generating next micro-desire & hope till 16 malas are completed.

By practicing these for few weeks , we will be able to teach the mind to automatically give the recognition-breaks and quantize the attention in units of attention on one mantra-string bead after bead.

Once the mind gets trained to recognize & remember each string of Hare Krishna Nāma sound as distinct quanta or unit or packet of sēva, then it is easy for us to be conscious of specific form of the Sēvya as the Nama avatara of sound-string of 16 names. While doing so, we should think that we are calling out to the Nāma Prabhu who has a very long 16 worded name - the Hare Krishna Hare Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. As soon as we utter Nama Prabhu immediately this long name should appear in our mind. That is the sound incarnation of Lord Āchaitanya Mahaprabhu who is Krishna and Radha in one body.

Each bead of japa as an address will also quantize

In the end, we have given 16 cue cards. Each one of them is a trigger in the form of few words to load that bhavana or thought-feelings in the background mind. These are feelings to be offered to Nama Prabhu. For instance one of the 16 cards is 'surrender'. If during each bead of japa where the full personality of Nama Prabhu manifests, you repeat this bhaavana, it is like addressing Nama Prabhu and offering surrender and begging shelter 108 times. Like wise if we apply bhaavana to each manifestation of Hare Krishna Nama Prabhu, naturally quantization will happen. !728 times you are addressing.

Counting beads and quantizing:

The beads play an amazing role in maintaining the distinct identity of the Sēvya despite 'uninterrupted' repetition. If each bead is used consciously to quantize the perception of chanting and hearing into discrete bits of attention, then in a few weeks the quantizing of 'attention' into discrete bits is learned by the mind.

The Ācāryas have devised the spiritual technology of doing japa with the help of counting beads to prevent this potential trap of losing sight of the unit identity of the mantra who is being served repeatedly.

They are all tied up like the beads are tied into a mālā, into a cumulative activity leading to the goal of offering 16 rounds of full mantras. Thus the mala serves three purposes. One is to quantize the attention so that the identity of the mantra is in the forefront as the Sevya. The second is to get a feeling of progressive success in moving towards the targeted of completing mala after mala upto the prescribed rounds of japa.Third is the engage the sense of touch in touching tulasi beads which is all auspicious.

This is the by the Ācāryas, who are spiritual scientists and engineers of consciousness. This also brings forth the important role of perceiving of the japa mālā and moving bead-by-bead as part of japa situation in the background mind of the chanter. In a mala there is indeed a physical break after each bead but connected with a thread to the next bead which represents tasking for stacking them one over the other. This is also a one-time essential training required for the mind.

Hare Krishna Nama Prabhu ki Jai !!!

Module 79 - Krishna conscious happiness-background of japa

Module 80 – Cultivating Shraddha

Module 81 - Summary concepts of mindful-heart full japa

Sevya is Nama Avatarā. Nama Avatarā means Aprakṛta Nama in His body as Shaktyavesha Nama. The sound we produce becomes the empowered Shaktyavesha Nama. Aprakṛta Nama is transcendental and cannot be heard with material ears nor chanted with material tongue. It is self-sounding eternal sound descending from the spiritual world who is Krishna Himself. (Read modules 1 to 20)

Japa is offered by two parts of the mind

1. Foreground mind
2. Background mind

Japa means four activities

1. Chanting
2. Hearing
3. Tasking & stacking
4. Offering bhāvanas

Foreground activity

1. Doing effort /kriya cesta to chant & knowing effort/ jnana cesta to hear & tasking effort/ Kaarya cesta

Background activity

2. Only offering of bhāvanas to each manifesting Nama which are loaded from subconscious mind

Vidhi or How to offer four activities

1 Chanting distinctly 2. hearing carefully 3 tasking uninterruptedly 4. trigger offering bhāvanas effortlessly of any one or more of the following bhāvana from the background mind.

1. Purpose-feeling of achieving completeness of satcitananda existence (satcitananda rasa)
2. Desire of japa is to please each Nama Prabhu (iccha-asha)
3. Intention of Japa action is to establish attention-connect. (iccha)

4. Delightfully chanting each Nama (hrstam)
5. Delightfully hearing of each Nama (āhlada)
- 6 . Delightfully & successfully tasking on each bead. (utsāha)

Read Module 69 Part 1 to Part 8 for more.

Secret of mindful Japa-

1. Concurrent application of both doing effort (kriya cesta) to chant and knowing effort (jnana cesta) to hear each and every Nama currently being manifest with the foreground executing mind while presencing His mind with shraddha or faith with the background feeling mind.

Secret of mindful cum delightful Japa-

1. To concurrently chant-cum-hear
2. To delightfully chant and welcome Nama Prabhu and 2, to delightfully hear to associate with Nama Prabhu and
3. to delightfully task between two beads with tasking delight of hope pleasure of accomplishing & accumulating one more bead of divine credit followed by successfully accomplishing that hope of accumulating the credit. Build up success over success towards the targeted number of total chanting-cum-hearing. All the while hope with faith in the flow of satcitananda mercy from Nama Prabhu into the soul.

Secret of uninterrupted tasking-

Visualise chanting is procuring the tastiest energy drink for the soul and hearing as drinking that tastiest drink continuously through the ears, Nama after Nama and taking satisfaction in accomplishment of drinking and accumulation of spiritual energy for the soul to execute ecstatic devotional service.

Method of training foreground mind.

To prepare a new mind slice by practice of what exactly you want to do for 30 continuous days. In mindful Japa use golden commands of Srila Prabhupada to do concurrent chanting cum hearing and use diamond commands to re-anchor the mind if it goes away. Golden command: Chant and exactly same sound you hear. When you cant you should hear. While you chant you hear. As soon as you chant try to hear.

Diamond command : If the mind goes off from japa, simply chant loudly and fix your doing effort back on the Nama. Don't bother about bringing back the mind or attention. If you apply you fresh cesta the mind and attention automatically follow cesta. This is superior method of mind control with help of shakti from Krishna.

Method of preparing the background mind

Convert absolute thoughts into thought-feelings through reading and repeated cycles of contemplation consisting of remembering, reflecting-cum-feeling, memorising about Japa seva, sevya and sevak from these modules. Reading book Namamtra. When you understand what you read and think on your own and feel for the thoughts then those thoughts transform slowly into feelings. Finally everything in background mind is a thought-feeling or bhavana.

Feelings of four types

1. Thought-Feelings of 'being' a relationship ego like Sevak Ego with qualities of humility tolerance, likes, dislikes, taking delight, taking enthusiasm called attitudes called ego-feelings
2. Thought-Feelings of Truth like knowledge & faith called truth-feelings
3. Thought-Feelings of purpose-desire-intention are called action motivator-feelings
4. Offering of thought-feelings like respect, love, gratitude, forgiveness & surrender called relationship-feelings.

Which modules to read in order to contemplate for different bhāvanas (remember-reflect-feel-memorise)

If you want to offer hrstam-ahlada-utsaha and krpa apeksha read modules 69 Part 1 to 4 several times for several days and contemplate & reflect about it

if you want to offer purpose-desire-intention read module 40, 41, 42, 43 several times for several days and contemplate & reflect about it.

If you want to offer faith then read module 1 to 35 about Sevya and contemplate & reflect on it.

If you want to offer different items of interpersonal feelings please read the modules 90 to 105 (to be posted) several times for several days and contemplate about them. Contemplate means repeating remembrance, reflecting-cum-feeling, memorising.

Practical tip of starting the daily japa

1. Fix the number of rounds to be done in that sitting.
2. Pray to Srila Prabhupada and Nama Prabhu to gift you continuous association
3. Offer anchoring tapasya to lock the attention with desire and determination for uninterrupted association with will power to do (sankalpa) and will power not to do (vikalpa) till divya cesta shakti and its ruchi from Shatya vesha Nama starts flowing and drive the japa.

Enemies during Japa and the Antidote to kill the enemies

1. Lack of good night's sleep.

Antidote: Solution sleep same time everyday

2. Thinking to solve problems.

Antidote: Cultivate faith that if you ignore and serve Nama Prabhu all problems will be best handled. Just hear Him now.

3. Thinking for daily to do plan making.

Antidote : Cultivate faith that If I ignore and fix my mind on Nama Prabhu, day's plan will be unfolded by Supersoul . Just hear Him now.

4. Thinking for creative ideation.

Antidote: Cultivate faith that attentive Japa itself is the most creative activity of giving pleasure to Nama Prabhu. Just hear Him now.

5. Thinking as in hankering for something material.

Antidote : Cultivate faith that I am surrendered servant of Nama Prabhu and he will provide me what is best for His servant. Let me just hear Him now.

6. Thinking as in lamenting for something material.

Antidote : Cultivate faith that I am surrendered servant of Nama Prabhu and whatever happened is over and Supersoul will guide me to make best use of it to serve Him more. Just hear Him now.

7. Thinking of past enjoyable moments.

Antidote: I am foolish not to take delight in the ocean of satcitananda before me 'here and now'. Just hear Him now.

8. Thinking of future enjoyments.

Antidote : I am foolish not to take delight in the ocean of satcitananda before me 'here and now'. Just hear Him now.

9. Thinking as in worrying in powerless situations.

Antidote: Nama Prabhu is all powerful, I surrender to Him. He is karunasindhu-all merciful. Just hear Him now.

10. Thinking of fearful situations.

Antidote : Nama Prabhu is bhaktavatsala and just serve Him without fear. Just hear Him now.

11. Thinking as in philosophising.

Antidote: Hearing is more pleasing to Nama Prabhu than philosophising during japa. Just hear Him now.

12. Thinking as in day dreaming.

Antidote: How stupid I am to dream when the controller and fulfiller of all dream is before me. Just hear Him now.

13. Thinking as in aimless wandering of the mind. Antidote: Don't waste time. Just hear Him now.

14. Thinking about what you forgot to do yesterday or in the past. Antidote: Just hear Him now

15. Thinking about what you should not forget to do later today or future. Antidote: Just hear Him now.

16. Thinking about the next activity after japa.

Antidote: Just hear Him now.

Module 82 - Hare Krishna Nāma Prabhu and Sri Chaitanya Mahaprabhu

The string of the Mahāmantra is made up of names of Krishna (Krishna and Rāma) and Rādhārāni (Harā). These three names have combined and incarnated in a particular sequence or string of names in the form of the mahamantra. Why in this particular arrangement of three names as the mahamantra sound is best known only to Them. This particular form of a string of these specific sixteen Names is the Shaktyavesha sound body of the Hare Krishna Nāma Prabhu.

It is also well known that Chaitanya Mahāprabhu is also Krishna's identity combined with the devotional mood of Rādhārāni into one personality. Thus, calling out a full mantra can be seen as calling out for the mercy of Lord Chaitanya Mahāprabhu, as He is the one who has brought down the sound incarnation in this form and also revealed His form as a combination of Krishna and Rādhārāni, to His confidential devotee. Chaitanya Mahāprabhu is the yagna purusha, the form of Krishna who is to be directly pleased by the chanting of the holy names. So, we chant to please the Personality of Sri Chaitanya Mahāprabhu.

Chaitanya Bhagavat Madhya 5.1 refers to Lord Chaitanya chanting his own holy names; "
On a knotted string Lord Chaitanya counts a fixed number of His own holy names"

Concerning Lord Caitanya, Srimad-Bhāgavatam (11.5.32) states:

krishna-varnam tvishākrishnam
sāngopāngāstra-pārshadam
yajnaihsankirtana-prāyair
yajanti hi sumedhasah

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

Śrīla Prabhupāda confirms below that Chaitanya Mahaprabhu is the yagna purusha to be worshipped by chanting Hare Krishna Nāma. Purport to SB 4.19.7

"Therefore it is recommended in Srimad Bhagavatam (yajnaih sankirtanaprāyaih) that by performing sankirtana-yagna and by satisfying yagna purusha, Lord Chaitanya , one can derive all the results derived by great sacrifices in the past"

Bhaktivedanta Purport SB 4.30.36

After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing sankirtana-yajna. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Chaitanya, immediately appears and is worshiped by sankirtana-yajna.

When we chant the Hare Krishna Nāma we are pleasing the Personality of the Holy Name (Nama Prabhu) as the gross & subtle sound of the string of names of the mahamantra. Here it is said that the yagna purusha of sankirtana is Sri Chaitanya Mahaprabhu. Hence, we can easily think of Nāma Prabhu is the yagna purusha and hence is non-different from Śri Chaitanya Mahāprabhu. And calling out to Hare Krishna Nāma Prabhu means we are calling out to Sri Chaitanya Mahaprabhu.

This confidential truth as to the identity of the Hare Krishna Nama Prabhu can be further confirmed by fact that Lord Chaitanya who prophesised that
Prithivite achhe yata nagarādi grām sarvatra prachār haibe more nāma.

In all the villages and towns all over the world, everywhere my name will be preached.

Today it is the Hare Krishna mahāmantra that is being chanted and sung all over the world. Hence addressing Hare Krishna Nāma Prabhu is same as addressing Chaitanya Mahaprabhu Himself.

The historical fact is that the name that is been preached every town and village by Srila Prabhupada is the string of names is in the form of the Hare Krishna mahamantra. Also as per above prediction the person whose name will be preached all over the world is Chaitanya Mahaprabhu's. Hence logical consequence is that Lord Chaitanya's name which is predicted to be preached all over the world is the string of Hare Krishna mahamantra. Nama Prabhu is the sound incarnation of Chaitanya Mahaprabhu. Gouranga! Gouranga! Gouranga!

Another piece of evidence is pointing to the above conclusion is as follows.

CC Adi 1.7.113 purport

Sri-krishna-caitanya radha-krishna nahe anya
in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Radha and Krishna. Radha Krishna anya nahi.....

The Mahamantra is composed of only three names. Krishna, Hare and Rama. Absolute Truth is addressed as Krishna to mean all-attractive. Hare is addressing all merciful Radharani and Rama is the name of the Krishna indicating infinite bliss. Krishna's and Radharani's names are non-different from thier personalities. So the Hare Krishna mahamantra also is Radha-Krishna nahe anya. So Chaitanya Mahaprabhu is also non-different from Radha and Krishna. Therefore the Hare Krishna Nama Prabhu is non-different from Sri Chaitanya Mahaprabhu Himself.

Cc. Madhya 19.53

namō mahā vadānyāya
krishna-prēma-pradāyate kṛṣṇāya krishna-chaitanya-
nāmne Gaura-tvishe Namah.

“O! munificent incarnation! You are Krishna Himself appearing a Chaitanya Mahāprabhu. You have assumed the golden color of Srimati Rādhārāni, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You.”

Cc. Adi 1.7

Nityānanda aham naumi sarvānanda-karam-param Hari-Nāma-pradam dēvam avadhūta siromanim.

“I bow down to the Supreme Lord Nityānanda Prabhu, who is the awardee of highest joy to all, the bestower of the holy name and the crest jewel of all paramahamsa mendicants.”

It is significant that Śrīla Prabhupāda instructed us to chant the panča tattva mantra; “Śri Krishna Çaitanya Prabhu Nityānanda Śri Advaita Gadhdhara Srivāsādi Gaura bhakta Vrinda” before we start every round, to attract Their special mercy and free us from offenses in chanting Hare Krishna Nāma. Krishna’s and Rādhārāni’s mercy to us through the chanting and hearing of the Mahāmantra comes through the special mercy of Nityānanda Prabhu and Çaitanya Mahāprabhu Himself.

Sri Çaitanya Caritamrta, Adi Lila 7

“.....So, to become immediately in ecstasy of transcendental love, if we chant this Sri Krishna Çaitanya Prabhu Nityānanda, it is easier. There is no offense in chanting this Panca-tattva, but there is offense if you do not properly chant Hare Krishna mantra. There are ten kinds of offenses, you know. But in chanting Sri Krishna Chaitanya Prabhu-Nityānanda, there is no aparādha. You chant in any way; you’ll get the result. This is the difference, taste. This is variety. Although there is no difference by chanting Sri Krishna Chaitanya Prabhu-Nityānanda, and Hare Krishna mantra, Mahāmantra, but still by chanting this Panchatattva, you’ll get immediately, quickly, result. Therefore, our process is to chant the holy name of the Pancha-tattva and then we chant Hare Krishna Mahāmantra”

Hare Krishna Nama Prabhu ki Jai !!!

Module 83 - Sri CHAITANYA SIKSHASTAKAM

Sri Chaitanya Mahaprabhu, when He was in Jaganath Puri used to sing in ecstasy 8 verses popularly known as Sikshastakam and were written down by Sri Swarup Damodara. He not sang the in ecstasy but elaborated more on these eight verses which are described by Krishna Das Kaviraj in Chaitanya Caritmarta.

Further Srila Bhakti Vinoda Thakura has composed several songs explaining the message of sikshaastakam. In the following eight modules we shall reproduce these eight jewels of Krishna consciousness. First the verse from sikshastakam, followed by Chaitanya Mahaprabhu's own explanation followed by Srila Bhakti vinode Thakur's song relevant to that verse. In the end we will conclude on how even a fresh sadhaka can benefit from the understanding of ecstatic outpourings of Lord Chaitanya Mahaprabhu.

Sikshastakam verse 1

[Module 84 - Sikshastakam verse 2](#)

[Module 85 - Sikshastakam verse 3](#)

[Module 86 - Sikshastakam verse 4](#)

[Module 87 - Sikshastakam verse 5](#)

[Module 88 - Sikshastakam verse 6](#)

[Module 89 - Sikshastakam verse 7](#)

[Module 90 - Sikshastakam verse 8](#)

Module 91/1 - The ideal egotism of japa sevak

Whatever we do , there is a spirit feeling of egotism behind it. Who does the chanter thin he is or Who is the doer of Japa? It is the soul or the real ego through his yantra- the body-mind-intelligence system. In the beginning of spiritual life, our real egotism (my true 'myself' feeling) is not awakened enough as the eternal servant of Krishna and hence it is executed with different degrees contamination of false egotism, that I am this material yantra. When the soul seeks any kind of self-centered enjoyment for oneself of ' being' someone disconnected from Krishna' pleasure, then we can say that the egotism spirit-feelings of 'myself' is contaminated. Yet even with this imperfect seva to Nama Prabhu performed with not so pure egotism, the chanting-cum-hearing leads to the merciful association with completely pure Nama Prabhu. Association with the Shaktyaavesha Nama gradually purifies the contaminated egotism and causes awakening of my true egotism. As I continue my association, japa is executed with more and more purer egotism as the doer of japa seva. What is that pure japa sevak egotism?

The ideal Japa sevak ego's feeling is that of humility, tolerance and gratitude of a surrendered 'myself' of being the servant doer-ego of calling out and hearing Nama Prabhu again and again from the bottom of his heart crying for mercy to come out of this artificial separation of self from Krishna. That is an awakened egotism feeling towards the Absolute Truth, Krishna, that he is owned, loved, maintained, protected, provided and guided, inspired personally by Krishna to eternally serve Him. Eternal sense of gratitude to Krishna and begging for causeless mercy does not leave his egotism for even a second. Krishna is the 'enjoyer' of his offering of such chanting-cum-hearing-cum-tasking with sadh-bhavanas of gratitude, respect, love and surrender etc.

Surrendered to Krishna means the soul acknowledges Krishna's ownership over the soul-person and everything about himself like the soul's person-hood faculties, soul-person's energies like your free will and attention energy etc. We are constitutionally and rightfully His as His personal parts and parcels. And to engage them only to serve His pleasure as He desires like a chaste lover of God. Krishna is our real owner and He loves our pleasure loyalty just as husband enjoys his wife's chastity of not enjoy outside him. Such loyalty and attachment to eternally submit oneself to be enjoyed by Krishna while rejecting all enticements for independent enjoyment is measure of intensity of bhakti of the devotee. Krishna is the Purushottam or Supreme Person, the enjoyer and all jivas are enjoyed. In the case of us and Krishna, trying to enjoy anything outside Krishna's pleasure can only be by way of an imagined or illusory pleasure.

Cultivating a japa sevak ego bhāvana means culturing that 'myself' ego feeling in my cittam that I am eternal surrendered servant of Nama Prabhu by submitting oneself to His enjoyment. By acting in such bhāvana repeatedly with sense of deep belongingness to Krishna

and responsible behavior appropriate to ‘myself’ being Krishna’s property one awakens the same eternal sentiments of the soul. We should culture such a humble, grateful and surrendered japa sevak egotism in our cittam. Ideally, such a japa sevak egotism should lead our daily japa.

The egotism spirit-feeling is root of all experiences

We all live for satcitananda feel-good experience of different kinds. And the foremost of it is feel-good experiences of my ego feeling. Feel-good about ‘myself’. There are feel-good experience of body, senses, mind and intelligence and the feel-good experience of the ego. Of all these, the highest feel good experience that we all seek is that of the ego which is that ‘myself’ experience.

08:44

Often we reject feel-good experience of body, mind and senses if it affects our feel-good experience of our ego. This feel-good of my ego is called egotism feeling. Egotism feelings can be true egotism or fake egotism based on fake idea of oneself.

Everyone who interacts with us, feel the egotism of our self that we direct towards them. Similarly we also feel other peoples egotism feelings directed towards us. No one will disagree that the quality of our egotism determines the quality of our interpersonal relationship with any one. We have discussed several times that Japa is a relationship with Nama Prabhu. And hence the quality of our relationship with all merciful Nama Prabhu depends upon the japa sevak egotism with which we execute our japa.

Those in the path of bhakti eventually are equipped with transcendental bhavana of the true true egotism or true ‘myself’ who offers the seva to Krishna and not some proud false egotism who does not know who is Krishna is or His glories or what is his relationship with Krishna.

Devotees eternally rejoice, in their meditation, their transcendental satcitananda ego-experience of ‘myself’ of being a eternal loving servant of Krishna by constantly acknowledge receiving love, care, protection from Krishna. Indulgence in such meditation keeps one’s soul in a state of Krishna conscious happiness. Prasanna manasa.

Srila Prabhupada:

My pure egotism means ‘I am a humble servant of Krishna, the Supreme Person. I belong to Krishna. Krishna, is my eternal owner and enjoyer. He is my supreme director and guide. All my doer-ability is Krishna’s ability.

I have run away from Him and loitering in this material world as a pleasure beggar trying to extract pleasure from matter. This awakening of my eternal egotism or ‘myself’ feeling

experience can happen only by the mercy of Nama Prabhu. Japa has to be ideally done with such a pleasant spiritually awakened egotism.

Nama avatara, who is the surya of satctiananda freely distributed this flow of sat-cit energy and enlighten us when we establishing attention connection, attention touch and attention embrace of Shaktyaavesha Nama. When that spiritual energy flows into us, we awaken our deepest 'myself' ego bhāvana of my pure soul as described above. That experience for pure self-knowledge is called self-realization.

Bhaktivinode Thakur: "So long as the jiva continues pure, he cherishes his function as his own. His egoism then identifies itself with his servitorship of Krsna. His pure egotism, however, suffers a contraction and assumes various forms when he is defiled by relationship with māyā." (Jaiva-dharma, pp. 12-13)

Every moment of our life, our active egotism experience is a combination of fresh egotism and egotism memories(of past egotism experiences) appropriate to the each situation . Fresh egotism is coming from the soul. Egotism memories are experiential memories of past egotism rising from my cittam appropriate to different situations into our conscious mind with which I identify myself with. Egotism memories are the memory slices of accumulated egotism experiences of the past. My cittam is like a hard disk of a computer full of experiential memories of egotism bhāvana of the past pertaining to different life situations. They get loaded into my conscious mind as soon as I encounter that situation. Japa situation also has a cultured egotism as a particular kind of beer-seer-doer of japa. Association with Nama Prabhu through japa cleanses our cittam of all concocted egotism. That is the first effect of japa on the sevak.

The right kind of egotism feeling is the the key to being in Krishna consciousness. cannot fake yourself and hope to go towards Krishna who is All-truth. Let us try to understand deeply the anatomy of egotism bhāvana or thought-feeling of egotism.

08:45

Self realization, spoken in one line is nothing but awakening my eternal ahanta-mamata bhāvana or egotism as a servitor of Krishna.

Hare Krishna Nama Prabhu ki jai !!!

Module 91/2 - Anatomy of Egotism : Egotism spirit-feeling and Egotism-idea

Srila Prabhupada:

This false ego is typified by two attitudes: "I am this body" (ahantā), and "Everything in my bodily relationships belongs to me" (mamatā)..

SB 4.26. 1-3 Purport

Let us connote this integrated experience of egotism consisting of 'me and mine' with the word 'myself' ego-feeling. It is a feeling of your total 'you' for the situation. This egotism experience is called ahanta-mamata bhāvana. Any bhāvana or experience means 'feeling' energies animating a specific 'idea' behind that feeling.

Just like when you watch a movie, your generic egotism spirit-feeling energy that you are experiencing is coming from you and not from the lifeless movie. But the egotism- identities and all other details are borrowed from the screen which are not the real you. You have identified with the hero in the movie and his movie world and have created identities of other characters of the movie in you mind through the eyes of the hero. When you come out of the movie experience back to the real world, your same egotism spirit-feeling energies drives the real egotism-identity of the real world. Otherwise the owner of egotism spirit-feeling is you but the egotism-identity is one which is not real you but borrowed from the movie. End of the day you sold your total 'myself' to the movie world. This is called fall down of the jiva.

Similarly in both the real egotism and false egotism, the egotism spirit-feeling energy is coming from the soul. But in false egotism the egotism-identity or concept of false ego that 'I am this material body' is from outside you that you believe in by misidentification of self. And this belief is in your material mind surrounding the soul. Whereas in real egotism, the identity of self is the the eternal egotism-identity of the soul that I am eternal servant of Krishna. Gross body is only a instrument to serve Krishna, whether it is material body or spiritual body. Eternal egotism-idea (identity) of the soul and egotism-spirit-feeling energy 'I am' of the soul combinedly define the soul. A false egotism-identity combined with generic egotism spirit- feeling energies of the soul amounts to false egotism of the soul.

Thus egotism experience or ahanta-mamata bhāvana has two components. One is the generic spirit-feeling of the egotism of 'myself' and other is the specific egotism-identity idea of that 'myself' that is animated by that egotism-spirit feeling energies. The soul identifies with the egotism-identity of the self which in turn is animated with soul's generic egotism spirit-feeling of resulting in the experience of a specific egotism bhāvana. One is ego-spirit-feeling energy and the other is egotism-identity.

The egotism spirit-feeling originates from the soul, but the identity of egotism can come either from the soul itself or it can be something outside the soul which we misidentify with. The culprit that makes us fall down is the misleading identity-component of egotism which drags the soul's egotism spirit-feeling energy to associate and identify with a fake egotism identity. Jivas cannot be without egotism experience or bhāvana any moment. Jiva exists for that unique individuality experience. Egotism bhāvana (C) = egotism spirit-feeling energy of the soul (A) + egotism-identity (B)

In the real egotism bhāvana both A and B is coming from the soul and hence it is real and reflects who I really am absolutely in both egotism spirit-feelings and egotism identity.

In false egotism bhāvana A is from the soul but B is a misidentified identity sitting as a belief about one's identity displayed in our material mind. 'B' is an illusory identity of 'myself'. It is only idea of a fake ego which we are not. It is not the identity of my real ego.

08:45

False ego is only a identity-thought which is not truth. A poisonous alien identity-thought of an ego who is independent beer-possessor-doer-enjoyer who has nothing to do with our real ego and Krishna. Such a false egotism haunts the real ego of the soul and uses all of soul energies for the desires characteristic to that false identity of self. This mixing of my soul's egotism spirit-feeling energy and false identity of self happens by the misuse of self-identification faculty of the soul in order to fulfill its unconstitutional desire to seek life independent of Krishna. Since the very source of false ego is speculation of the mind, one who is liberated from mental speculation becomes free from false ego. It is the mental speculation whereby mind mixes one truth (egotism spirit-feeling energy of the soul) and one lie (the false identity) and presents the combination as third truth of false egotism..

Srila Prabhupada: The conditioned soul thinks, "I am this body," but a liberated soul thinks, "I am not this body. I am spirit soul." This "I am" is called ego, or identification of the self. "I am this body" or "Everything in relationship to the body is mine" is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego.

SB 3/27/13 Purport

Thus ahanta-mamata bhāvana is the egotism spirit-feeling energies of the soul combined with the existential identity of egotism. Whether such existential identity of egotism is factual or imagined makes the egotism real or fake. When existential idea of 'I & mine' of egotism experience is factual it is called real egotism and when it is imagined it is called false or fake egotism.

False egotism, when defined in terms of its action, can also be understood as the sense of independent beer-possessor-doer-experiencer-enjoyer-enjoyment by false ego in this body.

Real egotism, when defined in terms of action, it is the sense of beer-possessed-doer-expereincer-enjoyed-enjoyment by Krishna

Practicing to observe the generic egotism spirit-feeling energies different from egotism identity.

Generic spirit-feeling energies of egotism or 'myself' spirit-feeling energy is an existential feeling coming out of my soul substance. Soul substance is changeless and is different from its experience which keeps changing. Soul can forget his original beautiful ahanta-mamata bhāvana or pure 'myself' experience of being a divine part and parcel ego of Krishna's ego and adopt an illusory ahanta-mamata bhāvana or fake 'myself' experience centered around the false identity of being a material body. Once we become practiced in recognizing, with the help of spiritual intelligence or satcit energy as to what is fake 'myself' feelings and what is pure 'myself' feelings it becomes easy to disassociate, detach the valuable generic spirit-feeliing energy of 'myself' from the fake egotism and attach the same to my true eternal divine identity as loving servitor of Krishna.

Where egotism is situated

True absolute egotism is in the soul itself. Fake egotism idea is situated in the cittam or contaminated consciousness outside the soul in the form of a fake belief in the mind that 'I am this material body'. This fake egotism is a mapping of a corresponding external reality of one's material body misread as 'myself'. But that material body is not really my body as it is just a bio-phsycho robot or machine. It appears to be my own body since it gives all momentary experiences like that of my spiritual body (though it is chemically created in the brain). Our spiritual body is not a phenomenal body that grows old, decays and dies with internal organs.

Direct and indirect experience of egotism

The soul is the experiencer. Both real egotism bhāvana and false egotism bhāvana are experiences of the soul. Real egotism is direct experience of reality of the soul as to who he really is eternally. False egotism is merely an dream like experience of identifying with an imaginary false self seen in the screen of the material mind or cittam. Real egotism lives for Krishna's pleasure. False egotism is haunted soul living for body's pleasure and interests of his body centered social ego.

It is like difference between real life character and a character in a dream which we identify with for the time being. Fake 'myself' then is only self-generated experience of the soul from birth to death. Of course it is mass illusion everyone on earth fallen into. This is a world of real souls but all haunted by false ego that they are their material body. False ego is only an idea in the material mind in the form of a mapping of the material body with a misinterpretation that it is me. The material body is only a gross-subtle energy machine and not me. The body itself does not have any ego-feeling that it is not me. It is feeling-less and much as the ground on which it walks. **Hare Krishna Nama Prabhu ki jai !!!**

Module 91/3 - False egotism or 'myself' experience

False egotism bhāvana or ahankara is soul's egotism spirit-feeling energy template is haunted by the false ego situated in the material mind of an imagined 'I, I am & mine'. This imagined 'I, I am & mine' is a misreading of the mapping in my material mind of my material body thinking 'I am this material body' and its relationship with the world divided into 'mine' and 'not mine'. The biggest truth that you learn from the descending process is that the true you is never an enjoyer ego but only cooperator-ego in the enjoyment of Krishna in His unlimited expanded transcendental body and forms. The one who seeks to enjoy independently cannot be me. It is only perverted idea of me on the mind screen extracting my soul's egotism spirit-feeling energies.

False egotism is the case of a seed of ignorance (false egotism-identity) riding one truth (spirit's generic egotism spirit-feeling energy) to deceptively gain the status of that truth by association. It is fine slip in perception where one lie rides on a truth to become a truth and turns into a subtle self-talked belief. They are all material mind concocted concepts of 'ahanta and mamata' centered around the material bodily concept of life, where the bodily ego called false ego is seen as a stand alone independent enjoyer who falsely thinks he is self-cared, self-made, self protected, self-provided enjoyer of everything around him, though in reality he is helped by the Lord in his heart for even his experience of perverted 'myself' feelings. It is a self deception about the self by the self. Nobody is to be blamed except ourselves. Maya is only facilitating our forgetfulness of Krishna.

False egotism bhāvana is manufactured by our mind through mental concoction by stealing and pasting the soul's egotism spirit-feeling to these concocted material identity of the self. These pre-mixed egotism bhavanas are stored in our cittam (subconscious mind) surrounding the soul, ready to be loaded into our conscious mind as false egos of different types for different situations haunting the real ego of the soul because of our mis-identification of self. Plus we go on creating more and more false egotism bhavanas for different situations of life.

Soul's power of misidentification of self

Soul has a very fundamental faculty to create self misidentifying experience. It is by the soul's misidentification power that the soul's generic egotism spirit-feeling energies and a specific egotism-identity merge together to generate the specific egotism bhāvana or 'myself' experience that 'I am this particular body and all possession linked with that particular body as mine'. And this in turn cover my original self-identification as eternal servant of Krishna.

Sat-cit energy from Nama Prabhu

The devotee is always anticipating the spiritual enlightening energy, the sat-cit energy, from Nama Prabhu in order to come out of the ignorance about his self and discover and

experience his beautiful eternal 'myself' ego of a soul surrendered to Krishna. The sat-cit energy awakens the pure egotism eternal identity and the true 'myself' spirit-feeling of belonging to Krishna and being loved, cared, protected, sheltered and provided personal service by Him. As we associate more and more with Nama Prabhu, the purity of egotism with which we do our japa increases because Nama Prabhu is 'purna suddha' the personification of completely pure knowledge. That purity flows into our heart in the form of sat-cit enlightening energy from Him. The soul becomes possessive of his generic egotism spirit-feeling energy and never animates a false ego of independent beer-seer-doer-enjoyer anymore who are all just fly-by-situation looters of soul's pure egotism spirit energies.

When the egotism idea awakens his absolute idea of 'I-ness, I am-ness and mine-ness' as the pure satcitananda servant of Krishna, then his egotism bhāvana becomes the absolute self-realized humble beautiful egotism of the soul inseparable from Krishna's infinite Whole Personality. Infinite Whole Krishna means His limitless person or limitless personal identities, limitless personal mind, limitless personal intelligence, limitless personal body or limitless personal senses. Personality= Person+ego+intelligene+mind+body+senses

An analogy how pure soul is associated with false ego

When I look into a clean mirror I see myself as I am. The soul's pure spiritual mind is its mirror to see and feel the pure egotism that I am an eternal servant of Krishna. Now, let us say, if between me and my clean mirror I introduce a mask of a lion on my face but leave open the eye holes of the mask for my eyes to see through, what do I see in the mirror. I will see my face as a lion face without my real face changing in any way but only my desiring, thinking, feeling and willing will be influenced like the the desiring, thinking, feeling, willing of a lion. This mask is the false egotism identity that 'I am this body' , whether it is lion mask or , human mask or monkey mask. Any one of the masks of the 8,400000 species. This mask is called false ego. The functioning of original eyes is the kṣetrajña function of the soul peeping into this material world and experiencing illusion about itself and illusory life using different gross material body.

Let us go back to lion mask. Thus I forget my true egotism identity and adopt a fake egotism identity of a lion. From this false identity I generate a false material intelligence and material mind to serve the desires of a lion ego and cover my spiritual mind and spiritual intelligence that used to serve my pure egotism. It becomes inactive and I forget my true spiritual egotism as servant of Krishna and go to a spiritual sleep. But I see the dream through the material mind and material intelligence as material life with the material body. using my soul's kṣetrajña function.

False ego is my first covering on my soul and it is is first layer of our cittam that covers my spiritual mind. Immediately a material mind and material intelligence suitable to the lion face identity is formed as the covering of the spiritual mind and spiritual intelligence Then laws of karmi comes in to give newer and newer body, mind, intelligence. This makes the soul

become inactive and go to sleep except watching the dream playing in our material mind through its kṣetrajña function. The entire covering over my mind and spiritual intelligence is called contaminated consciousness of material cittam.

If I my material mind and intelligence, senses starts desiring, thinking, feeling and willing as a lion servant of Krishna, then it functions in a spiritual mode like the original spiritual mind and spiritual intelligence, it also starts dissolving the independent enjoying attitude and the identity as the lion mask dissolves.

Devotional service is defined in the Nārada-pañcarātra as follows:

sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hrṣīkeṇa hrṣīkeśa-
sevanam bhaktir ucyate

[Cc. Madhya 19.170]

When the material mind and intelligence is completely functioning in the spiritual mode of a servant of Krishna engaging all our senses in service of Krishna, the upādi that I am lion etc is completely dissolved and it begins to awaken the spiritual mind and spiritual intelligence. The material mind and intelligence is said to have become cleansed of ignorance and have become transparent. Ceto darpana marjanam. Then I begin to see my true self as a servant of Krishna on the mirror of my spiritual mind and intelligence and wake up the functions of my true eternal egotism. My true deepest egotism feeling that I am an eternal loving servitor Krishna is experienced. This results in self-realization.

The soul has a spiritual egotism template consisting of generic egotism functions of I-ness, I am-ness, mine-ness and its thinking-ness, feeling-ness, willing-ness. Only the soul can have all these person-hood functions. Being a person my soul is always active in a spiritual sense wanting to express his generic egotism template by filling it's I-ness, I am-ness, mine-ness with a specific egotism identity and relationships of that identity, by filling his thinking-ness with thoughts, by filling his feeling-ness with specific feelings, by filling his willingness with specific decisions to fulfil its soul instincts of satcitananda. By the combination of this generic template of egotism and the specific contents that fill the template, because of my identification as a lion, a specific egotism of a lion is experienced by the soul.

Being a marginal energy of the Lord, the soul has the potential to fill the specific contents of his spiritual egotism template either be soul's own true original eternal identity and its relationships and soul's own eternal thinking, feeling and willing or it can identify with the contents of a false dreamy identity and its thinking, feeling, willing in the material cittam by forgetting Krishna. Then original content that is natural to the spiritual egotism template is that I am eternal spirit substance-brahman, I am my spiritual body, I am Krishna's eternal

servant, nothing is mine and everything is Krishna's etc. That is pure egotism experience of the soul. What is that fake egotism? It happens when we fill our spiritual egotism template with fake identity that I am this body, bodily possessions are mine and I am is an independent beer-possessor-doer-enjoyer with misusing the soul's egotism template of desiring-ness, thinking-ness, feeling-ness and willing-ness, doing-ness etc. All jivas belong to Krishna and hence their egotism spirit-feeling template when fully engaged as a servant of Krishna, it becomes a sweet ego experience. The awakened ego experience of eternally being loved, cared, maintained, protected, guided, inspired and engaged by Krishna in loving devotional service.

Srila Prabhupada: The spirit soul possesses the body and is within the body. This is the real analysis. The soul never mixes with the bodily elements. Although the soul is within the body, it is separate and always pure. One must analyze and understand his self. This is self-realization. Neti neti is the analytical process of rejecting matter. By expertly conducting such an analysis, one can understand where the soul is. SB 7.7.23 Purport

The soul's pure ego itself never touches matter but only watches his perverted reflection on the mirror of material mind and experiences the false egotism in the material mind. The soul is haunted by the experience of its own distorted reflection of its egotism spirit-feeling template seen on the material mind-screen. But when you remove the false ego over the clear mirror of material mind, the true 'as it is' reflection is experienced. Just as when you wake from the dream you realize you were not the dream character. This false ego mask represents the misreading of reality by my agitated material mind.

That is pure egotism experience of the soul. What is that fake egotism? It happens when we fill our spiritual egotism template with fake identity that I am this body, bodily possessions are mine and I am is an independent beer-possessor-doer-enjoyer with misusing the soul's egotism template of desiring-ness, thinking-ness, feeling-ness and willing-ness, doing-ness etc. All jivas belong to Krishna and hence their egotism spirit-feeling template when fully engaged as a servant of Krishna, it becomes a sweet ego experience. The awakened ego experience of eternally being loved, cared, maintained, protected, guided, inspired and engaged by Krishna in loving devotional service.

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Srila Prabhupada: In the rainy season, the moonlight is covered by clouds but is visible at intervals. It sometimes appears that the moon is moving with the movement of the clouds, but actually the moon is still; due to the clouds it also appears to move. Similarly, for one who has identified himself with the moving material world, his actual spiritual luster is covered by illusion, and with the movement of material activities, he thinks that he is moving through different spheres of life. This is due to false ego, which is the demarcation between spiritual and material existence, just as the moving cloud is the demarcation between moonlight and darkness.

Krishna Book -1-20 Description of Autumn

But our karma binds our 'knowing' and hence the experiences to be tied down to the material mind screen and does not allow us to free our trapped gaze from the mirror of material mind. This is called bondage to this material world. It requires that my attention or gaze be taken away from the material mind and the same be placed on the Lord's sound incarnation. That is called liberation from the mind through meditation on transcendental sound.

When the mind materially quietens to its silence by exclusively engaging the very mind in only concurrent chanting-cum-hearing the holy names uninterruptedly we not only get liberated from our mind but it also awakens the true 'myself' feelings of the soul that I am Krishna's by the merciful pouring into our heart pure sat-cit energy. The pure satcit energy from Nama Prabhu's association cleanses the mirror of my mind.

First there is awakening of soul's memory that the substance of the self is eternal substance Brahman-person different from the body. That is followed by awakening in our heart, the soul's deep memory of eternal belongingness to the Supreme Personality Krishna. Krishna consciousness is thus not an artificial imposition on the mind. We are not talking of a memory in the mind. It is the memory of the deeply forgetful soul that has to be awakened by this kind thinking-free hearing-japa.

False egos are not egos

There is an important secret about false ego. The maya false ego cittam slices are not egos at all in substance. False ego is an impersonal perception energy. It is only a thought or idea of egotism and can come alive only if the soul gives his precious generic egotism spirit-feelings to it online in real time by way of self-identification and association with such fake egotism

identity. If we withdraw 'myself' egotism spirit-feelings, then these ghosts identities cannot animate itself and they dissolve in our mind.

The root of cause of illusion of gilded gold appearing as real gold is a thin layer of real gold on the top. In the same way the thin layer of the precious generic egotism spirit-feelings of ' I-ness, I am-ness am & mine-ness' of the soul is pasted on these false concepts or meanings of I am this body & everything in my control is mine. When this layer of spirit's generic egotism spirit-feeling of myself is separated from the cheap false ego , then the fake egotism bhavana stands exposed as impersonal egoless substance coming to life only because of soul's egotism energy

Just as the only true gold on the gilded gold is the surface layer, the only true ego in a false ego in action is the generic egotism spirit-feelings which we should identify with while dis-identifying with false self concepts in the material mind which is so seamlessly merged with the generic egotism spirit-feeling component of a false egotism.

The soul's perpetual frustration

In the material world the soul who is seeking satcitananda is trapped spending all his soul energies for one illusory 'myself' in one life to another illusory 'myself' searching, finding, chasing, capturing, indulging and enjoying fake objects of power, love and pleasure in this world wasting his divine pleasure potency which is constitutionally meant to partake in enjoyment of lovingly serving Krishna's pleasure. It leaves him perpetually frustrated.

By falling into this trap, the soul is deprived of eternal experience of not only his true 'myself' feelings as lover of Krishna whom he belongs to but also his true positive eternal life of satcitanananda of absolute freedom, knowledge and love and pleasure of Krishna consciousness.

These fake 'myself' ego-feeling or fake egotism of a miserable beer-possessor-doer-enjoyer for different situations centered around the mental concoction of self 'being' the robotic body sucks the real egotism spirit-feeling energies. It is like the sucking the soul's blood especially my pleasure potency meant to constantly be active in hoping and serving to partake in the joy of pleasing Krishna more and more. Now these precious soul energies and pleasure potency is being wasted in material fake pleasures fit for pleasure beggars rather than for the pleasure rich soul.

In comparision to the quality and quantity of soul pleasure experienced in awakened loving devotional service to Krishna, all material pleasures are like crumps of pleasures similar to the crumps of left over food given to crows. And that too not even real crumps but fake plastic crumps that appear like real food. To different degrees one is blessed to experience the higher taste of his awakened constitutional happiness of love of God, the ananda-starved soul will run less after these pleasures like a hungry beggar who is starved and craving for

anything that even only appears like sat, cit or ananda to feed his soul hunger for sat, cit and hunger. For a starved beggar something is better than nothing. This is the typical attitude of the hedonistic philosophy of life which says, 'wherever there is pleasure, grab it'.

The soul is a person and has the natural ability to create an experience for itself in the form of ahanta-mamata bhāvana for fulfilling his constitutional hunger for satctiananda rasas. Unfortunately in material life of forgetfulness of Krishna, my ahanta and mamata bhāvana is projected on to material body and matter world with which I have no eternal connection.

Hare Krishna Nama Prabhu ki jai

Module 91/4 - Soul himself does not fall down.

Our fall down from the spiritual dimension is an experiential fall down. It is not a fall down of my soul substance which does not suffer even a scratch because of this experiential fall down. Just like in a dream if I fall from a multistoreyed building my real body is not hurt though I may experience the fear and pain within the dream. When I wake up I don't see even a scratch on my body.

The soul and its generic egotism feelings of 'myself' cannot go into non-existence. It is eternal. Material life is only falling from the absolute experience of egotism to fake egotism experiences of 'myself' as fake independent beer-possessor-doer-enjoyer ego imagined to be having no relationship with Krishna.

Srila Prabhupada:

When we falsely identify with matter as our field of activities, we think that we are lost, although actually we are not. As soon as a person is awakened to the pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived. A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord.

SB/3/27/15 Purport

I, the soul, cannot be separated from the sense of 'myself' at anytime except in my spiritual imagination that I am something else (this material body) that is not real me. The substance of me, the Brahman, cannot be changed even in my fallen condition. The soul cannot escape his egotism bhāvana and its individuality since that is the very nature of the soul. It is the real 'myself' that is finally the ego that is acting even when we act under influence of false ego. Fake ego is not an 'ego' just as fake gold is not gold at all. False ego in action appears like an ego because of soul's egotism feelings being seamlessly pasted on it. The active ego part of a false ego in action is the generic egotism feeling belonging to the soul..

Material world is world of haunted spiritual sleep walkers

In this world there is psychological ailment called sleep walking. A man physically gets up from his bed and walks around and does many things and goes back to bed. Next day if you ask him why he was walking around, he will not remember anything. During sleep walking his subconscious mind was driving his body and senses directly during sleep walking. But it was not his wakeful ego that was driving the body and senses. Some dream ego was driving the body and senses.

All fallen jivas in this world are spiritual beings in a situation like spiritual sleepwalking persons in a real material body driven by the ego that we are the material body and its identity is my individuality. Since all are sleepwalking, it is a case of a massive common illusion in the midst of real material energy designed play up and facilitate this illusion. The faculties of knowing, desiring, thinking, feeling, willing and doing of such spiritually sleep walking souls in the material world are all the soul's faculties that are wasted by offering it to false ego whose interests are adverse to my self-interest as an eternal servant of Krishna.

An awakened soul feels a sense of possessiveness and special value for their free will, other personhood faculties as well as his attention energy band does not want to waste his real existence in illusion missing out on his real 'myself' life. This understanding awakens in a devotee a sense great responsibility upon him to align himself for his own eternal good with the purpose, plans and desires and will of the Whole or the Supreme Person. Because of such an awakening of his valuable soul assets and a sense of ownership over his generic egotism feeling, personhood energies and his actions, he becomes extremely careful to only give these spirit assets only to act as servant of Krishna and not to act against his own true self-interest by getting haunted by mind-concocted beliefs of self-concepts of false ego of an independent enjoyer.

True self-knowledge or sat-cit energy from Nama Prabhu result is self-realization that I am the beautiful consciousness of being an eternal loving servitor of Krishna even in this body. I only have completely forgotten it and began watching a movie of being someone else. Such transcendental knowledge destroys all false egos which are 'acit' or ignorance of self. Such an enlightened person's cittam itself becomes cleansed of all false self concepts or false ego and lives in the eternal present free from false ego. He can walk on this earth without being haunted but being in union with the Whole Person's purpose, plans desires and will.

Srila Prabhupada: " So this situation, our contact with matter, is just like dream. Actually we are not fallen. Therefore, because we are not fallen, at any moment we can revive our Krishna consciousness. As soon as we understand that, "I have nothing to do with. I am simply Krishna's servant. Eternal servant. That's all," immediately he becomes liberated. Exactly like that: as soon as you... Sometimes we do that. When the fearful dreaming becomes too much intolerable, we break the dream. We break the dream when it becomes intolerable. Similarly, we can break this material connection at any moment as soon as we come to the point of Krishna conscious. "Oh, Krishna is my eternal master. I am His servant." That's all. This is the way. Actually we are not fallen. There cannot be any fallen. " Tokyo, April 20, 1972 on SB lecture 2.9.1

Purification means soul receives spiritual intelligence from Nama Prabhu which awaken one's divine beer-doer-enjoyed egos who is owned and possessed by Krishna always partaking in devotional service to please Krishna and be in bliss of experiencing love of Krishna.

Simultaneously such spiritual intelligence clearly exposes these imaginary low class beggar-like stand-alone illusory doer-enjoyer bodily egos planted deeply in my material mind in the past by me mistakenly embracing such mere concepts as 'myself'. 'I' alone have allowed 'myself' to be cheated of my true dignified 'myself' feelings and got trapped in this imaginary fallen dignity less false ego and am experiencing suffering in this world. Such is the sense of responsibility over oneself that rises in ones consciousness when awokened.

Maya has only facilitated our desire for an existence independent of Krishna but she is not the root cause of my fallen experience. Ultimately I am the responsible for my fall down. I have to undo it with my free will. I desired these independent imaginary existence of ghostly lording egos and its rasas and she has provided these fake egos through speculations of my material mind.

Hare Krishna Nama Prabhu ki jai !!!

Module 91/5 - True egotism bhāvana or 'myself' experience

Japa is to be offered with real egotism spirit-feelings. My real egotism bhāvana is the experience of the combination of soul's spirit egotism-feeling energies and awakened egotism idea or factual awakened self-knowledge of the soul that I am eternally tiny satcitananda soul-person who is part and parcel of the transcendental body of the Absolute Supreme Person, Krishna, with an eternal sense of truly belonging to Krishna and sense of Krishna feeling that ownership over me.

Soul-person means ego with its intrinsic faculties of personhood like being, seeing, desiring, thinking, feeling, willing and doing and experiencing and its free will and energy of attention. Original egotism or 'myself' feeling is brimming with love for Him, wanting to constantly serve His pleasure and want to be enjoyed by Him in any and every situation. Exactly as different parts of the body serve to feed the stomach who in turn feeds the needs of the parts. The fingers of the body do not try to serve itself. Such an action will leave the part starved. Similarly serving our own sense gratification is not our spiritual constitution or dharma. It is an illusory gratification. Real gratification of a part can come only from the whole. Serving Krishna's transcendental senses is the way to gratify my constitutional need or hunger for sat, cit, and ananda, Till then we remain perpetually frustrated.

True egotism is a beautiful 'myself' ego-bhāvana or experience of a loving servitor of Krishna who is eternally loved, cared, maintained, protected, sheltered, guided, inspired and provided with everything in abundance required for lovingly serving His purpose, plans and desires as compared to the miserable fake egotism of soul who has forgotten his deep roots of connection with Krishna, the Supreme owner, relative, friend of all jivas. The true 'myself' ego feeling has no existential fear of any sort. True egotism is free from any tinge of ishwara bhaava or controlling attitude or sense gratification but is full of awakened bhaavana of being owned and controlled by Krishna.

The real absolute 'myself' ego-bhāvana is transcendental to the experiences of dualities of this material body. Material body is only an effect of an energy and its form, name etc has no substantial-ity. Body is only a series of events which are minutely different from the previous and next event. Because of this micro change of body it goes undetected as the mind connects them to create an effect of a permanent form, name etc like how images of a movie reel are connected by a projector which moves them at a speed that cannot be caught by the eye. Our mind is the projector which takes snapshots of moments and gives the impression of a continuity to it.

The real 'myself' never thinks he ever dies or has ever died in the past since his existence is eternal and he see the body as an effect built around him which is ever changing from babyhood, youth to adult to old age and death. Birth and death were only experiences

witnessed by in my ego's spiritual imagination of what the mind displays as birth and death of a material body. Real ego never dies.

The true egotism or 'myself' feeling pertains to the eternal situation of the soul. It is one of constant love for Krishna and appreciation that He is the all-loving, all-pervading proprietor, all-knower and enjoyer of everything in existence on His own transcendental terms which is inconceivable and immeasurable to our tiny intelligence. The true 'myself' ego feeling is never in the paradigm of an enjoyer, but always in the paradigm of being enjoyed by Krishna.

Giving enjoyment to Him by engaging his senses to serve Krishna is million times more than any kind of enjoyment for his own senses, the taste of which is forgotten by us now. Since Krishna's all loving personality and body is served with one's senses, there is also gratification of one's own spiritual senses of one's spiritual body. Even in such a perfect situation in the spiritual world, our spiritual sense gratification is insignificant compared our soul's enjoyment or ananda of eternal egotism pleasure of being His eternal loving servitor. Sense gratification of our senses are only superficial waves over our egotism happiness which is like the deep ocean waters below the waves.

Srila Prabhupada: " In a spiritual relationship, sense gratification is most insignificant. Anyone who desires a relationship of perverted sense gratification with Krsna must be considered less intelligent. His mentality requires to be reformed."

Krishna Book

Hare Krishna Nama Prabhu ki jai !!!

Module 91/6 - Real egotism is languishing and suffering in this material world

In this way our soul's original anxiety-less eternally sheltered and happy egotism or 'myself' feeling is languishing in this world by merely mis-identifying and being experientially haunted with false egotism identities. Material life is about relating with other similarly haunted souls and living a life of false friendship, society and love vainly trying to quench our soul's thirst for satscitana rasa. But the reality is that all souls who are in such illusion end up in perpetual frustration. It results in losing our eternal opportunity to live my real life of my real ego as servant of Krishna in the real eternal society of pure souls even when we are in this world as an awakened soul.

Even so called happiness of false ego is also a suffering when we realize that we are losing out on the potential infinite happiness of the soul due to diversion of our precious attention energy to so called puny fake material so called independent pleasure & happiness set up by Maya. Fascination with the root idea of hoping to be independent enjoyer of power & freedom, knowledge & intelligence and love & pleasure is at the root of this miserable material existence of being provided fakes of these very things I am seeking. Not only that by this I am deprived of the experience of true power & freedom, knowledge & intelligence and love and pleasure of Krishna consciousness.

Note in both real Krishna conscious egotism bhāvana and fake egotism bhāvana the egotism spirit-feeling of 'myself' is originating from the soul. False ego is a dead concept and has no feeling of its own. What makes the false egotism appear like an ego is my act of pasting of the spirit's precious egotism spirit-feeling of my eternal 'ahanta and mamata' on to these non-eternal false egotism-identity or self concepts produced by the material mind's concocted self-talk using the soul's self-identification faculty. It is because we have not fully given up hope for independent enjoyment of the three pairs namely the sat (power & freedom), cit (knowledge and intelligence) and ananda (love and pleasure). My mind is conditions my brain to generate hope chemicals on seeing so called sense objects.

Life in this body cannot go on without hope every day and every moment. Only by replacing such false hopes with hope for higher taste of real sat, cit, ananda rasa through relationship and service with Krishna, the ocean of sat, cit, ananda is it possible to detach from feelings of fake egotism.

Thus the most precious original 'myself' ego feeling of the soul gets contaminated or haunted with the false ideas/meanings of 'I-ness, I am-ness & mine-ness' as having an imagined independent existence and enjoyment of rasas in complete forgetfulness of Krishna.

The real problem: Serving false ego is a loss for the soul

Someone may say that if it is all illusion, it does not have any real impact or permanent damage on my soul, so what is wrong if I go into false ego or maya as it is only false ego that is experiencing all this illusion? We have to understand that the real soul is wasting its precious soul energies in experiencing the illusion through the false ego. False ego is not the experiencing anything. And spiritually all my soul faculties and attention is lost in the illusory hopes which are never fulfilled. Soul also is deprived of his need for satcitananda and suffers the pain of only hope with no fulfillment of expected satcitananda. Is it not foolish to stick only unfulfilled hope-pleasure when you have an option to have hope-pleasure plus fulfillment pleasure? Yes, foolish indeed. But we are conditioned to live on the pleasure of hope pleasure and are attached to enjoying that chase forever with fake fulfillment.

Being haunted by false ego it is the real ego who surrenders all his soul energies of free will, attention, being-ness, seeing-ness, desiring-ness, thinking-ness, feeling-ness, willing-ness and doing-ness for the imagined pleasure of a false ego 'I am posessor-doer-enjoyer'. As simple as that. Soul is a servant and all his energies has to serve the master's Krishna's All-loving-sweetest ego, name and body and senses as the most dignified eternal occupation of jiva. Or be punished by her servant maya to serve 'fly by moment' false ego that 'I am the 'posessor-doer-enjoyer'. This latter creates my material life which is not my own eternal life but my self-imagined bits of illusory lives between births and deaths yet does not come free but by expending real soul energies as well as real material energies around me. The soul and its energies are real. This body is real. The external world is real. But the world I created in my mind centered around the belief that 'I am this body' is a dream world. Because it is involves of soul's real free will, attention energy, real material energy, the tendency is to think that it is my real life.

The target of Maya is to steal my soul's egotism spirit- feelings which is required for animating the fake egotism identities to make us feel it is my true 'myself'. The movie of life in my material mind does not run without capturing this from the soul. Unless we awaken and feel for that property of egotism spirit-feelings as meant for loving Krishna, we will fritter away this spiritual egotism template being disloyal to my only eternal friend, relative, and lover. In this way she capture the unchaste jiva and keeps him entangled in this movie of material life and keeps the soul away from service of Krishna. When we try to become a devotee she will entice us with so many fanciful egotism ideas to test our spiritual chastity as servants of Krishna. Jiva can eternally enjoys only by being enjoyed by the Supreme Whole Personality, Krishna and cannot enjoy by himself trying to be the enjoyer. Why do I do that stupid act of identification? Because I desire and hope to be a independent enjoyer and Maya shows a way and we fall into the trap. But even after deciding not be an independent enjoyer as a devotee, why am I still so this stupid to lend mt egotism spirit-feeling on to these fake ideas of self?

The real soul energies like iccha shakti, asha shakti, sankalpa shakti, cesta shakti, jnana sakti, kriya shakti, karya shakti, sraddha shakti, priti shakti etc keep non-stop serving the purpose,

plans and desires of 'egotism' or feeling of 'myself' irrespective of whether it is the real egotism as a lover of Krishna or fake egotism of independent enjoyer egos. All soul energies always serve to satisfy the egotism, whether it is real or fake.

Trapped into living a life of mistaken identity

The problem of material life can be compared to a shopkeeper businessman who chases to earn a commodity called satcitananda rasa (like he chases to accumulate money) but mistakenly goes everyday not to his own shop (spiritual self) but to a wrong shop which is cleverly set up to look like his own shop (the material body) and runs the business 24 hours a day giving all his soul energies thinking that he is building his own business while taking his little money (drops of fake satcitananda rasa) for his sustenance. Otherwise he is simply enriching somebody else's business with his real soul energies, forgetting his own shop (spiritual self as servant of Krishna) while his real business of devotional service remains shut down. He contributes to flourish Maya's business as she needs to keep it going.

And one fine day he is kicked out of the shop (the body) in the form of death. He is shocked that the 'myself' who I lived for was not really 'myself' nor for my eternal relatives. Real life means living for one's true 'myself'. And after death again another fresh life begins and he is made to work for somebody (the new body and bodily ego as 'myself') rather than working for the interests of his true egotism feelings as the eternal beautiful servant of Krishna. So the soul is like a prisoner who cannot live the ordinary life with his real family outside the prison as he will not be let out of the prison. Going from one prison body to the other perpetually. This is how we are lost in this material world and is experiencing struggle for material existence.

Better late than never. Having discovered the sham of our current conditioned 'myself' feelings based on fake egotism ideas filling my soul's generic egotism feeling box, we have to dissolve the fake content by awakening the true content of 'myself' as servant of Krishna by associating with Nama Prabhu who has descended from the spiritual world just to awaken us to our eternal reality.

Srila Prabhupada: When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one's material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord.

SB 3/27/13 Purport

The user illusion

There is something called user illusion. Just because the real ego uses this material body persistently for 24 hours, he does not 'become' that which he uses. All jivas in this world have

fallen into the user illusion by thinking that body given to him to use for a purpose is his own. Jivas are supposed to use his senses to serve with love the all-loving ego, name, body, senses of the Absolute Whole, Krishna and take pleasure in seeing the pleasure of the Whole Ego, Krishna. No jiva can be separated in reality from Krishna. Every jiva is always in relationship with the Absolute Whole or Complete Person in one form of Krishna or the other. Kala is also an impersonal lowest form of Krishna for those who do not want to relate with love. We are servants is an observed fact. Nothing can satisfy myself except being in yoga of devotional service to Krishna. When I satisfy Krishna, then Krishna becomes mine and my soul and spiritual senses derive limitless pleasure in serving His limitless pleasure.

Hare Krishna Nama Prabhu ki jai !!!

Module 91/7 - Abandoning false enjoyer ego

Separating and protecting my soul's egotism spirit-feeling or 'myself' ego-feelings from the by false egotism identity and replacing it with true identity of I am an eternal servant of Krishna is a powerful self control technique for treatment of material disease of sense gratification, social gratification and fruitive work which are not at all my soul's true egotism rasas.

Currently, my egotism has no taste for being a servant egotism because of being contaminated with the idea of an egotism of an independent existence and enjoyment. But if we are cured of our material disease by taking shelter of Nama Prabhu, the servant egotism at the soul level is the sweetest egotism bhavana. Srla Prabhupada gives the example of how a jaundiced patient does not have taste for sugarcane juice does not mean that it is not intrinsically tasty when the jaundice is cured.

Srla Prabhupada:

If a man is suffering from jaundice and you give him a piece of sugar candy, he will say that it is very bitter. But is sugar candy bitter? No, it is very sweet. And the medicine for jaundice is that sugar. Modern science prescribes this, and it is prescribed in the Vedic literature also. So if we take a great quantity of this sugar candy, then we will be relieved from jaundice. And when there is relief, then one says, "Oh, this is very sweet." So the modern jaundice of a godless civilization can be cured by this chanting of Hare Kṛṣṇa. In the beginning it may appear bitter, but when one advances, then he will see how pleasing it is. SSR/8/ Knowing_the_purpose_of_life

When the devotee has awakened his self-love of being an eternal servant of Krishna by association with Krishna in His sound incarnation, he automatically develops detachment from all fake comparatively tasteless egotism bhavana in his cittam due to flow of pure satcit enlightening energy from the Shaktyaavesha Nama. So he easily rejects all temptations of sense gratification of these fake egos not with regret but with a sense of joy of liberating his soul's real ego and soul energies which have been trapped by imaginary false egos and instead engaging these precious energies in pleasing Krishna, His eternal lover.

Srla Prabhupada:

Due to false ego, or false identification of oneself with the body and the material world, one is entrapped by māyā, but as soon as one understands that he is qualitatively the same substance as the Supreme Lord because he belongs to the same category of spirit soul, and that his perpetual position is to serve, one attains ātma-darśanam and hṛdaya-granthi-bhedanam, self-realization. When one can cut the knot of attachment to the material world, his understanding is called knowledge.

SB/3/26/2

As soon as we remove the layer of the plating of generic egotism spirit-feeling of the soul from that false ego, it has no more power over me and becomes teeth less false concepts which stands exposed as rogue concepts. False ego thus is self created nightmare for the soul. The soul's pure egotism spirit-feelings gets haunted by a mind-concocted imaginary lording self desiring lording rasa.

The soul, in truth constitutionally can never be the Lord of anything as its own nature is to be a servant of Krishna. Therefore if he needs to experience a lording ego he has to artificially identify with an alien imagined false ego in screen of the material mind covering the soul.

Repeated fall downs into sense gratification. Why?

Even after the soul begins to wake up to be in his own original Krishna consciousness, and old experiential memories of haunted egotism still get loaded on mirror of my material mind. These ghostly egotism memories talk back to the soul feelingly as "I am the real you, how pleasurable an experience the sense gratification was, take more of it, why not now indulge in more of it. Nothing wrong. I am you. Why do you have to deprive yourself of pleasure when it is at your door step. You deserve it. Your nature is to enjoy pleasure. All pleasure is divine. Go ahead and give all your soul energies and soulfully enjoy the situation. You won't always get his opportunity. Grab it, you pleasure beggar and remain in my cutches. I will not let you go without enjoying now". This is the standard maya talking through our mind.

Applying the principle of higher taste to get rid of false egotism feeling

Only by a higher taste one can give up lower taste is Krishna's wisdom in Bhagavata gita. The higher ego taste of the divine status of my absolute divine 'myself' experience as pure loving servitor of Krishna is awakened by the merciful flow of powerful enlightening sat-cit energy received from Nama Prabhu. Even practicing to think about such a beautiful concept of the secure self under eternal shelter of Krishna is such a blissful meditation. And when we practice to act as one, it begins to awaken our original pleasure of our senses.

Without this higher ego taste, the devotee cannot easily abandon these concocted bubbles of fake egotism of I & mine rising from one's cittam in the form of stand-alone beer-possessor-doer-enjoyer beggary egos staring at you and enticing you due to force of guna-kala-karma. I say 'beggary ego' as I have left my real wealthy pleasure rich home and become a pleasure beggar in this material world where what I get is only what maya throws now and then a fake experience of hope for so called sat, cit and ananda. That too it is a movie like identified experience and not direct experience to my spiritual senses which remain starved and is sleeping as long as false ego is active.

It is a subtle challenge to intellectually differentiate the real egotism from false egotism because analytical intelligence does not understand tastes. This is because the egotism-spirit feeling component is the same energy in both real egotism and fake egotism. Feeling

experience of false egotism same as the feeling experience of fake egotism. The false egotism identity about myself rides on the half truth soul's real generic egotism spirit-feeling. Every feeling of 'myself', I am always sympathetic, whether real or fake as long as I believe it me.

Just like it is difficult to differentiate between gilded gold ornaments and real gold ornaments just by direct perception through observation since both shine like real gold. Both appear emotionally as 'me'. Both appear shining as 'myself' like gold in real gold and gilded gold. Maya does her job perfectly. However one can easily free oneself from this trap of orphaned egotism by virtue of higher taste of my spiritual egotism that rises up in our heart with attachment and love for Krishna by the mercy of the Nama who is served sincerely without offenses.

It is only by the technique of higher taste of serving my real ego-feeling of my divine 'myself' as servant of Krishna I have to extricate my soul's generic egotism-feeling energy from out of the imagined fake egotism or beer-possessor-doer-enjoyer. Maya's success is to steal my precious generic egotism spirit-feelings to drive these false doer-enjoyer egos as stand-alone independent enjoyers. The fact that the fake 'myself' experience is degrading is easily realized only when there is awakening of the higher taste of the ego-feelings of my true 'myself' as an eternal servant of Krishna who is cared, protected, maintained and provided for and enjoyed by Krishna. Attachment to Krishna's Name who is Krishna Himself and Who is appeared before us as Nama Avatar is key to detaching from false egotism.

By such experiential choice of choosing between the dignified absolute egotism bhavana in relationship with Absolute Krishna versus imagined degrading, miserable fake egotism bhavana, one can easily withdraw our egotism spirit-feelings and soul energies from the fake egotism. At the moment of enticement by maya, you cannot come out of fake egotism simply by choices based on analytical knowledge exercised within the bubble of the fake egotism. Unless you go outside the bubble of fake egotism by experiencing your true egotism, it is not possible to not serve the fake egotism with your soul faculties and energies. Now this detachment energy comes from Nama Prabhu.

Hence praying and begging to Nama Prabhu is the only way: "Nama Prabhu, You are addressed as Nama cintamani caitanya rasa vigraha, the fulfiller of all spiritual desires. No prayer to you goes in vain. Please wake me up from the suffering of this kind of orphaned stand-alone beer-doer-possessor-enjoyer egotism by irrevokably awakening my eternal relationship with you and re-establishing my consciousness as belonging to you, eternally sheltered by you and existing for your pleasure. I cannot tolerate anymore wasting my soul energies serving of false imaginary 'myself' for no gain of mine but a loss to soul as future bondage.

Self-realisation is nothing but cleansing my soul's egotism feeling of all false egotism identities and filling it with factual eternal egotism-identity that I am an eternal loving servant

of Krishna. This factual eternal egotism-identity has to be an awakened knowledge only by association of Nama Prabhu by tasting one's awakened loving relationship with Krishna. It cannot be done by simply philosophically psyching oneself up by intellectual auto suggestion. There has to be a spiritual energy, sat-cit energy, flow into our heart to change this deeply haunted 'myself' experience and wake up even deeper true 'myself' feeling.

Srila Prabhupada: Therefore Bhagavad-gītā begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world,....

SB 6.2.38 Purport

The whole process of self-realization is to extract the poison of false egotism-identity centered around the material body from the soul's original egotism spirit-feeling. By starving the false ego, and feeding the real ego with devotional service, the false ego starts dieing or dissolving even before the physical body dies.

Detach self-love from false 'myself' feelings.

Originally as spirit souls each of us have our self-love which is the 'myself' feeling experience of my individuality manifest as my spiritual body, my free will, my ideas, my feelings, my actions, my desires as an eternal servant of Krishna. Self-love is healthy as long it is love of one's absolute identity as a lover of Krishna.

Even though we have forgotten Krishna, our tendency of self-love continues and we misplace this very natural self-love on that fake egotism idea. We should abandon our self-love towards the false 'myself' experiences. That is the root cause of attachment to the detailed contents of this material world. That is why we feel giving up the false egotism in our cittam as painful as if depriving something to our true self . So first thing is we should withdraw our self-love from impersonal false egos as they are not the our self in the first place.

Vaishnavas mercy is a powerful awakener of Krishna consciousness.

One should cultivate association and serve with those who are more advanced than oneself in devotional service. Srila Narottama dāsa Ṭhākura has said, chadiyā vaishnava-sevā, nistāra pāyeche kebā: "Who can attain salvation if he gives up the service of the Vaishnavas?" One can be immediately blessed with enlightening spiritual knowledge by serving the lotus feet of pure devotees. By serving the lotus feet of a pure devotee spiritual master one can enter the ocean of eternal happiness and experience awakening of his true egotism or 'myself' feelings as a eternal servant of Krishna and stop our real ego being haunted by false ego. The mercy of the vaishnavas is unlimited, and one who has tasted that mercy becomes mad after the lotus feet of Kṛṣṇa, making the so-called material pleasure or mental speculation really

unattractive. He sees it also as degrading and disgusting and compromising my eternal dignity as blissful part and parcel of Krishna . When the mercy of Krishna comes through the medium of the Vaishnavas it is more powerful and bountiful than coming from Krishna Himself. Yasya prasadat bhagavat prasadat yasya aprasadat na gati kuto api. The more we serve the lotus feet of Srila Prabhupada, the quicker we awaken ourselves into this eternal experience of my beautiful spiritual egotism.

Awakened egotism ends conflicts between desires at bodily and sensual plane

To deal with old memory baggage of conditioned sense gratification urges stored in my cittam which rises up now and then appearing as my urges as per the forces of guna-kala-karma, the devotee handles it at the soul plane by applying the beneficiary test at egotism plane without needing to dabble with conflicts of self-control at lower planes of desires, body, sense, mind, intellect and social ego. He does this by rejecting wholesale fake enjoyer egotism identity by detaching soul's divine generic egotism spirit-feeling from such the fake ghost-like enjoyer-egos. The enlightening sat-cit energy mercifully received from Nama Prabhu, makes it possible for the devotee to disidentify, disassociate and detach and withdraw his generic egotism spirit-feeling from these degrading fake concepts of 'myself' place it at the lotus feet of Krishna.

Srila Prabhupada:

If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and senses, will be automatically engaged. BG 3.42, Purport

Sadhaka devotees fear desiring sense objects

The devotees of holy name automatically accumulate unbelievably high material punya due to his japa even as a side benefit. Of course one should not do japa seva to earn punya. Because of that he knows that even if his mind accidentally or lightly nurtures attachment and desire for any false sense object of this world in his mind, there is high potential for manifestation of life situations wherein he finds himself in possession of that desired illusory sense object in this life itself or in next life and get entangled. The material mind which has been accompanying the soul for countless lives in this material world can never be trusted. It has very deep layers that can come to the surface and put us into illusion of 'myself' as an independent enjoyer.

Hence a sadhaka considers such situations of possession of such material sense objects a curse since he is longing to end this fake imitation game and enter the spiritual world. Being equipped with a powerful Nama chintamani, he fears planting attachment or desire for any sense object in his mind even accidentally knowing, they get easily fulfilled and become a spiritual burden, taking him away from Krishna. Krishna in the Bhagavad Gita has revealed that these sense objects are sources of misery for the conditioned soul.

Imagination of the material mind is a powerful faculty which can be used to work against true 'myself' or work for awakening my true 'myself'. He is very careful that his imagination is not misused to desire, hope and contemplate on different situations of enjoyer ego, enjoyment and enjoyed (sense objects) out of fear that it will get fructified in reality and then he will be forced to carry the baggage of the miseries associated with those sense object by taking a birth only for that. He uses his imagination on how to please guru and Krishna more and more rather than using it as karmis use it for more and more independent enjoyment.

False egotism means independent beer-doer-possessor-enjoyer ego. Real ego is Krishna dependent beer-doer-possessed-enjoyed ego. Beer means being a servant. Doer means serving Him. Possessed means belonging to Him. Enjoyed means we give enjoyment to Him. When we give up the attitude of ownership and enjoyer ship over everything and acknowledge that Krishna is the personal owner and enjoyer of 'myself' and everything else in existence that is real egotism. When japa is executed in this mood, false egotism is wiped out of our cittam and the pure awakened real egotism of the soul shines forth into this world executing the mission of the Lord in this world through his material body-mind-intelligence as extremely valuable tool belonging to Him.

Hare Krishna Nama Prabhu Ki Jai !!!

Module 91/8 - Real Ego is an absolute truth

All experiences of a living being are subjective and it may or may not correspond to objective truth. Experience can be of two kinds. Truth experience and illusory experience. Every spiritualist has to develop the ability to differentiate between objective reality outside his experience and experience of reality as he has mapped into his consciousness which may be either truthful experience or illusory experience. Content of experience per se cannot be trusted as the mind has the capacity to weave compound illusions out of mixing few elements of truth improperly to create an illusion. Like I can imagine a white elephant walking towards you. It is illusory experience because outside there is no white natural elephant (except in heavenly planets) . Here is a concoction in the mind of mixing the elements of two truths which white color and elephant to create a third lie, white elephant.

A pen outside is an objective reality and it is different from the concept of a pen in my mind which is only an experience. Reality or substantiality of something is independent of my experience which is only in my head as a thought or concept. Spiritual life means we become free from all mental speculations and be more concerned with absolute truth or substantiality of everything rather than imagined experiences merely within our perception.

Soul's ego is a ontological truth

The soul's ego with its personhood faculties of being, seeing, desiring, thinking, feeling, willing and doing and experiencing has a substantiality or eternal existential reality that has no beginning and no end. Ego is not just a concept in the mind. Just like pen exists outside and also there is a concept of that pen unlike the example of the white elephant which does not exist outside us. Soul and its ego or individuality always existed and will always exist. Eternal ego itself is a substantial existential truth. Like every other truth the mind can form a perception of an ego too. Ego itself is different from concept of ego just as pen is different from concept of a pen. In the case of a pen it is easy to separate the two. But in the case of an ego, the separation of ego from the perception of ego is tricky since ego is not a gross thing like pen so easy to differentiate. To be in association of a false ego and go without detecting that it is not a real ego is very easy especially so it is represented in the outside world a real body.

Real ego, perception of the ego and false ego

There are three things about gold. Gold, perception of real gold and perception of fake gold called gilded gold. Similarly there are three things about ego. One is real ego with his person-hood features and faculties and energies which is the soul (real gold), two is 'as it is' perception of that real ego in the mind called real egotism (perception of real gold) and third is the false ego which combination of a little of the real egotism spirit energies from real ego coated over a false identity of self (gilded gold) .

When an experience of ego is merely an idea of an ego in our heads without it being an absolute substance, it is called illusory experience of ego and is called false ego. 'I am my material body' is only a concept in our consciousness about 'myself' but is not true 'me' since such a bodily ego is not the real ego, the soul. It does not pass the test of being 'me' the eternal self since body grows and vanishes at death. Body is not even conscious like me. I create a dream world in my mind from around that lie about 'myself' that I am this material body from childhood and spend all my soul's personhood energies for pleasures characteristic to that self-imagined false ego that exists only in my mind instead of serving my real ego as an eternal servant of Krishna.

The bubble of that imaginary world in the cittam or consciousness of the soul begins at birth and ends or bursts at death to non-existence. But the soul who experienced all this moves on to next bubble of illusion of self. It is very natural for every soul to have a spiritual body to be used purely to serve Krishna which never gives experience of birth, death, old age and disease. This phenomenal material body is mistaken to be a spiritual body made of such self conscious internal energy of the Lord.

The experiencing soul is eternal though experience may be true or false.

The fact that the soul is the eternal experiencer is never false. The only question is whether that experience is wholly true or is it a concoction built out of bits of independent unconnected truths. Our generic egotism spirit-feeling with all personhood faculties and the fact that it is always possess a body is an eternal truth inseparable from the soul. But pasting a false egotism identity that I am this material body is a lie and has no substantiality except as a thought in the mind. And not only myself the whole of material world full of jivas are all entrapped around this one common grand 'seed' of illusion that we are all our material bodies. Nobody here in this world is living the life of their true ego that they are eternal loving servitors of Krishna who is residing in their own hearts as their Absolute Whole.

Caution-Illusion can make one mad without limit

All this is being explained so as not to trust each and every experience that is situated in the mind. Mind and its content though very close to soul, it should be trusted just due to it being your mind. If we do not anchor ourselves to reality of our eternal ego as servitors of Krishna but instead to false ego, then we are separated from reality and serve illusory ego with all my real soul energies. Mind's constitutional use is for mapping to help us see things and do things from the paradigm of absolute truth that is revealed by the Krishna, guru, sadhu and sastra. Mind is not meant for speculating and weaving illusions through its uncontrolled whimsical likes and dislikes. Using mind for speculation is also sin for the seeker of absolute Truth through the descending process of spiritual knowledge. The right use of intelligence and mind is to understand the or comprehend the absolute truth that descends into his heart through the descending process. There is no limit to mental speculation. That is why mind can make a person even materially mad deranged. There is no limit to how much mad

experiences that the mind can create for the soul without reference to even to relative reality around oneself. Entire material life itself is a creation of our mind.

Uninterrupted hearing Nama Prabhu liberates one from the mind

Mind and its speculation is the cause of material conditioned life. To get free from this is not easy. The only way is association with Nama Prabhu by uninterruptedly hear Him. The Nama Prabhu blesses us with sat-cit energy into our hearts to clearly descriminate the truth from what is a mere concept in our cittam. One will be able to see this sham of maya or illusion and be situated in the the eternal awakened truth that I am eternal servitor of Krishna whether I have a spiritual body in the spiritual world or a spiritulaized material body in this world.

The idea of a false egotism bhāvana is only the mind-made and it is not the true mapping of the absolute ego of the soul. It is illusory 'myself' experience without a corresponding eternal reality. Everybody in this material world is an eternal servitor of Krishna but is living illusory life forgetful of this fact. These kind of egotism of oneself is only an imagination with no corresponding eternal truth.

The soul and its personhood energies cannot be separated. When the soul is trapped in false egotism experience, all its energies like free will, being, seeing, desiring, thinking, feeling, willing and doing are also trapped to serve that illusory ego. The soul and the real personhood energies are being spent for experiencing drops of illusory rasas (not even drops of real rasas) in fear and anxieties of the uncertainties of material energy instead of his original life of eternal reliable blissful rasas of love of Godhead.

Hare Krishna Nama Prabhu ki jai !!!

Module 91/9 (old 91/2) - The foundation for offering bhāvanas during japa

Japa is a relationship of the soul with Nama Prabhu. In any relationship, first there has to be the perception in the mind of the person whom you are relating with. According to kind of perception there is first a purpose, desire & intention of the relationship. Then there is mutual offering of action with thought-feelings called bhavana in the relationship.

Let us see what these are In soulful Japa. Perception of Nama Prabhu: The person who is before me is most sacred Name of the Supreme Personality of Godhead. Though before me fitting my finite senses, He is immeasurable and His total personality and qualities and glories are inconceivable to anyone. Even His next expansion Lord Ananta cannot exhaust describing His glories. This requires a spiritual perception unlike how we relate with finite persons in this material world where we measure or assess people whom we relate with through their limitations. Nama sevak is charged with devotional purpose, desire & intention or iccha-asha & artha to please the Nama Prabhu before us. These two items are first and foremost preparation of the background mind before we begin our japa. Then there is the service offered of the action of chanting-cum-hearing and tasking executed through the foreground executing mind to please Him. Further development is to learn to offer bhāvanas or absolute thought-feelings in our background mind to Nama Prabhu who is manifesting before us. The chanter or japa sevak offers 'action' through foreground mind and 'purpose' and 'feelings' through the background mind. Both action and bhavanas arise when our background mind is loaded with the right perception and purpose as above. These are offerings from the devotees' side. Then there is reciprocation from Nama Prabhu. This completes the relationship loop of loving service by the devotee and loving reciprocation by the Lord.

Thus the five basic components of Japa are :

1. Perception of Nama Prabhu as most anukampa (compassionate) , apremaya (immeasurable) and achintya (inconceivable)
2. Purpose of japa is to awaken my original self, intention for attention-connection, act with desire to please Krishna
3. Foreground action of japa is chanting-cum-hearing-cum-tasking
4. Background action is offering of thought-feelings or sadh-bhavanas to His lotus feet.
5. Loving reciprocation from Nama Prabhu

Some of the Absolute bhāvanas in japa that are offered to Nama Prabhu from the chanter over 16 rounds are

- 1) Mahaprabhu mala -Complete Dependency on Sri Chaitanya Mahaprabhu
- 2) Sevak Bhāvana mala- Establishing rapport with Nama Prabhu's mind

- 3) Shraddha mala- Faith in his loving reciprocation
- 4) Priti mala- Love or Desire to Please
- 5) Hrstmam mala -Delightfully Chanting
- 6) Ahlada mala- Joyfully Hearing
- 7) Kriya-Karya-Siddhi Utsaha mala - Successfully Tasking And Stacking with enthusiasm
- 8) Saranagati mala- Surrendering My Soul
- 9) Caranasraya mala- I Am Lost Without Your Help
- 10) Krpapeksha mala- Beg For Sat-Cit-Ananda Mercy
- 11) Bhartapatra mala - Feel His Maintainership
- 12) Raksapatra mala- Feel His Protectorship
- 13) Vinamrta-Titiksasva mala - I Give Respect But Seek Not
- 14) Kshemapeksha mala- Please Forgive Me
- 15) Krtajnarpanam mala- Eternal Gratitude
- 16) Sevapeksha mala- Seeking service in surrender

The above are the bhāvanas offered by the Nama Sevak to please Him. Nama Prabhu reciprocates to these offerings in the form of blessing the chanter with satcitananda rasas.

The bhavanas from Nama Prabhu is His loving reciprocation in the form of infusement of sat , cit and ananda energies into the soul as per His sweet will.

- a) Sat rasa- Spiritual 'doing-knowing' energy flowing from Nama Prabhu for japa (Divya cesta shakti). Nama Prabhu being the devotees maintainer, protector and provider of everything needed for his life and devotional service to Him is also 'sat' rasa reciprocation. As explained before 'sat' means 'existence' and 'power' or freedom. Power reciprocation is 'sat' reciprocation. Empowerment to preach His glories is also 'sat' reciprocation from Nama Prabhu.
- b) Cit rasa- Spiritual knowledge energy that relieves me of material bodily concept of self and life. Cit rasa mainly includes glories of Krishna flowing into the heart as a sweet realization. Sweet divya-jnana of existence and Krishna's name, qualities, pastimes etc.
- c) Ananda rasa- loving reciprocation of flow of mercy of priti in so many different forms of loving exchanges with Nama Prabhu both during japa and the whole day.

Culturing Bhāvanas

We are discussing how we can culture these bhāvanas off-japa time. What is an absolute bhāvana? Absolute bhāvanas are headed by Nama sevak ego bhaavana. Sadh-havanas are thought-feelings that flows from a bunch of interrelated absolute thoughts. They are transformation of many interrelated absolute thoughts into one chunked thought-feeling. Where do we get these chunk of absolute thoughts? You get that from guru, sadhu and sastra. How does this transformation of thoughts to thought-feelings happen? By contemplation. Note we are not instructing that you generate these bhāvanas through these thoughts during japa. It is all off-japa work.

Thoughts and feelings are linked

When a person is angry towards someone, behind that anger there are angry thoughts that got converted to anger. Anger is bhāvana. During conversion of thoughts into thought-feelings there are cycles of intense thinking or movement of thoughts or thought processing in the mind along with the activity of combining of these thoughts with the feelings that those thoughts generate. This thinking combined with feelings is called reflecting with feelings. When this is repeated we call it contemplation. Contemplation results in culturing bhāvana in our cittam.

Contemplation is like the process of cooking where raw ingredients are converted into eatable food. The two raw ingredients are thoughts & feelings. Once it is cooked they are no longer original ingredients.

We have already explained that faith is a thought-feeling or bhāvana coming under truth-feelings. Purpose, desire & intention are also bhāvanas that come under basic japa motivator-bhāvanas. Delight, joy and success are the japa doing attitude-bhāvana. Humility, forgiveness, dependency, respect, love, gratitude, surrender etc are interpersonal bhāvanas offered to Nama Prabhu during japa . Please note that all bhāvana must be directed towards the currently manifesting Nama Prabhu. Not that they are stand alone feelings when you foreground mind is engaged in mindful japa. Focus is Nama Prabhu for both the foreground executing mind and background feeling mind.

We have already established the role of foreground mind in the practice of mindful japa and how to train it to improve the quality of our japa.

The next training sessions are designed to learn 1. To culture these thought-feelings or bhakti bhāvanas by repeated cycles of contemplation 2. To trigger these bhāvanas into our background mind 3. To offer these bhāvanas without indulging the foreground mind in thought processing about these bhāvanas.

Thus bhāvanas are thought-feelings with one key static thought associated with it manifesting in our background mind without engaging in processing that thought by the foreground mind.

The ensuing training session to be explained in Module 108, presumes that you have practiced 30 days of mindful japa of concurrent chanting-cum-training. Otherwise go to module 44 to begin Mindful Japa.

Srila Prabhupada gives us an idea of what is contemplation. Just reading is not contemplation.

" You must read Bhagavad-gita at least a few verses every day and think about them throughout the day. The best thing is to read one chapter daily, but if you can meditate upon a few verses of Bhagavad-gita every day, that is better than reading for simply one hour and then forgetting the topics until the next reading."

Conviction before Contemplation

Before even we contemplate on these bhāvanas, we first have to have intellectual conviction in the facts upon which you are going to contemplate. Contemplation can only consolidate into feeling only thoughts that you are already convinced about. Contemplation is not for convincing yourself of something. For getting convinced we have to engage in thinking and reasoning. Thus conviction and contemplation is essential to manifest sadh-bhavana japa.

Thought has to move from your head (foreground mind), then mix with a feeling of that thought in the background mind and it moves to the heart (citta) to become a thought-feeling in your subconscious mind. It is only by contemplation upon the already convinced thoughts, that they transform into thought-feelings or bhāvanas. Bhāvanas are not imaginary feelings because they are being cultured from the thoughts of absolute truths originating from guru, sadhu and sastra. Imaginary ideas produce imaginary feeling and absolute thoughts produce absolute feelings. These absolute feelings they mirror our soul's feelings and hence slowly they awaken our soul feelings. Then the degree to which they are awakened it gets the quality of sadh-bhavanas or eternal feelings deeper than our material cittam. But it is these mano-bhavanas at material plane eventually awakens our corresponding pure sad-bhavanas.

Contemplation means Repeat cycles of Read to Remember and feel, Reflect to deepen Feelings, Recall to memorise that thought-feeling or '5R' namely Read-Remember-Reflect-Recall-Repeat.

The activity of 'thinking the thought in the form of a self-talk with conviction followed by feeling that self-talk' is what is meant by 'reflect to deepen feeling'.

How the activity of contemplation is practiced is explained in Module 92

Note the purpose of contemplation is not for generating conviction. Contemplation cannot develop conviction. The raw material for contemplation to work on is thoughts with full conviction or belief or faith to deepen them and transform convictions into bhāvanas. Contemplation is the mechanism by which we can weld together thoughts & feelings into one thing call thought-feeling or bhāvana.

Passive remembrance of bhāvanas during Japa

Ideally there is only one static thought associated along with each thought-feeling during japa like gratitude, forgiveness, faith etc as given in the cue cards given after module 108. If, during japa, there is passive remembrance of that static thought-feeling in the background mind directed towards each of the current Nama that is manifesting, then that is perfect. But processing of that thought alone without the feeling is philosophising and it will require engagement of the foreground mind. And that will distract the chanter from concurrent chanting-cum-hearing. It is subtle point I am making. Don't philosophise during japa in the name of background feelings. Japa is time to drink the transcendental beverage of holy Name. Read once again till you grasp this point to avoid contemplation replacing hearing during japa.

Continuous passive remembrance of bhāvana should happen during japa. But If there is contemplation during japa then you will be forced to come out of mindful japa. Contemplation is an off-japa work. You will fall out of the fire of satcitananda. If remembrance of static bhāvana happens directed towards each manifesting Nama, it will not take you out of the fire of sat-cit-ananda. Because passive remembrance of thought-feelings is done by background mind and does not require foreground mind.

Active contemplation during Japa is not the best

We don't want to come out of the fire of satcitananda. Apart from cue cards as triggers, if your foreground mind tends to process the thoughts connected to bhāvana then don't try to trigger the feeling but carry on with your plain concurrent chanting-cum-hearing. Then for that particular bhāvana or thought-feeling which is not fully formed , you should do more home work of contemplation of reading-remembering-reflecting-recalling-repeating.

After sufficient reflecting of these thoughts with the fire of feelings, a day will come when you can load these thought-feelings in the background mind in the form of passive remembrance without indulging the foreground mind for processing the thoughts connected to that thought-feelings. If you contemplate during japa, you will be forced to drag your foreground mind into at away from concurrent chanting-cum-hearing. We should see japa time as the time to eat the cooked food and not the time for cooking the food. Of all the 16 bhāvanas that has been given for each mala, some of them may be already very well cooked over years of practicing Krishna consciousness. then engage them while doing home work for the other thought-feelings.

At the stage of sadhana bhakti, hearing is much much more powerful to awaken our soul's sadh-bhavanas than contemplation of smaranam. Remember what Lord Siva said to Uma in the Vishnu-cintamani, quoted by Sanatana Goswami in Hari Bhakti Vilas, "With a great struggle it is possible to meditate on Lord Krishna. However, simply by moving the lips one can easily chant Lord Krishna's holy name. For this reason chanting the Lord's name is more effective than trying to meditate on Him." Also read Module 56 why a sadhaka should hear rather than contemplate during Japa as advised by all our acharyas.

But please note it is not an offense to the Nama Prabhu if you indulge in contemplation of the thought-feelings connected to Nama Prabhu. Contemplative japa is also devotional service. It is not at all bad like when the mind roams around with unconnected thinking during japa.

Here we are talking of not losing the greater opportunity to directly touch by missing out on hearing Krishna. Contemplation requires attention of the foreground mind to process Krishna conscious thoughts. It is a different kind of devotional service and It is not the best thing to do during Japa where maximum benefit is from hearing. Japa is the time to directly touch and serve Nama Prabhu through hearing.

In short if you do contemplation during Japa you are doing off-Japa work in auto-japa mode. You can say it is far far better than mindless japa and you will be coming closer to mindful Japa sooner or later. Mindful japa means foreground mind is fully engaged in concurrent chanting-cum-hearing. Contemplation and exclusive hearing are both important for Japa but cannot be done together as both need foreground attention. Ready made output of off-japa time contemplation is the ingredient for the background mind to offer to the Nama Prabhu while serving Him by chanting-cum-hearing with the foreground mind.

Thus such contemplation during japa is definitely does not fall under offensive japa. You are just being very ineffective in associating with Nama Prabhu. The infinitely most important and most loving person has come to your house. Instead of engaging with Him, you tell Him, please wait, I want to contemplate or think about you. And in response the Infinitely Important & loving person will tell you, what is wrong with you. When I am right there before you why you are trying to think of Me. Please engage with Me and serve Me. When you serve Me directly like this, thinking of Me is included.

Hare Krishna Nama Prabhu ki Jai !!!

Module 92/1 - Practice of 16 rounds of Soulful Japa

Soulful Japa is chanting-cum-hearing and tasking by foreground mind with background bhāvanas being offered to Nama Prabhu. We have already discussed how these absolute bhāvanas or thought-feelings are prepared during off japa-times by repeated cycles of contemplation and reflection of absolute thoughts related to Nama Prabhu received through guru, sadhu and sastra.

We have already established the practice of mindful japa by the foreground mind. We have already explained different categories of thought-feelings.

like truth-feelings or faith, action driving-feelings like intention-desire-purpose, personal & interpersonal-feelings that needs to be offered to Nama Prabhu by the background mind. Please note that all thought-feeling are meant to relate with the currently manifesting Nama Prabhu as an offering into Him. Focus is Nama Prabhu for both the foreground executing mind and background feeling mind.

Loading bhāvanas

Even if we have fully cultivated these bhāvanas like different points of 'faith' in our cittam, but still we need to wilfully engage in a process called triggering these feelings relevant to Japa situation for it to be loaded into our background mind from the cittam.

The mind can be trained for a pre-planned schedule of triggering of faith from the cittam at a pre set practiced frequency during the japa at regular intervals during the beginning of each round and in between the round. In order to trigger different bhāvanas some external help is very very useful. The trigger can be a physical cue card or memorized cue card from the mind.

Cue cards

These cue cards contain the essence of a bundle of absolute thoughts in the form of a bhāvana or a thought-feeling. For few days one should practice 5R-contemplation on these cards which is described in detail in Module 108/2. Once one familiar with each card, slowly you only need to glance at the card without even reading, and it will act as cue to trigger the bhāvanas from the cittam to your background mind.

For instance take the basic bhāvana of faith that has to be loaded. During the training period, the chanter should frequently glance at triggering faith from the cittam and applying that faith on the Nama before you. To begin with you glance roughly 10 times during the round of 108 beads since you have already done 5R contemplation on it. After the training period, both triggering and faithing will be passively done by the trained mind just by simply reading once before you start the mala and just keeping it in front of you. And after following this

practice we create a new cittam-slice of all these 16 cue cards in the right order which trigger the bhāvanas. There will be no need of cards again. these cards are in your cittam with instruction of how it should trigger the bhāvanas.

In the practice session that is prescribed below we will be setting aside one mala for each of 16 bhāvanas. The bhāvana for each round, will be offered on each of the beads of that mala in the background while attentive concurrent chanting-cum-hearing is going on with the active foreground mind. These bhāvanas if they are fully ripened ones, they become part of our cittam. When it is loaded in the background mind, it is a feeling that does not need foreground mind to think about the thoughts behind that feeling. It will be meaning loaded feeling. Such meaning loaded bhāvanas is the language of background mind that does not need verbalizing grossly, at the most a very subtle self-talk.

But to trigger the same one liner thought statements are on the cue cards. Hence ripened bhāvanas never dilute our active efforts or atma cesta from exclusively chanting-cum-hearing. It is effortlessly maintained in the background with a micro effort to trigger the same which never distract the main effort or cesta for attentive concurrent chanting-cum hearing.

We have already discussed in the last module how if they are not ripened then our foreground will engage during japa to ripen it by contemplation. But you engage in practicing converting thoughts into thought-feelings during japa, you will be missing your daily required quota of directly hearing and associating with the Nama Prabhu. If you contemplate, then it is thought processing which will not allow hearing of the Nama before you.

Note :

1. The practice below can start after completion of 30 days of mindful Japa.. If you have not done it please do that first and then only start this bhāvana loading practice.

In this practice we assume that the foreground is engaged in mindful japa of concurrent attentive chanting-cum-hearing based on the training. For those who have not gone through mindful japa training please read and practice as per the Modules 44 upto 75

2. The instructions herein for the first & second mala suggested below is itself training for mindful Japa with the bhāvana of obedience to Srila Prabhupada's golden and diamond quotes (module 53 & 54) . Once you read those modules the first two rounds herein will become the training for mindful japa. Till you train your foreground mind fully for mindful japa, all 16 rounds can be executed as per instructions herein for the first & second round. Once that is trained in 30-90 days, you can start offering other bhāvanas one by one on each mala from the third mala or round. If you directly jump to execute the instructions for round

3 to 16 without training of the foreground mind, your japa will simply become philosophizing japa without hearing the Namas as you will be engaged in thinking about the bhāvana rather than offering the same to every manifesting Nama on each bead.

In this practice the foreground executing mind will be fully engaged in attentive concurrent chanting-cum-hearing on all 16 Malas while the background mind will offer different bhavanas from bead to bead as explained below.

MALA 1: MAHAPRABHU MALA OR DIVINE DEPENDANCY

"Hare Krishna Nama Prabhu, Mahaprabhu, my respectful obeisances unto You for every bead. Please grant me attentive-offenseless Nama Seva. I offer anchoring tapasya with Sankalpa vikalpa for chanting and hearing that very chant. My heart cries out to You, begging helplessly for divya cesta sakti & cesta ruchi or taste of 'doing' the Nama & 'knowing' the Nama."

Off-Japa contemplation 5R Activity : Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of Module No. 93 :
<https://t.me/c/1479406133/5248>

Cue card for mala 1: <https://t.me/c/1479406133/6183>

MALA 2: SEVAK-BHAVAAN OR NAMA SEVAK PERSONALITY

"Hare Krishna Nama Prabhu, I beg You to allow me to 'be in relationship' as Your Nama Sevak doer- personality engaged in service of chanting with linked hearing of the same chant concurrently which is Your manifestation as Saktyavesa Nama while remembering You as unmanifest Aprakrta Nama, the Supreme Saktiman of Saktyavesa Nama."

Applying Srila Prabhupada's golden command to 'Chant & exactly same sound you hear"

AUDIO support: Srila Prabhupada's training Audio for concurrent attentive chanting-cum-hearing

<https://t.me/c/1479406133/5004>

Off-Japa contemplation 5R Activity : Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of

Module No 94 : <https://t.me/c/1479406133/5998>

Cue card for mala 2: <https://t.me/c/1479406133/6185>

MALA 3: SRADDHA MALA OR PRESENCING WITH FAITH

"Hare Krishna Nama Prabhu, You are limitless brilliant sun of satcitananda. My respectful obeisances unto You for every bead of Your manifestation. Your Nama is cintamani, fulfiller of all spiritual desires. You unconditionally respect my free will. You are most loving, kind &

compassionate person. You are incarnated as Supreme Personality within the Saktyavesa Nama."

Off-Japa contemplation '5R' Activity : Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of Module No. 105: <https://t.me/c/1479406133/6099>

Cue card for mala 13: <https://t.me/c/1479406133/6208>

Mala 14: KSAMA MALA OR FORGIVENESS

Foreground mind: Concurrent Chanting cum Hearing each Nama that is manifesting

Background mind: Trigger effortlessly the background bhāvana

"Hare Krishna Nama Prabhu, I beg forgiveness for the offense of not treating Your appearance before me attentively & respectfully with love. Without Your forgiveness, I have no hope. Day by day I will, more and more carefully, clearly & sharply hear You. I offer prayascita for Nama aparadha as more and more Nama seva with determination to avoid offenses."

Off-Japa contemplation'5R' Activity: Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of Module No. 106: <https://t.me/c/1479406133/6100>

Cue card on mala 14: <https://t.me/c/1479406133/6211>

Mala 15: KRTAJNA MALA OR GRATITUDE

Foreground mind: Concurrent Chanting cum Hearing each Nama that is manifesting

Background mind: Trigger effortlessly the background bhāvana of gratitude that "Hare Krishna Nama Prabhu, I offer my eternal gratitude to You and Srila Prabhupada for giving me the most valuable gift of Your personal shelter and personal service. I am ever grateful to all those who are helping me directly or indirectly to serve You.

Off-Japa contemplation '5R' Activity : Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of Module No. 107: <https://t.me/c/1479406133/6102>

Cue card for mala 15: <https://t.me/c/1479406133/6213>

Mala 16: SEVAPEKSHA MALA OR SEEKING SERVICE IN SURRENDER

Foreground mind: Concurrent Chanting cum Hearing each Nama that is manifesting

Background mind: Trigger effortlessly background bhāvana

"Hare Krishna Nāma Prabhu, please bless my day to be filled with services for only Your purposes & pleasures. Serving You means serving whole of existence. I surrender my mind, words & deeds unto You. I beg You for jnana-knowledge & direction, bala-strength&power & kriya-abilities&skills both spiritual & material, to execute all such works as per Your wish &will. Success or failure, is Your will for me & is all for my good."

Off-Japa contemplation '5R' Activity: Read-Remember-Reflect with feeling-Recall-Repeat as many times as possible, the essence of contents of Module No. 108:
<https://t.me/c/1479406133/6117>

Cue card for mala 16: <https://t.me/c/1479406133/6215>

Hare Krishna Nama Prabhu ki Jai !!!

Module 92/2 - What is '5R' method of contemplation?

Contemplation means '5R" activity of the mind consisting of : Read-Remember-Reflect with feelings, Recall and Repeat.

The engine of contemplation is activity of 'thinking the thought in the form of a self-talk with conviction followed by feeling that content of the self-talk is true by repeating with feeling that 'it is true', 'it is true' , 'it is true' This we will call 'reflect with feel'. Here is how the activity of 'reflect to feel' is practiced.

Contemplation begins by first reading or hearing the absolute thought that you are already convinced about. Then you make statement out of that thought by yourself by writing it down in the form of a self-talk. Then you tell yourself the statement through self-talk. Then as you do the self-talk start feeling the different feelings associated with that thought along with the feeling that it is true, it is true and it is true.

For example take the thought that Nama Prabhu is a surya of satcitananda. First repeat it to yourself this statement . That is the self talk. Feel what a sun is ? Limitless source of light. Next feel the sound you chant is surya of sat-power, cit, knowledge and ananda-bliss. Now add the feeling that ' it is true, it is true, it is true' .

Repeating the cycle of reading-remembering, reflecting with feel-recall-repeat is like cooking the two ingredients namely thoughts and feelings using your foreground mind to fuse them into a thought-feeling or bhakti bhāvana. You cook it in your foreground mind by contemplation process described above and feed the cooked stuff into your cittam.

The repetition of this 5R cycle is done as a discipline several times in a day for several weeks as suitably designed by you. Then it has to be done every day for several weeks.

This contemplation is a very enjoyable process because it is after all thinking and feeling about Krishna who is satcitananda vigraha. This itself is a devotional service of smaranam during off-japa times. First version will be semi-cooked. Then second version will be little more cooked, and third version will be more cooked and so on till it is fully cooked when the thoughts and feelings fuse together into a thought-feeling or a spontaneous bhāvana.

This culturing of bhāvana happens slowly over a period of time. Not in one sitting. The culturing is completed only by spending sufficient time and number of cycles of repetition of reading to remembering, reflecting to feeling and memorizing. The absolute thoughts and the bhāvana deepen over a span of weeks, months and years.

Note the purpose of contemplation is not for generating conviction. By thinking rationally you develop conviction. The raw material for contemplation is thoughts which are already of

the nature of a rational conviction or belief or faith. Contemplation is only to deepen and transform convictions into bhāvanas- to move something from intellectual conviction to a faith-feelings that 'this is true'.

MALA 1: MAHAPRABHU MALA OR DIVINE DEPENDANCY

"Hare Krishna Nama Prabhu, Mahäprabhu, my respectful obeisances unto You for every bead. Please grant me offenseless Nama Seva. I offer threshold tapasya with Sankalpa vikalpa for chanting and hearing that very chant. I remember You to remember Your presence. My heart cries out to You, begging helplessly for divya cesta sakti & cesta ruchi or taste of 'doing' the Nama & 'knowing' the Nama ."

MALA 2: SEVAK-BHAVAAN OR NAMA SEVAK PERSONALITY

"Hare Krishna Nama Prabhu, I beg You to allow me to 'be in relationship' as Your Nämä Sevak doer- personality engaged in service of chanting with linked hearing of the same chant concurrently which is Your manifestation as Shaktyavesha Nama while remembering You as unmanifest Aprakrtा Nama, the Supreme Saktiman of Saktyavesa Nama."

MALA 3: SRADDHA MALA OR PRESENCING WITH FAITH

"Hare Krishna Nämä Prabhu, You are a limitless brilliant sun of satcitananda. My respectful obeisances unto you for every bead of Your manifestation. Your Nama is cintamani, fulfiller of all spiritual desires. You unconditionally respect my free will. You are most loving, kind & compassionate person. You are incarnated as Supreme Personality within the Shaktyavesha Nama.

MALA 4: PRITI MALA OR DESIRE TO-PLEASE

"Hare Krishna Nama Prabhu, I love You and I take highest pleasure in giving You pleasure with respect & love. In the beginning of every bead I feel desire to please You from my heart & hope to fulfill that sublime desire & I feel success in pleasure-giving at the end of each bead of chanting-cum-hearing You."

MALA 5: HRSTAM MALA OR DELIGHTFULL CHANTING

"Hare Krishna Nama Prabhu, I delightfully, respectfully & lovingly welcome You before me by distinctly chanting You with serving-attention. I beg for uninterrupted attention-connection with You. I am addicted to calling out for You."This is called 'reflect with feeling'. This results in a semi-cooked bhāvana or thought-feeling. Then do an experiential active recall of that semi-cooked thought-feeling as you experience that by feeling it as truth. Then in the next cycle again read -remember, reflect with feeling and generate the next version of more cooked thought-feeling and again recall experientially that second improved version of thought-feeling.

MALA 6: AHLADA MALA Or JOYFUL HEARING

Hare Krishna Nama Prabhu, I respectfully associate with You and am joyfully drinking the divine sound by sharply hearing You with my serving- attention. I beg You for attention-touch & attention-embrace for my soul."

MALA 7: UTSAHA-NIRANTARA MALA OR TASKING DELIGHT

"Hare Krishna Nama Prabhu, please bless me with transcendental pleasure, energy & enthusiasm to please You with uninterrupted stacking of chanting-cum-hearing through tasking-success of repetitions with zero-break in attention-embrace."

MALA 8: SARANAGATI MALA or I SURRENDER MY SOUL

"Hare Krishna Nāma Prabhu, I am Your property, my Lord. Independence from You is illusion. My existence is only for Your purposes and pleasures. I unconditionally surrender myself with my identifying, relating, desiring, thinking, feeling, willing & doing unto You. I beg You to eternally lead me & engage me in Your eternal service as You wish & will. This is my only desire.

MALA 9: CARANASRAYA MALA or I AM LOST WITHOUT YOUR HELP

"Hare Krishna Nāma Prabhu, I fear my material mind. It can anytime drown me in the ocean of illusion or Maya and make me forget You and my eternal relationship with You. I feel powerless to keep myself afloat & save myself. You are supreme owner, knower & enjoyer and all-powerful. Only by the mercy of Your shelter I can be liberated from my material mind and awaken my eternal spiritual mind free from illusion.

MALA 10: KRPAPEKSHA MALA OR I BEG FOR SAT CIT ANANDA MERCY

"Hare Krishna Nama Prabhu, I beg you to shine in my heart, sat-śakti or spiritual strength to serve You purely, cit śakti/transcendental knowledge of Your limitless glories and ananda śakti of attachment & addiction for your association."

MALA 11: BHARTAPATRA MALA OR I FEEL HIS MAINTAINERSHIP

"Hare Krishna Nama Prabhu, You are my eternal maintainer and I am eternally free from existential anxiety & fear. You alone are maintainer of all kinds of stability of life everywhere. Without You everything deteriorates. This insignificant servant of Yours is under Your personal care."

MALA 12: RAKSAPATRA MALA OR I FEEL HIS PROTECTORSHIP

"Hare Krishna Nama Prabhu, I am tiny & You are my eternal protector. I have full faith that, beyond my understanding, You are always personally protecting my material and spiritual life as You deem fit. I am therefore fearless in life under Your divine protection."

MALA 13: VINAMRTA- TITIKSASVA MALA OR I GIVE RESPECT BUT SEEK NOT

"Hare Krishna Nama Prabhu, let me to always see & respect all jivas as You want me to see them & respect them & develop tolerance to face & handle pain from others. I will never cause himsa or pain or criticize anyone except in course of doing my assigned duty to correct someone but without any malice. Please save me from the snake pit of self-importance, pride & envy."

Mala 14: KSAMA MALA OR FORGIVENESS

"Hare Krishna Nama Prabhu, I beg forgiveness for the offense of not treating Your appearance before me attentively & respectfully with love. Without Your forgiveness, I have no hope. Day by day I will, more and more carefully, clearly & sharply hear You. I offer prayascita for Nama aparadha as more and more Nama seva with determination to avoid offenses."

Mala 15: KRTAJNA MALA OR GRATITUDE

"Hare Krishna Nama Prabhu, I offer my eternal gratitude to You and Srila Prabhupada for giving me the most valuable gift of Your personal shelter and personal service. I am ever grateful to all those who are helping me directly or indirectly to serve You.

Mala 16: SEVAPEKSHA MALA OR SEEKING SERVICE IN SURRENDER

"Hare Krishna Nāma Prabhu, please bless my day to be filled with services for only Your purposes & pleasures. Serving You means serving whole of existence. I surrender my mind, words & deeds unto You. I beg You for jnana-knowledge & direction, bala-strength&power & kriya-abilities&skills both spiritual & material, to execute all such works as per Your wish &will. Success or failure, is Your will for me & is all for my good."

Module 93/1 - Practice of bhaavana for Mala 1

Heart cries to Srila Prabhupada & Lord Chaitanya Mahaprabhu.

"My dear Srila Prabhupada and Mahäprabhu, my respectful obeisances unto You for every bead. Please grant me attentive-offenseless Nama Seva. I offer anchoring tapasya with sankalpa-vikalpa for chanting and hearing that very chant. My heart cries out to You, begging helplessly for divya cesta sakti & cesta ruchi or the taste of doing the Nama and knowing the Nama"

The very first mala of the 16 rounds is to invoke the blessings of your Deities of Srila Prabhupada and Nitai-Gouranga that you are worshipping.

"If the disciple follows in the footsteps of his spiritual master and chants the holy name with equal respect, that becomes the worship of the transcendental name. When the transcendental name becomes worshiped by the devotee, and when he is perfectly qualified in chanting such transcendental vibration of the holy name, he is quite fit to become a spiritual master for delivering all the people of the world." (TLC, 173)
Note the words "chants the holy name with equal respect" to the spiritual master that He has for the Nama Prabhu.

Similarly, in the 6th chapter of Sri Harinam Caintamani, Srila Haridas Thakur tells us how to chant in the association of our spiritual master: "With the guru in mind, one should worship Krishna, and with the guru in mind one should chant Krishna's name."

Srila Prabhupada says that when Krishna sees that someone is sincerely chanting then He helps the devotee to execute offenseless japa.

In Teachings of Lord Kapila Srila Prabhupada writes

" If Krishna sees that someone is sincerely chanting Hare Krishna, He will help. He is within everyone, and He can understand whether one is sincere or not. Krishna helps a sincere devotee internally and externally. Internally He helps as Parämatma by giving intelligence from within. Dadämi buddhi-yögam tam. Externally He helps as His representative, the spiritual master."

Chanting 16 rounds of uninterrupted concurrent chanting-cum-hearing is no ordinary achievement. It is sat reciprocation from Mahaprabhu. All easily said than done about the skills for uninterrupted concurrent chanting-cum-hearing. Without the mercy of the Chaitanya Mahaprabhu it is impossible to do this kind of japa uninterruptedly, all the 16 rounds in one sitting everyday. The nature of this age is such that there is so much disturbance to the mind both from the world outside us as well as by the body and mind itself.

The biggest discovery was that, for soulful Japa, the shakti or energy comes from the Shaktayavesha Nama. in the chanter's soul. We called that shakti as divya cesta shakti and the doing-knowing empowerment taste was called divya cesta ruchi.

Genuine crying of the heart during japa

The first mala is all about crying from the heart to Chaitanya Mahaprabhu. Crying from the heart during japa is not artificial provided one realizes one's factual helplessness and the lost situation of life in this material world. How can one cry if he does not feel himself lost, helpless and suffering and hungry of the soul-food of sat-cit-ananda? The realization of this factual situation is a spiritual gift. By perceiving the world through guided contemplation on words of guru,sadhu and sastra about this world, these facts dawn within us. For any feeling to be genuine there has to be genuine reasons and thoughts behind that feeling. As I have repeatedly given example genuine feeling of anger cannot happen without thoughts of some situation that causes the anger.

We do not think much of our vulnerable position in the material world due to Maya and that is why we walk around proudly as if everything is fine. Someone asks how are you and you reply I am fine since all the materials things are in place for you for the time being. But the fact is that everything may be in place temporarily due to your good karma and as soon as that is exhausted nothing will be fine.

That is why Krishna says in Bhagavad Gita 'dukhālayam ashāshvatam' about this material world. When Krishna is certifying that this world is 'dukhālayam ashāshvatam' what more doubt can be there. He also says 'janma mrtyu jarā vyādi dukha doshanudarshanam.'

We should see with our eyes of knowledge miseries inflicted by birth, old age, disease and death. We are eternal and the experience of birth and death and suffering is artificially created by Maya in our citta due to ignorance.

These absolute truths of this temporary world of karma and its reactions has to be contemplated upon as true knowledge of the reality of life in this material body. We have to contemplate on them till it strikes horror in us that all these are exactly opposite of soul's hunger for sat, cit, & ananda and I want to go the real satcitananda world. And Nama Prabhu has come down to save us.

The horror of really being lost in this world is like a child is lost from his home and roaming around from one body to the other without knowing who he is and who His loving and caring father and mother are. Only then our hearts will genuinely begin to cry for Radharani & Krishna who are the universal mother and father of every jiva. Such contemplation will make us crave for the eternal situation free from asat, acit and nirananda.

Hunger and thirst is not only the pain of absence of food and water. Such absence results in tremendous torture and pain for the organs of the body. It is a great suffering to the total body. Exactly in the same way when the soul is starved of sat, cit and ananda, it suffers spiritual torture. Just like people take intoxicants to forget real issue in this world, the jivas take shelter in the drops of momentary illusory pleasures from sense gratification to forget the real issue of having lost our sat-cit-ananda status.

Therefore In the material world, we chase after things that only appear like 'sat' (power), 'cit' (knowledge) and 'ananda' (love and sense pleasure). By such diversion, Maya makes us to cover up our sat, cit, ananda hunger and continue to stay in her clutches.

When calamities of disease, disabilities of old age (adhi-atmic kleshas) and death of near dear ones , torture from more powerful living entities (adhi-bhautic klesha) and torture from wrath of nature like natural disasters (adhi-daivic) like flood , earthquake, war, pandemic etc, our heart cries in pain helplessly for its natural eternal life. All our so called pride and bravery which we exhibit when things are going good due to good karma, is crushed. Each of us have gone through millions of these cycles of up and down in millions of lives yet maya makes us forget and make us live with hope for sat, cit ananda in this world. Only when the thunderbolt like words of a pure devotee strikes our hearts, like when Srila Prabhupada calls us 'rascals' can we awake up to reality that we are suffering because we have lost our Krishna consciousness.

If we have sufficient realization of the above few facts of material existence and fact of our satcitanan seeking nature or swarupa by contemplation, our hearts will cry for the association and shelter of Nama Prabhu, who has most mercifully descended into our world to pick us up and gives us our original eternal life of pure love of Krishna and pleasure of devotional service to HIm. A life free from birth, death, old age & diseases. This crying of the heart is real surrender to Him with humility. It does not necessarily mean crying with tears from your eyes. The crying of the heart is the cry of the soul and it is much much deeper than physical tears due to realizations of the above facts of life.

Need jnana, bala, kriya for success of anything

In order to do anything successfully one needs the right kind of jnana-knowledge, bala-power & kriya or skills from the doer's side and grace of Supersoul Krishna. In devotional service the devotees offer whatever best jnana, bala and kriya he can mobilize for the

seva and fully depend on the mercy of the Lord in His heart for providing him all deficit of jnana, bala, kriya required to execute His devotional service successfully.

Praying for Divya cesta shaki

Hence, begging to Mahaprabhu, who is sound-personification of Hare Krishna, Nāma before starting japa that He may kindly pull my otherwise distracting attention unto Him, will

attract His transcendental energy to lock up our attention on Him. I should beg that I be able to lock my attentive for 16 rounds with His help. My offering of anchoring tapasya for the threshold number of initial chants of each mala till the flow of Divya cesta shakti begins should be seen by me as just an indication to Him of my seriousness of my wanting to get my doing-attention to chant and knowing-attention to hear locked up on Him and get His uninterrupted association.

As far as japa is concerned one already has the jnana that it has to be offered by attentive chanting and hearing of each Nama as He manifests bead after bead by linked chanting and hearing . Distinctly Chanting and exactly the same sound we hear carefully. But to implement it, in the midst of so much of disturbances, one needs strength (bala) and skills (kriya). he first mala of krpa apeksha for begging is nothing but begging for the divya bala and divya kriya in the form of release of divya kriya cesta shakti, divya jnana cesta shakti and divya karya cesta shakti along with the skills to apply them and hold it uninterruptedly. This entire first mala goes by the bhavana that "God helps those who help themselves". This is the meaning of Divine Dependency.

Thus flow of japa cesta bala & japa kriya shakti is 'sat' energy reciprocation from Nama Prabhu to our offering our tiny atma cesta & kriya to execute concurrent chanting-cum-hearing.

Energy for japa comes from attentive chanting & hearing itself

The foreground activity of japa is concurrent doing-cum-knowing of the sound. We have discussed the concept of anchoring tapasya of first few beads or even one full mala sometimes at the start of every fresh sitting for a japa session. Anchoring tapasya is the initial conscious effort that we have to apply with desire and determination till we load our trained mind slice from our cittam for concurrent chanting-cum-hearing and till the flow of divya cesta shakti begins. Anchoring tapasya means offering deliberate effort from our side while begging with hope to attract divya cesta shakti. It is only by divya cesta shakti from Nama Prabhu we can sustain the concurrent chanting-cum-hearing uninterruptedly without distraction. Hence the first mala can also be remembered as anchoring mala whenever we begin a new japa session.

For each new fresh session of japa we need to go through this anchoring tapasya. Recall the example of the self-starter of an automobile using its battery power has to turn the engine till the engine fires with fuel power. After that you don't need battery power. Rather the running engine will charge the batteries. Therefore however trained you are, in the beginning of each japa session, anchoring tapasya of deliberate application with desire and determination (sankalpa-vikalpa) to offer unbroken kriya cesta to chant and jnana cesta to hear every Nama that is manifesting is essential.

It is only after we sustain the concurrent chanting-cum-hearing for some beads, which we called threshold number of beads, that we attract the divya cesta shakti from Nama Prabhu.

Though it took a focussed extra effort to hold the attention for the threshold number of chantings-cum-hearings, after crossing that number, it was no more a struggle or tapasya to hold the attention due to flow of divine doing-knowing energy.

The tapasya gradually tapers down to zero. Where did the new energy come into the scene after crossing the threshold number of beads ? It came from Nama Prabhu. So the credit for success in attentive mindful japa is to Nama Prabhu Himself.

If not for the flow off divya cesta shakti and the divya cesta ruchi from the Shaktyaavesha Nama it is impossible in this kaliyuga to hold the attention for two hours in repeating same words again and again.

God helps those who help themselves.

It is only by the mercy of the Hare Krishna Nāma Prabhu that we will be able to do good attentive japa over and above we putting all our sincere efforts. How does this kind of completely attentive japa come about? Just by seeing our sincerity of purpose to associate and please Him with our initial efforts of anchoring tapasya and bhāvana of desire, determination, begging, the Nama Prabhu gifts us uninterrupted attentive japa. This much we have to offer and then Nama Prabhu will release His mercy and allows us the transcendental privilege of uninterrupted sound-embrace of Himself.

If we are not sincere about it, attention can never get locked up. Remember we are relating with God Himself in a sound-body. Utmost simplicity, sincerity and humility is a must for the Nama Avatāra to reciprocate actively. Thus hundred percent attentive japa is impossible without the flow of mercy energy or divya cesta shakti from the Nama Prabhu. It is great gift from Chaitanya Mahaprabhu who is the giver of Hare Krishna Nama Prabhu to this world. The Shaktayavesha manifestation of Nama Prabhu infuses the transcendental 'bala' to do 100% attentive japa.

We should know that unless Nama Prabhu fires the divya cesta shakti into our cittam we cannot sustain the attention. Without the mercy of Srila Prabhupada and Nāma Prabhu Himself, nobody can tirelessly chant.

Because the Lord gets purchased by such uninterrupted japa, he reciprocates only to our sincere desire & determination to uninterruptedly associate with Him. Uninterrupted japa is not a mechanical achievement of tapasya alone. By tapasya alone it is not possible to capture the association of Nama Prabhu. Yet tapasya is required to indicate our struggle and desire of wanting uninterrupted japa.

When our tapasya is combined with His causeless mercy, we can be successful. If we have to go ten steps and we take one or two or even half as step as per your full karmic capacity, then Nama Prabhu will take the next 8 or 9 or 9 1/2 steps to complete the 10 steps. For this it

requires offering the bhavana of begging & hope for the same from the background mind. If we can succeed in mindful japa on a day to day basis in spite of all unpredictable pulls and pushes of one's mind arising from forces of guna, kala and karma on our cittam, then it is surely the mercy of Nama Prabhu.

Even in devotional service to God, the principle of "God helps those who help themselves," operates. Not only the first round, but switch over to tapomaya japa any time you find the mind has gone away and through threshold tapasya we have to counter the pull and pushes of the mind patiently by applying the superior way of mind control by again and again by loudly chanting and locking our mind on the Nama as per the Diamond quotes of Srila Prabhupada.

In other words our anchoring tapasya beads have to be done exactly the way trained our mind for mindful japa by applying the Golden and Diamond quotes of Srila Prabhupada.

This simplest continuous touch or embrace of Nama Prabhu who is Krishna Himself, can elude even the devotees with elaborate jnāna or knowledge of devotional service unless and until the mercy of the spiritual master and the Hare Krishna Nāma Prabhu falls on Him. The Nama Prabhu reciprocates as we surrender to Him. The Lord's Name cannot be captured materially by anyone on his tongue. The Lord can allow and disallow connection with Him according to our sincere desire for his continuous association.

The negative japa perception trap

If battery is not there in a car for self starting, you can never use the car. Similarly If one has not discovered and understood this procedure of offering initial phase of threshold tapasya or the procedure of using the self starter of the engine of japa and simultaneously begging to Chaitanya Mahaprabhu for His mercy of release of divya cesta shakti he will fail because of two things. One is he won't offer this initial tapasya or the other is he will be impatient and not continue the tapasya till he crosses the threshold number of bead. Thus he will keep failing in offering concurrent chanting-cum-hearing due to not holding on tapasya for sufficient number of beads till he crosses the threshold number to indicate to Nama Prabhu his sincere desire for the gift of uninterrupted association with Him. It simply means we the chanter is not offering all the efforts he can offer.

The threshold number of beads is different for different sessions of japa depending on how peaceful the mind is when you begin the session. Remember battery power means deliberate desire, determination with sankalpa-vikalpa. We have to keep the battery ready anytime the vehicle stops in order to restart. The vehicle of uninterrupted concurrent chanting-cum-hearing can stop due to so many distractions.

Struggling to hold attention for 16 rounds means you never crossed anchoring threshold

If struggle is required to hold attention uninterrupted by fighting the mind for the entire 16 rounds, you should know that you are breaking the continuous flow of attention before reaching the threshold number when divya cesta shakti takes over the japa. And because of this your entire japa is running on battery power again and again in bits because you never allowed the engine to fire. To do entire 16 rounds with struggled effort to hold attention is very very tiring because it is mentally very exhausting.

The mind will buckle down and take the path of least resistance which is to do japa mechanically and inattentively while the mind goes into thinking. At the most, one mālā can be done in this manner, and japa does not appear to be what Krishna says devotional service is, su-sukham kartum avyayam. Devotional service is joyfully performed; more so with chanting His Names. You have to continue with the anchoring tapasya by begging the Sound Personality of Godhead to show divine mercy and allow us the sound embrace.

Thus we have discussed that though japa is done smoothly by flow of divya cesta shaktis, a good chanter always keeps his battery consisting of deliberate desire and determination ready to apply anchoring tapasya to restart concurrent chanting-cum-hearing every time the engine of concurrent chanting-cum-hearing stops.

"Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration. (SB 4.23.17 pp)"

Hare Krishna Nama Prabhu ki Jai !!!

Module 93/2 - The story of sparrow who lost her eggs

Here is the story that Srila Prabhupada narrated as to how God helps those who help themselves. This story demonstrates how our desire and determination should be offered from our side for locking the attention by apply deliberate kriya cesta and jnana cesta on each manifesting Nama till the threshold number of beads.

Once upon a time a sparrow laid her eggs on the shore of the ocean. The waves of the ocean came and carried away the eggs. The sparrow became upset and saked the ocean to return her eggs. Obviously the ocean never cared. But sparrow decided to dry up the ocean to find her eggs. She was determined. She started pick out the ocean water in her small beak, and everyone laughed at her impossible determination. Then Narada rsi happened to pass by. He asked the sparrow what she was doing. On hearing hear plight and seeing here determination, he advised her that she prays to Garuda, the carrier of Vishnu to help her. She then prayed to Garuda. Garuda immediately appeared there and promised to help her. Garuda once asked the ocean to return the eggs lest he himself will take up the work of the sparrow. The ocean got frightened and returned the eggs. Thus the sparrow succeeded in her mission by the grace of Garuda.

Moral of the story

God helps those who help themselves. Even otherwise there are lots of things to learn from this story.

A devotee depends on the Lord and works with faith for the results. That too results as it may please the Lord and as He wills . While maintaining this faith he will execute his duty to the best of his ability. And in the end when the result is achieved he does not foolishly pride in his ability to have achieved the results. He sees that there many more factors beyond his efforts, especially the factor of divine intervention in so many seen and unseen ways that has contributed to the final result.

In this case if the sparrow thinks that I got my eggs back because I was determined, then it is an incomplete picture. Or if it thinks I began emptying the ocean and ocean got scared and delivered the eggs, then that is also incomplete picture. If he thought in these ways and talks his other birds, Garuda and the ocean will be laughing laughing at him. Other ignorant sparrows who have not seen the action of Garuda will also foolishly praise the sparrow for have courageously got the eggs back and sparrow will hear that and get proud. Material world is full of such disproportionate flattery without giving credit to the multiple factors that cause success. One who sees things as they really happen, never prides himself in any achievement.

The devotees should also not fall into this pit of pride in having executed good mindful-heartful-soulful japa. He should beg and anticipate Gouranga Mahprabhu's mercy to successfully offer offenseless service to Nama Prabhu. And after doing his japa the sadhaka should thank Mahaprabhu for permitting him to do seva of 16 rounds. This bhavana of begging and anticipating mercy while doing japa attracts causeless mercy of Srila Prabhupada and Chaitanya Mahaprabhu.

Module 94/ 1 Practice of bhaavana for Mala 2

Contemplation for Mala 2 -SEVAK-BHAVAAN MALA or I BECOME NAMA SEVAK and FEEL HIS PRESENCE : The Concept of Relationship Personalities.

The concept of 'becoming' relationship-personalities.

The soul is pure tiny person having personhood qualities of egotism of my spiritual body, mind, intelligence , free will etc with my constitutional eternal sense of belongingness to Krishna manifest as the relationship-ego of being an eternal servant. In the spiritual world, this generic relationship personality of being the servant of Krishna expands into a specific relationship-egos of 'being' a particular type of servant to relate with Krishna in loving devotional service in one of the five primary rasas. That is our true eternal existence.

The structure of self

In the material world, having forgotten my feelings of egotism of my spiritual body, mind & intelligence and the relationship ego as servant of Krishna, I create so many different kinds of specific relationship-egos based on a false egotism of 'being' this material body, material mind and material intelligence. This false egotism is headed by false bodily ego with false mind, intelligence. Thus material life is a combination this false ego , ' I am this body' and its expansion as different relationship-egos.

The idea of this false egotism, I am this body and bodily possessions are my possessions, taking on specific relationship-egos is not difficult grasp. For example to relate and act with your son you (the bodily ego) 'become' a relationship-ego or personality slice of a 'father' consisting of father's role-play identity, father mind slice, father intelligence with father-like desire & expectations and father-like activities to fulfil those expectations from the fatherly relationship with son. All this put together is called the relationship-ego slice of a father.

To deal with your wife , You (the bodily ego) 'become' a relationship-ego personality slice of a husband consisting of different husband role play-identities, intelligence & mind slice with husband-like desires & expectations and activities. To deal with my employee I become a relationship-ego personality slice of an employer consisting of employer ego, intelligence & mind slice with employer-like desire & expectations and activities etc. To deal with the customer I will become a relationship-ego personality consisting of vendor ego, intelligence & mind slice with vendor-like desire and activities etc.

Our subtle body has such unlimited stock of experiential memories of relationship ego personalities centered around your false ego of being the material body along with associated desires, activities, expectations, knowledge, faith, intelligence, feelings, skills to respond and

relate with different situations in life to extract sat, cit and ananda rasas from these relationships.

I have used the term 'become' because these relationship-ego personalities are expansions of the false egotism. The false ego when it relates with a situation and acts for a particular kind of rasa for itself, it becomes a relationship-ego personality. The false ego personality is capable of expanding into any number of relationship ego personalities, one at a time, for relating with unlimited situations of life. Therefore these relationship-ego personalities can also be called situational-ego personalities.

Thus for acting in relationship to different life situations we have stock of these different cittam slices or relationship-ego personalities in our subconscious mind which has a structure of the combination of relationship identity slice, mind slice and intelligence slices, relationship desires and expectations and activities of a specific nature suited for each of those different relationship situation. Relationship-ego personality for any relationship is a combination of all these in the form of experiential memories of that relationship. These cittam slices makes life easy by means of forming thinking, feeling & willing habits and maintains continuity and build up of relationships. If our subconscious mind did not have this function, every time you meet a person, it will be a fresh meeting.

Eternal core personality and japa relationship ego personality

My core personality is that of 'being' an eternal servant of Krishna. Krishna's personality is eternal. Therefore different expanded relationship-ego personality to relate with Krishna in different situations is going to be developed into my spiritual cittam. This kind of eternal relationship-ego personalities do not vanish when the body is finished as they form part of my eternal cittam. Japa relationship-ego is one such personality slice of mine in my cittam. Kirtan relationship-ego is another personality slice in my cittam. Preacher relationship-ego is another personality slice.

Because these spiritual relationship egos are part of our pure cittam it is said that spiritual education is eternal process and continues life after life unlike material knowledge. If you have developed some attachment for Krishna, its stays eternally in our cittam. These relationship-ego personalities develop in our pure cittam consisting of our different spiritual relationship-identities, spiritual intelligence and spiritual mind with spiritual desire to please Krishna for different situations of eternal relationship with Krishna.

Core Personality 'becomes' Nama Sevak for Japa

Now let us apply this understanding to japa. Japa is also one of the several situations of eternal relationship of the soul with the Nāma Prabhu. All three namely the identity of an eternal Nama sevak, his knowledge & skill set, his intelligence-set and mind-set with sad bhāvanas together with purpose, desire and intention of japa form themselves into a japa

relationship-ego personality called Nama sevak japa doer-ego with desire to serve the Nāma Prabhu.

During one of the japa seminars who were mostly married devotees I asked them how long they were married. Some said one year, some three years, some 7 years, some 15 years etc. I asked if they feel the relationship with their spouses has grown beyond what it was just one month after they got newly married. They all said a definite 'yes'. Then I asked them how many years they have been doing japa? The answer ranged from again one year to 15 years. I asked them when you have been dealing the personality of Nama Prabhu for 15 years everyday two hours, whether they feel that their relationship with Nama Prabhu has also grown like their married relationship.

They all admitted that their relationship with Nama Prabhu was hardly a reality except now and then when they wanted help from the Lord in dire materially dangerous life situations. All other times, all of them confessed that japa was not seen by them as a relationship but seen as a duty to finish 16 rounds. This is because our faith that Krishna is non-different from His Name is only as a philosophical truth and not applied faith. I pointed out that it is always better late than never. Better begin from today. If this impersonal ritualistic paradigm of japa has to change, one has to learn how to apply that philosophical truths into applied faiths during japa. Holding philosophical truths in mind is different from applying those faith to feel the presence of the Nama Prabhu during japa. (Read Module.....)

The relationship between a beginner of japa and the Nama Prabhu is only like a seed in the beginning akin to the phenomenon that happen between a newly married couple. That initiation or seeding of relationship happens at the time of initiation ceremony just like the relationship between a man and woman is initialised through a wedding ceremony. Except of course it could be a continuation from previous life where you have served the Nama Prabhu, which Nama Sevak cittam slice would just get loaded.

At the beginning or neophyte stage one may do japa as tapasya to finish 16 malas. But with time the relationship grows deeper provided one knows it is a relationship grounded on lots of shraddha. In the example of a married couple they can see each other and both are gross so the growth of relationship is inevitable. But in japa, neither the soul who is the sevak nor the Nama Prabhu who is aprakrti are tangible. What is tangible is only my body-mind system which is executing japa in the material plane and also the Shaktyaavesha Nama. So guru, sadhu & sastra based shraddha is very essential to develop a relationship with Nama Prabhu through japa seva.

Nama sevak is a relationship-ego and also a doer-ego

Japa relationship doer-ego is the cittam slice that we have already trained for offering our doing cesta and knowing cesta skillfully to concurrently chant and hear each manifesting Nama with desire to please Nama Prabhu.

When you are before Nama Prabhu you, the soul, the real ego 'becomes' Nama sevak relationship doer-personality by 'becoming' the japa doer-ego and executes the entire japa.

Nama Sevak relationship-egotism through the japa doer will engage in foreground activity of concurrent chanting-cum-hearing while in parallel he also offers all the different bhāvanas to the manifesting Nama Prabhu and he relishes devotional service to Nama Prabhu. Thus the relationship between the Nama sevak and the Nama Prabhu keeps deepening as the daily japa relationship goes on for years.

Just as the example of how newly married relationship grows with time, the sadhaka's relationship grows into a relish able respectful, loving serving relationship with Nama Prabhu. What wealth it is!!!

The false relationship doer-personalities of the false ego that I am this material body, which our lives are filled with, are full of frailties and imperfect and never give us fulfilment of our sat-seeking, cit-seeking and ananda-seeking hunger. Unlike that, the Nama sevak relationship grows into a perfect relationship with no material inebrieties. They feed perfectly the jivas constitutional hunger of sat, cit and ananda. It all depends on how purely we culture and groom your Nama sevak relationship doer-personality. A bright pure enlightened Nama sevak with pure desire and japa-doer ego to please Nama Prabhu engaged in seva of concurrent chanting-cum-hearing with all sadh-bhaavanas, will result in culturing of a beautiful eternal relationship with Nama Prabhu.

If we have to continue more lives in this material world by the will of the Nama Prabhu, He will reach us again in our new life situation mystically to continue receiving our seva and our Nama sevak relationship personality already existing in our cittam from previous lives will quickly surface up and continue its journey of soulful japa. There are many devotees who hear about japa first time and from next day they comfortably begin 16 rounds daily. This is the proof that such devotees have done japa before.

What desire should the Nama sevak maintain during Japa?

The desire of the Nama Sevak is to please each manifesting Nama Prabhu by sad-bhavana japa and stacking up one pleasure giving over the other, bead after bead by tasking. The purpose to be infused into the Nama sevak is to awaken one's love of Krishna. The action-intention of Nama sevak in chanting and hearing is attention-connection and attention-embrace.

The foundation for culturing a Japa doer-personality of Nama sevak in our cittam is shraddha or faith. Once shraddha in guru, sadhu and sastra on Nama is mobilised by the japa sadhaka, the entire japa becomes a real relationship with the gradual development of a well formed Nama sevak japa doer-personality. Other material relationships in this world is dependent on moha or illusion about one's existential self, this Nama sevak relationship based on shraddha

in the absolute truth and hence it is an eternal relationship doer-personality of our core personality as servant of Krishna.

What is love of Godhead?

Love of God in action means taking pleasure in pleasing the mind of the Lord and pleasuring the transcendental senses of Krishna. This is what we are practicing through Japa seva. Giving pleasure to Nama Prabhu. It is very personal service for those who really understand that japa is an active relationship with the Supreme Lord. That is the real desire of the Nama Sevak. Love of God or love for the Supreme Person, to whom I eternally belong to as a part and parcel person, is the purpose of japa.

Taking soul pleasure of serving in loving relationship in order to please the Lord even at the cost of distress and pain for one's lower selves like sensual, mental, intellectual selves is the ultimate constitutional pure desire and transcendental pleasure of every soul. Bhakti is about acting for pleasure of Krishna and not of seeking pleasurable experience for one's own senses and mind. The devotee accepts pleasure for his senses, which comes on its own without seeking and chasing it, provided it is favorable to engage Himself in service of Lord. He is neither for it or against it. Bodily, sensual and social gratifications is never to be chased for the sake of that experience. One can chase the soul pleasure of giving pleasure to Krishna. That is the standard of pleasure of a devotee.

Love rasa of this kind is highest relationship with God at the plane of one's core personality beyond intellectual, mental and sensual planes of self. This pleasure of love of Krishna is called atindriya sukham. It is transcendental happiness of the soul beyond pleasures and pains , happiness and distress of senses, mind and intelligence.

Thus Krishna consciousness is actually not giving up all pleasures but it is selective sacrificing of lower non-soul pleasures for embracing the highest soul pleasure of love of Godhead. Krishna consciousness is like sun and material consciousness is like darkness. Both cannot exist together.

Soul's existential purpose is to relish varieties of relationship rasa of loving devotional service by 'being' in relationship with Krishna as His servant as well as with other living entities. He acts in such relationships by being, seeing, desiring, thinking, feeling, willing and experiencing. Seeking relationship rasa is the very nature of the soul. Anandamayo' abyāśāt.

Awakening the love of Krishna is the purpose of our eternal existence. In contrast the hedonistic purpose of maximizing our own selfish happiness and pleasure for our false ego, intelligence, mind and senses is called Maya. Japa is the way to achieve higher spiritual taste of existence. When the chanter offers soulful japa, the following higher tastes for the soul become more and more a reality: Divya cesta ruchi, shraddha ruchi, priti ruchi, hrstam-ahlada ruchi, kriya-karya siddhi utsaha ruchi, sharanagati, charnasraya rasa, etc

Nama sevak personality in different situations takes on different doer-egos. Nama Sevak can become a japa doer-ego or a kirtan doer-ego or a preaching doer-ego etc. The knowledge, intelligence and skill set of these different doer-egos of Nama Sevak are different. As far as Japa is concerned Nama Sevak expands as the mindful-heartful-soulful japa doer-personality which we have trained. That doer-personality of concurrent chanting-cum-hearing will automatically get loaded during japa after training with bhavanas.

Hare Krishna Nama Prabhu ki Jai !!!

Module 94/2 Japa is a doing by Nama Sevak doer-personality

A personality in general means beer-feeler-seer-doer ego. Japa is an activity of hearing & doing by Nama Sevak beer-feeler-seer-doer personality. Seeing in japa means hearing or knowing the sound.

Nama sevak beer-feeler-seer-doer personality or cittam slice with bhavanas or feelings in the background executes concurrent chanting-cum-hearing in a mutually linked manner while offering kriya cesta, jnana cesta and kaarya cesta to each manifest name on every bead. This japa beer-feeler-seer-doer ego is characterized by the experience of 'my doing' of chanting cum 'my knowing' of sound with feelings of 'my offering' to every Hare Krishna Nama Prabhu manifesting before us.

All the bhavanas are that of the Nama sevak beer-feeler-seer-doer personality. So we have to culture a cittam slice who is a Nama Sevak beer-feeler-seer-doer-ego. The feelings or bhavanas of such a Nama sevak will be in the background mind. We have to practice 16 rounds by dedicating one mala for one important bhavana.

Nama Sevak beer-feeler-seer-doer ego should do japa with one bhavana per mala as below.

Mala 1. Nama sevak praying to Mahaprabhu for divya cesta shakti and cesta ruchi for offenseless japa.

Mala 2. Nama sevak feel 'being' an obedient doer of Srila Prabhupada do concurrent chanting-cum-hearing as per his golden quotes.

Mala 3. Nama sevak feeling presence by faith that the sound before him is Nama Prabhu. **Mala 4.** Nama sevak offering feeling of priti behind the offering of concurrent chanting-cum-hearing.

Mala 5. Nama sevak offering feeling of delightful welcome to Nama Prabhu by chanting **Mala 6.** Nama sevak offering feelings of joyful hearing of Nama Prabhu

Mala 7. Nama sevak offering feelings of enthusiasm in tasking uninterruptedly with the intention of stacking

Mala 8: Nama sevak offers feeling of self-surrender to Nama Prabhu to eternally be lead and engaged per His wish and will.

Mala 9. Nama sevak feels being lost without the help of Nama Prabhu and begs to awaken His eternal spiritual mind.

Mala 10: Nama sevak begging for satcitananda mercy from Nama Prabhu to serve Him purely.

Mala 11: Nama sevak acknowledging the feeling that Nama Prabhu is His only maintainer

Mala 12. Nama sevak acknowledging the feeling that Nama Prabhu is His only protector **Mala 13.** Nama sevak begging for intelligence how to see and respect other jivas with humility.

Mala 14. Nama sevak feeling forgiveness to Nama Prabhu for deficiencies in receiving and serving Him as is befitting Him.

Mala 15. Nama sevak expressing gratitude for keeping Him in the transcendental service of Nama Prabhu

Mala 16: Nama sevak seeking the privilege of service in surrender from Nama Prabhu for His pleasures and purposes.

The second mala called the sevak bhavaan mala begins with loading the Japa beer-feeler-seer-doer ego experience of concurrent chanting-cum-hearing. The japa doer ego remains active during all of the 16 rounds doing his job in the foreground mind of concurrent chanting-cum-hearing. Then third mala onwards while Nama sevak personality is offering concurrent chanting-cum-hearing with his foreground mind, he also offers feelings of each of the above bhaavanas 108 times in the background mind.

This will automatically quantize our attention too after each bead. Note that the bhaavanas of the previous rounds continue and mix with the bhaavanas of the current mala that you are practicing. For instant shraddha pervades all malas. Priti pervades all malas. Nama Sevak doer-personality too pervades all malas. The sadhaka has to allow all these to naturally happen as Nama Prabhu is in the scene and the divine shaktis in the Shaktyaavesha Nama will guide the sadhaka how to naturally move towards a soulful relationship with Nama Prabhu, bead after bead, heart to heart.

Hare Krishna Nama Prabhu ki Jai !!!

Module 94/3 - Rapport with Nāma Prabhu is by presencing His mind

Loving relationship with a person means you have to know his mind's loving intentions for me and loving expectations from me. Then I can meaningfully relate with that person to offer those expectations and receive those loving intentions. Neither the chanter as the Sēvak, nor Sēvya can go out of the situation in the perception of the japa situation in the background mind. It is basic perception of the chanter as it is part of the situation as to what is going on during Japa. That is why we have called the first round as anchoring round. You have to anchor both Sevak Ego and Sevya Ego in the background mind. While chanting, it is important for the background mind to feel moment-to-moment presence of the Sēvya person before you, along with the faith that the Sēvya person is not only in the Sound but He is that very Sound Himself- the Sound-God. I am worshipper of Supreme Sound God. All these feelings if we contemplate sufficiently during off japa times, they will come about naturally in the background during japa.

If you have faith in what the Srila Prabhupāda has told and taught about the Hare Krishna Nāma Prabhu, He can easily 'presenced' by presencing His Ego & Mind. By hearing of the Absolute truths of existential, relational and inter-personal aspects of the Hare Krishna Nāma from Srila Prabhupada we can get to feel Nama Prabhu's Ego and Mind.

This is best done by hearing repeatedly a self-composed statement describing His loving intentions, loving expectations from me and His assurances etc as revealed to us by guru, sadhu & sastra. It is no different from what Krishna Nāma Himself reveals to us directly about His identity, intention and His expectation from His devotees. Here is a sample description of the Mind of Nama Prabhu. If you have contemplated deeply over long time the following, you will feel the infinitely compassionate Ego & Mind of Nama Prabhu during japa.

"I am the Supreme Personality, Krishna, the Supreme enjoyer, incarnated as sound before you. My form is sound. My Name is a long Name and consists of 16 words made of Hare, Krishna, and Rāma. Kali Kāle Krishna Nāma rūpa avatāra. Everything in existence including you are mine. Everything and everyone are complete in its existence only in the relationship to loving service unto Me. I am the loving shelter of everyone & everything and I alone can provide a sense of existential completeness to every part of My existence. My capacity to enjoy is unlimited. I have incarnated into this sound form out of compassion to give you an opportunity to touch Me with your attention & devotion (bhavanas) by serving me through chanting and hearing My Name.

I can enjoy your calling out my Name, with all their heart, infinite times ever-fresh each time, without getting bored. That is my perfect enjoying capacity as well as sweetness of My Names. My infinite enjoying capacity is inconceivable for your tiny mind. When you

spiritually touch Me by chanting and hearing with attention & devotion, gratitude and respectful love and self-surrender, I am pleased with you and will bless you by showering transcendental energy of sat-eternity, *çit*-knowledge and *ānanda*-bliss of Mine and liberate you from bondage with matter and get you reconnected to me eternally. I will awaken your eternal love of belonging to Me and loving relationship of eternal service to Me.

You are trapped in your material body by my Mahā Maya energy or separating energy. The energy that creates the illusion in you of separating you and Me by making you believe that you have an existence isolated from Me. Presently you are fully covered as a spirit and are only left with ‘attention’ and soul faculties of personhood or ego of being, seeing, desiring, thinking, feeling, willing and doing peeping out of this body and engaged in Maya's service. Offer that attention, ego as a Nama Sevak along with all these soul faculties through the action of chanting and hearing my Name incarnated before you in the Name sound uttered by you.

I have shown special mercy in manifesting Myself to your gross senses of the tongue and ears and mind as the Shaktyavesha Nama to facilitate your touching Me uninterruptedly with your serving attention through your doing-cesta and knowing-cesta. You can draw the sat-*cit*-*ananda* energies which are accompanying My incarnation to liberate yourself and serve me transcendentally. Nāmnām akāri bahudā nije sarva śakti.

Sarva dharmān parityajya maam ēkam śaranam vraja, aham tvām sarva pāpēbhyō mōkshaiṣyāmi mā śucah. I will take care of your journey to eternity - do not worry. Use your free will and desire to mindfully connect with Me all the 16 rounds without doing anything else. Then I will mystically enter your mind and lead your life. Dadāmi buddhi yōgam tam yēna mām upayānti tē. I am in your heart. Sarvasya çāham hṛdi sanniviṣṭa. And will I invincibly mix transcendental knowledge and repeated gifts from me in your heart. You want to know more about Me, please read Nāmamrta, the glorifications offered by my dear devotee Jagad Nāma Praçār Ācārya AC Bhaktivēdānta Swāmi, and he will guide you to Me.”

So, this is the mind of the Nama Prabhu with regard to His expectations from you as revealed by guru, sadhu & sastra in this relationship as the Nama sevak. Recalling this before the Japa will ensure that the Nama sevak ego is charged with the feeling of the presence of the Sēvya waiting to receive your devotional service.

Giving loving service and receiving loving mercy. That is a loving relationship between the chanter, Nama sevak and the Hare Krishna Nāma in Japa. Offering your attentive delightful concurrent chanting-cum-hearing with tasking delight as a loving service to the spiritual sun of sat *çit* *ānanda* Nama Prabhu while anticipating His loving mercy flow into your cittam through the attention-connection and attention-embrace of the Shaktyavesha Nama. Thus, we

can advance from plain hearing to, hearing with presencing His mind and lovingly relating the offering in devotional service.

In japa Sēva, the Lord is present before us ‘here and now’ as the Sevya as each Nama is chanted and He is receiving the service as you chant and hear Him directly. For instance, in cooking service to the lord, you as the Sēvak, are preparing something and then taking it before him and then offering to Him. The receiving of service by the Lord comes into the picture at the end when food is taken before him. In Japa Seva it is instantly received.

See the quote below as to what is the mind of Nama Prabhu as to how he responds to your calling out to Him.

Nectar of Devotion Chapter 21 / 17

“The Mahāmantra is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and the energy, we can imagine how much the Supreme Lord is obliged. It is impossible for the Lord to ever forget such a devotee. It is clearly stated in this verse that anyone who addresses the Lord immediately attracts the attention of the Lord, who always remains obliged to him.”

Hare Krishna Nama Prabhu ki Jai !!!

Module 94/4 - Expectations of Nama Prabhu summary

1. "I am the Supreme Personality, Krishna, the Supreme enjoyer, incarnated as sound before you. My form is sound.

- My Name is a long Name and consists of 16 words made of Hare, Krishna, and Rāma. Kali Kāle Krishna Nāma rūpa avatāra.
- Everything in existence including You are mine. Everything and everyone are complete in its existence only in the relationship to loving service unto Me.
- I am the loving shelter of everyone & everything and I alone can provide a sense of existential completeness to every part of My existence.
- My capacity to enjoy is unlimited. I have incarnated into this sound form out of compassion to give you an opportunity to touch Me with your attention & devotion (bhavana's) by serving me through chanting and hearing My Name.

2. I can enjoy your calling out my Name, with all your heart, infinite times ever-fresh each time, without getting bored.

- That is my perfect enjoying capacity as well as sweetness of My Names. My infinite enjoying capacity is inconceivable for your tiny mind.
- When you spiritually touch Me by chanting and hearing with attention, devotion, gratitude, respectful love & self-surrender, I am pleased with you and will bless you by showering transcendental energy of sat-eternity, cit-knowledge and ānanda-bliss of Mine and liberate you from bondage with matter and get you reconnected to me eternally.
- I will awaken your eternal love of belonging to Me and loving relationship of eternal service to Me.

3. You are trapped in your material body by my Mahā Maya energy or separating energy.

- The energy that creates the illusion in you of separating you and Me by making you believe that you have an existence isolated from Me.
- Presently you are fully covered as a spirit and are only left with 'attention' and soul faculties of personhood or ego of being, seeing, desiring, thinking, feeling, willing and doing peeping out of this body and engaged in Maya's service.
- Offer that attention, ego as a Nama Sevak along with all these soul faculties through the action of chanting and hearing my Name incarnated before you in the Name sound uttered by you.

4. I have shown special mercy in manifesting Myself to your gross senses of the tongue and ears and mind as the Shaktyavesha Nama to facilitate your touching Me uninterruptedly with your serving attention through your doing-cesta and knowing-cesta.

- You can draw the sat-cit-ananda energies which are accompanying My incarnation to liberate yourself and serve me transcendentally. Nāmnām akāri bahudā nije sarva śakti.

5. sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-papebhyo moksayisyami ma sucah. I will take care of your journey to eternity - do not worry.

- Use your free will and desire to mindfully connect with Me all the 16 rounds without doing anything else.
- Then I will mystically enter your mind and lead your life. Dadāmi buddhi yōgam tam yēna mām upayānti tē. I am in your heart. sarvasya caham hrdi sannivisto.
- And will I invincibly mix transcendental knowledge and repeated gifts from me in your heart.
- You want to know more about Me, please read Nāmamrta, the glorifications offered by my dear devotee Jagad Nama Prachar Acharya A.C Bhaktivēdānta Swāmi, and he will guide you to Me.

Link of PPT- Mind of Nama Prabhu : <https://t.me/c/1479406133/6356>

Module 95/1 - Practice of Bhaavana for Mala 3, Contemplation for SHRADDHA or FAITH/TRUST IN HIS LOVING RECIPROCATION

" Hare Krishna Nama Prabhu. You are before me , as the Sound-God (Nama cintamani). My respectful obeisances unto You for every bead . You are most loving, compassionate person who is a limitless brilliant sun of sat-cit-ananda, incarnated as Shaktyavesha Nama."

Points of Faith or Shraddha during Nama Japa

Faith does not convey the full meaning of the sanskrit word shraddha. You need two words to translate Shraddha- Faith & respect. Faith in Nama Prabhu's presence and ensuing respect due to God is a steady background item during all of our 16 rounds. 'Shraddha' mala has been placed in the beginning of every Japa session. Even if you decide that your immediate japa session is only 4 malas, the first mala should be the Shraddha Mala.

Shraddha invokes the Sevya on each bead before you and you offer your respectful obeisances with your cittam or subtle body. The rest of the offerings make sense only if the Sevya, the receiver of those offerings is felt to be present before you as the recipient of the service. Even offering Priti or love comes after shraddha. Without this basic feeling of faith and respect there is no meaning in all other feelings to Japa for the subsequent rounds as you will not feel the presence of the Lord before you without shraddha. Faith in His presence is so foundational that we have spent almost the first 35 modules as a ground work for developing this most important ingredient of japa. Just like the foreground action of concurrent chanting-cum-hearing is common to all rounds, so also the background feelings of shraddha has to stay with us for all our 16 rounds.

It is not that when we offer other feelings , those feelings will replace the faith feeling. Faith is not an interpersonal interactive feeling with Nama Prabhu but it is a truth feeling about Him. It is constant existential feeling about someone's existence before you and your trust in Him. Faith in a relationship is called trust.

Faith is a feeling about the unseen truths of the situation of japa or japa context. Faith & trust sets the situational context for the relationship of japa seva by bringing the focus on Sevya by offering Him respect as due to God and trust as due to perfect reliability of His love and kindness and compassion towards me.

Let us contemplate on the conclusions of all our earlier modules from module 1 to Module 35 wherein we have laid the foundation for this most important element of Japa.

Absolute thoughts for contemplation and transforming them into bhavanas

Here are the basic truth-statement thoughts that gets converted into thought-feeling or bhavana of shraddha by contemplation . It is required as to have faith as to who, when and what is going on during japa situation as revealed by guru, sadhu and sastra.

1. Truth that Krishna is the Supreme Personality and He is the cause of all causes. No one is equal to or greater than Krishna.

Ishwara parama krishnah

sacitānanda Vigraha

anadi ādir govinda sarva

kārana kāranam.

2. Krishna is a surya of satcitananda emanating energies of sat-cit-ananda . Additional reading: Module 35

3. Krishna's Name is also Krishna Himself. Additional reading: Module

nāma cintāmanih krishnascha

chaitanya-rasa-vigrahaḥ

purnah shuddho nitya-mukto

'bhinnatvān nāma-nāminoh

4. Krishna's Name is also surya of satcitananda radiating satcitananda and most compassionate Personality called Nama Prabhu.

5. Krishna cannot be heard or seen with material senses

Atah Sri Krishna Namaadi na bhaved grahyam indriyam

6. Krishna incarnates in this age as the Aprakrti Nama to save us from this material ocean Kali kale Nama Rupe Krishna Avatarā

7. Aprakrti Nama enters the sound produced by my tongue

8. Krishna invests all His energies into the sound and the sound becomes a satcitanand-ized sound like how a copper wire gets electrified. Module....

9. The sound on the tongue becomes potentially omnipotent sound. This Nama is called Shaktivesha Nama. Module....

10. If I touch this Shaktyavesha Nama through the pipe line of attention my mind gets also gets satcitananda-ized. Module....

11. Nama Avatarā means combined Aprakrti Nama plus Shaktyavesha Nama on us. Module....

12. Shaktyavesha Nama is the sound body the Aprakrtā Nama,. Read Module....
13. The flow of sat-cit-ananda energies from shaktyavesha Nama cleanses my cittam of asat, acit and nirananda perception. Module....
14. After purification, the Nama Prabhu by His divine association starts awakening my spiritual mind and spiritual senses. Module....
15. When my spiritual mind and senses are awakened the chanter will be able to experience the manifested presence with His spiritual senses. Module....
16. At that stage one would want a million tongues and ears to taste the sweetness of the Aprakrtā Nama of the Lord who is Krishna HImself. Module....

"The Supreme Lord instructs Sri Brahmā in the Sri Brahma-samhitā, saying:
yan-nāma-kirtana-phalam vividham nishamya
na shraddadhāti manute yad utārthavādām
yo mānushas tam iha dukha-caye kshipāmi
samsāra-ghora-vividhārti nipiditāngam

"That person who even after hearing about the wonderful results of chanting harināma refuses to develop sincere shraddhā in harināma and, on the contrary, expostulates that such elucidations of the potency of harināma are inflated panegyrics is hurled by Me into the deep gloom of material nescience after being dragged through excruciating suffering.

Hare Krishna Nama Prabhu ki Jai !!!

Soulful Japa
Module 95/2
Contemplation of different absolute truth

Existence Faith
Faith in Krishna's & His consort Radharani's eternal existence
Faith in Krishna's Supremacy
Faith that entire existence, jivas and material energy comes out of Krishna for His pleasure and purposes which is inconceivable.
Faith that the entire existence is Krishna's estate for His pleasure and purposes
Faith in Krishna's omnipotency that He all powerful over the entire existence.
Faith that One Krishna has unlimited expansions for unlimited varieties of rasa or enjoyment

Faith that Krishna is not dependent on His energies for His enjoyment except Srimati Radharani who is nothing but Krishna's own counter Whole. Krishna with Radharani combined is complete Absolute Truth.

Faith that all jivas are His tiny particles of satcitananda seeking, satcitananda as part & parcel of Krishna

Faith that every jiva soul is eternal servant of Krishna and this core relationship personality as His servant is covered by Maya

Faith that Krishna has endowed jivas-the core personality in this body with tiny free will

Faith that the present condition of soul as independent enjoyer is abnormal imaginary ego or unconstitutional expression of his core personality and is called haunted false ego.

Faith that Krishna, as Paramatma-Krishna is the sole maintainer of material world Faith that Krishna is all pervading supreme controller as the Paramatma-Krishna of everything and everyone.

Faith that Krishna is source of power for both demons and demigods.

Relationship Faith or trust

Faith that nothing moves without Krishna's sanction

Faith that Krishna wants all jivas back with Him.

Faith that Krishna's love is unconditional and as we surrender He reciprocates Faith in Krishna's fairness and equality

Faith in Krishna's friendship ready to help the jiva always

Faith that if you become His devotee, Krishna will take you to Him

Faith in Krishna's protection of His devotees that he will always protect his devotees

Faith that if you become conscious of Him, by His intervention all material difficulties in life can be overcome.

Faith that Krishna intervenes in devotee's lives to provide them with what they lack for serving Him.

Faith that as we surrender to Krishna He will lead us to Him.

Hare Krishna Nama Prabhu ki Jai !!!

10:24

Soulful Japa

Module 95/3

Contemplation on Who is Krishna.

Contemplation of who is Krishna is same as contemplation on who is Nama Prabhu as there is no difference between Krishna and His Name who empowers the Shaktyāvesha Nama. Shaktyāvesha Nama is His all spiritual Name's material manifestation for giving us access to Him. Shaktyāvesha Nama is made as good as His suddha Name by His omnipotency.

Therefore let us contemplate of Krishna. Parāshara Muni, a great sage and the father of Vyāsadeva, who compiled all the Vedic literatures, gave the following definition of God:

aishvaryasya samagrasya
viryasya yashasah shriyah
jnāna-vairāgyayosh caiva
sannām bhaga itingana
(Vishnu Purāna 6.5.47)

Bhagavān, the Supreme Personality of Godhead, is thus defined by Parāshara Muni as one who is full in six opulences—who has full strength, fame, wealth, knowledge, beauty, and renunciation.

Nama Prabhu, the sound God

Bhagavad-gītā 3.27 at Town Hall June 27, 1974, Location: Melbourne

Prabhupāda: God has human form, and God is everything. So if He comes in the form of sound, where is your objection? But God is everything. He can come as a human being or He can come in the form of sound also. Because what is this human being? You are seeing a human being, this flesh. That is combination of matter, combination of matter---earth, water, fire, air, ether. This is combination. What you are seeing? Your eyes are also the combination. But the sound is ether. So if you accept earth as the form, where is your objection to accept ether? Because they are all material.

Meditation on the Krishna or Nama Prabhu can also be practiced as the Supreme Personality of infinite A for Ananda, B for Beauty, C for compassion. D, E.....Z as per letters of English language except 'X' as given below. The six bold ones above No. 2. 6, 11 ,16, 18, 23 constitute definition of Bhagavan, the possessor of all opulences.

1. Feel Krishna is the Supreme Sound Personality of limitless Ananda-A
2. Feel Krishna is the Supreme Sound Personality of limitless Beauty-B
3. Feel Krishna is the Supreme Sound Personality of limitless Compassion-C
4. Feel Krishna is the Supreme Sound Personality of limitless Deity-D
5. Feel Krishna is the Supreme Sound Personality of limitless Enjoyer-E
6. Feel Krishna is the Supreme Sound Personality of limitless Fame- F
7. Feel Krishna is the Supreme Sound Personality of limitless Grace- G
8. Feel Krishna is the Supreme Sound Personality of limitless Humor-H
9. Feel Krishna is the Supreme Sound Personality of limitless Independence -I
10. Feel Krishna is the Supreme Sound Dispenser of Perfect Justice-J
11. Feel Krishna is the Supreme Sound Personality of limitless Knowledge-K
12. Feel Krishna is the Supreme Sound Personality of limitless Love-L
13. Feel Krishna is the Supreme Sound Personality of limitless Mercy-M
14. Feel Krishna is the Supreme Sound Personality of limitless Name- N
15. Feel Krishna is the Supreme Sound Personality of limitless Oversight -O

16. Feel Krishna is the Supreme Sound Personality of limitless Power- P
17. Feel Krishna is the Supreme Sound Personality of limitless Qualities -Q
18. Feel Krishna is the Supreme Sound Personality of limitless Renunciation-R
19. Feel Krishna is the Supreme Sound Personality of limitless Senses-S
20. Feel Krishna is the Supreme Sound Personality of Absolute Truth-T
21. Feel Krishna is the Supreme Sound Personality of limitless Understanding-U
22. Feel Krishna is the Supreme Sound Personality of limitless Virtues -V
23. Feel Krishna is the Supreme Sound Personality of limitless Wealth-W
24. Feel Krishna is the Supreme Sound Personality of everything excellent-X
25. Feel Krishna is the Supreme Sound Personality of ever fresh Youth- Y
26. Feel Krishna is Supreme Sound Personality of Infinite Zeal - Z

Hare Krishna Nama Prabhu ki Jai !!!

Module 95/4 - Contemplation of how Krishna is limitless sat-cit-ananda vigraha

Krishna is 'Sat' vigraha

Existential Faith that Krishna is omnipotent and has an eternal boundless & limitless personality and yet he has a concrete finite looking (apparently limited and bounded) transcendental form of transcendental senses completely different from limited nature of material form of ours here in this world.

The eternal existential substance of His personal body is possessing attributes of omnipotency-limitless Icchā, Kriyā śakti and jnāna Śakti existing in His own non-material personal time and space with personal associates and paraphernalia emanating from His own self.

na tasya kāryam karaṇam ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca

"He is not obliged to work and has no material senses to carry out work. No one can be found equal to Him or greater. And as we hear from scripture, His own superior energy has her manifold aspects—knowledge, power, and movement—which act autonomously." - Śvetāśvatara Upaniṣad 6.8

He also includes within His Existence or Sat, all of time, space and personalities and substances in existence while simultaneously bringing it outside His Self for His eternal play or Līlā.

mayā tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

-Bhagavad-gita 9.4

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛṇ na ca bhūta-stho
mamātmā bhūta-bhāvanah

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation. - Bhagavad-gita 9.5

He is anaadi-anantam or limitless eternal 'Sat' vighraha or infinitely powerful Person with Supreme free will, swarat. He is the cause of all other substances (sarva kārana kāranam) in existence and can be directly seen only by our spiritual or 'sat' senses of seeing. He is everywhere and in everything and relates with everything of this world on terms of its relationship with Him as revealed in the scriptures. That is existence. His 'Sat' possesses infinite knowledge 'Çit' and unlimited 'ānanda' of infinite relationships with infinite parts and parcel of Him including you. Thus he is described by Brahma as Ānanda cinmaya sad ujjvala vighrahasya-Blissful, transcendental, eternal, brilliant form or vighraha.

Krishna is 'Sat-Cit' vighraha

Krishna is all knowledge ('Sat Çit') Himself. He eternally knows everything of past, present, future and He possesses all knowledge of every bit of His existence. He is acyuta or infallible as He never falls into ignorance- He also possesses infinite intelligence to process His infinite knowledge to reconfigure and move reality (sat) as He wishes i.e.; to change reality from one configuration to another. Therefore, Krishna is Sat-Çit vighraha, infinitely powerful (omnipotent)and possessing infinite Çit- Śakti (omniscient) or Infinitely Intelligent Person. He is original source of intelligence in all of his existence including us.

Krishna is Sac-çid-ānanda vighraha

Krishna is Sac-çid-ānanda, pleasure and reservoir of pleasure energy. He is called Akhila Rasāmrta Sindhu - Ocean of pleasure or Ānanda. He is the universal center of perfect and sweetest Loving exchanges with limitless living beings and of limitless varieties. He is also enchanter of the senses (Govinda) of all entities in existence. Thus Krishna is Sac-çid-ānanda vighraha and also source of pure Sac-çid-ānanda energies. He is the limitless spiritual ocean of Sac-çid-ānanda. Rasāmrta sindhu is Spiritual ocean of pleasure or ānanda which goes on expanding unlimitedly - ānanda ambudi vardanam, unlike material ocean which has finite boundaries.

Paramatma-Krishna, Lord in our hearts

The closest each of us can locate Krishna immediately is in our own heart in the form as the Supersoul or Paramatma-Krishna. He is situated there giving full attention as neutral observer of all of our decisions on thinkings, feelings and willings and doing. Krishna, the unlimited ocean of sac-çid-ānanda or power-intelligence-love-pleasure vighraha is in our heart as our eternal relative and friend accompanying us in our journey seeking joy from this world in each material body by ignoring Him who is facilitating the very material life by being in my heart.

We, in truth are non-material spirit or identity stuff and meant to experience spiritual joy in loving association with Him. Our experience of life sensations in an otherwise lifeless material body is only because He as the Paramatma-Krishna enters our material senses and mind and enlivens and create experiences of every one of our life sensations. Sitting in our hearts, He maintains all of us by supplying intelligence and silently facilitating internally and externally the fulfillment of our desires for a life of power rasa, knowledge rasa and ānanda rasa independent of Him by sanctioning power, ownership and position.

He is seated in everyone's heart and He creates the experience of specific knowledge, remembrance and forgetfulness through his agency of Kāla or even directly infusing it into the jīvas heart devotee or non-devotee whenever He wants to show special mercy on them. He does not interfere with the free will of anyone. But to favour his devotees, as their friend, he is willing to influence the free will of even karmis by managing the switch of remembrance, knowledge and forgetfulness.

He is in eternal relationship with us but we are not in relationship with Him unless we become Krishna conscious. He relates with the jīvas in the same token in which they approach Him. Yē yathā mām prapadyate tāms tathaiva bhajante mām. Those who have faith in Him, He will reveal himself as a guide and friend. For those who do not believe in Him seated in their heart, he does not show Himself to them and even gives them intelligence to prove to themselves that there is no God so they can live their Godless desire. That is His degree of 'unconditional acceptance' of the jīvas as what they want to 'be' on their own.

Respecting someone means not to impose our will on that person. Paramatma-Krishna in each body is the highest respecter of all the jīvas. We can act and reap the fruits in this world. Whenever we decide to search Him, He will mystically lead us to Him to the extent we want Him or love Him. Freedom is the greatest gift to us all from God. But there a price paid for misuse of that freedom by the jīva. Our free will is allowed by Him to be so determining.

Paramātma-Krishna is only one of the Expansions of Krishna

Paramātma-Krishna, is just one of unlimited pastimes or Līlas of the Lord. He seated in the heart of each jīva. Supersoul is only an expansion of an expansion of an expansion of original Lord Krishna of the Spiritual world Goloka Vrindavan. Krishna is described as advaitam acyutam anādim ananta rūpam. He enjoys through unlimited expansions called Vishnu tattva which are all non-different from Him. This is the unlimitedness of His 'sat' or identity unlike our limited identity.

While he facilitates material life for jīvas as their friend, Pramatma-Krishna also becomes the Caitya Guru of the jīva acting as their leader and guide to the jīva who wish to go back to Godhead. Thus Krishna, in our heart. is also the Jagad Guru. Hare Krishna Nama Prabhu ki Jai !!!

Module 95/5 - Contemplation on Nama Prabhu as seen by Krishna Himself.

Japa is a relationship with Nama Prabhu. We should know a person before you can have a relationship with him. Here the best way to know about Nama Prabhu is to hear from Krishna himself about Nama Prabhu. The following glorification in five versions is best meditation to load the Sevak Ego in our conscious mind before beginning your daily Japa.

Krishna Himself speaks to Arjuna about that His Name is the greatest.

Quoted from Adi Purana by Srila Sanatana Goswami in Hari-bhakti-vilasa 11.465-470 Verse one

na nāma-sadrsham jnanam - There is no knowledge equal to my Nāma.

na nāma-sadrsham vratam - No vow is equal to My Nāma.

na nāma-sadrsham dhyanam - No meditation is like Nāma.

na nāma-sadrsham phalam - No result is like Nāma.

Me, the Nama Sevak's glorification of Nama Prabhu

My dear Hare Krishna Nama Prabhu, You are all knowledge.

My dear Hare Krishna Nāma Prabhu my chanting-cum hearing You is the greatest vow. My dear Hare Krishna Nāma Prabhu, my chanting-cum-hearing You is the greatest meditation.

My dear Nama Prabhu my chanting-cum-hearing You brings highest good.

Verse two

na nāma-sadrsha tyagi - No renunciation is like my Nāma.

na nāma-sadrshah shamah - No peace like my Nāma.

na nāma-sadrsham punyam - No piety is like my Nāma.

na nāma-sadrshih gatih - No goal of life is like my Nāma.

Me, the Nama Sevak's glorification of Nama Prabhu

My dear Hare Krishna Nāma Prabhu, attachment to my chanting-cum-hearing You is the greatest detachment from everything.

My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing You spreads Absolute Peace.

My dear Hare Krishna Nāma Prabhu, my chanting-cum-hearing You is the highest punya. My dear Hare Krishna Nāma Prabhu, my chanting-cum-hearing You is the only goal

Verse three

nāmaiva paramā muktir - My Nāma is the supreme liberation.

nāmaiva paramā gatih - My Nāma is the Supreme goal.
nāmaiva paramā santir - My Nāma the topmost place.
nāmaiva paramā sthitih - My Nāma is the Supreme abode.

Me, the Nama Sevak's glorification of Nama Prabhu
My dear Hare Nāma Prabhu, my chanting-cum-hearing You is the supreme liberation.
My dear Hare Krishna Nama Prabhu,my chanting-cum-hearing You is the Supreme goal.
My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing is the highest peace
My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing You takes me to the
Supreme abode

Verse four

nāmaiva paramā bhaktir - My Nāma is the Supreme devotion.
nāmaiva paramā gatih - My Nāma is the Supreme destination.
nāmaiva paramā pritir - My Nāma is Supreme love & happiness.
nāmaiva paramā smrtih - My Nāma is Supreme thought.

Me, the Nama Sevak's glorification of Nama Prabhu
My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing You is the Supreme
devotion. My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing You is the
Supreme destination.
My dear Hare Krishna Nama Prabhu, my chanting-cum-hearing You is the Supreme
love & happiness.
My dear Hare Krishna Nama Prabhu,my chanting-cum-hearing You is the greatest
thought of all thoughts.

Verse five

nāmaiva karānam jantor - My Nāma is the father of all living entities.
nāmaiva paramā prabhur eva ca- My Nāma is the Supreme Lord and master.
nāmaiva paramārādhyo- My Nāma is supreme object of worship.
nāmaiva paramo guru-My Nāma is the supreme guru.

Me, the Nama Sevak's glorification of Nama Prabhu
My dear Hare Krishna Nama Prabhu, You are the father of all living entities.
My dear Hare Krishna Nama Prabhu Nāma,You are my Supreme Lord and master.
My dear Hare Krishna Nama Prabhu, You are the supreme object of worship.
My dear Hare Krishna Nama Prabhu You are the supreme guru of the whole world.

Hare Krishna Nama Prabhu ki Jai !!!

Module 96 - Contemplation for Mala - 4 Priti or I OFFER WITH LOVE .

"Hare Krishna Nama Prabhu, I love you and I take highest pleasure in giving You pleasure with respect & love. In the beginning of every bead I feel desire to please You & hope to fulfil that sublime desire to please You & hope to fulfil that sublime desire & I feel success in pleasure giving at the end of each bead of chanting-cum-hearing You"

Cue Card Location : <https://t.me/c/1479406133/4264>

All offerings to be made with Priti

Shraddha and Priti are the foundation for soulful japa. Priti is also very foundational because japa is an offering of all soul faculties and soul itself to the Nama Prabhu and all such offerings, whether it is attention or cesta or self surrender has to be done with priti. In Bhagavad Gita Krishna not only says 'Tesaam satata-yuktaanam' but also says next bhajataam preeti purvakam'. Satata yuktaanam established in the relationship of eternal belongingness and priti purvakam is translated by Śrīla Prabhupāda as 'in loving ecstasy'.

Can a beginner offer ecstatic love? Priti means love. Love for the Lord is always ecstatic or excited if it has to be the love for the Lord for He is not ordinary person. through the shraddha modules, we have already aware of Who He is. Though love is always ecstatic but in the beginning it is 'respectful' ecstatic love and not 'intimate' ecstatic love. We can offer' respectful' ecstatic love . 'Intimate' ecstatic love is a very advanced stage of relationship with the holy Name and cannot arise from the soul prematurely. Respectful ecstatic love is very much possible even in conditioned stage as it is backed by understanding the knowledge of Krishna .

Respectful ecstatic love which is situated on absolute existential plane is easily aroused if we have internalized who is this person called 'Krishna' who is present before you and what is your eternal connection with him through unflinching faith in the sastras. One has to develop respect for the Lord for Who He 'is' and what He 'is' before it can develop into respectful ecstatic love. That happens by hearing about Krishna from the lips of pure devotees and serving Him. This is all off-japa-time training by reading and repeatedly contemplating on who is Krishna.

The more Krishna and our eternal relationship with Him is internalised, more natural will be the feelings of respect, gratitude and love towards the Hare Krishna Nāma Prabhu for descending before me, just for me. Such internalising of transcendental truths will make our offering of chanting and hearing to be done naturally with feelings of humility, respect and love or priti.

This feeling arising out of the matured understanding Hare Krishna Nāma Prabhu for what He 'is'- as per revealed scriptures and also respect and love for what He 'is' specifically for you as revealed through different loving reciprocations in your day to day life over the years from the time you started Japa sēva of Sound Krishna. Such off-japa-time contemplative work of contemplating on these eternal Truths about Krishna and Hare Krishna Nāma will make reverence (respect & veneration) and love to be triggered effortlessly from the unconscious mind during japa the moment Hare Krishna Nāma is uttered.

Priti from Nama Prabhu towards me

"But God has descended in the form, in the sound, in the sound form, transcendental sound form. Simply by vibrating, you associate with God. Simply by vibrating, Hare Krishna, Hare Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. It is so much kindness of the Supreme Lord, that He wants to associate with you. So you should receive Him"

Note that Srila Prabhupada says It is so much kindness of the Supreme Lord, that He wants to associate with you. The devotee should think 'The Lord wants to associate with me. This is so much of priti from Him towards this unqualified fallen self. How can I not serve Nama Prabhu with Priti. I will chant-cum-hear Him with Priti'.

Priti means pleasing Nama Prabhu

Cc. Adi 4.165-166

ātmendriya-priti-vāncha—tare bali 'kāma'
krishnendriya-priti-icchā dhare 'prema' nāma
kamera tatparya—nija-sambhoga kevala
krishna-sukha-tatparya-matra prema ta' prabala

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Krishna, and thus it is very powerful. The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Krishna is prema [love]. Ädi 4.165-166

Practically we see that as we sincerely try to improve our chanting for the pleasure of Krishna, Krishna reciprocates and we feel our greatest pleasure which is devotional service to the Lord.

LETTER TO SYAMASUNDARA - LOS ANGELES, NOVEMBER 24TH, 1968

This is ultimate understanding of Priti or Bhakti. Thus Priti means not just sentiment but offering the whole of the self in action that brings pleasure to Krishna. Let us try to understand how we can please Nama Prabhu.

What pleases Nama Prabhu ?

The identity of the Ego of Nama Prabhu is a sound identity of the mahamantra. It is through identity of a person that we connect with a person. Krishna's absolutely beautiful Ego as the Supreme Personality of Godhead has sound identity, form identity, name identity, etc. Nama Prabhu is Krishna's absolute Ego with sound identity. Hare Krishna Nama Prabhu is the Absolute beautiful Ego Krishna and Srimati Radharani with specific sound identity of the string of mahamantra. God with a sound identity can be worshipped by offering our soul along with all of its faculties to chant and hear that sound identity of the Supreme Personality of Godhead. An He pleased with such worship as we are giving our soul to Him in the form of offering Priti. Priti means offering our attention, cesta, iccha, asa, sankalpa, vikalpa, hrastam, ahlada, krtajna, kshama, saranagati etc. All these feelings are different expressions of priti to Nama Prabhu.

After shraddha the next most important offering is Priti or love or devotion or offering of all one's self for the pleasure of Nama Prabhu. Every offering preceded by feeling Priti to please Him. Priti is the feeling with which something is offered with desire to please Him. Offering of priti to Hare Krishna Nama means desiring to please Him by offering him concurrent chanting-cum-hearing and all sadh bhavanas. You can offer this with priti or without priti mechanically. Priti refers to the feeling quality of the desire to please that accompanies the offering.

Each concurrent chanting-cum-hearing offered with desire to please Nama Prabhu is one unit of 'pleasure giving' to Hare Krishna Nama Prabhu. Next Priti is never complete unless you feel that the object of priti is pleased with your offering. Now how do we know that Nama Prabhu is indeed pleased if I chant and hear His Nama. We know that from authoritative sources of guru, sadhu and sastra that he is indeed pleased when japa is done by serving attention and devotion. So the fact that he is receiving your pleasure-giving and is pleased is in no doubt. We already discussed so many quotes to this effect as to why He is pleased from a neophyte to advanced devotee, for different reasons, when they concurrently chant & hear uninterrupted. Also see below how Srila Prabhupada is revealing this point of why how and why Krishna is pleased when you chant and hear.

" It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing."

It is a great source of revelation through guru sadhu and sastra that Krishna & Radharani or Chaitanya Mahaprabhu is indeed pleased in different ways. First He is pleased with our faith & respect towards Him as He manifest bead after bead with the desire to please each Nama Prabhu.

Then He is pleased with our devoted offering of kriya cesta and jnana cesta to direct attention exclusively to chant-cum-hear Hare Krishna Nama Prabhu. He is further pleased by offering iccha-sankalpa-vikalpa to maintain the attention embrace or hearing through uninterrupted tasking. He is further pleased with our dependence and begging mood to the transcendental couple for bhakti shakti.

He further pleased with you for acknowledging that you are eternally maintained and protected by Him. He is further pleased when you offer your soul in surrender to Him and so so. Thus we see that Shraddha and Priti are two basic bhavanas in soulful Japa.

The question may be asked, when I have so many anarthas, how will Lord take pleasure in my impure chanting. It is difficult to believe that. If indeed He is being pleased, I would like to know how he is being pleased by me chanting and hearing imperfectly even without devotion just mechanically to fulfil my vow to Srila Prabhupada that I will chant 16 rounds everyday.

Here is the reasoning: There are two kinds of pleasure you can offer Krishna. One is when a pure soul actually give pleasure to the Krishna by calling out His Names. Other is when you give pleasure to His mind alone by your activity of chanting the Shaktyavesha Nama alone know that it also pleases Him. His pleasure from the chanting of a bhakta is not exactly the pleasure He gets for His transcendental ears as it happens when a pure devotee who is totally free from false ego cries out His names. Yet His mind is pleased with even a neophyte chanting His Shaktyavesha Nama in Nama abhasa stage. He gets pleasure when he sees the attempt of a neophyte to follow His gurus instruction as it is going to do so much good to His child. Just as parents feel so pleased, when a son who left home and loitering in the world decides to come back home. Every step taken by such a child under the guidance of a bonafide spiritual master is very pleasing to the Supersoul and Nama Prabhu.

Hence there is no doubt from all perspectives chanting and hearing His Names pleases Him when done so either by a beginner or a pure devotee. Each concurrent chanting-cum-hearing is a pleasure giving act and the devotees who knows this wants to please more and more. When you love someone you want to go one pleasing one after another. Thus tasking action gets anointed with priti.

Reciprocations from Nama Prabhu increases our priti

Flow of divya cesta shakti is 'sat' reciprocation from Nama Prabhu out of priti for the chanter. How is that ? The whole of 'personal existences' and energies in existence is called 'sat'. Total

reality: vyaktis & shaktis is 'sat'. Therefore energy to move existence as desired is called 'power'. So power is also 'sat' energy. Bliss from flow of 'sat' energy is called sat-rasa. Flow of 'sat' energy from Nama prabhu is in the form a divya cesta shakti for our chanting, hearing and tasking .

The attention-touch through delightful chanting and attention-embrace through joyful hearing of the Shaktyavesha Nama Prabhu and enthusiastic uninterrupted tasking attracts the reciprocation of the flow of above described divya cesta shakti leading to divya cesta sat-rasa, the empowerment rasa to chant more & more, from Nama Prabhu into our heart.

Sat-rasa is the super delight of empowerment or flow of divine power from Nama Prabhu to energetically chant-cum-hear concurrently in an uninterrupted manner, never wanting to stop. All this is to be seen as priti or love from the Nama Prabhu. When we know someone loves us we increase our love. We should learn how to sense these subtly flow of divya cestas shakti in reciprocation to our offering atma cesta shakti is a mutual exchange of priti.

Here is an important principle of pleasure- If you offer from your side with priti anything, the Lord also reciprocates. If as an expression of priti the chanter offers delight energy in chanting or offer kriya cesta with ananda , then the spiritual delight or divya kriya cesta shakti & sat-rasa will flow from the Nama Prabhu as a loving reciprocation.

If out of shraddha and love or priti, we offer kriya-jnana-karya cesta from our side to chant & hear & task , then spiritual joy energy or divya cesta shakti & sat-rasa will flow into our hearts from the Nama Prabhu as a loving reciprocation to hear sharply with full concentration on the sound. If you offer from your side the accomplishing & accumulating tasking delight or kriya-karya cesta with priti then spiritual accomplishment ananda or of divya kriya-karya cesta rasa will flow from the Nama Prabhu.

In short finally the delight, joy and success or shakti & rasa that you experience is all enhanced or multiplied by the Nama Prabhu by mixing

- 1) His divine or divya kriya-cesta shakti & sat-rasa flows in your heart in response to your offering him kriya-cesta with hrstam from your side.
- 2) His divine or divya jnana-cesta shakti & sat-rasa flows in response to your taking joy or offering jnana cesta with ahlada in hearing Him from your side,
- 3) His divine or divya karya-cesta shakti & sat-rasa flows in response to your offering of tasking delight or karya-cesta with utsaha from your side.

Priti in action is the above kind of loving exchange. When we offer anything with priti, Nama Prabhu reciprocates. Krishna says in Bhagavad gita, ye yatha mam prapadyante tams tathaiva bhajami aham. As you surrender I reciprocate. If we offer our delight, joy and enthusiasm

with priti to chant, hear and task our japa, Nama Prabhu reciprocates with His divya cesta shakti & sat-rasa energy and it multiplies the ananda that we offer. The final experience is divya kriya-jnana-karya cesta ananda which is experienced by the chanter is multiple times the ananda of what he offers.

'Ananda' is also inseparable from priti

As a crude example if you offer with priti one unit of ananda with apeksha, you end up experiencing ten units of ananda, just as an example, where nine units are reciprocation from Nama Prabhu. You take one step and Krishna takes nine.

" In all yoga practice formula, the whole aim is to concentrate one's mind in the Supreme Personality of Godhead. This is called samadhi. So that ecstasy is immediately brought by this chanting process. You begin chanting and hear for few seconds or few minutes: you immediately become on the platform of ecstasy" SB Lecture: June 23, 1968, Montreal

It is ecstasy of flow of divine doing-knowing-tasking energy which is 'sat' reciprocation from Nama Prabhu. There is the offering from the chanter's side of offering tiny doing-knowing-tasking energy with ananda and there is reciprocation from Nama Prabhu. You take one step towards Him from your side and he pulls you 9 steps towards Him and we mystically experience total of ten steps. This is flow of sat shakti reciprocation to execute devotional service. Devotional service is filled with mystical experience. " By this practice of chanting and hearing the sound vibration of the Supreme Lord, ones tongue, ears and mind are engaged. This is mystic meditation and is easy to practice, and it helps one attain the Supreme Lord" (B.Gita 8.8 Purport)

The other kind of sat-rasa reciprocation is when preachers of the holy name become empowered to preach the glories of the holy Name to the world. This empowerment means all the powers required to organize the material resources for preaching. Nama Prabhu provides all the power required for such preaching and such empowerment is also reciprocation of Nama Prabhu's sat potency. That is also to be seen as an act of priti from Nama Prabhu.

Similarly the Lord's protection of His devotees by providing 'sat' or shaktis to overcome dangerous situations is also His Priti

Hare Krishna Nama Prabhu ki Jai !!!

Module 97 - Contemplation for HRSTAM Mala or 'I Delightfully chant'

" Hare Krishna Nama Prabhu, I delightfully, respectfully & lovingly welcome You before me by distinctly chanting You with serving-attention. I beg for uninterrupted attention connection with You. I am addicted to calling out for You."

Read Module 72/1 <https://t.me/c/1479406133/2989>

Module 98 - Contemplation for AHLADA MALA or 'I JOYFULLY HEAR'

"Hare Krishna Nama Prabhu, I respectfully associate with You and am joyfully drinking the divine sound by sharply hearing You with my serving-attention. I beg You for attention-touch & attention-embrace for my soul."

Read Module 72/1: <https://t.me/c/1479406133/2>

Module 99 - Contemplation for Kriya-Kārya-siddhi-utsaha or I successfully task and stack with enthusiasm

" Hare Krishna Nama Prabhu, please bless me with transcendental pleasure, energy & enthusiasm to please You with uninterrupted stacking of chanting-cum-hearing through tasking-success of repetitions with zero-break in attention-embrace."

Read Module 72/2, 72/3, 73 : <https://t.me/c/1479406133/2994>

Module 100 - Contemplation for Mala 16: SHARANAGATI MALA OR I SURRENDER MY SOUL

“Hare Krishna Nama Prabhu, I am Yours(property). I am not mine & nothing is mine. You are only owner, knower & enjoyer of everything. Independence from You even for a moment is illusion. Bless my existence such that Your plans & purposes shall be my plans & purposes every moment. I unconditionally surrender my total self by identifying with my true belongingness as Your eternal servant being, desiring, thinking, feeling & doing only to please You and Your servants. I beg you to lead me as you wish & will

A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble. Teachings of Lord Chaitanya. Preface

This eighth to sixteenth rounds are simply practice of sarangati and its different aspects as per the six guidelines given above by Srila Prabhupada. The essence of saranagati is given in the very first line of the above quote. Just as a child is surrendered to the parents. Nama Prabhu is the parent of all jivas. Krishna and Srimati Radharani are the eternal parents of every one. Krishna is the supreme universal father all jivas and Srimati Radharani is the universal mother. We, gaudiya vaishnavas surrender and take complete shelter of Sri Radha and Krishna.

Krishna is the proprietor of everything as He is the very source, controller and enjoyer of everything. Everyone and everything in existence is moving ultimately for His Master plans, purposes & pleasures which accommodates our free will too . This is the highest vision of all situations of the world. Nothing can be outside the jurisdiction of His Master plans.

Everybody's constitutional position is that he is a servant of the energies around him influenced by whatever strengths & restraints those energies impose on his freedom. And both the energies, the internal spiritual energy or external maya energies, belong to Him and are serving His plans, purposes and pleasures. We can be either loving servant of Krishna under the influence of internal energy or forced servants of Maya under the influence of guna, kala & karma or the external energy in full forgetfulness of whom we belong to.

Feeling one's belongingness to Krishna is actually definition of absolute love. Pure love is a constitutional experience of this belongingness as against experience of loving exchange

which is a situational experience. Chaitanya Mahaprabhu prays whether you embrace me or trample me, I am your eternal servant. This is mood of pure unconditional love arising from an eternal sense of constitutional belongingness of oneself to Krishna. He taught us what is real surrender. Loving exchanges are like situational waves in the ocean of constitutional love. 'I am yours and you can do what you want to do with me. Nothing belongs to me. Not even my soul what to speak of this body. Everything is given to me by Him is for now and till he takes it away by His scheme of things. Even material energies are serving Him and His plan and purposes. Real surrender is to fall at His feet as a totally possession-less and power-less soul-person. Devotees are akinchanas or materially exhausted.

Surrendering oneself and everything he possesses to the real owner Krishna and engaging oneself and everything in service of the Lord is the foundation of pure devotional service. This attitude will place one immediately into the internal energy of the Lord. He is completely dependent upon the Master to be lead in such devotional service unto Him. Such a devotee always desires that His will be done by him being guided mystically.

A surrendered soul execute his faculty to identify with role plays, relate, desire, think, feel, will & do only to please Him and His servants. END

Module 101 -Contemplation of Mala 9. CHARANASHRAYA or I AM LOST WITHOUT YOUR HELP

CARĀÑĀSRAYA MĀLA or I AM LOST WITHOUT YOUR HELP

"Hare Krishna Nāma Prabhu, I fear my old materialistic mind, intelligence & ego slices. It can anytime drown me in the ocean of illusion or Maya & make me forget You & my eternal relationship with You. I don't want to lose my transcendental happiness & pleasure of Your loving service. I feel powerless to keep myself afloat & save myself. You are supremely pure who dissipates all darkness like a rising sun. Please give me the shelter of Your lotus feet & liberate me from my material mind & awaken my eternal spiritual cittam."

This is very simple. Jiva does not own anything in existence. Everything, everyone and all powers are His. Constitutionally every jiva is hopeless, helpless and powerless without Krishna's help. For those who are not devotees and surrendered to Krishna, what is to be given and taken is decided according to karma by Kala. Kala is plenary power of Paramatma-Krishna which delivers material energy and power to the jivas. And because they are not Krishna conscious they think this is my property etc for my sole enjoyment.

However devotees know that everything that he has always belongs to Krishna. And he has to use it as per His will for His pleasure and purposes as enlightened and directed by guru, sadhu and sastras. I myself belong to Krishna. The devotee feels 'I am akinchana or possession less'.

This mala fixes one consciousness into the reality that except you and your free will and attention energy nothing else in this body or the body or anything outside the body belongs to you. The next mala expands more on this theme. This mala of japa attracts the detachment shakti or virakti from Nama Prabhu.

Hare Krishna Nama Prabhu ki Jai !!!

Module 102 - Contemplation for KRPAPREKSHA or I BEG FOR SAT-CIT-ANANDA MERCY

"Hare Krishna Nama Prabhu, I beg You to shine in my heart , sat-shakti or spiritual strength to serve You purely, cit-shakti /transcendental knowledge of Your limitless glories and ananda shakti of attachment & addiction for Your association.

Also read Module 37 at <https://t.me/c/1479406133/1732>

Cc Madhya 7.98

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this bhakti-śakti. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

Bhakti shakti means sat shakti, cit shakti and ananda shakti. Nama Prabhu is an ocean of sat-cit-ananda. We have already applied Mala 3 for begging for the mercy of divya cesta shakti flow from Mahaprabhu for mindful japa. That is just the beginning. That is flow of 'sat' shakti. Now in this mala we beg for ' cit' and 'ananda' reciprocation from Nama Prabhu and for more 'sat' shakti to preach His mission.

Begging and anticipating (krpa apeskha) for flow of 'cit' shakti or energy from Nama Prabhu The 'cit' energy of the Nama Prabhu is transcendental knowledge energy.

New York, Jan16, 1967

" Either you see Him personally or you hear Him. Rather, hearing is better because by seeing you cannot understand Krishna. When Krishna is present, all people saw Him, but they could not understand Krishna. But one who heard of Krishna even five thousand years after, just like we are hearing, we can understand Krishna as far as possible. So hearing is most important thing. You'll find in the Thirteenth Chapter, sruti parāyana. Sruti parāyana. Sruti parāyana means one who is very much eager to hear about Krishna, he's a very nice qualified man. So hearing is very important thing than seeing or touching or smelling. Hearing is very... Hearing is the, is so important. When all other senses are not acting, sleeping, no other sense is acting, as soon as telephone bell is called, you get up. No other sense will act. So hearing is so perfect. Therefore according to Vedic principle this hearing is very important

thing. Hearing. And one who is very much eager to hear about Krishna is very expert, because hearing is knowledge."

Note that Srila Prabhupada ends the importance of hearing by saying hearing is knowledge. 'Cit' shakti means knowledge energy. 'Cit rasa' means bliss from knowledge energy. Krishna is the reservoir of all-knowledge.

The result of uninterrupted quantized concurrent chanting-cum-hearing is direct touch of Nama Prabhu through the attention-connection through chanting and attention embrace. Nama Prabhu , being the reservoir of all knowledge, such direct touch will evaporate all ignorance from our cittam or subtle body. The deepest ignorance is bodily concept of life. Life centred around the present material body as the self and its association of 'I' and 'mine' and they and theirs. Pure spiritual knowledge or cit will awaken our spiritual satcitananda ego as servant of Krishna and Krishna's nature as the ocean of satcitananda.

Every day we sing before Srila Prabhupada during guru puja "divya gyan hrde prakashita" meaning by his mercy the transcendental knowledge shines forth in our heart. Whatever self-knowledge we have today is due to the attention touch of 'cit' shakti of Shaktyavesha Nama. Hearing is the source of all enlightments and this 'cit' reciprocation of Nama Prabhu.

Thus we see that by begging and anticipating mercy of Nama Prabhu for Bhakti shakti and Bhakti rasa from that bhakti shakti, these energies and the rasa from them flows into our. The result of tasting this rasa every day, is that we develop deep attachment to chanting-cum-hearing the sound incarnation who is combination of transcendentally situated Aprakrti Nama and the Shaktyavesha Nama on our tongue.

Begging and anticipating ananda (Krpa apeksha)

'Sat' reciprocation of flow of divya cesta shakti. It is reciprocation of offering concurrent chanting-cum-hearing and uninterrupted tasking offered delightfully. Empowerment to spread the glories of Krishna consciousness is also 'sat' reciprocation. 'Cit, reciprocation is flow of enlightening knowledge into our heart.

'Ananda' reciprocation is flow of divine super delight to chant in reciprocation to my offering of hrstam to chant. 'Ananda' reciprocation is also flow of divine super joy in hearing His Names in reciprocation to my offering ahaldha to hear. 'Ananda' reciprocation is also multiplying of tasking delight and makes us greedy for more and more of uninterrupted concurrent chanting-cum-hearing. This we have discussed several times earlier.

Now let us come to flow of 'ananda' energy in the form of the intrinsic taste of Nama Prabhu called Nama ruchi. After sufficient purification of heart, this apeksha or begging and anticipation for intrinsic sweetness of Nama beyond divya cesta shakti can be practiced.

When the Nama Prabhu is satisfied with our craving for His sweetness, by His sweet will , he can release into our heart a glance of a bit of that intrinsic taste of Nama ruchi experienced as transcendental bliss. It is Nama Prabhu's prerogative when to give us that experience. He can give a glimpse of that taste of chanting and hearing pure transcendental Nama or Aprakrta Nama even to a neophyte to encourage the sadhaka.

Like the goal of meditation of yogis is to see Vishnu's form , the Nama upasaka or the bhakta of Nama Prabhu also craves to transcendentally hear the Aprakrta Nama beyond the Shaktyavesha Nama that he hears with material ears and material mind. He knows that there is no point in craving for Nama ruchi without having associated for long with the Shaktyavesha Nama with his senses and mind and purified them both in the first place by prolonged concurrent chanting-cum-hearing. But definitely it an aspiration that some day one has to achieve that purity to experience and experience.

Hare Krishna Nama Prabhu ki Jai !!!

Module 103 - Contemplation on BHARTĀPATRA MALA OR I FEEL HIS MAINTAINERSHIP

BHARTĀPATRA MALA or I FEEL HIS MAINTAINERSHIP

"Hare Krishna Nama Prabhu, You are my eternal maintainer and I am eternally free from existential anxiety & fear. You are the only ultimate cause for all kinds of order & sustainability in otherwise chaotic world. You alone are maintaining my environment for Your service. Without You everything deteriorates. This insignificant servant of Yours always places himself under Your personal care."

(to be posted)

Module 104 - Contemplation for the RAKSHĀPATRA

MALA 12: RAKṢAPĀTRA MĀLA or I FEEL HIS PROTECTORSHIP

"Hare Krishna Nama Prabhu, I am always vulnerable to be attacked by Maya & You are my eternal loving protector. I have full faith that, beyond my understanding, You are always personally protecting my material & spiritual life as You deem fit even without my knowing. This meek & weak servant of Yours always places himself under your protection and therefore am fearless in life."

In BG 18.56 Krishna says " Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace.

PURPORT

The word mad-vyapāshrayah means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master."

A devotee means one who has decided to go back to the eternal Lord in the spiritual world by living his life according to the directions of the spiritual master to take shelter of Nama Prabhu. His occupational duties for maintaining life in this body are secondary actions while his primary focus is that He engages in devotional service of sravanam, kirtan, smaranam etc. Maya or illusion is nothing but forgetfulness of one's true identity as servant of Krishna. This forgetfulness and identifying the self as somebody independent is the constant enemy of the devotee.

One may wonder that how can I be Krishna conscious if I have to engage myself in so many worldly sutes. Krishna says while engaged in all kinds of occupational duties for survival, just depend upon Me and I will give you protection against illusion if you are mainly dedicating one's life to practice devotional service and go back to Godhead. The biggest trap of illusion is to think that I am this body and others are their bodies and then get attached to world thus created by my mind especially my body, my children, my home, my property, my material life etc. We have to remember all these attachments have a beginning point where it began and there will be an end point when we die. Nothing that I am attached was mine sometime back. But once we get attached we think it was always ours. That is the illusion operating right under our nose.

Occupational duties for everyone as per his prarabdha karma is mainly meant for sustaining this material life. Nobody is spared of it. It is bodily dharma. Even if one is dedicated full time to serve the mission of the Lord, we have to dovetail our prarabdha karma in His service. Dualities of life keeps presenting itself to everyone. One cannot overnight have that awakened taste of love of Krishna to abandon everything at one go and take up only chanting and hearing 24 hours. That requires spiritual awakening. if and when possible there is nothing like that.

But a sadhaka means a practitioner under directions of a spiritual master. The spiritual master knows the limitations of the present population and has asked his disciples to do 16 rounds of soulful japa daily with some other items of sadhana bhakti. All of that will take two or three hours daily and another hour of reading. That exposure to the Lord is so powerful that it has the power to spiritualize the other 20 hours of our day.

Rest of this 20 hours, whether it is full time temple devotee or congregation devotee, both have prescribed duties. Of course those who have their prescribed duty within the Lord's mission are very fortunate than those who have to go and work for karmis for a living. But the message of Krishna is universally practice able. In this verse of Bhagavad Gita Krishna is saying I will still protect you from illusion even if you have to work for karmis for a living provided you fully depend upon Me for such protection. Read further verses too from 18.56 to 63. Here it is important to know that soulful japa is so spiritually energising that, it makes no difference if you prescribed duties are as a preacher or as working 8 hours a day in some profession for livelihood. Srila Prabhupada's movement is to make every home in every town and village a temple and not bring everyone into the few temples. Common sense says the latter model will never grow beyond a certain point as a mass movement as predicted by Chaitanya Mahaprabhu.

Chanting of the holy name is so powerful that simply if one takes shelter of Nama Prabhu and molds his life around devotional service of worshipping Krishna through chanting and hearing His name etc as primary activity of life, even if at the same time one has to involve in all kinds of occupational duty as secondary activities for sustenance of life under His shelter, he will still attain the eternal world, " sashvatam padam avyayam" by His inconceivable mercy, " mat prasadat". That is Krishna's assurance in this verse.

Krishna does not demand anything impractical. Guidance is given by Krishna whereby anyone can begin to surrender to Him in any situation of life by beginning to chant daily Hare Krishna, worship His Deities, take only prasadam etc as instructed by a bonafide spiritual master and he will be protected from falling into illusion of material life. The world of 'I' and 'mine' and evolve toward seeing this world as Krishna's for Krishna ultimately. He utilises material life of his prarabdha karma to attain eternal life at the lotus feet of the Lord at the end of this life.

The greatest protection that the devotee requires is protection against birth again in this material world. A devotee who chant 16 rounds of souful japa and takes only Krishna prasadam will be protected by Nama Prabhu from material attachments which will force him or her into another life in this world even though he has to work in this material world to sustain his material life. If today's situation of the devotee is that one cannot eat only prasadam, very soon Nama Prabhu will arrange that if you go one serving Nama Prabhu everyday. Further Nama Prabhu will plan the life of such a devotee in such a way that he or she can dedicate whole day in the work of the Lord Himself to preach Krishna consciousness than working for any karmis. Nama Prabhu's shelter will lead a sincere Nama sadhaka to this situation in life and become a preacher for Srila Prabhupada, whenever that is as He decides. A Nama sadhaka should aspire for that day where he can engage in preaching the glories of the Lord to other jivas.

In the rest of the purport to the above verse 18.56 of Bhagavat Gita Srila Prabhupada writes

There is no time limitation for a pure devotee. He is always, twenty-four hours a day, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Krishna consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Krishnaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

As regards different kinds of other attacks by adhi-atmika , adhi-daivika and adhi-bhautika kleshas are concerned, Nama Prabhu is personally protecting His devotees. One should have full faith that He is seated in his heart and His protection is always there. He faces these kleshas courageously. We should not judge Him with our tiny imperfect intelligence and say, " Oh, He did not protect me in this situation and that situation". Rather he will have to develop that sensitivity to see Lords hands in protecting me always.

Eternal protection of the soul and his journey of bhakti is different from the material so called protection that we define ourselves with our limited knowledge. Nama Prabhu knows our present, past and hence our future. We should not define what is protection in each situation with our limited intelligence and calculations. Sometimes life appears almost going over the cliff into the deep valley below but we should maintain our faith in Nama Prabhu's protection as he deems fit for me. Just to increase our dependence He may allow it to go that far. The devotee should have full faith that every moment, whatever is the turn of changing events, sometimes even appearing very testing and adverse, my worship able Nama Prabhu is involved in the situation and is protecting me. I may not have the intelligence and the vision to understand the way Lord in the heart is helping me. In all circumstances we should just keep chanting and invoking the presence of Nama Prabhu, following in the footsteps of Prahlad Maharaj.

Read and remember the umpteen lilas of the Lord in Srimad Bhagavatam where He has always come to the rescue of His devotees in times of such external dangers. The Lilas of prahlad being protected against varieties of attacks, saving Gajendra from the clutches of a crocodile , Uttara from the attack of brahmastra sent by Aswatthama, draupadi from being dishonored, Arjuna from being killed in the battlefield, etc .

Death personified is fearful of Harinama. We all know the Nama lila where Ajamila chanted Narayana while dying and vishnudhootas appeared there and stopped the yamadhootas from touching him. Harinam sends fear into the heart of demons.

Srila Prabhupada talks about Krishna's unfailing protection

' So those who are under the karma, under the principles of nature's law---that is karma, nature's law---they are different. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśah, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. Those who are ordinary living entities, they are being carried away by pull; they are being pulled by the ear by nature's law. But those who are devotee, their position is different. They are under the special attention of the Supreme Personality of Godhead.

He therefore declares, kaunteya pratijānīhi na me bhaktaḥ praṇasyati [Bg. 9.31] = "My dear Arjuna, you can declare to the world that anyone who is My pure devotee, he'll never be vanquished. I shall take care." Why He is asking Arjuna to declare? Because a devotee's attempt is never baffled. That is Kṛṣṇa's desire. Even His own declaration may be sometimes false, but if a devotee declares, Kṛṣṇa will see, it must be done. It must be done."

Nama is also vigraha

Srila Prabhupada Lecture, Mayapur, February 20, 1976

The nāma is also vigraha, another form of the Lord, rasa-vigraha. So if we take shelter of this avatāra,.... Every avatāra, every incarnation of Kṛṣṇa, is very pleasing. Because Kṛṣṇa is the reservoir of all pleasure, therefore His avatāra... Just like Nṛsiṁha-deva, although He is very ferocious to asuras... They are disturbed. They are disturbing elements and they are disturbed. But Prahlāda Mahārāja is not disturbed. He's peaceful. So Lord's incarnation, either He is very ferocious or He's very kind, for the devotees there is no disturbance. Devotees are not disturbed, and the asuras are disturbed. So take shelter of the holy name of the Lord, then disturbing condition of this material world will not touch you."

" By the mercy of the Lord, such a devotee never comes back to this material condition of life. Kshema refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Krishna consciousness by yoga, and when he becomes fully Krishna conscious the Lord protects him from falling down to a miserable conditioned life."

Hare Krishna Nama Prabhu ki Jai !!!

Module 105 -Contemplation for Humility and tolerance round

“Hare Krishna Nāma Prabhu, let me to always see & respect all jivas as You want me to see them & respect them & develop tolerance to face & handle pain from others while only dutifully defending without hatred or malice but with forgiveness. I will never cause himsa or pain or criticize anyone except if it is an assigned duty to correct someone and done without feeling of superiority. Please save me from the snake pit of self-importance, pride & envy.”

Read also Modules 39

Chaitanya Mahaprabhu says we

Srila Prabhupada answers, what is humility ?

Upendra asked, “Swamiji, how should we feel humble? I feel sometimes that when I try to be humble I first think about it, and then I try to be humble. But it seems artificial.”

“This is humbleness,” Srila Prabhupāda said. “When we think, ‘Oh, I should have done it this way’ – that is good. Because then there is always room for improvement. If you go on thinking, ‘Oh, I did not perform this duty so nicely. I should have done it this way,’ then you will improve. Our love for Kṛṣṇa keeps growing as long as we think that we are not doing the most for Kṛṣṇa and that we must do more. This is humbleness. If you think, ‘Oh, I did this so wonderfully. I am such a nice and sincere devotee,’ then this is not good. There will be no improvement.”

Śrīla Prabhupāda-līlāmṛta CHAPTER FIFTY-SIX, Return to America, San Francisco, December 14, 1967

(to continue)

Module 106 - Contemplation for KSHAMA APEKSHA MALA or PLEASE FORGIVE ME “Hare Krishna Nama Prabhu, I beg forgiveness for the offense of not treating Your appearance before me attentively & respectfully with love. Without your forgiveness I have no hope. Day by day, I will more and more carefully, clearly & sharply hear You. The only prayascitta for Nama aparadha is more and more Nama Seva with determination to avoid offenses”

(to be posted)

Module 107 - Contemplation KRTAJNA ARPANAM or MY ETERNAL GRATITUDE

Hare Krishna Nama Prabhu, I offer my eternal gratitude to You and Srila Prabhupada for giving me the most valuable gift of Your shelter and personal service. I am ever grateful to all those who are helping me directly and indirectly to serve You. (Yet to post)

Module 108 - Contemplation for SEVA APEKSHA or SEEKING SERVICE IN SURRENDER

" Hare Krishna Nama Prabhu, May all daily works that I do, be a service unto You for only Your purposes & pleasures. Serving You means serving whole of existence. I surrender all my works unto You. I beg jnana-knowledge & direction, bala-strength & power and kriya-abilities and skills both spiritual and material through me or others, to execute all such works as per Your wish & will. Success or failure, is Your will for me & is all for my good."

This is a feeling of surrendering every situation in our daily life to Nama Prabhu and execute our service with feelings of 'dependence, patience, faith & hope' on the help of Krishna in all endeavours that I take up in my life.

Krishna's say in the Bhagavad Gita 18.57 & 58

cetasā sarva-karmāni
mayi sannyasya mat-parah
buddhi-yogam upāshritya
mac-cittah satatam bhava
mac-cittah sarva-durgāni
mat-prasādāt tarishyasi
atha cet tvam ahaikārān
na shroshyasi vinankshyasi

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me. If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

We are all continuously working. We are working either to fulfil some desire or to avoid something undesirable in life. In both case we are working towards an end result or desire or vision.

Concept of prescribed duty

Jiva is always having a prescribed duty whether in material world or spiritual world. My duty circumscribes by domain of free will. My free will is tiny and it is constitutionally designed to

be exercised within the four walls of choices of how to execute my prescribed duty. Prescribed duty is always arising out of a higher agency whose purposes we carry out. Jiva, by definition is a servant of some servant under social system of living entities working together, whether spiritual world or material world. Prescribed duty arises out of a social system. Soul is spiritual social being.

Understanding how desires are fulfilled

First let us try to understand how desires are achieved in this world. First you desire something. Then you seeking intelligence within you and figure our a direction as to what all needs to be done to get that desired thing including intelligence to use other's expert intelligence. Then you need to endeavour to apply cesta to move material energy towards the desired reality from where you are now. Where you are now with respect to the vision is called the current reality. So achieving anything in the material world means you move your current reality which is a particular configuration (form of matter being together) of material energy towards the desired configuration of matter called the vision. For instance an artist want to create a painting, his current reality is empty canvas and paint and brush and his current experience. The vision is how his final art work should look like. Then he applies his cesta or effort with the help of jnana, bala and Kriya.

Cesta is the soul effort to move material energy from configuration of current reality to the envisioned reality. To do this it is not enough if we apply our cesta or endeavour. We need three more energies for accomplishing the vision. One is called bala-strength and other is called jnana-intelligence and third is called skill or kriya. We all have the different stock of jnana, bala and kriya at our command based on the past karma at each moment of our existence. That stock is continuously changing as per Kala or time.

Unless the right kind and quantity of jnana, bala and kriya is offered to the task, our cesta will not be successful in moving the current reality to the vision. And we will never achieve the desire. When there is shortage of any of the three ingredients, one cannot achieve success in his endeavour.

contd.....

13:30

Thus those who are not devotees, when they have a material desire, its fulfilment is based purely karma as per the laws of karma. That is to say one's freedom to achieve moving current reality to a desired vision cannot cross beyond what destiny allows.

A devotee also has desires to please Krishna in this material world by engaging the material energy in Krishna's service. A non-devotee or a karmi is one who depends only on his karma or individual action and his karmic strength to do anything in this world. A karmi may desire

to build a palatial house for himself. And a devotee desires to build a house for him and his desire in life is just to have a favourable environment for practicing Krishna consciousness.

Let us analyse these two situations to understand how each of these two persons achieve or not achieve their individual desires.

Karmi's case : In the Bhagavad Gita -18.14 Krishna says there are five factors required accomplishment of anything. The karmi starts from current reality. Current reality is also called adistanam . Suppose the house costs 10 million rupees to build. But he has five million with him. But he takes up the task with some plans as to where he will get the other five million.

For this intelligence will work directing that he take a loan or sell something else etc. based on his karmic intelligence he, the karta, will engage in cesta or efforts with his karanam or instruments and based on his destiny or daivam he may succeed or not succeed,

All these plans of the intelligence may or may not yield the result mobilizing the 5 million deficit fund based on the strength of his karmic destiny inspite of his cesta. He may not get the right intelligence to direct his cesta. He may not have the skill to do proper financial planning or even may not get help from someone who can do the financial strategizing for him. At all points of time of his endeavour, his only strength is his past karmic account which may grant him the joy of building house of his own and enjoying it.

The Paramatma-Krishna is seated in the heart of all jivas as the observer and sanctioner of desires as they deserve according to their karmic earning. His agency called 'Kala' or eternal time manages all this for either fulfilling or not fulfilling the desires If His desire is sanctioned on the strength of his deserving the enjoyment as per his past karmic earning. If he has the good karma then all jnana, bala and kriya will line up to his cesta and he will be successful in achieving his desire to raise the deficit of 5 million.

Once financial bala is ready, he needs jnana of an architect and planner. He need to put cesta to procure the building materials and transport them to the site. He needs skilled (kriya) builder who will configure these building materials into the finished house that he has envisioned. You have to get the right architect, get the right contractor with building skills, purchase the building materials.

Even if he has financial bala, still if karma account is not good, lot of other obstacles will arise for its fulfilment. Plans may change due to unavoidable reasons, budget changes, or builder leaves work half way and goes away etc etc. Now you will put cesta to put another builder. You may get or not get new resources of jnana and kriya even if the required financial strength.

I have given this example to indicate the three ingredients of jnana, bala and kriya is required even if you as the doer (karta) is ready to put cesta to fulfil the desire. And the three ingredients you get only as per daiva or destiny for any achievement. Your destiny cannot fulfil for you any of your desire inspite of your cesta than what you deserve as per your karmic account. If you dont have good karma for it you will always be in deficit of jnana, bala & kriya.

Devotee's case : He wants to build a house. His goal is to make it Krishna's house for His worship, sankirtan and japa for His pleasure , where He will be the master of the house. If this is the consciousness, then every cesta required for building the house still has to be offered. But in this case the devotee has faith that whatever jnana, bala, kriya is deficit to achieve the vision, the Lord in my heart will provide the same.

Let us take an example to understand over-endeavour by a devotee. If you are devotee and a peon in an office and your salary is the only income, if you desire a bungalow in prime area in the city, then it is an over-endeavour. Over-endeavours slips into same as chasing a material desire. This happens because he has no guidance of advanced vaishnava to guide him as to what to desire and what not to desire even if it rationalized as devotional service. Since such over-endeavour becomes a material desire, limitations imposed by his prarabdha karma will rule his efforts to build such a bungalow and Paramatma-Krishna will leave it to that whether he succeeds or not.

Over-endeavour

For instance If I do not have artistic ability as per my prarabdha karma to make beautiful painting of Krishna, I should not over-endeavour to make one. If I am determined He will take me through a lot of process to make me an artist beyond your prarabdha karma which obviously will consume my time and life energy. Krishna would prefer that I chant and hear more with that energy in this life.

Krishna says what you have and what comes of its accord after doing your duty towards the result, you offer that to me and come back to Me soon. No need to over-endeavour for material skills but only endeavour moderately for material results without taking a toll on our sadhana. If your desire is so strong to paint for Krishna and if in this life it is not possible, He will give one life to the devotee exclusively to become a good artist and offer that seva. But who wants to come back. Better to go the spiritual world where all our spiritual desires for Him will be fulfilled.

While executing any activities He enjoys noticing how He intervenes by infusing His intelligence into his intelligence to give him direction at every step he encounters deficit of jnana, bala & kriya. This is the consciousness of a bhakti yogi. Finally the devotee is not attached whether he succeeds or not as long as he has done best of his duty to move current

reality towards the vision. Either way it is the will of the Lord based on what is devotionally good for devotees.

Prarabdha karma

Prarabdha karmas are the karmic seeds which is destined to unfold from birth to death in this particular life. For a devotee Paramatma in his heart will also see whether his desire even if it linked to Krishna consciousness is not a material over-endeavour which can spoil the bhakti of the devotee. When the desires are too difficult to achieve from one's prarabdha karma, it becomes a material over-endeavour.

What is over-endeavour for one devotee may not be over-endeavour for another. The devotee should think whether my role and what I have to achieve in that role is an over endeavour or not. One should not be judgmental about other devotee's taking up a service by saying it is over-endeavour for him unless he is duty bound to direct a devotee's desires. Basically for each of us, the criterion is how that burden we should take in working towards one's own assigned work is to check as to how it affects by daily practice of sadhana with a peaceful mind. The higher the Krishna consciousness, the greater is the devotee's capacity to be peaceful by surrendering the work situation to Krishna every moment and acting as His servant even if his vision is apparently a big material burden. All this needs help of other vaishnavas too to decide.

Along with order of guru comes the power to execute that order

If guru or authority system set up by him, gives the devotee an assignment, then one should not think it is over-endeavour and that I have no confidence to execute it. One should have faith that along with guru's order, the strength to execute that order accompanies mystically beyond one's own karmic limitations. Miracles happen beyond one's imagination in achieving the results for the pleasure of guru and Krishna, if He sees my purpose is sincere and He thinks it is good for my bhakti. And devotee in the course of offering cesta learns how to see the hand of Paramatma at different stages activities to get to the vision. Everything is a service for the devotee.

Sum and substance is, the result of devotees' devotional service is not dependent on his karma alone but is also dependent on mercy of Paramatma-Krishna and Guru. Paramatma-Krishna and guru have devotional criterion to decide to give success or failure independent of individual karmic strength, whether it is deficit or sufficient to fulfil the desire.

Srila Prabhupada writes in purport to SB 2.8.21, "The Lord in His form of Sri Caitanya Mahäprabhu wanted the cult of devotional service to the Lord to be preached all over the world, in every nook and corner, and therefore a pure devotee's duty is to discharge this order as far as possible. Every devotee should be very enthusiastic, not only in performing his daily rituals of devotional service, but in trying to preach the cult peacefully by following in the footsteps of Lord Caitanya. If he is not superficially successful in such an attempt, he

should not be deterred from the discharge of his duty. Success or failure has no meaning for a pure devotee because he is a soldier in the field. Preaching the cult of devotional service is something like declaring war against materialistic life. "

Conclusion

A devotee never takes up any work of service independent of Krishna. He offers all of the work and the work processs to the Paramatma-Krishna in his heart. He only acts as his servant and knowing very well he should offer all his jnana, bala, and kirya that he is in possession without being lazy and depend on the Krishna in the heart to help him fulfil his service through supply of deficit jnana, bala and kriya in an inconceivable mystical way as He is an ocean of mercy, Karunasindhu. A devotee works always from a mystical platform, different from a karmi, while serving the Lord in this material world. Therefore dedicating everyday one mala, with these feelings of Krishna being karunasindhu makes us fixed in these absolute truths.

END

Note:- We should not stop at 16 rounds. Kirtaniya sad hari is the injunction. !6 rounds are minimum to be served every day. All other Malas can be practice with any one or a combination of the 16 bhavanas. Ideally, after 16 rounds one can go for rest of malas with the saranagati or surrender bhavana which is the bhavana of all bhavanas.

Srila Prabhupada writes on a letter dated 25 th June 1074

The injunction is kirtaniya sada hari, one should always be chanting all day. The 16 rounds is just a minimum 1 set for my disciples so they will chant at least that much. Actually chanting should always be going on.

SIXTEEN BHAAVANAS FOR 16 MALAS OF SOULFUL

JAPA Jai Srila Prabhupada

DIVINE DEPENDENCY IN A NUTSHELL

1. This Mala is beginning of any Japa session. We should cry out from our heart to Guru & Mahaprabhu for help to serve Nama Prabhu offenselessly .
2. I offer my cesta shakti 'to chant and hear that very chant' with strong desire & determination (sankapa-vikalpa) to do it uninterrupted.
3. On the principle that God helps those who help themselves, when Mahaprabhu sees our determination to offer this tapasya for concurrent chanting-cum-hearing, the divya cesta shakti and its ruchi will flow from Nama Prabhu.
4. Remember the example that threshold tapasya is like starting the engine with self starter using battery power (offering from our side) and soon the engine fires and it will run on petrol power (divya cesta shakti). No one can chant mindfully without the divya cesta ruchi from Mahaprabhu whose long name is the Hare Krishna Nama Prabhu.
5. I offer my heartfelt obeisances to Guru & Gouranga for each bead seeking Their blessings.

IN A NUTSHELL

1. Becoming a personality who has great faith that Nama Prabhu incarnates in the sound before me and empowers it into Shaktyavesha Nama.
2. Becoming a personality who has faith in Krishna's presence before him and trust Him to reciprocate as two identical sounds.Sound manifest as Shaktyavesha and the unmanifest

sound of the Nama Prabhu, who is eternally self-sounding in the spiritual world who is Krishna Himself.

3. Becoming Nama sevak doer personality offering service of concurrent chanting-cum-hearing uninterruptedly accompanied with bhāvanās.

In a Nutshell: On Shraddha

Shraddha is the very foundation of Krishna consciousness because Krishna and everything about Him is transcendental and beyond our limited material senses to experience His Truths. He is Adhokshaja. Our only evidence of these truths are the revelations in the guru, sadhu & sastras and direct experience of these truths as realizations by the mercy of Guru and Krishna. Faith is the door way to these Absolute Truths about nature of the Name of Krishna and his incarnation as Shaktyavesha Nama. By experiencing the flow of sat, cit and ananda shakti into our heart through the attention-connection & attention embrace of the Nama avatara, we get direct experience of these truths which enhance our Shraddha in everything about Krishna that are revealed in the scriptures. Having philosophical faith is different from applying faith in presencing Him before you during japa for every bead.

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[Photo]

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16 WEEKS PRACTICE SESSIONS- 'HOW TO DO' INSTRUCTIONS

1. On the odd Day 1, Day 3, Day 5, & day 7 of Week 1 to Week 16

During our 16 weeks of practice sessions, we will practice concurrent chanting-cum-hearing in the foreground and offer one bhavana out of the six sub-bhavanas that are highlighted with superscript numbers 1 to 6 for two full rounds each. For this we have given six sub cue cards for each main cue card. That covers 12 rounds. We begin each odd day with the first four rounds we by offering the bhavana as per the title of the main cue card under practice and the rest of 12 rounds of the day should be done as 2 rounds for each of the six sub bhavanas of the main bhavana.

Objective: To familiarise one with the summary bhaavana as per the title of the main cue card followed followed by familiarizing all the sub-bhavanas as per sub cue cards of that main cue card in order to integrate them all into one summary bhavana or thought-feelings as per the title of the main cue card.

INSTRUCTION

Example Let us take practice of Main Cue card 1 during the WEEK 1

This following to done on Day 1, Day 3, Day 4 and Day 7 of the WEEK 1

- a. Read the main module number which is Module 93 the previous night and contemplate on it for some time. Do first four rounds by offering the main intergrated bhavana of ' I cry out to Guru & Gauranga' which is a sort of combination of all six thought-feelings

- b. Read 'In a Nutshell' below the sub bhavana card before starting offering them for two rounds. You start your fifth and sixth rounds by offering bhavana as per sub cue card 1 by keeping the card within your glance during japa. Next seventh & eight rounds by offering

bhavana as per sub cue card 2..... In this way complete 15th and 16 th round with bhavana as per sub cue card 6.

Thus in one week you have practiced the one main bhavana of main cue card and its six sub bhavanas of sub cue cards.

WEEK 2 to WEEK 16

- a. Repeat the above steps with the main cue card 2 reading with module 94 and its six sub cue cards in WEEK 2 and so on till WEEK sixteen. In sixteen weeks we would have practiced offering 96 sub bhavanas on odd days of the week.
- b. After 16 weeks, you can again start the next cycle of 16 weeks starting with Main cue card 1.

Note: THE MOST IMPORTANT PART OF SOULFUL JAPA IS CONCURRENT-CHANTING-CUM HEARING. THIS IS THE OFFERING OF THE FOREGROUD MIND. FOREGROUND MIND SHOULD NOT INDULGE IN ACTIVE CONTEMPLATION OF BHAVANAS. THEN YOU WILL MISS HEARING. OFFERING BHAVANAS IS THE OFFERING OF THE BACKGROUD MIND.

IF '5R' CONTEMPLATION HAS BEEN PRACTICED FOR THE CUE CARDS, A GLANCE AT THE CUE CARD ONCE IN A WHILE WHILE DOING JAPA WILL TRIGGER THE LOADING OF THESE BHAVANAS EFFORTLESSLY FROM THE CITTAM OR OUR SUB-CONSCIOUS MIND. FOREGROUND MIND IS CESTA MIND OR EXECUTING MIND AND SHOULD BE ONLY ENGAGED IN KRIYA CESTA TO CHANT, JNANA CESTA TO HEAR AND KAARYA CESTA TO TASK.

2. On Day 1 Day 2, Day 4, and Day 6 of every WEEK

Offering the bhavana of the main bhavana main cue card 1 for round 1 , main cue card 2 for round 2, main cue card 3 for round 3 and so one till main cue card 16. In other words practice sixteen rounds of the alternate days of the main cue cards only and not the sub cue cards.

INSTRUCTION

Use the Main Cue Card -1 to 16

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Main cue card during japa.

Read once before the begin the mala, 'In a Nutshell ' which is given below the card in
@ link <https://t.me/c/1479406133/6183> to link <https://t.me/c/1479406133/6215>

On even days practice round 1 & round 16 offering one round for each Main bhavanas 1.0, 1, 2.0, 3.0, 4.0,16.0 represented by one word or phrase in the following 16 boxes as below here

WEEK 1

MAIN CUE CARD BHAVANA CARD 1.0

Day 1, Day 3, Day 5 & Day 7 ie; odd days

1st to 4th rounds : Practice of ' I cry out to Guru & Gauranga.

INSTRUCTION

Use the Main Cue card 1 at link <https://t.me/c/1479406133/6183> and its main Main bhavana card below, Card 1.0

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Now practice the main bhavana of the first Main cue card 1.0 here below from round 1 to round 4

00:05

DIVINE DEPENDENCY IN A NUTSHELL

1. This Mala is beginning of any Japa session. We should cry out from our heart to Guru & Mahaprabhu for help to serve Nama Prabhu offenselessly .
2. I offer my cesta shakti 'to chant and hear that very chant' with strong desire & determination (sankapa-vikalpa) to do it uninterruptedly.
3. On the principle that God helps those who help themselves, when Mahaprabhu sees our determination to offer this tapasya for concurrent chanting-cum-hearing, the divya cesta shakti and its ruchi will flow from Nama Prabhu.
4. Remember the example that threshold tapasya is like starting the engine with self starter using battery power (offering from our side) and soon the engine fires and it will run on petrol power (divya cesta shakti). No one can chant mindfully without the divya cesta ruchi from Mahaprabhu whose long name is the Hare Krishna Nama Prabhu.
5. I offer my heartful obeisances to Guru & Gouranga for each bead seeking Their blessings.

WEEK 1

SUBCUE CARD PRACTICE

Practice of subcue cards 1.1 to 1.6

5 th & 6 th round : Practice of first subcue card 1.1

7th & 8th round: Practice of second subcue card 1. 2

9th & 10th round: Practice of third subcue card 1. 3

11th & 12th round: Practice of fourth subcue card 1.4

13th & 14 th round: Practice of fifth subcue card 1. 5

15th & 16th round : Practice of sixth subcue card 1.6

INSTRUCTION

Use the Sub Cue card 1of 6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Previous night , just read once before the begin the mala the Explanation of the Bhavana in the nutshell is given below the card..

Read Module 93/1 , 93/2 at the beginning of Week 1 for the main bhavana of Mahaprabhu mala

Module 82 on Chaitanya Mahaprabhu and Hare Krishna Mahamantra.

<https://t.me/c/1479406133/5011>

Module 93(1) I am completely dependent on
you <https://t.me/c/1479406133/5248>

Module 93 (2).The Story Of Sparrow Who Lost Her
Eggs <https://t.me/c/1479406133/5997>

Recommended Additional reading for this set of Cue cards

1. Module 9 -The foreground executing mind and background contexting mind. Without understanding the concept of background mind and foreground mind, you will be at loss to understand what is being instructed in these practice sessions. A foundational concept. Click here to read Module 9:

<https://t.me/c/1479406133/719>

2. Module 82: On Chaitanya Mahaprabhu, <https://t.me/c/1479406133/5011>

Practice round 5 & round 6 with this sub bhavana 1.1 here below

In a Nutshell: On 'Respectful obesiances'

Explanation: Sri Chaitanya Mahaprabhu cause the descendence of Hare Krishna Nama Prabhu from the spiritual world. Srila Prabhupada is the cause of distributing to us. Through the parampara Nama Prabhu has been moving from hearts to hearts, generation after generation since then and today by Srila Prabhupada's mercy this same Hare Krishna Nama Prabhu is playing in the hearts of millions of present population.

Let me pay my 108 obeisances to Sri Sri Guru & Gauranga and feel that they are indeed receiving it. Bless me with transcendental association of Nama Prabhu.

Only by causeless mercy of Chaitanya Mahaprabhu, I can be successful in offering offenseless Nama Seva or concurrent chanting-cum-hearing.

Srila Prabhupada: "Therefore, if we are sensible, then we should take very much respectful attitude to the name, because name and Krsna, the same. Suppose Krsna comes here. How much respectful we shall be, immediately. So similarly, when we chant Hare Krsna mantra, we should know Krsna is there. Therefore we should be very much cautious and respectful, not neglectful. That is offense. That is offense. If you become inattentive, that is offense. You should know this. Try to avoid. Krsna is giving us chance to meet Him in so many ways: nama, rupa, lila, parikara, vasistha. He is giving us chance in the form of name, in the form of Deity, in the form of His pastimes, in the form of His paraphernalia. Just like this Vrndavana. Vrndavana is as good as Krsna. Caitanya Mahaprabhu has said; it is not my manufacture".The Nectar of Devotion -- October 31, 1972, Vrndavana

[10. Books, Essays and Articles (pre-1967) / Essays and Articles / EA 5: Contribution of Lord Chaitanya to the People of the World by Srila Prabhupada

(21) By the first instalment result of Sree Krishna Sankirtana, the malady of the mind of man is cured. And by the second instalment all the conflicts and troubles, created by a diseased mind, are extinguished.

(22) We should only know that the Name of Krishna or Godhead is identical with Him and therefore we must give reception to the holy Name of God as we ought to have given reception to the Personality of Godhead.

(23) Any living entity irrespective of species of life, nationality, creed and color can join such congregational chanting or deliberation of the science of the Name of God.

(24) That process only will awake the dormant sleeping lion encaged in the material body and engage him in the real work of eternal life. That process will detach him from the illusory engagement of so called enjoyment of the material world.

Subcue card 1.2

WEEK 1

On Day 1, Day 3, Day 5 & Day 7 ie; odd

7th and 8th round: Practice of 'Attentive Offenseless Nama Seva' bhavana as per image below

INSTRUCTION

Use the Sub Cue card 2 of 6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading previous night for this Sub Cue card Module 53 Golden Commandments of Mindful Japa

<https://t.me/c/1479406133/2112>

Golden quotes pdf : <https://t.me/c/1479406133/6365>

Module :32 (1) Nāma aparadha, Nāma abhāsa And Suddha

Nāma <https://t.me/c/1479406133/1489>

Note what Srila Prabhupada says about offenses : "So Krsna-nama rupe-avatāra. So we should respect chanting of Hare Krsna mantra with very care, carefulness, cautious so that we may not commit any offense. Then your business is successful. Namnād balād yasya hi papa-buddhih. If somebody thinks that "I am living in Vrindavan. I am chanting Hare Krsna mantra. So if I do something sinful, what it will do...?" Eka nama, krsna-name yata papa kare, papi haya tata papa karite naraya (?). "So what sinful I am doing? A little sinful..." Yes, little sinful will be excused. But if it is done not willingly, but if you commit sinful activities willingly, daily, then you'll be punished. That is laws of nature. Even if you are bhakta. You'll be given chance, but you'll have to be punished. So therefore we must be very careful. We are chanting Hare Krsna mantra means dealing with Krishna directly. Therefore we must be very careful, cautious, respectful. Then it is nice, it is success." Lecture, oct 30,1972

Now practice round 7 & round 8 with this sub bhavana 1. 2 here below

In a Nutshell: On 'Attentive Offenseless Nama

Seva' Explanation :

Prabhupāda: The progress is that you have to avoid the ten kinds of offenses. That is progress. And that ten kinds of offenses can be avoided if you chant and hear also at the same time. That is yoga. That means your mind and your all senses are concentrated, and that is samādhi.

You chant Hare Kṛṣṇa and hear also Hare Kṛṣṇa. This is the process. Not that you are chanting Hare Kṛṣṇa mechanically but you are hearing something else. That is inattention, That is offense. It will take some time. If you chant offensively, then it will take some time.

That means by chanting, chanting, you will come to the stage of offenseless platform. But why don't you try from the very beginning? Because we want quickly to be perfect. So these are the processes. Simply chant and hear, that's all, and every perfection will come gradually, without any doubt.

Subcue card 1.3

WEEK 1

On Day 1, Day 3, Day 5 & Day 7 ie; odd days

9th &10th round of alternate days : Practice of 'Anchoring Tapasya ' as per image below

INSTRUCTION

Use the Sub Cue card 43of 6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading for this Sub Cue
card Module 69 on Anchoring tapasya
<https://t.me/c/1479406133/2963>

Now practice round 9 & round 10 as per the sub cue card 1.3 as below here

In a Nutshell: On 'Threshold Tapasya'

Explanation.

Threshold Tapasya means offering deliberate doing effort to chant and knowing effort to hear that very chant on each bead. Read

Module 69 on Anchoring tapasya

<https://t.me/c/1479406133/2963>

Subcue card 1.4

WEEK 1-Day 1, Day 3, Day 5 & Day 7 ie; odd days

11th & 12th round : Practice of 'Sankalpa and Vikalpa' bhavana

INSTRUCTION

Use the Sub Cue card 4 of 6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading for this Sub Cue card

Module 50 - Sankalpa-Vikalpa or role of Will Power during training.

<https://t.me/c/1479406133/2059>

Now practice round 11 & round 12 as per the sub cue card 1.4 as below here

In a Nutshell: On 'Sankalpa and Vikalpa'

Explanation.

This means applying sankalpa-vikalpa to offer deliberate doing effort to chant and knowing effort to hear that very chant on each bead. 'Do' nothing else except 'doing' Hare Krishna and 'know' nothing else but to 'know' or hear Hare Krishna. Deliberate sankalpa-vikalpa for every bead is the key element of anchoring attention through threshold tapomayo japa. Very soon within first few beads or maximum one mala, Nama Prabhu releases spiritual energy to lock our attention on Nama Prabhu.

This is bhakti-yoga, the simple practice, that if you chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, tongue, your tongue is locked up and your hearing process is locked up. That is samadhi, immediately, absorbed in the thought of Krishna. Samadhi. Ref: SP lecture - Srimad-Bhagavatam 1.2.7—Hyderabad, April 21, 1974

Subcue Card 1.5

WEEK 1-Day 1, Day 3, Day 5 & Day 7 ie; odd days

13th & 14th round : Practice of 'Divya cesta shakti' bhavana.

INSTRUCTION

Use the Sub Cue card 5 of 6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading for this Sub Cue
card Module 44 The secret of Mindful Japa revealed
<https://t.me/c/1479406133/1919>

Module 46 Concurrent Doing-effort And Knowing-
effort <https://t.me/c/1479406133/2044>

Now practice round 13 & round 14 as per the sub cue card 1.5 as below here

In a Nutshell : On 'Divya Cesta Shakti'

Explanation:

Divya cesta shakti is the spiritual energy that flows into the soul from Nama Prabhu when you offer your tiny cesta. Divya cesta shakti amplifies your own tiny cesta shakti enabling you to energetically chant & hear that very chant. This 'doing-knowing' energy is released after Nama Prabhu, sees my sincere desire & determination to offer my kriya cesta & jnana cesta to engage my tongue and mind in chanting and hearing that very chant on each bead. The experience of this shakti is addictive and that makes us want to chant & hear more and more without wanting to stop. Hearing means knowing & recognizing the sound.

WEEK 1-Day 1, Day 3, Day 5 & Day 7 ie; odd days 11th

and 12th round : Practice of 'Cesta Ruchi' bhavana

INSTRUCTION

Use the Sub Cue card 1.6 below

Read once the 'In a Nutshell' of the card that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading for this Sub Cue card Module 44 The secret of Mindful Japa revealed
<https://t.me/c/1479406133/1919>

Now practice round 15 & round 16 as per the sub cue card 1.6 as below here

In a Nutshell: On 'Cesta ruchi'

Explanation.

The pleasant experience of divya cesta shakti is called the divya cesta ruchi. It is the taste of divine doing of chanting Krishna Names & knowing-recognizing the sound or hearing Krishna's Names that the chanter experiences due to the flow of the spiritual energy into the soul that is released from Nama Prabhu, when He sees our sincere cesta to engage our mind and body in chanting and hearing that very chant on each bead. This ruchi is addictive and makes us want to taste more and more by wanting to chant & hear more and more without wanting to stop.

Recommended Additional reading:

Module 44 The secret of Mindful Japa revealed

<https://t.me/c/1479406133/1919>

WEEK 2

Day 2,4,6 do as per link <https://t.me/c/1479406133/6217>

Day 1, 3, 5, 7 Main Cue card 2.0

Read Module 94 series beginning of the week.

WEEK 2- Day 1, Day 3, Day 5 & Day 7 ie; odd days

MAIN CUE CARD 2.0 BHAVANA

1st to 4th rounds : Practice of ' I become Nama sevak & feel his Mind'.

INSTRUCTION

Read the Main Cue card 2 above.¶

Read at the beginning of the week 2 the following:

Module 94/1, 94/2, 94/3 & 94/4 at the beginning of Week

2 94 (1) The Concept of Relationship Personalities.

<https://t.me/c/1479406133/5998>

94 (2) Japa is a doing by Nama Sevak doer-personality <https://t.me/c/1479406133/6044>

94 (3) Rapport with Nāma Prabhu Is By Presencing His Mind <https://t.me/c/1479406133/6048>

94 (4) Expectations of Nama Prabhu
<https://t.me/c/1479406133/6059>

Read once the 'In a Nutshell' of the card below that day morning.

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this cue card during japa.

Note :

1. You have to 'become' the Nama sevak personality with japa doer-ego.
2. You have know the mind of the Nama Prabhu for a meaningful service relationship and know His expectations from you in the service. He wants doing and knowing and desiring completely devoted to Him during Japa through concurrent chanting-cum-hearing by applying the linking direction.
3. Thought processing disturbs hearing. Every thinking is subtle hearing. so concurrent chanting cum hearing will replace our thinking. This mala is nothing but practice of mindful japa. The more we train our mind properly , the Nama Sevak japa doer-personality will just take over the japa as soon as we begin our japa. All other bhavanas build up as extended thought-feelings of Nama sevak personality's primary bhavana of doer-ego of concurrent chanting cum hearing as per Golden directions of Srila Prabhupada.

Now practice round 1 to round 4 offering the main bhavana of main cue card 2.0 as below here

IN A NUTSHELL

1. Becoming a personality who has great faith that Nama Prabhu incarnates in the sound uttered by me and empowers it into Shaktyavesha Nama.
2. Becoming a personality who has faith in Krishna's presence before him and trust Him to reciprocate in the form of two identical sounds.1. Sound manifest as Shaktyavesha and 2. the unmanifest sound of the Nama Prabhu, who is eternally self-sounding in the spiritual world who is Krishna Himself.
3. Becoming Nama sevak personality offering service of concurrent chanting-cum-hearing uninterruptedly accompanied with bhāvanās of offering Him my love by giving Him pleasure of hearing His own Names.

WEEK 2

Sub bhavana cards 2.1 to 2.6

Day 1, Day 3, Day 5 & Day 7 ie; odd days

5th & 6th round : Practice of subcue card 2.1
7th & 8th round : Practice of subcue card 2.2
9th & 10th round: Practice of subcue card 2.3
11th & 12th round: Practice of subcue card 2.4
13th & 14th round : Practice of subcue card 2.5
15th & 16th round : Practice of subcue card 2.6

INSTRUCTIONS

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Recommended Additional reading for this Sub Cue card
Module

Important: 'Being' Nama sevak is a servant -ego bhavana which is seed bhavana around with other bhavanas build up. Therefore during each fresh session, the Nama sevak personality should be triggered into our background from our cittam or subconscious mind charged with his purpose, desires and intention. It is the purpose, desires and intention that gives life to relationship-egos and its doer-ego of the pure ego of the soul. Remember pure ego as a servant of Krishna can have many relationship-egos like japa doer-ego, kirtan-doer ego, preacher-doer ego etc. In Mindful japa we have trained the japa doer-ego who expertly chants every Nama and hears that very chant.

Become Nama Sevak personality is a seed bhavana . All other bhavanas build around this seed as additional bhavanas of the Nama Sevak.

Now practice round 5 & round 6 offering the sub bhavana of sub cue card 2.1 as below here

In a Nutshell: On 'Becoming' Nama sevak,
Being a Nama Sevak is not an ordinary privilege. Japa is a relationship with Nama Prabhu who is before me. Relationship means relationship-ego of being a servant of Nama Prabhu having a japa doer-ego to serve Him in that relationship. The japa-doer ego possesses trained japa intelligence on how to execute the concurrent chanting-cum-hearing . The japa doer ego of Nama Sevak personality has been cultured, nurtured through practice by obeying the diamond commandments for mindful Japa with desire to please each manifesting Nama. The intention of Nama Sevak is to ensure attention-connection which attracts divya cesta shakti into us. The larger purpose of Nama Sevak is to associate with Nama Prabhu and purify and awaken Krishna consciousness.

Being in relationship with Nama Prabhu, means I should know what is expected of me by Him. I know His mind from Guru,sadhu & sastra. He is expecting at least mindful offering of japa.

ILLUSTRATION OF THE COMPONENTS OF NAMA SEVAK PERSONALITY SLICE

In a Nutshell: On 'Nama sevak doer personality,

In a Nutshell: On Doer-Personality

Explanation: Every personality slice in our cittam which relates with any person or situation outside of us, will form a suitable 1. relationship-ego slice, 2. doer-ego slice who feels the ego of successfully doing the way it is to be done , 3. intelligence slice that provides direction on how to do it skilfully, 4. mind slice that feels the desires to do expertly and feels the success pleasure in having done it successfully. Doer-ego personality is the expert personality who executes the chanting with concurrent hearing of the same chant skilfully with the help of intelligence slice that provides the linking direction with a mind slice that feels success in offering both doing & knowing concurrently on every bead.

Doer-personality is ego- bhavana of serving Nama Prabhu with concurring chanting-cum-hearing on every bead.

Warning: Don't get lost in other bhavanas without this primary servant doer-ego bhavana. All other bhavanas are additional bhavanas of Nama sevak.

WEEK 2 on Days 1,3,5,7

Now practice round 7 & round 8 offering the sub bhavana above image here of Subcue Card 2.2

Illustration of practice of deliberate concurrent chanting-cum-hearing by the Nama Sevak Japa doer-ego personality.

WEEK 2 on Days 1,3,5,7

Now practice round 9 & round 10 offering the sub bhavana below here of Subcue Card 2.3

In a Nutshell: On 'Linking Direction'

Explanation: This is the bhavana of doing japa with linking direction from the background to link every chant with hearing that very chant. It is a thought-feeling of doing activities the right way. Any time you start japa your Nama sevak personality with japa doer-ego gets loaded from your sub conscious mind along with this linking direction into your background mind. The combination of all three executes the offering of concurrent chanting-cum-hearing to Nama Prabhu who is manifesting bead after bead before you expertly. The subcue card 1,2,3 put together become basic mindful Japa.

Warning: There is no question of soulful japa without mindful japa. Focussing on other bhavanas by compromising hearing is not japa but called contemplation. You should do '5R' contemplation separately after your 16 rounds without compromise of hearing the chants during japa. Till then be satisfied with bhavanas that surface up on its own resulting from contemplation done so far.

WEEK 2 on Days 1,3,5,7

Now practice round 11 & round 12 offering the sub bhavana below here of Subcue Card 2.4

In a Nutshell: On 'Shaktyavesha Nama'

Explanation : The sound of Krishna's name that we produce with our material tongue is called Shaktyavesha Nama because the Suddha Nama who is Krishna himself invests all His personal shaktis into this external Nama vigraha. Avesha means enter. Shaktiavesha Nama means Name-sound into which all of Krishna's shaktis have entered. They are all personal shaktis of sat, cit & ananda also called sandhini, samvit and hladini. Thus the sound is potential omnipotent. The chanter can draw different degrees of these energies on the basis of personal reciprocation Aprakrta Nama Prabhu who is empowering the sound. Shaktyavesha Nama is like an electrified wire into which electric current had come from powerhouse of electricity.

Once the shaktis have entered the sound, it is no longer a material sound. It is satcitananda-zed sound. Because our spiritual senses are not awakend to chant and hear Suddha Nama, He mercifully appears in this material manifestation for receive our services.

WEEK 2 on Days 1,3,5,7

Now practice round 13 & round 14 offering the sub bhavana below here of Subcue Card 2.5

07:48

In a Nutshell : On Aprakrta Nama

Explanation: The Aprakrta Nama is the pure self sounding Name of Krishna who is Krishna Himself who is most merciful as His Name. Aprakrta Nama is all spiritual satcitananda sabdha vigraha of the spiritual world which can be uttered and heard only with our spiritual tongue-ears-mind. Though spiritually unmanifest to my material senses, He mercifully manifests as Shaktyavesha Nama. Like a powerhouse has unlimited circuits that takes power to the end users, the Aprakrta Nama is common power house Who invests power into Nama uttered by millions of tongues and makes them all Shaktyavesha Nama. First we have to get purified by serving the Shaktyaavsha Nama with our tongue, ears and mind which awakens our spiritual senses and mind. Then spiritually manifest presence of Aprakrta Nama can be experienced as wanting millions of tongues and ears to relish His sweetness. Aprakrta Nama

alone reveals Krishna's form , qualities pastimes, spiritual world etc to our spiritualized senses.

WEEK 2 , Days 1,3,5,7 Subcue Card 2.6 Round 15

& 16 In a Nutshell : 'Nama Avatar'

Whenever we say Nama avatara it means the combination of Aprakrti Nama, the reservoir of satcitananda and His incarnated body of external sound vighraha that we utter. At all times from a beginner to an advanced stage both the Shaktyavesha Nama as well as Aprakrti Nama are acting as one and receiving and reciprocating to our services to the sound incarnation of the Lord. Our souls can touch Nama Avatar only through attention to chant and hearing in a mood of service. Chanting without attention, only our material tongue touches the Shaktyavesha Nama and not our cittam. When our cittam touched the Nama avatara, there is flow of satcitananda energies from Nama Prabhu and our cittam is purified which awakens our pure cittam or spiritual mind. It is like how a piece of iron when kept in association of fire, it becomes red hot and fire-like, our cittam also becomes satcitanand-ized by prolonged association of Nama Avatar.

During Week 1 & 2 , Try to read these additional modules . These are relevant to Main-Cue card 1

1 October 2020

[Photo]

THE MOST IMPORTANT PART OF SOULFUL JAPA IS CONCURRENT-CHANTING-CUM HEARING AS PER THE ILLUSTRATION ABOVE. THIS IS THE JOB OF THE FOREGROUND MIND. FOREGROUND MIND SHOULD NOT INDULGE IN CONTEMPLATION OF BHAVANAS. THEN YOU WILL MISS HEARING. OFFERING BHAVANAS IS THE JOB OF THE BACKGROUND MIND. IF 5R CONTEMPLATION HAS BEEN PRACTICED FOR THE CUE CARDS, A GLANCE AT THE CUE CARD ONCE IN A WHILE WHILE DOING JAPA WILL TRIGGER THE LOADING OF THESE BHAVANAS EFFORTLESSLY FROM THE CITTAM OR OUR SUB-CONSCIOUS MIND. FOREGROUND MIND IS CESTA MIND OR EXECUTING MIND AND SHOULD BE ONLY ENGAGED IN KRIYA CESTA TO CHANT, JNANA CESTA TO HEAR AND KAARYA CESTA TO TASK. M*

Golden Quotes 13 Nos.pdf

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Mind Of Nama Prabhu.pdf

Not included, change data exporting settings to download.

WEEK 3.

Just read once before the begin the mala the Explanation of the Bhavana in a nutshell is given below each card..

Read Module 95/1, 95/2, 95/3, 95/4 & 95/5 at the beginning of Week 3 for the main bhavana of Shraddha mala

95 (1) Shraddha in His loving reciprocation

<https://t.me/c/1479406133/6060>

95 (2) Different Absolute Faiths

<https://t.me/c/1479406133/6061>

95 (3) Contemplation on Who Is Krishna

<https://t.me/c/1479406133/6062>

95 (4) Contemplation on "Krishna is limitless sat-cit-ananda vighraha"

<https://t.me/c/1479406133/6063>

95 (5) What Krishna thinks about His Nama <https://t.me/c/1479406133/6066>

Recommended Additional reading for this Sub Cue card

Module 31 (1) Shraddha or Faith In the un-manifest presence of Nama Prabhu and His manifest Śaktyāvēṣa Nama - The Primary Faith

<https://t.me/c/1479406133/1328>

31 (2) Faith Is pre-requisite for Soulful Japa

<https://t.me/c/1479406133/1417>

WEEK 3 . Main Cue card 3.0

1st to 4th round day 1,3,5,& 7: Practice of 'Shraddha'

bhavana 1st round of 16 rounds on day 2,4. & 6.

INSTRUCTION

Use the Main Cue card 3 below

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Just read once before the begin the mala the Explanation of the Bhavana in the nutshell is given below the card..

Read Module 95/1 , 95/2, 95/3, 95/4 & 95/5 at the beginning of Week 3 for the main bhavana of Sharaddha mala

95 (1) Shraddha in His loving reciprocation

<https://t.me/c/1479406133/6060>

95 (2) Different Absolute Faiths

<https://t.me/c/1479406133/6061>

95 (3) Contemplation on Who Is Krishna

<https://t.me/c/1479406133/6062>

95 (4) Contemplation on "Krishna is limitless sat-cit-ananda vighraha"

<https://t.me/c/1479406133/6063>

95 (5) What Krishna thinks about His Nama <https://t.me/c/1479406133/6066>

Recommended Additional reading for this Sub Cue card

Module 31 (1) Shraddha or Faith In the un-manifest presence of Nama Prabhu and His manifest Śaktyāvēṣa Nama - The Primary Faith

<https://t.me/c/1479406133/1328>

31 (2) Faith Is pre-requisite for Soulful Japa

<https://t.me/c/1479406133/1417>

WEEK 3 : Odd days

Round 1 to Round 4

In a Nutshell: On Shraddha

Shraddha is the very foundation of Krishna consciousness because Krishna and everything about Him is transcendental and beyond our limited material senses to experience His Truths. He is Adhokshaja. Our only evidence of these truths are the revelations in the guru, sadhu & sastras and direct experience of these truths as realizations by the mercy of Guru and Krishna. Faith is the door way to these Absolute Truths about nature of the Name of Krishna and his incarnation as Shaktyavesha Nama. By experiencing the flow of sat, cit and ananda shakti into our heart through the attention-connection & attention embrace of the Nama avatara, we get direct experience of these truths which enhance our Shraddha in everything about Krishna that are revealed in the scriptures. Having philosophical faith is different from applying faith in presencing Him before you during japa for every bead.

In a Nutshell: On brilliant sun of satcitananda

Krishna's name is Krishna Himself. Krishna is satcitananda vighraha who sends forth his energy of satcitananda like a Sun which is made of light and heat and it also radiates light and heat. The 'sat' means existence, 'cit' means knowledge and 'ananda' means love, pleasure and happiness. Why we cannot see this brilliant sun? We need 'sat' eyes to see this, not material eyes, I cannot see something does not mean they don't exist. For instance, the live copper wire and dead copper wire appear similar to the senses. We cannot see the electric current with our eyes. In the same way Shaktyavesha Nama is what we can hear and chant. But the all spiritual Nama Prabhu, who is the brilliant sat cit ananda infuses satcitananda energy into the Shaktyavesha Nama though we cannot see or hear spirit this with our material senses. Faith is the window through which we can feel the presence of this brilliant sun of satcitananda through its effect on our tiny sat cit and ananda.

In a Nutshell: On 'My respectful obeisances'

I offer my respectful obeisances unto You for every bead of your manifestation.

I have faith in the scriptures that Kali Kala nama rupe Krishna avatara. The sound before is not ordinary sound. Krishna and Radharani's pure name which is same as Them has incarnated within the Hare Krishna Mahamantra. Therefore the sound that I chant and hear is combined worship of Radharani and Krishna. I pay my respectful obeisances in my mind to this sound that is manifesting before we bead after bead and worship Him by attentive chanting and hearing the Hare Krishna Nama Prabhu.

Further Chaitanya Mahaprabhu is Radha Krishna nahi anya. He is non-different from Krishna and Radha combined. Lord Chaitanya has also said that wherever Hare Krishna is chanted He manifests there. Therefore for every bead we should offer our bhavana of respectful obeisances to Lord Chaitanya and Nityananda. Nitai Gauranga ki jai.

In a Nutshell: On 'Cintamani'

A devotee of Nama Prabhu has so many spiritual desires. He has a desire to chant and hear with pure citta in the background of awaken spiritual mind, intelligence and pure ego. He has desire for becoming free from illusion of independent existence. He knows that Nama is touchstone or Nama cintmani chaithanya rasa vigraha. Nama is the reservoir of bhakti rasa. Hence he desires to get soaked in that Bhakti energy and serve the Lord. All the pastimes and dhams are contained in Nama Prabhu. He has desire to become a pure devotee completely free from Maya and enter those spiritual dimensions to serve the Lord. He only desires Krishna's purposes and pleasures. He is to receive the knowledge of the glories of Krishna. He has desire to broadcast such glories of the Lord far and wide. The Nama of the Lord is Nama Cintamani or spiritual touchstone that fulfills all of ones spiritual desire in his heart without even asking for it from Nama Prabhu. Such is the merciful nature of Nama.

In a Nutshell: On 'Unconditionally Respect'

Nama Prabhu is Krishna Himself. We should feel how Krishna respects the freedom of each of us to choose to build a relationship of bhakti with Him or choose to be lost in this samsara independently chasing after non-existent satcitananda. Respecting free will of a person is respecting him. He does not force us to chant and associate with Him. If you are willingly chanting 16 rounds, it is your soul's free will and He reciprocates and is very happy. That is to your eternal credit. Again if we want both Him as well as material independence that also He allows. He gives spiritual credit to the jiva who voluntarily takes His Nama even if He is full of material desires. But we will get only that much spiritual results. He gives complete freedom to all jivas to make it to any heights of bhakti. How fast we advance in our relationship with Nama Prabhu is in our hands. He helps with bhakti energy to those who help themselves with their free will to love Him.

In a Nutshell: On Loving, kind & compassionate

We are eternally His. We are eternally His servants. Though have forgotten the constitutional truth about ourselves, it cannot be lost. When you sleep you forget who you are but when

you wake you are what you are. Losing Krishna consciousness and suffering material consciousness which is full of anxieties and fears is a pitiable situation for the spiritually rich jiva who has forsaken his dignified transcendental God-like position as part and parcel of Krishna Himself. Leaving his real home and real relative, Krishna, he loitering in this world in complete forgetfulness of His true identity. He is so kind and compassionate that apart from accompanying us as the Supersoul to facilitate our desires of existence independent of Him as per our karma, He appears as His Nama Prabhu to give us a chance to awaken and go back to Him. He has made it so simple that c hearing Him makes our soul touch Him. Result of 1000 Ashwamedha sacrifices cannot to equal to one chant

In a Nutshell: On 'Personality in Shaktyavesha Nama'

Though the sound I chant is generated by my tongue, it is not an ordinary sound. All spiritual energies, namely sat energy, cit energy and ananda energy is invested in the Shaktyaavesha Nama. Name Prabhu is the Supreme Personality of this sound. The external sound is like the omnipotent matter body of the Nama Prabhu, a manifestation in matter. Though Shaktyaavesha Nama is a materially manifest presence of Nama Prabhu, He is always mercifully situated in His spiritually unmanifest presence in that Shaktyaavesha Nama as the transcendental Supreme Personality of Godhead with all His energies. As we qualify ourselves by self-purification by constant association with Shaktyaavesha Nama, His spiritually un-manifest presence mercifully transforms into varieties of His spiritually manifest presence. All this requires faith.

WEEK 4- Practice of Main bhavana 4.0 and Sub bhavanas 4.1 to 4.6

Read Module 96. at the beginning of Week 4 for the main bhavana of Priti mala Module 96 Contemplation for Mala 4- PRITI or I OFFER WITH LOVE
<https://t.me/c/1479406133/6067>.

WEEK 4- Even days- Day 2, Day 4, Day 6

1st to 16th round : Practice 16 rounds on Main Cue cards @ one mala for the main bhavana on the title of each of them.

WEEK 4 , Day 1, Day 3, Day 5 & Day 7 ie; Alternate days

1st , 2nd , 3rd, and 4 th rounds: Practice of 'Priti ' Main bhavana

INSTRUCTIONS

Use the Main Cue card 4 .0 below

How to do it ? The above bhavana is to be offered by triggering the same by either keeping the printed cue card on your left hand or by sitting before system looking at this Sub cue card during japa.

Just read once before the begin the mala the Explanation of the Bhavana in the nutshell is given below the card..

Begin practice on Main Cue card 4.0 as below for first four rounds of odd days of Week 4.

In a Nutshell: On 'Priti'

Krishna says in the bhagavad Gita bhajatam priti purvakam. One should serve with full love. Love towards someone means to serve that person's pleasures and purposes from one's heart. 'I love you' is commonly used phrase to indicate ones love towards someone. When you love someone you always think of that person. Remembering His Name by chanting-cum-hearing is same as thinking of Him. Srila Prabhupada says "Thinking of Kṛṣṇa. Hare Kṛṣṇa means thinking of Kṛṣṇa and His energy" (April 16, 1967, San Francisco) . Krishna, is our eternal whole. We are complete only with HIm at all times. He is our eternal lover. Though our present identity who feels no connection with Krishna, is a false ego effect covering our true ego of being a loving servant of Krishna. Sacrificing our false ego thinking mind and fixing the attention for exclusive chanting-cum-hearing amounts to love for the Nama Prabhu. One chanting and hearing on a bead can be seen as one pleasure-giving to Nama Prabhu.

In a Nutshell: Priti Purvakam

Krishna says in Bhagavad Gita' tesam satata yuktanaam, bhajatam priti purvakam'. Satata yuktanam means eternally belongingness or connection with Him. Bhajatam priti purvakam means serving Him with love.

Krishna wants our service offered with love. Service means action to please the served. Priti means love. Love means sense of mutual belongingness and desire to please the loved. When you serve Krishna with sense of constitutional eternal belongingness to Him then that service is said to be rendered with full of priti or priti purvakam. Not like doing service to some stranger whom you do not know. Srila Prabhupada therefore translated bhakti as loving devotional service. Not just doing & knowing without love nor sentimental love without actions . Chanting-cum-hearing is action to be done with love or desire to please Nama Prabhu in the background. This is priti purvaka japa. Japa offered in the context of a sense of ones eternal relationship of love with Krishna.

In a Nutshell: On Highest Soul Pleasure

We are spirit souls and not our bodily ego, mind and intelligence and the body surrounding the soul. Our real pleasure and happiness is direct soul pleasure. The pleasure of ego, intelligence, mind and body for its own sake are not my soul's direct pleasure and is called lust or imagined illusory pleasure. Lust is like pleasure experience othe pleasures of identified characters in a movie. They are identified pleasures of a false ego that binds us to miseries. Soul pleasure is pleasure of a sense of eternal belonging to Krishna and serving Him to please

His mind and pleasure His senses. Sastras reveal that Krishna likes to hear His Names chanted with love. Therefore chanting-cum-hearing gives me highest pleasure. Offering this mala reminds us that our constitutional pleasure is love and not lust. Lust is not our soul's own pleasure. Love of Krishna is soul's own pleasure. It is atindriya sukham. sukham ätyantikaà yat tad buddhi-grähyam aténdriyam [Bg. 6.21].

In a Nutshell: On 'Giving Krishna Pleasure'

Just as Krishna has pleasure potency with which He takes pleasure for Himself, we are tiny parts of Him and possess tiny pleasure potency. That potency is our freedom to take hope pleasure in anything we want. In the material world it remains only hope and no fulfilment as there are only illusory dead sense objects. There is no cinmaya vastu in this world. When we apply our pleasure potency by desiring-hoping to give pleasure to Krishna then there is experience of both hope pleasure and fulfilment pleasure. It is inexhaustible pleasure. Krishna calls in antah sukha (Bg.5.24). The sukha of feeling a sense of belongingness to Krishna & pleasure of serving Him. Upanishads say ramante yogino' anante satyananda cid-atmani. "The mystics derive unlimited transcendental pleasures from the Absolute Truth". Krishna Nama is Chaitanya rasa vigraha, an ocean of rasa or bliss. By taking pleasure in associating with Nama Prabhu, our heart gets filled with transcendental love.

In a Nutshell: What is offering a 'Micro Priti'on every bead?

The person who is to be pleased (His mind) and pleasured (His senses) is Nama Prabhu manifesting on each bead of our japa.

When we desire & hope to please Nama Prabhu, we are offering our tiny pleasure potency and it pleases Him and this is offering of priti for that manifested Nama Prabhu. Hope is followed by action to fulfil that hope which here is the action of concurrent chanting-cum-hearing. Priti is not complete till you feel that you were able to successfully please Him by fulfilling that hope to please Him.

This is very important to practice and experience higher soul pleasure of giving pleasure to Nama Prabhu and awakening our own soul pleasure of releasing desire-hope-action-fulfilment to please and pleasure Krishna. One each bead there is loop of action with priti offered to Nama Prabhu. This is called Micro-priti on a bead. We want to please Nama Prabhu more and more, so we repeated the cycle of desire-hope-action-fulfilment.

In a Nutshell: On 'Stacking up pleasure givings.'

Realizing the mind of Nama Prabhu that He is pleased when we concurrently chant-cum-hear with priti, we want to endlessly please Nama Prabhu by stacking up without break more and more of such pleasure givings. I take pleasure in accumulating more an more offerings of loving action points with Hare Krishna Nama Prabhu. Just like lust leads to greed, love also leads to greed of wanting to endlessly take pleasure in giving pleasure to Nama Prabhu.

In a Nutshell: On " Pleasing You & your servants"

CC Madhya 11.27

" This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Çré Caitanya Mahäprabhu clearly says, "Because the King loves you, Rämänanda Räya, he is very fortunate. Krishna will certainly accept him due to his love for you."

When a devotee becomes completely pure, he is one with the Lord in quality and Lord He becomes very dear to Him and he is empowered with all the potencies of the Lord to serve Him. Best example is Srila Prabhupada. For the disciple Srila Prabhupada is good as the Lord and here it is said He is more pleased when the pure devotee is pleased and pleased by the disciple. During Japa we should think that we serving the Nama Prabhu on the order and permission of Guru

Jai Srila Prabhupada

Glories of Holy Name (3).pdf

Not included, change data exporting settings to download.

Golden Quotes 13 Nos.pdf

Not included, change data exporting settings to download.

SOULFUL JAPA Summary.pptx

A beautiful song about Lord Brahma and Narada rsi chanting Hare Krishna sung by Srila Prabhupada with purport in the beginning.

A. C. Bhaktivedanta Swami Prabhupada – Purport on Hare Krishna(Hindi)

This an enlivening Hindi lecture by Srila Prabhupada on Hare Krishna Mahamantra. Please hear this many times catching every word of what Srila Prabhupada is saying

WEEK 5 -Even days you practice all 16 main cards at one mala for each main bhavana

WEEK 5- Odd days 1, 3, 5, 7

Round 1 to round 4

Practice of Cue card 5.0. Main Bhavana 'I chant distinctly with delight'.

Read the main card few times. Then practice the Card 5.0 below

Read Module 9, 49, 50 and Module 72/1 during the week several times.

In a Nutshell: On 'Hrstam' main Bhavana

The Aprakta Nama shabda descends into the sound vibrated by us. By consciously distinctly chanting with delight, japa becomes attentive. Attention and delight is spiritual energy coming from the soul. It is through attention we can touch Aprakta Krishna and His spiritual energies. Will you not delightfully serve the Lord when, just for you, He descends into your heart, tongue, ears and mind.

"Srila Prabhupada : This Kṛṣṇa sound and Kṛṣṇa, non-different. Therefore if we vibrate sound Kṛṣṇa, then I am immediately in contact with Kṛṣṇa, and if Kṛṣṇa is whole spirit, then immediately I become spiritualized.

Just like if you touch electricity, immediately you're electrified. And the more you become electrified, more you become Kṛṣṇa-ized. Kṛṣṇa-ized. So when you are fully Kṛṣṇa-ized, then you are in the Kṛṣṇa platform. Tyaktvā deham punar janma naiti mām eti kaunteya [Bg. 4.9]. Then fully Kṛṣṇa-ized, no more comes back to this material existence. He remains with Kṛṣṇa."

11 May, 1969, Columbus

The sense that 'I am doing' delightfully the chanting at the soul level makes a person chant consciously. When you think it is only a process to be done then the personal doing gets diluted. Identifying one's action of chanting as being caused by one's own free will is importance for personalised chanting. Krishna wants us also with our chanting and not just chanting. He wants personalised chanting. And when one likes to chant His names with Hrstam, then personalised action potency that 'I am chanting' for Him. If 'I' is there there while doing the attention too is there.

Normally spiritualists are taught that we are not the 'doer'. That is only to convey that you are not the mover of matter. Prakrti is doing all that in the form of the standing law or by following the online command of all pervading and all sanctioning Lord. But the sense of 'spiritual doership' in a delightful attitude is a must to avoid mechanical chanting.

END

WEEK 5 (odd days)

Round 5 and Round 6

Practice Sub cue card 5.1 below

In a Nutshell: On 'Welcoming SIP '

Krishna is descending in the sound that I chant as a transcendental sound , out of His love and compassion for me. In an absolute social sense , the Supremely Important Person (SIP) in the whole of the existence is before me. He is the owner of all universes (akhilanda Koti brahmada nayaka) and master of millions of demigods (Adi devam). No one is equal to or greater than HIm. He is the cause of all causes (sarva karana karanam) . He has neither

beginning nor a cause nor end (anadir adir to Govinda). His body is limitless Satcitananda Vigraha. He is limitless love and compassion (karunasindhu). The unlimited (vibhu) comes to the limited (anu) out of His infinite love for the anu or tiny atma.

By Srila Prabhupada's mercy, I have such a personality before me to receive my service of chanting-cum-hearing and bless me with His satcitananda mercy. I should receive Him with a spirit of welcome and super

delighted offering my respect and love towards Him.

Another meaning of 'cause of all causes' means He is reason for everyone's and everything's existence. He is not the cause all causes as to everyone and everything's coming into existence but also for its continued existence.

WEEK 5 (odd days)

Round 7 and Round 8

Practice Sub cue card 5.2 below

In a Nutshell: On 'Chanting is calling and crying for association'
'Chanting' names when it done as a personal address, it becomes 'calling out ' the names. Further when it is helplessly calling out it becomes a crying for help. And you are delighted because He has reciprocated and responded to your call by descending instantly into the sound. We are delighted with the reciprocation.

It is crying out helplessly as a child to the Supreme energy 'Hara' for the mercy of the Supreme Father Hari, but with delight in the fact that the Supreme energy of the Lord is before you as the Aprakrta Nama shabda. This 'Hara' is the source of shakti of the Shaktyavesha nama. We are praying to the Aprakrta Nama shakti to purify us and get us the mercy of Suddha Nama Prabhu who is Krishna Himself.

WEEK 5 (odd days)

Round 9 and Round 10

Practice Sub cue card 5.3below

In a Nutshell: On 'Chant with delight'

Delight is an attitude of chanting. If we ritualistically chant, there is no delight. If we chant it as a burden, there is no delight. If we chant as duty or obligation alone, still there is no offering of delight. If we chant it negligently, there is no offering of delight. If we chant it for personal desire for extracting something material out of japa, then also there is no offering of delight. We should offer delight for the sake of uttering the transcendental names.

At best some of the above can come upto being mindful Japa.

We should 'like' to chant. We 'want' to chant. We consider it a great privilege to be able to chant. That is chanting delightfully.

WEEK 5 (odd days)

Round 11 and Round 12

Practice Sub cue card 5.4 below

In a Nutshell: On " Distinctly chanting'

Śrī Çaitanya Çaritāmṛta Ādi-līla 17.32

Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously.

Read Module at 49 <https://t.me/c/1479406133/2054>

WEEK 5 (odd days)

Round 13 and Round 14

Practice Sub cue card 5.5 below

In a Nutshell: On 'Serving Attention'

Attention and free will are the symptom s of the soul coming into this material world through the body and its karmaindriyas and jnanaindriyas. It is only by applying the attention on satcitananda-ized matter or shaktyavaesha Nama that the attention is purified of three modes of material nature. Purified attention is always in the mood of serving the Lord. Kamsa was also attentive to Krishna, but not in a serving mood. His attention was full of envy and fear of Him. Devotional service of chanting and hearing has to be done with serving-attention and not just plain feelingless attention. Chanting and hearing is a service to Nama Prabhu. Such attentive service is done with serving-attention. WEEK 5 (odd days)

Round 15 and Round 16

Practice Sub cue card 5.6below

In a Nutshell: On Attention-connection

Avatar means Supreme Spirit descends into matter as a spiritualised material manifestation like the Shaktyavaesha avatara. Lord is satcitananda spirit and His energies around Him are also satcitananda, we are also spirit. Spirit alone can touch spirit. Attention is the conduit through which the soul entrapped in matter can connect himself with the Nama Avatar and get the association, purify and go back to Godhead. Hence attention connection through service is the key to connect oneself with both Aprakrti Nama and Shaktyavesha Nama.

Mechanical trained chanting without my doing attention that ' I am doing' does not connect the soul to the Nama avatara though He may be on my physical tongue and even fall on my ear drums because if trained auto-chanting.

Mala 5 -Subcue cards 5.1 to 5.6.pdf

MALA 5- Subcue cards 5.1 to 5.6 together

WEEK 6 : On day 2, day 4 and day 6.

Practice 16 rounds by offering each of the above main bhavanas for one round. Use title of the main cue card. MALA 1: GURU AND GAURĀNGA KRPĀPEKSĀ

<https://t.me/c/1479406133/6183>

MALA 2: NĀMA SEVAK BHĀVAN

<https://t.me/c/1479406133/6185>

MALA 3: ŠRADDHĀ

<https://t.me/c/1479406133/6187>

MALA 4: PRITI

<https://t.me/c/1479406133/6189>

MALA 5: HRSTAM

<https://t.me/c/1479406133/6191>

MALA 6: ĀHLADĀ

<https://t.me/c/1479406133/6193>

MALA 7: UTSĀHA

<https://t.me/c/1479406133/6195>

MALA 8: ŠARANĀGATI

<https://t.me/c/1479406133/6197>

MALA 9: CARANĀŚRAYA

<https://t.me/c/1479406133/6199>

MALA 10: KRPĀPEKSHĀ

<https://t.me/c/1479406133/6201>

MALA 11: BHARTĀPĀTRA

<https://t.me/c/1479406133/6203>

MALA 12: RAKSAPĀTRA

<https://t.me/c/1479406133/6205>

MALA 13: VINAMRTĀ-TITIKSASVA

<https://t.me/c/1479406133/6208>

MALA 14: KSHEMĀPEKSA

<https://t.me/c/1479406133/6211>

MALA 15: KRTAJÑĀRPANAM

<https://t.me/c/1479406133/6213>

MALA 16: SEVĀPEKSHA
<https://t.me/c/1479406133/6215>

WEEK 6 of PRACTICE

Main modules to read during the week

1, Module 72(1) Serving Delight Or Utsaha

<https://t.me/c/1479406133/2989>

2. Module 9

The foreground executing mind and background contexting mind. A foundational concept.

<https://t.me/c/1479406133/7192>.

3. Module 49

Directions or Vidhi for doing, knowing and
tasking <https://t.me/c/1479406133/2054> 4.

Module 62.

Krishna wants our atma cesta from the soul and not just auto-doing and auto-tracking <https://t.me/c/1479406133/2613>

WEEK 6 : On days 1, day 3, day 5 and day 7.

Practice 6.0 for first 4 rounds on these days. Then two rounds each for the next 6 subcue cards below from 6.1 to 6.6

Read the main cue card below several times during the week.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.0 below for the first four round.

GENERAL INSTRUCTIONS for the week.

a) Read Combined Cue card 6 above several times everyday of the week.

SPECIFIC INSTRUCTIONS for first four rounds of day 1,3,5,& 7 of week 6

c) Begin practice as per the card below 6.0 first four rounds on day 1, 3, 5, & 7 of the week 6.

In a Nutshell: On 'Ahlada' Mala

Ahlaadha means joy. Hearing here means 'knowing and recognizing' each Nama as we chant on each bead in a concurrent manner. 'Hearing the Shaktyavesha Nama, who is an ocean or transcendental fire of satcitananda shaktis, is naturally a matter of great joy. Hearing the Nama amounts to the soul connecting & touching Nama Prabhu through the conduit of serving-attention. All spiritual advancement happens due to the flow of sat, cit and ananda spiritual energies into our cittam. Hence hearing is done with not only joy but with hope of receiving flow of these energies into our cittam and the soul. Hearing each word and recognizing the unique sound of every Hare, Krishna and Rama in the right sequence is the secret of rapid spiritual advancement. Recognizing means that Hare, Krishna and Rama infinite sound personalities and there are no sounds equal to or greater in entire existence than these three name-sounds.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.1 below For 5th and 6th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 5TH AND 6TH rounds of day 1, 3, 5, & 7 of week 6 c) Begin practice 5th and 6th round as per the card below 6.1.

In a Nutshell: On 'Hearing is Knowing'

We do two kinds of actions. One is with our karma indiryas and the other is with our jnana indriyas. The former action can be called 'doing' action and latter action can be called 'knowing' action. Hence hearing is not a doing of any kind. And in doing and knowing the mind is involved. In 'doing' action mind directs the senses. In our case it is the tongue and voice box. In 'knowing' action the mind receives knowledge or recognizes the sound. Chanting is like inviting Nama Prabhu into the sound vibration and when he descends into that sound you take direct association with Him by attentively hearing the sound. How much and in which way He wants to reciprocates bless us when we associate with Him with our attention and faith, & love it is left to Him. But one should be thrilled that He is actually touching Krishna by hearing sharply the potentially omnipotent Nama as the whole string of 16 Names.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.2 below For 7th and 8th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 7TH AND 8TH rounds of day 1, 3, 5, & 7 of week 6

c) Begin practice 7th and 8th round as per the card below 6.2

In a Nutshell: On 'Joyfully drinking' the Divine sound'

The scriptures reveal that the Names of Krishna are the sweetest for the tongue to utter as well as for the ears and mind to hear. It is only due to the material covering over our spiritual senses that we are unable to taste that sweetness. This sweetness is called Nama ruchi. When even divya cesta ruchi which is the doing-knowing empowerment rasa is so pleasant to our cittam, what to speak of taste of intrinsic Nama called Nama ruchi. Even if we are not able to experience Nama ruchi at beginning stage, still the hearing is like a tonic for even our body-mind system.

That will cleanse our cittam and melt the material coverings over my spiritual senses and enable be to go beyond the divya cesta ruchi to taste the Nama ruchi gradually little by little. Just as a highly delicious mango juice is joyfully tasted, in the same way we should taste the jnana- cesta ruchi. Chanting is 'calling'. Hearing is 'drinking' the sound.

Hearing usually connotes that we should catch the sound that falls on our ears. No, it not only means catch but also to drink. It means to take the sound into your mind, intelligence and soul. This omnipotent sound will churn the mind and intelligence and purify it of all mental concocted false egos and establish the mind and intelligence in pure truth of Krishna consciousness. This is a fact. That is why it is a material medicine-tonic for the intelligence, mind and body and spiritual medicine-cum-food-tonic for the soul. This is literally true and not some metaphorical statement.

Hare Krishna Nama Prabhu ki jai !!!

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.3 below For 9th and 10th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 9TH AND 10TH rounds of day 1, 3, 5, & 7 of week 6
c) Begin practice 9th and 10th round as per the card below 6.3

In a Nutshell: On 'Carefully hearing'

Srila Prabhupada says that we distinctly chant and carefully hear. Carefully hearing is different from general hearing like hearing of background noises. Just like if you have before you ten bottles of different perfumes and asked to choose the one you like among them, then you would smell each bottle and recognize its unique smell. The same is with hearing a sound. Hare, Krishna and Rama are the three unique sounding sounds that are most likable. You have to sense each of the three sounds as they manifest and recognize them. Not only

that you have to be aware as the form the individual names but also the full 16 named shabdha swarupa of the Hare Krishna Nama Prabhu. Each of the 16 sounds gradually build up to the full mahamantra.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.1 below For 11th and 12th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 11TH AND 12TH rounds of day 1, 3, 5, & 7 of week 6 c) Begin practice 11th and 12th round as per the card below 6.4

In a Nutshell: On "Being in the fire of satcitananda"

Hearing the Shaktyaavesha Nama is same as entering into the fire of satcitananda which it really is. Chanting is invoking the spiritual fire of satcitananda. Hearing with attention (attention-touch) is like entering that spiritual fire of satcitananda. Just as a piece of iron placed in the fire becomes read hot due to transfer of heat energy from the fire to the iron rod, in the same way when we place our contaminated cittam in the fire of satcitananda, our cittam becomes spiritualized or satcitananda-ized. This is called self purification or ceto darpan marjanam. thus we hear with great hope of our cittam becoming satcitananda-ized.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.1 below For 13th and 14th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 13TH AND 14TH rounds of day 1, 3, 5, & 7 of week 6 c) Begin practice 13th and 14th round as per the card below 6.5.

In a Nutshell: On 'Divine Attention touch'.

Divine attention touch means the soul's touching the sound incarnation with his spiritual energy called attention. Attention is a energy constantly flowing from the soul. It is the kshetrja shakti of the soul. If you are not aware of one thing, you will be aware of something else. It is not only about being aware of things outside us but also being aware of the thoughts, feelings, impulse desires, dreams etc of the cittam or subtle body surrounding the soul. When we indulge in thought processing then our attention is absorbed in it. One cannot hear the sound incarnation. Hence we can touch the sound incarnation by chanting or calling out with attention and hearing that very sound with attention. I am spirit, my attention energy is spirit and sound incarnation is all spiritual. Thus secret of associating is to touch

Him with our serving attention. Nama Prabhu will reciprocate with the chanter based on the principle, 'As you approach me I reciprocate accordingly'.

WEEK 6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards. On day 1, 3, 5, & 7 of the week Practice card 6.1 below For 15th and 16th round on day 1, 3, 5, & 7

SPECIFIC INSTRUCTIONS for 15TH AND 16TH rounds of day 1, 3, 5, & 7 of week 6 c) Begin practice 15th and 16th round as per the card below 6.1.

In a Nutshell : On 'Attention Embrace'

Attention embrace implies 100% attention on concurrent chanting-cum-hearing without a break. Just as if you embrace someone with love and affection you do not want to let go that embrace. Here since it is embracing of sound incarnation with our attention, one can embrace Nama Avatar if one wish even for 24 hours. Kirtaniya sada hari. He becomes extremely pleased by such embrace. That is special mercy of Nama avatara as compared to other avatars like Deity or archa avatara. By embracing Shaktyaavesha Nama, our cittam becomes sacitanandized just as iron place in fire becomes fire like. The chanter soon attains the qualitative oneness with Krishna through uninterrupted attention-touch of attention-embrace.

Attention-embrace has the effect of stacking up the purifying effect of one bead over the effect of the next bead on my cittam. This increases the purifying satcitananda heat to higher degree than if you break the attention embrace every now and then.

WEEK 7 of PRACTICE

Main modules to read during the week

Module 72 (2) Tasking Delight is a spiritual success rasa and not mundane success rasa <https://t.me/c/1479406133/2994>

Module 72 (3) Flavours of Kriya-Kārya Siddhi Ruchi Or Chanting-Hearing-Tasking Accomplishment Rasa for a bhakta to pure devotees <https://t.me/c/1479406133/2997>

Please also read Module 72(1) Serving Delight Or Utsaha <https://t.me/c/1479406133/2989>

Module 73 <https://t.me/c/1479406133/2998>

WEEK 7 : On day 2, day 4 and day 6.

Practice 16 rounds by offering each of the above main bhavanas for one round.

MALA 1: GURU AND GAURĀNGA

KRPĀPEKSĀ <https://t.me/c/1479406133/6183>

MALA 2: NĀMA SEVAK BHĀVAN

<https://t.me/c/1479406133/6185>

MALA 3: ŠRADDHĀ

<https://t.me/c/1479406133/6187>

MALA 4: PRITI

<https://t.me/c/1479406133/6189>

MALA 5: HRSTAM

<https://t.me/c/1479406133/6191>

MALA 6: ĀHLADĀ

<https://t.me/c/1479406133/6193>

MALA 7: UTSĀHA

<https://t.me/c/1479406133/6195>

MALA 8: ŠARANĀGATI

<https://t.me/c/1479406133/6197>

MALA 9: CARANĀŚRAYA

<https://t.me/c/1479406133/6199>

MALA 10: KRPĀPEKSHĀ

<https://t.me/c/1479406133/6201>

MALA 11: BHARTĀPĀTRA

<https://t.me/c/1479406133/6203>

MALA 12: RAKSAPĀTRA

<https://t.me/c/1479406133/6205>

MALA 13: VINAMRTĀ-TITIKSASVA

<https://t.me/c/1479406133/6208>

MALA 14: KSHEMĀPEKSA

<https://t.me/c/1479406133/6211>

MALA 15: KRTAJÑĀRPANAM

<https://t.me/c/1479406133/6213>

MALA 16: SEVĀPEKSHA

<https://t.me/c/1479406133/6215>

Read the following modules several times during the weak

Read Module 57/1 What is tasking Japa or Sankhya-purvaka japa

<https://t.me/c/1479406133/2241>

Read Module 57/2 How to task ?

<https://t.me/c/1479406133/2254>

Read Module 58 Micro sequencing the application of the three cēstās for each bead

Read Module 99 I task uninterruptedly to stack with enthusiasm.

<https://t.me/c/1479406133/6071>

Read the main cue card below several times during the week.

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 7

Read once in a Nutshell below the card 7.0

Begin practice of First four rounds

10:07

In a Nutshell: On " Tasking with Enthusiasm"

Japa is not just concurrent chanting-cum-hearing. Integral understanding of japa includes a third component of japa. That is tasking. The goswamis used to offer japa seva in numerical strength of repetition of chanting-cum-hearings. Just like beads are connected to each other through a thread, in the same way japa is not isolated repeated utterances of the names of the Lord but utterance on every bead is connected to the next as a build up of numerical strength. Japa means there is a sense of accumulation of unit seva consisting of one concurrent chanting-cum-hearing from one bead to the next bead. Further there is a quality to such tasking for accumulation. That quality is that it has to be accumulated from one bead to the next uninterruptedly.

The sastras reveal that Nama Prabhu has to be worshipped in numerical strength or sankya purvaka seva. There has to be a commitment to touch a certain number of repetitions of units seva each day.

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 5TH AND 6TH rounds of day 1, 3, 5, & 7 of week 7

Read once in a Nutshell below the card 7.1

Begin practice as per the card below 7.1

In a Nutshell: On 'Tasking Pleasure'

Tasking pleasure is of the nature of success pleasure. To take tasking pleasure is very important for a sadhaka. Success builds on success. Tasking means there is always a goal or sadhya or what you want to achieve. Once the goal is set, your individual actions move towards reaching the goal of completing all the actions. And as you keep moving closer and closer to the goal you feel a sense of progressive success. In japa the unit action is one unit of pleasure-giving in the form of one concurrent chanting-cum-hearing. The goal of tasking is

to offer one complete mala of pleasure-givings to Nama Prabhu and then build up to 16 malas.

Besides accomplishment there is also accumulating pleasure of having building up more and more counts of eternal credit of trying to please Nama Prabhu. During japa to stop thinking & to start hearing Nama Prabhu should be our key slogan. Even if it is thinking for Krishna's work, it is better to hear than indulge in such thinking.

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 7TH AND 8TH rounds of day 1, 3, 5, & 7 of week 7 Read once in a Nutshell below the card 7.2

Begin practice of 7th and 8th round as per the card below 7.2

In a Nutshell: On 'Enthusiasm'

Hope is the foundation for enthusiasm. In tasking the hope is to accomplish and accumulate pleasing the Nama Prabhu (pleasure givings) more and more with every additional bead of concurrent chanting-cum-hearing. Besides there is so much hope of flow of mercy in the form of sat energy, cit energy and ananda energy from the Shaktyaavesha Nama.

Hope for a desirable thing is beginning pleasure of getting that thing. Hoping to accumulate 16 more rounds of pleasure giving to Nama Prabhu in my life in next two hours or so, generate so much hope for that final state of pleasure of accomplishing to accumulate that much eternal seva. Everyday's japa should be considered as eternal movement towards back to Godhead. It is just like climbing a staircase to vaikunta wherein you climb 1728 (16x108) everyday. Spiritual world is infinitely far from material estimates. However if we keep climbing the staircase everyday, at the time of death, Nama Prabhu will pick us up to Back to Godhead.

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 9TH AND 10TH rounds of day 1, 3, 5, & 7 of week 7 Read once in a Nutshell below the card 7.3

Begin practice of 9th and 10th round as per the card below 7.3

10:08

In a Nutshell: On 'Accomplishment -cum-accumulating pleasure'

It is soul's nature to keep creating desires and acts towards fulfilment of that desire. Desire itself is not bad is it is pure desire to please Krishna. Sat, cit & ananda are the food for the soul not for body. First the soul has to be awakened before it can taste satcitananda. But every conscious concurrent chanting cum hearing is accomplishment of a crack in the material covering over the soul by sat energy. Eventually these cracks cause the breaking of the material covering over the soul resulting in gradually the soul's spiritual mind and spiritual senses directly touching the Nama Prabhu and tasting the Nama ruchi. So each bead of pleasure-giving to Nama Prabhu results in self purification and spiritual empowerment. This is the desire we want to accomplish. To accumulate as many cracks as possible on the material covering over the soul. All this requires faith in the purifying effect of japa. ceto darpana marjanam.

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 11TH AND 12TH rounds of day 1, 3, 5, & 7 of week 7

Read once in a Nutshell below the card 7.4

Begin practice as per the card below 7.4

In a Nutshell: On 'Tasking for Stacking"

When the hearing is piled up on the previous hearing one after another without any other 'thinking' but only hearing with only feelings or bhavanas, that is called tasking for stacking. Stacking is meant for cumulatively building up the effect of hearing of one shaktyavesha nama over the effect of the previous hearing. Stacking is like compound interest. It keeps growing faster as the number of cycles of interest calculation goes up. Another example to understand what is not stacking is if you place an iron piece in fire and keep taking it out of fire every few minutes, it will never become red hot even after hundred years. But if you hold it without taking it out it will become red hot in few hours. In the same way if you stack your hearings without break you can achieve rapid purification of heart due to the build up of the spiritual energies from Shaktyavesha Nama on our cittam. Tasking with intention to stack is a big secret and is greatest tapas one can perform

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 13TH AND 14TH rounds of day 1, 3, 5, & 7 of week 7

Read once in a Nutshell below the card 7.5

Begin practice as per the card below 7.5

In a nutshell: On 'Uninterrupted repetition'

What is vidhi or direction for stacking? the vidhi or how to stack is by uninterrupted repetition. Note it is not about the speed of chanting without a time gap. Our enemy of stacking is thinking. Thinking is nothing but subtle hearing. If you are attentive to hear your thoughts in the form of thinking, then you cannot hear the Shaktyavesha Nama. Hence our japa has to be uninterrupted by thinking or contemplation. Therefore we say during practice of soulful japa always be careful that bhavana is not taken up by the foreground mind for analysing, contemplating etc. Foreground mind has to exclusively engaged in conscious concurrent chanting cum hearing. Whatever bhavana is naturally triggered into you background mind from the subconscious mind due to off-japa time '5R' contemplation (<https://t.me/c/1479406133/5244>) we should be satisfied. Maya tries every trick to make you not hear by making you 'think' about bhavana instead of just feeling the

bhavanas.

Tasking and quantizing to be balanced.

While tasking it is important not to loose the identity of the Sevya as one mahamantra on one bead. Tasking should not become a tap water flow like Japa. If water flows from a tap in continuous drops one after the other, that is tasking of individual quantas of seva in an uninterrupted manner.

Locking attention is samadhi

SP lecture - Srimad-Bhagavatam 1.2.7—Hyderabad, April 21, 1974

" This is bhakti-yoga, the simple practice, that if you chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, tongue, your tongue is locked up and your hearing process is locked up. That is samadhi, immediately, absorbed in the thought of Krishna. Samadhi"

WEEK 7

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 7.1 to 7.6 two rounds each

SPECIFIC INSTRUCTIONS for 15TH AND 16TH rounds of day 1, 3, 5, & 7 of week 7

Read once in a Nutshell below the card 7.6

Begin practice as per the card below 7.6

In a Nutshell: On " Zero break in Attention-Embrace"

This is simply another way the expressing uninterrupted stacking of hearings or pleasure givings to Nama Prabhu. Stacking of conscious hearings of the divine names resulting in attention-embrace and uninterrupted pleasure givings to Nama Prabhu is the only way to wriggle out of this material dimension into the spiritual dimensions. Harer Nama Harer Nama Harer Namaiva hi kevalam. Kalau nasty eva, nasty eva, nasty eva gatir anyatha. This is called Nirantara sravanam which starts with anchoring tapasya to consciously concurrently chant cum hear. Attention anchoring needs exercise of will power muscles of sankalpa-vikalpa. Divya cesta shakti starts providing the divine power & taste for nirantara sravanam once you cross the threshold tapasya. The threshold number of beads depends on state of stillness of mind free from thinking, worrying, speculating etc. Different days our cittam is in different states of agitation. Accordingly the threshold changes.

Hare Krishna! Please find the link for the Practice of Soulful Japa session-7, which will be live on Sat, Oct 31, 11:00 AM

His Grace Madhu Pandit Prabhu has been conducting a detailed series explaining each of the 16 Cue Cards on Soulful Japa, every Saturday.

These sessions will contain the summary of entire Soulful Japa.

These videos will be on ISKCON Bangalore Sanga YouTube channel.

Please attend these sessions to get the maximum benefit of Soulful Japa and implement in your chanting to reap the results.

Thank you

Read the main cue card below several times during the week.

During the week read the following modules and apply 5R contemplation method in order to internalise the same.

Read Module 100 @ <https://t.me/c/1479406133/6086>

Read Module 35 What Is Sat-cit-ananda?

<https://t.me/c/1479406133/1697>

Read module 36 (1) Knowing more about Kshetra-Jna And Kshetra <https://t.me/c/1479406133/1729>

Read Module 36 (2) Our spiritual 'citta' is our spiritual mind, intelligence & servant ego <https://t.me/c/1479406133/1730>

WEEK 8

General Instructions:

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.0

Begin practice of First four rounds

In a Nutshell: Sharanagati or self-surrender

Our normal self-perception is that we are this body and all that the body owns is mine. Just for a moment imagine that all that you think is yours is all taken away from you? Your best friends, loving relatives, all wealth all money, your job etc. Then you will be left with your body and the Supersoul in your heart. Further imagine that your body is also taken away from you, then you are left with your soul, Supersoul and your cittam. The cittam consisting of innumerable slices comprising of different ego slices, its desires, its corresponding mind & intelligence slices. Ultimately perceive that each of these slices, headed by a role play ego who is not me but is temporary acting role-play self of the real eternal self who possesses faculties of identifying, being, desiring, thinking, feeling, willing and doing and experiencing. Ultimately what we always have with us to say our own is our soul or spirit person with the above faculties with Supersoul.

To be in this state of mind of having only the Lord in the heart as our only eternal friend is a wonderful state of self-perception to call out and hear His Names. You relate with your body, intelligence, emotions, wealth, friends, relatives etc as Krishna's property to be engaged as per his directions to suit His plans & purposes . This is the meaning of surrendering to Him.

Surrendering our soul and our cittam, body and all possessions to serve Him. It is a change of consciousness. This is not imagination. it is the truth that nothing belongs to us not even our own self. It does not mean that He takes them away from us unless it is harming our spiritual life. If something harms one's spiritual life, how does it matter if it is taken away by the Lord. If there is a snake around me and I think it is my pet and the Lord takes away that snake to protect me, it is good for me though I don't understand that.

A devotee's interest in any possession is only to be engaged to support his spiritual life and service to the Lord. From this self-perception of being a pauper we should become the japa doer and execute the japa seva. He is surrendered to the will of the Lord in his heart. He has full faith that the Lord is leading Him in the midst of so many things. Sometimes He gives and sometimes He takes away too.

Nama Prabhu, who is before me, is offered this bhavana or attitude of oneself feeling possession-less and surrendering oneself to Him as His property while my foreground mind is consciously concurrently chanting-cum-hearing. Nama becomes pleased with such a devotee's japa . Such a devotee feels completely relieved of material life though in the eyes of everyone, he may be in the worldly situation out of destiny. His consciousness is relieved because he lives like a servant of the Supersoul who is devotees' constant companion. He carries out his daily duties being lead by Him. He keeps executing his specific duties demanded by his life situation wishing to be part of Lord's plans for Him in a mystical manner. He is completely depending on the Lord and executes all works as a servant by surrendering the activites themselves to the Lord in the heart even if it producing nuts and bolts in a factory or profession of prostitution or a butcher just to eke out a living forced by my past bad karma.

Now I am surrendered to a pure devotee of Nama Prabhu, my sad-guru. It is for Him to change my life situation. Thus anyone can practice Nama Japa and rise to the highest spiritual platform gradually if guided how to do soulful Nama Seva. Nama Prabhu will soon change his life situations to a more favourable one for bhakti but when He wishes and wills. But he must struggle to practice, japa seva as taught here with great faith in guru & Nama Prabhu and that my life is Their control. That is the kind of unconditional mercy of Nama Prabhu, upon all souls who utter His Name in desperation. They are very precious and dear to Him. As we surrender to the guru & Nama Prabhu, They reciprocates. Thus instantly one can begin His spiritual journey by concurrent chanting-cum-hearing.

Note that in Saranagati bhavana of a sadhaka, Nama Prabhu is seen as the sound incarnation of the Lord in the heart or Kurukshtera-Krishna. He is the one who says "sarva dharman parityajya mam ekam saranam vraja". We are worshipping the Lord in our heart by begging Him to help us, guide us, protect us, give us detachment, knowledge, inspiration to eventually love and serve the Divine Couple Sri Radha & Krishna. Surrender to Lord in the heart practically means surrender to the Paramishwara who controls all situation from within and without the situation. The supreme controller of this world. Nothing is impossible for Him. He is also the all-knowing spiritual master or Caitya guru who manifests Himself as external spiritual master in a soul as good as Him having attained oneness in quality with Him. Therefore it is said yasya prasadat bhagavad prasaadaat. Pleasing guru or following him is as good as pleasing Supersoul and following Him.

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 5TH AND 6TH rounds of day 1, 3, 5, & 7 of week 8 Read once in a Nutshell below the card 8.1

Begin practice as per the card below 8.1

In a Nutshell: I am yours and nothing is mine.

This is one of finest spiritual realizations. Krishna reveals that each jiva is His part and parcel. I am a non-material person and not this bodily person. The moment we say we are persons, concept of ownership comes. A person is always with some energies. vyakti and shakti go together. We are tiny vyaktis with tiny shaktis belonging to the Supreme Vyakti, who is seated as the Supersoul in this body. We are in this illusory life because we think we are alone and try to extract rasa on our own called maya rasa instead of being always conscious of the Paramatma-Krishna as our eternal master, guide and friend and leader for living in Krishna consciousness. He cultures the feeling of His absolute ownership of everyone, including myself and are meant for His enjoyment on His transcendental terms. I am not mine. So I am not free to do or enjoy whatever I want. If He gives me enjoyment I accept it gratefully as His mercy or prasadam.

I will only enjoy what He gives me.

My constitutional nature is to serve His pleasures and enjoyment and enjoy soul happiness beyond my sense pleasures. Even prasadam pleasure for my senses is accepted only to the extent it increases my service of Krishna's purpose & pleasure.

Just like a chaste wife takes enjoyment only from her husband. This is the ideal standard chastity of pleasure followed by a devotee. He does not like to accept any kind of Krishna independent enjoyment offered by Maya. Otherwise he simply enjoys 'doing' devotional service. When not engaged in any active service, the devotee enjoys within myself the atma ananda or antah sukha or atindriya sukha consisting of the eternal thought that I belong to Him and He loves me. This is the standard of ananda of surrendered devotee. He learns how to be always a prasannatma at his soul level even if the external circumstances of body, mind, society gives him three fold miseries.

When the devotee relates with his own body and mind in this detached way as belonging to Krishna, what to speak of wanting to own and enjoy for himself anything outside his body. He sees it all as belonging to Krishna and hence to be used for His service for His purposes and pleasure.

"At present, this world is being managed by the rākṣasas. The rākṣasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rākṣasas senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless, the rākṣasas are prepared to sacrifice everything to satisfy their whimsical desires. It is very difficult for them to understand the real situation because they are overly enamored with material civilization.

Who then can understand? Those who are mahātmās, whose hearts have become magnified, understand that “everything belongs to God, and I also belong to God.”
Srila Prabhupada Raja-Vidya Page 41

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 7TH AND 8TH rounds of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.1

Begin practice as per the card below 8.2

[Photo]

In a Nutshell: Owner, Knower, Enjoyer

This is the background consciousness the my Lord is the owner of the existence and therefore it is serving His pleasure as the supreme enjoyer of everything in existence. This is Krishna's feature as the all pervading Lord. The Krishna of Bhagavad Gita says He is that all pervading Lord seated in everyone's heart. He is sarva loka maheshwaram or proprietor of all the worlds. Suhdradm sarva bhutanam or the true friend of all jivas. Krishna of Goloka is the Adi Purusha. That same Krishna has advaitam achyutam anadim ananta rupam. The entire world is His Lila as Mahavishnu. We are living in this material world and practicing bhakti. Therefore we have develop surrender to this form of Krishna who is parameshwara or supreme controller of everything.

Krishna advises us in the Bhagavad Gita- verse 61 says Iswara sarva bhutanam- The supreme Lord is situated in everyone's heart... Then in next verse 62, Krishna says tam eva saranam gacca sarva bhavena bharata- Surrender unto Him utterly. And in 15th Chapter 15th verse, He has already revealed that He is the one who is seated in everyone's heart. sarvasya caham hrdi sannivishto. So the conclusion is that, devotees, in situations of this world which are like the battle of kurukshetra, should surrender to the two handed Kurukshetra Krishna in all their activities meant for spreading Krishna consciousness as finally Arjuna did. Then our preaching work will be actually inspired and directed by Krishna. We do not disturb Goloka Krishna who is with Radharani for matters of moving material energy in the service of Radha and Krishna.

Just like when Krishna descended all His expansions were within Him, in the same way when Krishna Nama descends all other Namas like Om Namo Narayana, Om namo Bhagavate vaasudevaya are all within Him.

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 9TH AND 10 TH rounds of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.3

Begin practice as per the card below 8.3

[Photo]

In a Nutshell: Independent existence

Constitutionally we are always dependent in every aspect of life. The consciousness that we are independent and the world out there is available for my being exploited for my desire for independent power, knowledge, love and pleasure is typical material consciousness. This is a big lie we have told our soul. We have been our own enemy. We have to save ourselves from our haunted independent false ego consciousness. Our constitutional nature is to be servant of Krishna and depend on Him for everything. That is precisely the reason the Lord is in the heart of all jivas guiding their journeys of millions of lives of forgetful of their true owner and enjoyer. Even as karmis, the jivas are fully dependent on His arrangement as the maintainer of this world as well overseer and sanctioner of the material desires of the jiva according to the karmic account of the jiva or even beyond karma if He decides to fulfil the material desires of kama bhaktas or God conscious living

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 11TH AND 12 TH rounds of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.4

Begin practice as per the card below 8.4

In a Nutshell: Krishna's Purposes and Plans

It is said that the purpose of existence is anandamayo' bhayasat. Everything is moving for the purpose of giving Krishna pleasure by His devotees. Devotees make their tiny plans for this purpose as a servant of servant of such dear and confidential devotees . Here the prayer is 'may my plan and purpose of life' fit into the masterplan and masterpurpose of Srimati Radharani and her representative, my spiritual master. Let my life stand under the umbrella of their desires and plans to serve Krishna's pleasure. When that is ensured then all shaktis for such acts of devotional service is placed at our disposal by the internal energy of Krishna. And we are fully sheltered and protected against Maya's attack trying to pull us into the service of false ego's purposes. False ego's purposes fructify only as per laws of karma. If we are under His shelter, success or failure, of our tiny plans to serve Him is divinely decided by Him as per His Wish and Will and by our karma.

Just because one is under the umbrella of pure devotees plans and purposes to please Krishna, it is not that the sadhaka always succeed in fulfilling his desire to please the Lord. Even failure can be the transcendental learning for the devotee. That learning can be to train his consciousness that he has only right to act as a servant but the success or failure will happen as per His supreme wish & will as the supreme controller.

The Lord has no limitations of any sort to fulfil any desires of anyone if He decides so. This is because He has limitless intelligence to manoeuvre things the way He wants. Limitless intelligence means limitless freedom to achieve anything He decides. Just like how the Lord killed Hiranyakashipu without breaking the boon given to him by Brahma. Thus Krishna with His limitless intelligence can outsmart anyone and any situation if He decides that something should happen. We should have faith in this quality of limitless brilliance of Krishna in our heart. We have seen so many instances in Mahabharata too. He could just be in the spiritual world and annihilate a demons. But He likes to perform these lillas to give pleasure to His devotees.

Of course as the devotee becomes purified, most of His desires are sanctioned with success. Pure Vaishnavas are like wish fulfilling tree. Simple their wish becomes a fact. Therefore blessings of pure Vaishnavas is a great factor in order to successfully achieves one's spiritual desires of spiritual knowledge, detachment and success in serving the mission of the Lord in the material world.

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 13TH AND 14 TH rounds of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.5

Begin practice as per the card below 8.5

In a Nutshell: Soul's faculties

Soul is an eternal person. It is originally a servant of Krishna. We have an eternal identity of our own. More fundamental than particular eternal identity of the soul, what is more fundamental is the functional identity of the soul that I am an eternal servant of Krishna. Our eternal functional identity is more fundamental truth about our deepest self, the soul, that Lord Chaitanya revealed jivera 'swarupa' haya- krishnera 'nitya dasa'. CC. Madhya 20.108. When I forget my eternal functional identity that I am a eternal servant of Krishna and not 'be' his servant, not 'desire' as His servant, not 'think, feel and will to fulfil those desires to please Him and not execute varieties of devotional actions to please Him, then I fall down into the experience of this material consciousness of

1. Identifying and adopting 'being' the identity of a material body who I am not eternally like a dream body that lasts from birth to death.

role-play identity of a bodily & social self who is alien to my eternal functional identity as a servant of Krishna.

2. Desiring for that self who is haunted by the bodily ego,

3. Thinking, Feeling, Willing, Doing & experiencing maya 'sukha and duhka' for such an haunted soul in the material world completely forgetting our eternal functional identity as a loving servant of the complete Whole Krishna.

What all this points out is that we have to be rooted in our constitutional functional identity as servant of Krishna irrespective of what specific role play identity we take up and apply our soul-faculty of being, desiring, thinking, feeling, willing doing experiencing to please Krishna using our free will. Thus we become free from Maya whose business is to steal our faculties of our being, desiring, thinking, feeling, doing, experiencing for trapping us into the experience of her illusory transient power rasa, knowledge rasa, love rasa, sensual rasa in total forgetfulness of Krishna. We as the material body have no eternal bearing at all. When the body dies, we just stop 'being' that bodily and social ego which we always thought is 'me'. So it does not matter even if we act in this role-play bodily identity as long as we act in this body being awakened of my original 'functional identity' as servant of Krishna, hrishikena-sevanam bhaktir uchyate. As long as the sadhaka's 'being' is japa-sevak ego with only desire to please Nama Prabhu during japa, his activity of japa in this material body becomes an absolute eternal devotional service which will awaken his eternal functional identity. Note the importance of the practice of second round called 'Japa sevak bhavaan' mala of 'being' a Nama-sevak with all the desires of such Nama sevak, thinking,feeling, willing of a a Nama Sevak, doing skills of a japa doer and experience the rasa of pleasure-giving to Nama Prabhu.

Take the example of a juicer machine. Whatever fruit you put into it, it will process it into juice and deliver it to you to taste the rasa. If you put tomato you get tomato rasa or juice out of it. If you put orange it will produce orange rasa or juice. If you put a poisonous fruit it will deliver poisonous rasa or juice.

In the same if, we, the soul person, choose to seek the desire (fruit) called 'kama' (attitude of independent ananda rasa) and apply the soul-faculties (juicer) of being, desiring, hoping, thinking, feeling, willing and doing for kama, our soul will churn out experiences of the sweet and bitter juices of Maya's illusory rasas of this world by awarding us a material body. These material rasas are poor imitation of real absolute Krishna rasa of the pure soul. The soul remains starved of satcitananda in the material world.

If, we, the soul person, choose to seek the desire (fruit) called 'Krishna prema' (eternal attitude of rasa of giving ananda rasa to Krishna) then the same soul-faculties (juicer) of being, desiring, hoping, thinking, feeling, willing, doing will give us our original real absolute

juice of bhakti rasa or love of Godhead. The soul not only becomes satiated of his satcitananda hunger but also can taste the ocean of love of Krishna. Hence we should protect our precious soul faculties from being stolen by Maya by rejecting the poisonous fruit of independent rasa or kama that keep the soul starved of our true satcitananda need by feeding us fake rasas. Instead we should engage these soul faculties constantly in service rasa of the Lord to please Him.

WEEK 8

General Instructions:

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

On day 1, 3, 5, & 7 of the week Practice card 7.0 (4 rounds) to 8.1 to 8.6 two rounds each

SPECIFIC INSTRUCTIONS for 15TH AND 16 TH rounds of day 1, 3, 5, & 7 of week 8

Read once in a Nutshell below the card 8.6

Begin practice as per the card below 8.6

In a Nutshell: Being Lead by Him as per His Wish and Will.

Even after we decide to become a devotee, the biggest challenge for everyone is what to do, how to do, when to do such service to the Lord. There are so many choices at every point of time and we do not know which of those options of actions I should choose to please guru and Krishna most. For this the devotees has to understand that, the Lord in the heart is always ready to guide the devotee from an unseen plane of existence by infusing His intelligence into our tiny intelligence. He is our friend. He is always ready to help u by giving us intelligence that imperceptibly merges into our tiny intelligence.

For this to happen one has to keep oneself in Krishna consciousness by a good morning sadhana whereby the three gunas are driven away by the strength of the association of Nama Prabhu. When we do our mala by the bhavana of begging that you lead my day every moment as You wish and will, our prayers will surely be answered mystically.

Very mystically Krishna gives us the intelligence as to what to do, and what not to do, when to do and when not to do and how to do and how not to do our devotional service. On a day to day basis we have to redirect the conditioned push of the flesh or the conditioned push of the thinking, feeling & willing by the three gunas on our cittam so that we act in a particular way that is pleasing to Krishna or not act in a way that is displeasing Krishna. And the only way to dovetail this force of guna, kala & karma to please Krishna is a good morning program of mangal arogi, tulasi puja, guru puja, japa, kirtan, hearing Srimad Bhagavatam etc from brahma muhurta for about two to three hours. Those who don't have so much time in the morning can do hearing of bhagavatam , kirtan in the evening. But ensure in a day all these components are there and you only eat prasadam.

Then we have a very high probability of being able to receive Supersoul's directional energy in our heart which imperceptibly mixes with our tiny intelligence to guide us in the matter of what, when, how, where etc of devotional service. Ultimately the answer to what-when-where-how of devotional service is all based on supply of right intelligence. Intelligence means directional knowledge. Thus the devotee acts from a mystical platform of faith by constantly seeking and hoping direction from guru and Lord in the heart, as a servant seeks direction from a master what-when-where-how to do service to the master. He ensures that He has plenty of association of the Nama Prabhu by very good 16 rounds of concurrent chanting cum hearing in the beginning of the day. Hearing Nama Prabhu early morning is the sure way of bathing our cittam which in turn gives is the spiritual potency of intelligence of what-when-where-how to manage the forces of our guna, kala and karma into service of guru and Krishna Lord during the whole day. Merely struggling to find our what, when and how to service intellectually without charging daily our consciousness with association of the Lord, we will remain a confused servant. And maya quickly takes advantage of it and pull us into her service.

."No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kṛṣṇa consciousness is free to act because everything is prompted by Kṛṣṇa from within and confirmed by the spiritual master." (Purport to BG 18.58

Srila Prabhupada writes in Bhaktivedanta Purports of SB 4.8.4 as follows :

This is confirmed in the tenth chapter of Bhagavad Gita: To those who constantly engage in transcendental service of the Lord , the Lord , from within, dictates what to do next in order to serve Him.

For Practice session 8 and Subcue cards 8.0 to 8.6 go to link
<https://t.me/c/1479406133/6832> 5 December 2020

Read the main cue card below several times during the week.

During the week read the following module and apply 5R contemplation method in order to internalise the same.

Read Module 35 What Is Sat-cit-ananda?

<https://t.me/c/1479406133/1697>

Read module 36 (1) Knowing more about Kshetra-Jna And Kshetra <https://t.me/c/1479406133/1729>

Read Module 38 Srila Prabhupada's long letter to you <https://t.me/c/1479406133/1736>

WEEK 9

General Instructions:

On day 1, 3, 5, & 7 of the week Practice card 9.0 (4 rounds) to 9.1 to 9.6 two rounds each On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.0

Begin practice of First four rounds

In a Nutshell: I am helpless without your shelter-Charanashraya Mala

Having offered surrender in Mala 8, this mala is basically about begging shelter and strength from Nama Prabhu, to protect us from our own mind which is conditioned since time immemorial to make us forget who we really are and who is Krishna is. The whole material world is running of false egos everyone that they are their material bodies. This kind of total forgetfulness is a sick condition of the soul and is called bhava. roga.

We as tiny souls. We have no strength to counter the formidable Maya energy that covers our true identity as servant of Krishna and bewilders us with false identity of a body of this matter. Krishna says in Bhagavad Gita 7.14 " This divine energy of Mine consisting of three modes of material nature is difficult to overcome. But this who have surrendered unto Me can easily cross beyond it."

In the purport to the above verse Srila Prabhupada writes "Krishna, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His parental affection for the living entity who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get out of the clutches of the stringent material nature. "

This in essence is the bhaavana of Charanasraya. One becomes aware of one's eternal vulnerability of getting one's true identity covered by the false identity. Our material bodies should be only thought of as yantra or machine for me to serve the Lord and we should not fall down to think that I have to use my body to gratify my body and social identity of the body. 'My life' is not my bodily life. 'My life' is my soul's eternal life as an eternal servant of Krishna even when in this material body. Life in the body has to be moulded and lived for the benefit of my true eternal authentic self, the soul within the body, under the guidance of a spiritual master.

How do we understand the lotus feet of Nama Prabhu? Nama Prabhu is Krishna Himself. Therefore when we say lotus feet of Nama Prabhu, it means they are the lotus feet of Krishna. Lord's lotus feet have the special quality of giving shelter and protection from Maya for those who seek the same . Those who cultivate a relationship of complete surrender and

dependence unto Nama Prabhu easily get the cool shelter and protection of the His lotus feet of Lord Krishna.

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.1

Begin practice as per the card below 9.1

In a Nutshell : Detachment from old enjoyer false egos.

The soul is not the ego. Ego is an experience of the soul-person. The soul is individual person who can take on a ego for experiencing 'being' some role play in order to seek to give & receive satscitana rasa by doing so. 'Being' is a function of the soul. Once you 'be' an ego, then through that ego, you desire, hope, think, feel, will and act with senses and experience rasa. All of the soul faculties as above serve the characteristic desire of that ego we identify with. Thus ego is any role play that the soul-person can take. My original role play experience that suits my constitution as part and parcel of Krishna and belonging to Him is that of a loving servant of Krishna. That is my real ego experience. When my real functional identity as a servant of Krishna is activated, my original natural experience of being, desiring, thinking, feeling, willing , acting for Krishna is directly experienced by our soul. But when take a role that is

not of being a servant of Krishna, but 'being' an independent person who seeks satscitana rasa for a material body and bodily ego by exploiting everything around him, that ego experience is called false ego expereince.

False ego experiences are not experienced by me directly in my spiritual self. They are identified experiences like watching a movie by identifying oneself as a member of the movie world. It is soul's imagination like in a dream. False egos are characters of this material world resulting from soul's identification with this material body and identifying others with their material bodies.

In the conditioned state all my soul functions are engaged in the interest of serving my ego as this material body which is not my eternal self. I am serving somebody who is not my eternal being. If all our soul faculties can serve the pleasure of Krishna's mind and body , then that is natural function of all of our soul faculties.

As long as our eternal functional identity of serving Krishna is awakened, our body, whether material or spiritual is an instrument to please Krishna by loving devotional service. In the process my soul gets constitutional pleasure called atma-ananda of loving service. Such atma-ananda is also called atindriya sukham or antah sukha. In the process of serving the pleasure of the Lord our ego, mind, body may experience pain or pleasure as in the material world. So we can act completely from a soul platform of pleasing Krishna irrespective of have the

material body or spiritual body because our own bodily pleasure or pain is not our constitutional interest or desire or purpose but devotional service. Our material life is exactly opposite of this because of ignorance of my real self interest, 'na te viduh svartha gatih hi vishnuh'.

In fact real love is tested in circumstances where one's own social ego, body and mind has to go through lot of gross and subtle pain in this world to please Krishna. Atma-ananda means ananda of love of Krishna. The ananda of eternal belongingness to Krishna and serving His pleasure inspite of all difficulties for our gross and subtle body. That Ananda of expressing love is so great that bodily pains and pleasures become immaterial. It is a labour of love.

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.2

Begin practice as per the card below 9.2

In a Nutshell: Remembrance of my pure ego experience

My own eternal ego experience is that of 'being' an eternal pure servant of Krishna. That defines soul's constitutional activity of devotional service to Krishna. I am constitutionally what 'I am'. That cannot be changed. But I can forget who I really am and imagine 'being' someone else in my spiritual mind. Just like in dream we experience being different role play characters that 'we are not' in real life. In the same way we experience 'being' this material body as a false ego that we are not in absolute eternal life with Krishna.

Here we express our dependence on the Nama Prabhu to revive our memory of 'being' what I really 'am' eternally. I am Krishna's loving servant. In the Bhagavad Gita 15.15 , Krishnas says sarvasya caham hrdi sannivisto, mattah smritih jnanam apohanam ca. ' I am seated in everyone's heart, from Me come remembrance, knowledge and forgetfulness.'

Thus we see the if we desire and pray to Nama Prabhu who is seated in our heart as the Paramatma-Krishna or Supersoul our original memory of who we eternally are and who is Krishna, what is the goal of existence, direction on how to engage in devotional service etc is awakened.

Bhakti yoga is process by which for everything we apply efforts fully knowing that only if Krishna's help as Supersoul is received we can be successful. In this world of Maya, unless we have the mercy of Paramatma-Krishna and His external manifestation, the sadhguru, we will have to undergo the punishment of misidentifying with identities that are not us and work for those alien illusory masters concocted in our minds. All of soul's faculties are wasted for an identity who is not me. And we lose on acting for one's own self interest of loving service to Krishna.

Hence essence of this mala is the bhavana that only by the mercy of Nama Prabhu, who is also the Paramatma-Krishna, can I remember the consciousness of who I really am and stop being mislead to work for illusory ego masters who come into existence as a mental concoction and who vanish after sometime into non existence. Only with Krishna's help we can be Krishna conscious. And He helps those who desire and help themselves to fulfil that desire. Therefore we have also hear the scriptures to remind ourselves who we are and then Krishna takes ten steps and gives us the remembrance of our original beautiful ego of a loving servant of Krishna.

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.3

Begin practice as per the card below 9.3

In a Nutshell: Keeping ones mind rich with anthah sukha

A devotee is free from seeking sense gratification. But the nature of the soul is ananda. How can one be normal without happiness of pleasure? One cannot be so. He has to seek our existential happiness and activity pleasure. A devotee never keeps himself starved of deep happiness at his soul plane and pleasure of serving Krishna. The sukha and duhkha of the gross and subtle yantra is all incidental for a devotee who is always situated in the atma-ananda or atindriya sukha. What is this atindriya atma sukha? Simply the contemplative ananda of feeling eternal belongingness and personal relationship with the Supremely perfect, loving, brilliant, beautiful, all powerful Lord Krishna. This kind of happiness is eternal and constitutional and under no circumstances you lose this happiness except when you forget this relationship. This is the happiness of love of God. A devotee by contemplation keeps feeding his mind with this constitutional bliss,

come what may in the midst of so many situational ups and downs.

That is happiness. What about pleasure? The devotee finds greatest pleasure of his senses when they are engaged in service of the Lord. Now, in our conditioned state because our cittam is conditioned to seek Krishna disconnected pleasure of fruitive activities and sense gratification, we are unable to taste the pleasure of working for the pleasure of Krishna and the pleasure He gives to our senses like prasadam and chanting Nama Prabhu for the tongue, Seeing the transcendental deity form for the eyes, smelling the flowers and perfume offered to the Lord, touching the deities and feet of the vaishnavas etc gives karma free prasadam-pleasure to our senses.

It is very important to keep ourselves as prasannatma to engage in devotional service by means of feeding our mind and senses with Krishna conscious happiness and pleasure. If we starve our mind of these things, it will gravitate towards sense gratification and fruitive

activities. We see this happening to the whole world. When we as devotees are entitled for this antah sukhah, why should we starve our mind. It is a big mistake. We have to feed this higher taste to lose the lower taste of working for our false ego and the bodily senses pleasures.

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.4

Begin practice as per the card below 9.4

In a nutshell: Begging for Power of detachment

What is detachment? Is it difficult to achieve? I have a body. A person sitting next to me also has a body. If he has lost something, I don't feel the pain. If I have a lost something he does not feel the pain. If he wins a lottery I don't enjoy and if I win a lottery he does not enjoy. So we are expert in being detached with anything that we have not identified with. The clue is right there as to how to detach. " We have to feelingly say 'this is not me nor is it mine'. Immediately we become detached.

We have to apply the same technique to the conditioned old enjoyer egos, when they surface up from our cittam. This enjoyer ego is someone else seeking my participation too. Say to the old false enjoyer ego that jump up from your cittam, " Sorry, I am not this body and I, the soul person is not joining you any more in enjoying this body or social ego independent of pleasing the

Lord in my heart. I reject false ego experience. I don't like these imagined enjoyer egos in my cittam. Without me joining you, you are powerless. One by one you may all vacate your residence in my cittam "

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.5

Begin practice as per the card below 9.5

In a Nutshell: Rise of Krishna's Ego in our consciousness

You feel a person's presence by feeling his ego & mind called personality. Ego is not a spiritually undesirable word as is commonly understood. False ego is bad. Soul expresses itself in a 'role play' for a intent-desire-purpose'. If the intent-desire-purpose' is to please the eternal Lord then that is real ego experience of the soul even in conditioned stage. Ego is not a thing. It is state of experience of the spirit's individuality. Soul's absolute ego experience as a humble servant of Krishna is a beautiful experience, constitutional to the soul.

When intent-desire-purpose is not Krishna, it is false ego experience or pride of independence. It is unconstitutional experience to the soul. It is like a haunted state of existence. This false ego experience of fasle pride Vs real ego experience of absolute humility. Our deepest ego experience is of love and loving service to Krishna.

Association with Nama Prabhu alone can help us revive such original Krishna conscious ego as humble servant of Krishna.

Nama Prabhu's Transcendental Egotism can be felt as most blissful, most beautiful, most brilliant, most benevolent, most compassionate, most loving, most attractive & most powerful Ego or Being. This is the Transcendental Egotism of Nama Prabhu. There is no person who is equal to greater than Krishna's Aishwarya & Audārya. Aiswarya means opulence and Audārya means magnanimity. He has been brought down mercifully into this world by Sri Chaitanya Mahaprabhu. If we can feel His most pleasant Aishwarya & Audārya egotism as above in the background mind while calling Him out and hearing Him, that will include Nama smaranam over and above chanting-cum-hearing. The expanded feelings of an ego is called egotism.

As quality of hearing improves, this smaranam or feeling of Nama Prabhu's Aishwarya & Audārya Ego or personality expands from the Nama Prabhu Himself. This feeling of His Aishwarya & Audārya egotism of the Nama Prabhu flows out to us as soon as we hear. Just like when you see the external body of a person, it triggers the egotism of that person in your background mind. In the same way hearing the Hare Krishna Nama Prabhu on each bead, triggers the feeling of His Lord's Aiswarya & Audārya Egotism who is before you as a sound which is like a brilliant sun that dissipates all darkness. Our false egotism experiences are like experience of darkness in which we are currently lost. Such false egotism just vanishes before the feeling of Hare Krishna Nama Prabhu's Absolutely most blissful (b), most beautiful (b), most brilliant (b), most benevolent (b), most compassionate (c), most loving (l), most attractive (a) & most powerful (p) transcendental egotism. For easy recall we can called this as 4bclap-Ego. Memorise the feeling experience of this egotism of Nama Prabhu by applying 5R contemplation process. This is true meditation on Bhagavan.

The effect of rising of Krishna's egotism as remembrance is confirmed below in

Caitanya-caritāmāta (Madhya 22.31):

"krishna—sūrya-sama; māyā haya andhakāra
yāhāì krishna, tāhāì nāhi māyāra adhikāra

The Lord is just like the effulgent sun. Consequently, whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance."

In japa, the Sevya, is the personality of Hare Krishna Nama Prabhu. The 16 name-sound string manifesting for each bead of japa. Identifying this Nama Prabhu, the Sevya, manifesting for each bead as per the concept of quantized uninterrupted japa explained in module ... at link..... as against uninterrupted tap-water like japa.

This recognition and remembrance of Nama Prabhu's Aishwarya & Audārya transcendental egotism in the background for each bead is important to build the relationship of sevak-seva-sevya with Hare Krishna Nama Prabhu. Then we get concretely attached to the personality of 16 names of Hare Krishna Nama Prabhu. Japa, being a service, the Sevya in concrete sound form and His Ego, who is being pleased cannot go away from our consciousness.

It is not enough even if we repeatedly call Him out, hear Him and remember Him any number of times because Krishna, Hare Krishna Nama Prabhu is such an unimaginably wonderful personality that His Name has to be remembered 24 hours. It is in this mood we repeat on each bead of our japa with by feeling that every bead of japa is as absolute as every other bead of japa. Each bead of seva is complete seva in itself.

When we practice uninterrupted quantized concurrent chanting-cum-hearing with the bhavana of surrender or sharanagati to the Transcendental Aishwarya-Audārya Ego of Nama Prabhu consistently, rapid purification of our cittam happens by His powerful association. Gradually, as we become purified and our eternal pure ego begins to awaken, the feeling of Aishwarya-Audārya egotism of Nama Prabhu blossoms into the Sweetest Ego (Madhurya-Audārya Ego) of Srimati Radharani and Krishna.

Note that the goal of Krishna consciousness is to awaken out pure egotism that I am eternal servant of Krishna and my being, desiring, thinking, feeling, willing and doing and experiencing will always be to please Krishna.

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 15TH AND 16TH rounds of day 1, 3, 5, & 7 of week 9

Read once in a Nutshell below the card 9.6

Begin practice as per the card below 9.6

In a Nutshell: Begging to awaken our pure spiritual ego.

We begin our service to Nama Prabhu with intention-desire-purpose of a sadhaka's ego. A sadhaka is still infected by false ego experience since he begins even Japa with bodily concept of self. The dualities of the bodily ego has to fought against by self control and a disciplined

sadhaka ego training oneself to learn to develop a Nama Sevak Ego. This Nama Sevak Ego is a practice ego by trying to 'be' a Nama Sevak by telling our mind that I am eternal servant Nama Prabhu and it is not my awakened Nama Seva ego.

Here we are praying that our original servant ego of 'being' an eternal servant of Krishna which is the ego that is so natural and constitutional to the soul be awakened in core of my heart. In Mala two we training our mind by 'becoming' the Nama Sevak. In contrast here we are praying to the Lord to awaken my soul's pure spiritual ego as an eternal servant of Krishna.

Srila Prabhupada says Krishna consciousness is not just an artificial imposition on the mind. Krishna consciousness is our natural consciousness that needs to be awakened. But sadhana bhakti of practicing bhakti through our mind is the process by which this awakening happens. Sadhana bhakti in the beginning is ultimately abhasa bhakti or shadow bhakti different from the absolute bhakti sentiments of the awakened soul. Even abhasa bhakti of a sadhaka is appreciated by Krishna. Sadhana bhakti or practice of disciplined bhakti by the mind slowly awakens the soul's suddha bhakti bit by bit. Finally, when the original spontaneous suddha bhakti of the soul is awakened, no disciplining force is required.

Hare Krishna Nama Prabhu ki Jai !!!

During the week read the following module and apply 5R contemplation method in order to internalise the same.

1. Read Module 11 Srila Prabhupada's famous example of iron rod placed in the fire
<https://t.me/c/1479406133/731>
2. Read Module 22. Śaktyāvēṣa Nāma Is the sound-vessel of Mercy of Nāma Prabhu
<https://t.me/c/1479406133/949>
2. Read Module 35 What Is Sat-cit-ananda? <https://t.me/c/1479406133/1697>
3. Read Module 31 (3) Faith Is the door to the treasure of infinite fire of sat-cit-ananda <https://t.me/c/1479406133/1419>
4. Read Module 31 (4) Why is it that we don't immediately become pure by touch of Śaktyāvēṣa Nama?
<https://t.me/c/1479406133/1420>
5. Read module 36 (1) Knowing more about Kshetra-Jna And Kshetra
<https://t.me/c/1479406133/1729>
6. Read Module 38 Srila Prabhupada's long letter to you
<https://t.me/c/1479406133/1736>
7. Read Module 37 Satcitananda krpa apeksha or begging for rasa
<https://t.me/c/1479406133/1732>

Read the main cue card below several times during the week.

WEEK 10

General Instructions:

On day 1, 3, 5, & 7 of the week Practice card 10.0 (4 rounds) to 10.1 to 10.6 two rounds each

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.0

Begin practice of First four rounds with 10.0

In a Nutshell: On sat, cit and ananda energy flow.

The nature of spirit is satcitananda. 'sat' means existence itself and power over existence. 'cit' means knowledge and ananda means love & pleasure. Soul is an energy of Krishna which has unique individuality, free will and personhood faculties of seeing, doing, thinking, feeling and willing, sensing and being self-aware. The quality of 'sat' is that it can experience itself as 'sat' and its power over rest of the 'sat' or 'existence, 'cit' energy or knowledge energy and 'ananda' energy or love and pleasure. If Krishna is compared to a sun of satcitananda then we are like a spark of that sun. We are also satcitananda. We are God like in quality. God is a person and we are persons who are His parts and parcel.

Our own existence 'sat' is changeless and eternal. But our 'sat' experience of power over the rest of existence , experience of 'cit' or knowledge and experience of ananda, love and pleasure is every changing according to the influence of the environment. And the environment is not in our control fully. Each of us are at any point of time are having access to restricted sat, cit and ananda. This is governed by forces of guna, kala and karma. A man's experience of life is thus limited by these gunas which keep fluctuating with time (kala) according to ones past karma.

Change of experience means change of gunas influencing us. Gunas deliver experience of fake sat, cit and ananda in the form of dualistic power and powerlessness , knowledge or ignorance , happiness and distress, etc,

Look at the wonderful situation. You are ever hungry for sat cit ananda as that is your constitutional need and you get access to the ocean of satcitananda, the Nama Prabhu.

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.1

Begin practice as per the card below 10.1

In a Nutshell: Strength for free will in 'being' Who I am.

We all have free will. Free will is 'sat' energy. Wherever there is 'sat', its primary quality is it has free will. Our free will without strength from Krishna who is my eternal counter-whole whose part I am, it becomes weak. My free will induced by Maya to forget my true eternal 'being-desiring-doing' as a servant of Krishna and made to identify with a material body of flesh, bones and blood and lose my true eternal divine dignity of 'being-desiring-doing' as eternal loving servant of Krishna. That is what 'I am' as an eternal person. Having knowledge is one thing but to get strength to live and act on that knowledge needs strength from the Lord for his free will to do so. Philosophically we know I am not this body and should not indulge in being-desiring-doing-enjoying this body as if it is my true ego. Yet inspite of knowing we fall down to that illusory ego or false ego and forget our eternal divine dignity as satcitananda servant of Krishna.

We have to regain our eternal divine dignity by a strong free will of only 'being-seeing-desiring-doing'. We pray to Nama Prabhu to give power to my free will to resist and reject illusory self-identification.

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.2

Begin practice as per the card below 10.2

In a Nutshell: Krishna's assurance : I carry what they lack and preserve what they have Krishna says " But those who always worship Me with exclusive devotion. meditating on My transcendental form-to them I carry what they lack and preserve what they have. B.Gita 9.22. Those who always remember Nama Prabhu by calling out to Him for association by chanting His Names is same as worshipping Him and meditating on His form always.

The devotees only purpose to execute his works from whatever station of life he is in as a devotional service to Him and not as a material obligation to someone like father, mother, children etc. This is the significant idea taught to Arjuna by Krishna- Do not decide to fight or not to fight based on your material obligations. You are situated in a station of life as a kshatriya. Offer you work as duty of a kshatriya as a yagna or offering unto me and just fight.

Krishna says

yat karosi, yat ashnāsi
yat juhosi dadāsi yat
yat tapasyasi kaunteya
tat kurushva mad-arpnam

" Whatever you do do, whatever you eat, whatever you offer or give away , and whatever austerities you perform -do that, O son of Kunti , as an offering unto Me. " Bg. 9.27 Krishna consciousness is universally practice able by any one and everyone in any situation of life. This is especially so in this age due to the possibility of direct daily association with Krishna through the Nama avatara. Krishna says 'whatever' we do, eat, offer, give, endeavour can be done as an offering unto Him. We are all in different stations of life due to our past karma. One cannot be fortunate to be situated in the station of life where one can engage 24 hours only in the preaching mission of Lord Chaitanya in a sattvic life. No doubt that, it is direct service to the mission. But the message of Bhagavad Gita is for everyone in every situation of life as long as Krishna is worshipped and remembered always.

Devotion to His instructions is very first devotion to Him. That is most important. Everyone has to be do something, have to eat something, we have to endeavour etc. Do that as an offering unto Him by remembering this instruction in Bg 9.22. One begins bhakti like this from wherever He is. Then further refinement of devotion begins with His help, who is in our heart, in the matter of what you do, what you offer, what you endeavour for etc. Before coming to Krishna one may be stuck in life in an unfortunate stations of life such as a professional prostitute or a liquor manufacturer or a even a butcher. But if one begins to chant Hare Krishna as per Srila Prabhupada's instruction even one mala a day, Krishna in their heart helps them to move to better stations of life which is more favourable to bhakti.

We, the jivas are eternally dependent beings. First we depend on a body to experience our personhood faculties like being a physical 'identity', seeing, desiring, thinking, feeling , willing and sensing and doing. Then we depend on many things outside us even if we think we are this body. Normally, these things are provided by the sanction of all pervading Lord residing in the heart of each jiva as per his past karma. He is the Parameswara Krishna or Supreme controller of everything in this world. Therefore Krishna says "suhrtam sarva bhutanam". He is the friend of all living brings.

Once you understand the Krishna is my only eternal shelter especially in the form of most merciful Hare Krishna Nama Prabhu and serve Him daily with devotion and faith then He

will mystically arrange good association, intelligence, contact, things, money and all resources that are required to be Krishna conscious and serve Him from more favorable life situation. The proof of this is that most of us, readers of these modules are already chanting 16 rounds. At one point of time before we began Nama seva our life was completely different. Many new things were brought into our life by Nama Prabhu. Life and life situation changed by His help. We should recall this and express our gratitude to Nama Prabhu for changing our life.

It all depends on our devotion and worship of Nama Prabhu by daily chanting-cum-hearing the prescribed rounds. If we chant 16 rounds and offer ourselves to Srila Prabhupada as his disciple ready to follow the spiritual discipline given by him, then he takes full charge of our life and our life situation. We should have that faith.

Today if we serve Nama Prabhu 16 rounds daily as prescribed by Srila Prabhupada you are practicing surrendering to Krishna as His instruction in Bg. 18.66 sarva-dharmän parityajya
mäm ekam sharanam vraja
aham tväm sarva-päpebhyo
mokshayishyämi mä sucah

Even if we chant one mala a day with devotion, our spiritual life has begun. How fast we want to move to higher and higher standards of loving Krishna, is our free will. As you surrender Nama Prabhu reciprocates.

But it is a fact that Krishna provides devotees with resources beyond one's karmic entitlement even if it helps bhakti a little. His transcendental thinking as to whether it helps bhakti of the soul or not may not be the same as we think. Just follow the directions of Srila Prabhupada to worship Nama Prabhu every day and have full faith that Srila Prabhupada and your Lord in your heart will transcendently guide as much as you are capable of taking this higher and higher directions to develop transcendental knowledge, detachment and attachment to HIm. He is very patient and has waited on us for millions of life. But once we have understood these truths, we should not be spiritually lazy. We should take up higher and higher instructions through leaps of faith in Nama Prabhu who reciprocates immediately.

And when it comes to those who are fortunate to serve His mission of spreading the Nama Prabhu through Srila Prabhupada's institutional set up, all resources that are required for such service will be provided by Nama Prabhu. Of this there is no doubt. And If such resources are not coming, one should be patient and understand that the Lord knows what to give when to His devotees and continue serving Him with full faith that He is in control of His mission. It is not that he is providing resources for my mission to serve Him. It is His mission and I serve Him as humble servant my little seva. The master plan for His mission on earth is left to Him as to what, when, how, where the mission should grow. We should

simply pray that Nama Prabhu, whom I am worshipping daily, manifests my role on a day to day basis, provide the resources or make me work for the resources required and engages me in His master plan of liberating millions of jivas through His association as Nama avatara.

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.3

Begin practice as per the card below 10.3

In a Nutshell : Self-cit or self knowledge-intelligence and self-control.

Cit means total knowledge-cum-intelligence of existence, its identities, qualities and its functions. I, the soul in this body, am part of total existence. Knowledge about my soul as to who I am, what are my qualities and what are my functions is called self-knowledge-intelligence. It is different from false self-knowledge that the identity, qualities and functions of the gross body or subtle body around the soul is me.

The soul has to have self knowledge, whether true or illusion. The subtle rasa of 'being' something is called dignity. Soul can enjoy dignity rasa of being 'someone'. My constitutional dignity is that of being an eternal blissful servant of Krishna lovingly provided, protected and taken loving care by Krishna as much as we allow Him to do so as per use or misuse of our own free will. Krishna, seated in our hearts is our true eternal friend.

Currently the soul's in this world has been deprived of their true dignity.

Instead I have been taken care of by the merciless impersonal laws of karma.

Self-knowledge

So the knowledge that my own identity-dignity-pride is always 'being-desiring-doing' as a loyal & chaste loving servant of Krishna, a divine being, beyond this bodily identity is called self-knowledge. This eternal being-ness as a personal loving servant of none other than the wonderful Supreme Person Krishna has to be awakened as it is my eternally owned identity-dignity-pride which rasa has been stolen away from me by Maya. She has substituted my divine being-ness or 'being-desiring-doing' with an identity-dignity-pride of 'being a bag of flesh and bones and blood. What an insult to my eternal satcitananda dignity? She has reduced me, the satcitananda self, to an illusory ego that I am this life-less self concocted ego-less false ego of this temporary body of flesh-bones and blood.

Self-intelligence & self control

self-Intelligence helps us to see ourselves and act or not to act to protect my eternal dignity. Self-intelligence means directional knowledge as to what should be done and not done as to maintain my soul's eternal dignity. Self intelligence is applied self-knowledge. It is the self knowledge combined with self-intelligence that protect our free will being stolen away by Maya for 'being-desiring-doing' to degrade by spiritual dignity of being a satcitananda self to this dirty material body. Material bodily 'being' is such an embarrassment for the soul once his divine dignity is realized even a bit theoretically. He slowly stops taking pleasure according to the conditioned urges of the past in any imaginary sense gratification of this matter body as if it is a spiritual body with spiritual senses. Maya's scam begun to be busted by the mercy of Guru and Gauranga.

When I see myself , the soul, with self-knowledge and self-intelligence, then self-control follows in order to guide our free will to act in line or in consonance with my eternal dignity as a divine person who are eternally related to God as His loving servant in complete dependence upon Him for everything including depending on Him not to go into forgetfulness of my eternal belongingness to Krishna,

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.4

Begin practice as per the card below 10.4

In a Nutshell: 'Cit' energy flow of glories of Krishna and intelligence to serve Him.

It is one thing to be in self-knowledge because it is truth about me. It is inseparable from my soul but can be only forgotten. Now this bhavana is about knowledge of the glories of the Lord and the existence that has come out of Him. It is knowledge of what is outside on me but not mind. This knowledge has to acquired or received from the all-knowing Nama Prabhu. Glorifying Krishna and His activities including creating, maintaining and annihilating this material world is kirtana rasa for the soul. Kirtana is devotional service that pleases the Lord. Lord being an absolute person, relishes absolutely the remembering, singing, spreading of His glorious truths about Him, His Name, His qualities and activities. Nama, rupa, guna, lila etc. Only if he blesses we can get this privilege of getting our heart full and overflowing with the knowledge of His glories. This bhavana is about recognizing

this need of the soul and begging for this privilege and transcendental bliss of His glories shining in our heart to be relished, expressed as speaking, chanting, singing those unlimited glories of the Lord. This entire knowledge of soulful japa is an example of knowledge of the glories of Nama Prabhu. One needs the blessings of Nama Prabhu for these glorious truths to strike ones heart beyond just intellectual understanding. Of course first step is to

intellectually understand, But it cannot stop there. By Nama Prabhu's blessings and understanding and realization of Nama tattva is the next step the devotees should beg from Him.

The fact that only by His blessings one can speak His glories with realization was demonstrated in Srimad Bhagavatam during the description of the pastimes of Dhruva Maharaj. Dhruva Maharaj being a small boy was overwhelmed by the direct darshan of the transcendental form of the Lord. He was dub struck by His beauty and he was struggling to glorify Him with suitable prayers but being a small boy he felt incapable of composing prayers in glorification of the Lord before HIm.

It is at this time, the Lord Himself seeing his desire to glorify Him, touched Dhruva Maharaj's head with His conch. Immediately , mysteriously, Dhruva could compose wonderful prayers in glorification of the Lord. Thus to get to understand His glories is a great blessings or privilege that the Lord bestows on His devotees.

If our hearts are filled with one or the other of His glories always, no maya can enter our citta. Srila Prabhupada's books are nothing but describing the glories of the Lord and His devotional service.

Just as when the light and the darkness come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt. LETTER TO MAITREYA ETC, LOS ANGELES, MAY 28TH, 1972

So reading them is very important effort that we have to offer from our side. When Nama Prabhu sees that we are seeking to know His glories and spread the same to all the jivas , He reciprocates by transforming what we read soon turns into realization. Realization of His glories brings transcendental pleasure. cit-ananda in our hearts.

We need intelligence to serve Him. Intelligence means how to 'see' something and how to 'do' something in order to achieve a goal. The devotees' goal in life is to achieve every day what Krishna wants him to achieve as per His plans and purposes.

Hare Krishna Nama Prabhu ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.5

Begin practice as per the card below 10.5

In a Nutshell: Soul happiness & Soul pleasure

What is happiness and pleasure?

This is an extremely important bhavana that has to be practiced not only during japa time but 24 hours. This is the ananda aspect of the soul. Ananda means feel good. There are two types feel good. Happiness and pleasure. Happiness is feel good about existence itself and it is constitutional well being. And pleasure is the situational feel good from different activities or sense pleasures. Or activity-pleasure & sense- pleasure. Soul happiness

The soul originally is eternally in a state of Krishna conscious happiness. What does that mean? Soul happiness is a constant meditative feel-good about his own 'being' that he is divine part and parcel of Krishna the Supreme Being. One 'being' a part and parcel of another being means the 'part-being' has a feeling of belongingness to the 'whole-being' and the 'whole-being' has a feeling of being the owner of the 'part-being'. This feeling is basic loving feeling

towards each other. The part-beings are jivas and whole-being is Krishna in His unlimited bhavanas with unique personality and form for each of those bhavanas.

Brahma samhita says advaitam achyutam anandim, ananta rupam. To give some examples of some of these forms of Krishna are: Paramatma-Krishna in Vishnu form and personality in this material world who is enjoying as the parameshwara or supreme controller fulfilling all desires of Jiva as per their karmic earnings, or Vaikunta Krishna in Narayana form and personality or Ayodhya Krishna in the form and personality as Lord Ramachandra or Narasimha Krishna as form and personality of Narasimha or Goloka Krishna as Krishna who belongs to Radharani. Hare Krishna Mahamantra is sound incarnation of all these personalities. According to the bhavana of the chanter Krishna the Adi Purusha manifests and reciprocates with us through his suitable expansions.

Simply knowing that you eternally belong to this Supreme personality and He, in one form or the other, feels ownership over you brings us experience our original Krishna conscious happiness of eternal, protection and care. How deeply we awaken this loving relationship of this mutual belonging and ownership with Krishna to that extent we can situate ourselves in a constant state of soul happiness of Krishna consciousness. This constitutional happiness of the soul is called happiness of love of God.

Knowing that Paramatma-Krishna is in our heart as witnessing everything (upadrasta) and sanctioning (anumanta) and guiding us to our desires as a friend is the first step of awakening of Krishna conscious happiness. Remembering Paramatma-Krishna as my eternal master and constant friendly companion is the first stage of spiritual happiness. He is there to help as a friend to those who help themselves.

The entire existence has come out of Him and He is playing with His existence for His transcendental purposes. The variety and expanse of His enjoyment with His energies that come from Him is inconceivable to us. His plans unfold from Him to fulfil those purposes.

Thus there is nothing in existence that is not connected to Krishna or His plan. He has unlimited relationships through unlimited expansions with everything and every person in existence. Devotees realize this and non devotees don't realize this truth. That is all the difference. Absolute knowledge or ignorance. In the material world all jivas are connected to Him through His feature as Paramatma-Krishna even if they are not His devotees.

Soul Pleasure

While happiness as constitutional feel good, pleasures are situational feel good. Pleasures have a beginning and end. Pleasures are pleasure of situations, activity pleasure and sense pleasure.

- a) Soul's activity pleasure is experienced when we engage our ego, intelligence, mind and senses in service of the Lord as per His plans for His purposes through such actions of being, desiring, hoping, thinking, feeling, willing and doing. It action-pleasure of varieties of activities to serve Krishna called devotional service. In the beginning devotional service may not be experienced as soul pleasure. This is because soul pleasure has to be experienced by the soul but the soul is sleeping. We can experience soul pleasure only to the degree to which soul is awakened in order to be able to experience the same.
- b) Soul's sense pleasure is when Krishna bestows his prasadam for our senses. It is never chased or sought after. In any case our own spiritual senses are sleeping and covered and in the conditioned stage there cannot be experience of our original senses pleasures of the spiritual bodies as in the spiritual world. What we experience here is just a perverted reflection of original sense pleasure of spiritual senses. Hence there is no scope as a sadhaka to experience his original sense pleasure. Knowing this the devotee in the material body never chases sense gratification of senses of this material body because they are not really his own senses. He simply sees that material senses and material sense objects meet and generate some sensations of bodily brain pleasure created by chemicals for keeping the body surviving. For instance Krishna's purpose of pleasurable tastes being embedded in the material body-brain system is so that we eat and feed our body for energy and growth. Similarly sex pleasure too is embedded in the body-mind system so that procreations happens. That is why Krishna says in Bhagavad gita that I am that sex pleasure that is not contrary to dharma. The devotees dealing with sense pleasures of the body is kept minimum just to keep the body fit for serving the Lord. Not that he rejects some service because some sense pleasure experience is involved. Sense pleasures and pains are necessarily involved in all activities. But does not live a life to seek sense pleasures like the karmis do.

c) Soul's pleasure of situations is creating and being in situations where Krishna's purpose is the center of that situation. The devotee constantly seeks and works for creating such situations in life.

Krishna instructs in Bhagavad gita that all our prescribed duties should be performed as an Yagna for the satisfaction of the Lord in our heart and not for material sense gratification. Practice of giving up using of this material yantra of ego, intelligence, mind, body and senses for activities to extract gross and subtle sense gratification and instead actively engaging them in the spirit of yagna is the foundational practice for further awakening of our soul to experience soul happiness and soul pleasure.

Taking pleasure in chanting and hearing the Nama Prabhu even in sadhaka stage is bonafide soul pleasure that will one day bear fruits as the original spiritual sense pleasure of chanting and hearing His names with our spiritual tongues and ears and mind. Taking pleasure in activity of tasking more and more chanting and hearing is bonafide activity pleasure of the soul. Taking pleasure in working for Krishna to create situations favorable for devotional service is soul's activity pleasure.

Taking pleasure in honoring prasadam with great relish by remembering the Lord with gratitude for the mercy of giving His remnants is bonafide tongue pleasure. This bonafide sense pleasure of the tongue can compensate for all the other sensation pleasure that the brain seeks for other sense pleasures. If we honor prasadam nicely and tastefully with gratitude to Deity whose prasadam it is, the mind becomes peaceful. With this a sadhaka can easily handle the conditioned agitation and conditioned pressure on the mind from all other four senses of this material body.

Taking pleasure in appreciating the beautiful decorated Deity forms is a bonafide seeing pleasure. Appreciating the beauty of the Deities and practicing not to use the sense of seeing to take pleasure in seeing illusory bogus fleshy forms of this world will also rapidly spiritualize our sense of seeing.

For more , watch videos series of our talks on 'Krishna consciousness happiness and pleasure' at ISKCON Bangalore's YouTube channel.

Hare Krishna Nama Prabhu Ki Jai !!!

SPECIFIC INSTRUCTIONS for practice of 15TH AND 16TH rounds of day 1, 3, 5, & 7 of week 10

Read once in a Nutshell below the card 10.6

Begin practice as per the card below 10.6

In a Nutshell: Soul's Attachment & Addiction

In the material world we get attached and addicted to 'being' so many independent role plays and their corresponding desires, thinking, feeling, willing & doing for extracting and expanding our sat- power, cit-material knowledge and ananda- love, happiness and sense pleasures experiences from out of different situations of this material world. These attachments and addictions is simply a source of miseries.

So if by the mercy of Nama Prabhu, I, as a Nama sevak is gifted the attachment to the association of Nama Prabhu and become addicted to serving Him by chanting, hearing and preaching His glories, then there is no higher happiness. love & pleasure than that. When Nama Prabhu see that we want His association and want to addicted to serving Him sincerely, then He will most mercifully grant the flow that spiritual energy from Him . As such attachment and addictions start rising in our citta, all maya attachments and addictions start dissolving in our cittam.

18 December 2020

WEEK 11

During the week read the following module and apply 5R contemplation method in order to internalise the same.

1. Read Module 108 at link, <https://t.me/c/1479406133/6117>

Read the main cue card below several times during the week.

WEEK 11

General Instructions:

On day 1, 3, 5, & 7 of the week Practice card 11.0 (4 rounds) to 11.1 to 11.6 two rounds each

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 11

Read once in a Nutshell below the card 11.0

Begin practice of First four rounds with 11.0

In a Nutshell: Janardhana means 'maintainer' of all jivas

Krishna is the maintainer of all jivas in conditioned state of existence in the external energy or in the liberated state in the internal energy of the Lord. He is running this entire factory of material energy to fulfil the independent desires of jiva for sat cit ananda. Just as employees are grateful that the factory is providing them work and giving them salary and maintaining and sustaining their lives. One cannot say " I am working and getting money independently so

why should I think that factory is doing me a favor ". The answer is even if you are ready to work but if the factory closes down how will you sustain. You are only a part of running the factory. The owners decision to run the factory even if it running in loss is mercy of the owner. Also so much beyond your individual input is going on to ensure the factory is in production so that you get your salary.

In the same way the factory of this material world is being maintained and sustained by the Lord as Paramatma-Krishna as the director and sanction of jivas desires for satcitananda experience according to their individual work or karma. Paramatma-Krishna, who is all pervading is the overseer, director and maintainer and sanctioner of desires of jiva. He is seated in every jiva's heart. He is the supreme controller, Parameshwara at micro-most and macro-most level of this world. In between the micro-most and macro-most level jivas are tiny iswaras with their tiny freedom and power sanctioned by Him.

Srila Prabhupada writes in purport to Bhagavad Gita 15.17. The Upanishadic verse runs as follows " nityo nityänäm cetanaç cetanänäm. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramätmä."

He is seated in everyone's heart and is fulfilling the desires of all jivas as they desire and deserve according to their karma earnings. Jivas can live in this existential mode of a karmi or a devotee. Karmi mode of existence is this material existence of so called independent work, independent result and independent power, knowledge, love and pleasure. This is life of aham & mameti. Selfish I & mine. The attitude that everything in existence is for serving me and my family, my people etc. There are different shades of karmis from good karmis who are obedient to laws of karma and there are vikarmis who try to achieve their purposes with caring for the laws of karma.

Srila Prabhupada writes in the purport to SB 3.28.43:

The small particles of soul are just like sparks of the larger soul. The greatest soul is the Supersoul, but the Supersoul is quantitatively different from the small soul. The Supersoul is described in the Vedic literature as the supplier of all necessities of the smaller soul (nityo nityänäm). One who understands this distinction between the Supersoul and the individual soul is above lamentation and is in a peaceful position. When the smaller soul thinks himself quantitatively as big as the larger soul, he is under the spell of mäyä, for that is not his constitutional position.

A devotee by the mercy of a pure devotee tries to surrender his existence to the Lord in the heart. He identifies himself as servant of Krishna, being a part-person of the Supreme Whole-person Krishna. The unlimited part-persons and the limitless Whole-person together is one big limitless existence. The part-persons are eternally dependent upon the limitless Whole-

Person, Krishna. He is the eternal maintainer and sustainer of all people as Janardhana. For karmis this maintenance is done as per the laws of karma. In the case of devotees, who are trying to surrender their existence to Him, He lovingly and personally maintains, sustains and takes care of them . Note even trying sincerely is enough. You need not have to achieved the surrender to receive His personal care. The law of 'As you surrender I reciprocate' holds here too.

Having decided to surrender to Him we should not use our defective material judgment with our tiny material intelligence as to whether He is really taking care of me or not. We should have full faith that whichever way He is maintaining and sustaining me, that is the best for my spiritual consciousness development or citta purification in the form of detachment from material world and attachment to Krishna in this very life.

This explains why sometimes Paramatma-Krishna allows our past karma to act on us like ill health, poverty etc. Of course it only to the extent he personally decides that it is useful to give us even a more valuable eternal gift of detachment from the false-ego world by such material suffering . The false ego world has weaved by us artificially in our minds. Suffering turns our attachment to spirit. Realization that this world is duhkalayam asasvatam is one such eternal gift. In order to gift this realization to the devotees, as a special mercy, Paramatma-Krishna allows some bad karma to fructify in devotees' lives. But that can never be compared to how a karmi suffers. Karmi suffering is like a rat being crushed between the teeth of a cat and devotee's material suffering is like kitten being carried lovingly by a cat between its teeth.

Srila Prabhupada has explained how karma acts for His devotees and karmis as follows in SB 3.25.24 purport

" Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence. Even though he appears to be in the material world, he is not affected by the miseries of the material world. How is it possible? There is a very good example in the activities of the cat. The cat carries her kittens in her mouth, and when she kills a rat she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sādhavah, or devotees engaged in Krishna consciousness in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Krishna consciousness actually feel the miseries of material existence."

And if the devotee has this faith at his soul plane beyond the material body, he enjoys the love of Krishna or atmananda even in such bodily suffering. Srila Prabhupada says in Bhaktivedanta Purport to SB 4.12.30

" People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it.

A devotee being in the path of total surrender to Krishna, He is fully confident that Krishna is taking care of him by providing and maintaining him in whatever way He thinks is best to detach him from false life and gift him eternal life with Him. A devotee should have no material worries. He should only be worried about always chanting and hearing Him, doing His prescribed duties as an offering unto HIm, serving Him personally as a bhakti yogi by always seeking His transcendental association as guided by Srila Prabhupada.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.1

Begin practice as per the card below 11.1

In a Nutshell: Krishna maintains everyone one
Srila Prabhupada writes in Bhagavad Gita 6.29

" The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the supreme father (or mother) is also. Consequently the Supersoul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies—the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another.

The yogé sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God.

This vision of equality is perfect in a person in Krishna consciousness."

Krishna is called bhūta-bhṛt or the maintainer of all living entities. The Lord says that we are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned and in their liberated situations.

But in the case of His devotees who is even only trying to surrender to Him sincerely, He personally maintains him irrespective of whether he has good karma or bad karma due to his past. The devotees have to have this faith. *yoga-kshemam vahāmy aham*. He carries to them what they lack and preserves what they have.

In Introduction to Bhagavad Gita Srila Prabhupada writes

Nityo nityänäm cetanas cetanänäm. (Katha Upanishad 2.2.13) As we are all individual living beings and have our individuality, the Supreme Absolute Truth is also, in the ultimate issue, a person, and realization of the Personality of Godhead is realization of all of the transcendental features in His complete form. The complete whole is not formless. If He is formless, or if He is less than any other thing, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise it cannot be complete.

When karmis are maintained by the Lord, why will He ever neglect His devotees's maintenance who is learning to and trying to surrender to Him by surrendering to the instructions of a pure devotee spiritual master. Even in this world a master takes care of his servant. The Supreme Lord is all pervading as Paremeshwara and is the owner and supreme controller of everything in existence and everything moves by His command. Devotees should have full faith that He will take care of all the necessities of life of such a serious devotee. One of six guidelines of surrender that we have to practice is that of recognizing always that He is personally maintaining me. Even though many material things and people are used by Him as instruments for the same, He develops inner eyes to see this personal truth that the Lord in my heart is taking care of me day to day. He does not think that these things are automatically and impersonally happening in his only according to only Kala as it happens to the karmis.

Hare Krishna Nama Prabhu Ki Jai !!!

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.2

Begin practice as per the card below 11.2

In a Nutshell: Freedom from existential fear

All conditioned souls, deep in their minds, are nurturing an existential anxiety and fear about meeting the needs of this body, mind yantra. Lower forms of life like animals live in constant

existential fear. The devotee knows that my Lord is in my heart and He is my eternal friend. He knows Lord is the supreme controller who is maintaining all the jivas. And I have chosen the path of learning how to totally surrender to Him. So why should I worry about the maintenance of this bodily yantra. I am His servant and He is my eternal master and surely He will send what all I need to maintain by body and mind in the good condition to execute bhakti yoga. Hence I am completely free from existential anxiety which everybody in this world is worried about. I live my life on a day to day basis executing bhakti yoga as directed by my spiritual master and do not worry about my tomorrow including my old age.

There is no harm if a devotee grahasta, does some kind of planning for the future for his dependents in the spirit of doing his duty, knowing very well that man proposes and God disposes. But He never does that out of anxiety for his 'tomorrow'. He does such little planning as his duty dispassionately with full faith that Krishna is His only maintainer.

And if the devotee is a brahmana grahasta, then he does not even do this kind of planning. This is due to him being situated in a higher spiritual realization of brahman. He has to spend all his time in His service with 100% faith that He will take care of all the needs of his yantra as He deems appropriate.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.3

Begin practice as per the card below 11.3

In a Nutshell : Taking the world for granted

We see order as well as chaos in the society. We actually take for granted this world order and forget that the world order is maintained and sustained by the Paramatma-Krishna as the supreme father of all jivas in this. This is because we do not see His hands grossly in the material nature. The fact is that any world order or civilizations remains orderly without chaos only because He is maintaining it.

The factory of the world is running under His direction or organization. The impersonal nature is not running automatically. This body is not running automatically. Krishna is the supreme director. A living body completely decays and stinks in few hours the moment the soul exits the body along with his Paramatma-Krishna. In the same way Vishnu is the soul of this universal body or any social system is sustained only by Him. So many civilizations or world order have come up by His sanction and so many have gone down when He sanctioned so, to remain only in history.

In BG 9.2 Krishna says "Mayadhaksena prakrti suyatte sacara caram . . . This material world is working under my direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

A devotee never foolishly thinks the current system of politics or world order has any kind of permanancy. Any moment the so called order will turn into a chaos when the Lord wills for His own reasons. Nothing is dependable in this world and if there is something dependable it is purely due to the Lord maintaining some order. This was demonstrated even in the case of destruction of all the yadavas society in dwaraka just before He wound up His Lilas on this earth.

Thus if there is order in this world it is due to the Paramatma-Krishna sanctioning the same. Left to itself the direction that material energy takes is that of only moving towards greater and greater deterioration and collapse of systems with time through the action of kala.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.4

Begin practice as per the card below 11.4

In a Nutshell: Servant plan for the devotee

A devotee's only business with the material world is to deal with its resources in service of the Lord as per His master plan. Devotees' life is simple. He simply surrenders His future to the Lord in his heart with full faith that He is planning the milestones of my life according to my desire to serve the plans of Srila Prabhupada for me. Yasya prasadat bhagavad prasadat. The Lord in the heart is the knower of everything and He wishes to fulfil all the desires of His pure devotee Srila Prabhupada through his servants.

I only have to run between the milestones already fixed by Him by serving Him using my tiny free will. The mile stones that is set by the master for the servant may be called servant plan. Such tiny servant plan will be revealed in even smaller sub-plans to the devotee by the Lord in his heart. This is how devotional service happens.

And the Supreme Master will sanction whatever resources the servant needs to execute the servant plan for His purposes and pleasure. He is always praying and consulting the Lord in the heart to be lead in His daily life as He wishes and wills mystically from within and without as the master of all mystics-Yogeshwara.

I say mystically to indicate that we cannot be only driven by our rational logical intelligence. We should learn the art of hooking on to the intelligence or direction of the Lord in the heart. Working with such dependence is a mystical process means there can be no algorithm for that. This is called buddhi yogam. The yoga of linking up one's tiny buddhi with that of the buddhi of the Lord in one's heart. Krishna talks of this in Bhagavad Gita in verse 18.57 as buddhi yoga upastritam.

He never thinks he can have a plan independent of his Lord in the heart. He never thinks that he is the only doer of the servant plan. He knows that there are five factors of action that causes all accomplishments as Krishna reveals in Bhagavad Gita in verses 18.14. He puts his cesta or effort to serve the Master as His instrument, apparently like the karmis' struggle in this world to achieve their material desires.

But the devotee knows that he is simply following Krishna's plan for him (servant-plan) to be engaged as His insignificant servant. Thus the result or no result after he puts his best efforts to execute such works is taken as His mercy. Though devotee should work in such a way as to achieve the work goal, he should know that first concern of Lord in his heart is that the work undertaken as devotional service serves as an exercise or training opportunity to purify his cittam from the diseased mentality of fruitive process of working. The fruitive attitude of work is to independently desire-work-enjoy the results (gross or subtle) for oneself instead of working as a simple servant who executes master's desires and orders with the guidance of master's intelligence. Ultimately the devotee learns the art of perfectly working for the Supreme Lord in His heart as a simple servant who consults and carries out His orders using his tiny intelligence. In this regard the devotee may read Krishna's direction on how to handle work in this world in Bhagavad Gita from verses 18.56, 57, 58 & 59.

Our japa itself is a daily prayer to the Lord and His internal energy to engage us in His service. Our 16 rounds should be our $16 \times 108 = 1728$ prayers to Hare Krishna Nama Prabhu for being engaged in His service to Him, the Nama Prabhu. Japa offered on each bead is a prayer in the form of a drop of bhaavana of begging for the privilege of serving Him. If we do that He will reveal the tiny servant plan that He expects us to do as part of His big Master plan and He will provide all intelligence and resources needed for executing the tiny servant plan. Thus the devotees never thinks he can achieve results for Krishna like how karmis works. Starting from the point of begging for service, desiring , thinking, feeling willing and doing are all executed in the bhaavana of a servant executing works as part of Lord Master plans. Never do something independently and offer. Such gross service is called karma-misra bhakti.

This is exactly why sadhu sanga is one of the important limbs for bhakti yoga for a sadhaka. One has to be guided from within by Paramatma-Krishna and such guidance confirmed now and then from without through such sadhu sanga. Imagine your world as a practitioner of bhakti yoga without the sanga or the institution created by Srila Prabhupada .

It would have never been the same just by reading his books at home without associating with more advanced devotees who practice those teachings in their lives. The spiritual growth without sadhu sanga will be very slow and theoretical. But not impossible theoretically speaking if one is linked up in yoga with the Caitya guru, the Lord in the heart. But a neophyte cannot imitate such a situation.

Often we take for granted this paramount contribution of Srila Prabhupada who 'built a house the whole world can live'. That house is the sadhu sanga or society of sadhus or his disciples who practice the same discipline you intend to practice as his disciple (not necessarily the formal institution).

And there are also devotees who are physically in sadhu sanga living together but who, unfortunately due to the fly-like attitude of sitting on wounds, indulge in criticising and finding faults in everyone around them. This is arising out of their pride that they are intelligent enough to judge anyone and everyone even if it is not their duty or role to do so. Such persons only eat the fault of others as daily food. And as a karmic reaction one day they become embodiment of those very faults they had been criticising in others. They miss out to see whatever honey-like good that is there in every sadhu. Honey is right there but they don't see that honey to pick it up. They will slowly lose the taste for spiritual life especially so because of offenses to Vaishnavas. These are the tricks of Maya.

We also have to be careful about misusing the resources He arranges, for sense gratification. Then the supply from Him stops. Whatever is within our karmic entitlement will anyway be delivered through Kala. But any opulent resources delivered by Kala as per one's personal karma will not last long. But opulence that Krishna bestows for His work goes on expanding as long as they are seen purely as Krishna's property meant to be used in His service. Opulence is no bar for His service. But personally he has a simple life of minimum personal possessions for bare personal necessity for oneself.

Here is an example given by Srila Prabhupada of how a king lived his life as a pure devotee in the midst so much of royal opulences.

" By the grace of Lord Krishna, Maharaja Parikshit was awarded all material amenities and an undisputed kingdom in which to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connections with material attachment. That is the position of a pure devotee. Maharaja Parikshit, due to his natural affection for Lord Krishna as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kali would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his own, but surrenders everything for the service of the Lord. Thereby living entities under a

devotee's care get the opportunity for God realization by the management of a devotee-master."

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.5

Begin practice as per the card below 11.5

In a Nutshell: Krishna is the Sustainer of everyone.

Srila Prabhupada writes in Purport to BG 13.23

"Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is bhukta, or the sustained, and the Lord is bhokta, or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

The fact is that every individual living entity is eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. "

Again in SB 2.2.5 purport he writes,

WEEK 11

SPECIFIC INSTRUCTIONS for practice of 15TH AND 16TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 11.6

Begin practice as per the card below 11.6

In a Nutshell: Krishna is my Best Personal Friend

Srila Prabhupada in purport to SB 3.15.45

"The ishvara, the supreme controller of the world, is seated in the heart of everyone. Not only is He in everyone's heart, but He is also present within the atom. No place is vacant or devoid of the presence of the Lord. That is the statement of Ishopanishad. God is present everywhere, and His right of proprietorship applies to everything. The feature of the Lord by which He is present everywhere is called Paramatma."

Krishna is seated in our heart and is our only true well wishing benefactor or friend. We have surrendered to the Lord in your own heart. Tam eva saranam gaccha sarva bhavena bharata. He says just surrender into Him utterly.

Krishna reveals in Bhagavad Gita " Just surrender unto Me seated as the Paramatma in your heart. I am in your heart for you alone. That 'personal' I am. I am in another's heart for him alone. I relate and reciprocate with all jivas as they approach Me. You want to act as my servant, then I alone will facilitate that as Paramatma.

Hare Krishna Nama Prabhu ki Jai !!!

Practice session for 11th Mala begins at <https://t.me/c/1479406133/6987>

WEEK 12

General Instructions:

On day 1, 3, 5, & 7 of the week Practice card 11.0 (4 rounds) to 12.1 to 12.6 two rounds each

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 12

Read once in a Nutshell below the card 12.0

Begin practice of First four rounds with 12.0

In a Nutshell: Loving Protection

We should understand that we are constitutionally tiny and there are so many forces that can defeat our purpose of getting out of this miserable illusory world. Nama Prabhu is my only savior in all circumstances. He is the infinite surya the transcendental knowledge and bliss. Just by His association all illusion will be kept at bay. seeing things in this material world as they are in service of Krishna is harmless. All the troubles for spiritual progress is from the mind. By constant remembrance of Nama Prabhu my mind is protected from concoctions of different types of material happiness and pleasure by experiencing the higher taste of Nama Prabhu's association arising out of uninterrupted quantized concurrent chanting-cum-hearing.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.1

Begin practice as per the card below 12.1

In Nutshell: Understanding one's vulnerability to Maya

Jiva is constitutionally tiny in all its aspect. Our eternal vulnerability without Krishna is to be born in mind. One should never be overconfident about handling different temptations of Maya to cheat our soul of our true Krishna consciousness eternal happiness and pleasure of serving Krishna and eternal protection. When one feels tiny before the formidable force of Maya trying to attack one's mind with illusion, one is fearless with Nama Prabhu by his side on his tongue. This fearfulness combined with courage by constantly seeking protection from all powerful Nama Prabhu right before you on your tongue is very spiritually healthy combination of simultaneous fear and courage. Just fear of Maya is not spiritually healthy just as courage alone is pride. There is a true reason why there is fear and that should be recognized. And again there is also a true reason why we can be courageous and that should be recognized.

Maya's target is only

our mind and senses. Mainly it is our mind. Senses are under control of the mind. Mind can be controlled only by spiritualizing it by attentive chanting-cum-hearing. Like the example that Srila Prabhupada gives about piece of iron placed in fire becomes red hot. Our mind also has to be in attention-connection, attention-touch and attention-embrace of Nama Prabhu seeking to awaken the higher taste of Krishna conscious happiness and pleasure by very same mind which is now seeking and tasting illusory happiness and pleasure.

Hare Krishna Nama Prabhu Ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.2

Begin practice as per the card below 12.2

In a Nutshell : You protect me from three fold miseries.

Material life is wrought with three fold miseries . Tri-vidha kleshas. They are 1. adhi-atmik kleshas which are troubles that we face from our body. 2. Adhi-bhautik kleshas which are pains or attacks from other entities. 3. Adhi-daivik kleshas which are inflicted in humanity by natural calamities.

The devotee lives his life as a servant of the Lord executing Bhakti yoga under the guidance of a spiritual master. the principle of spiritual master is two fold. One is the Lord in the heart of the devotee, Paramatma-Krishna. He is also called as Caitya guru. The other is different forms of external representations of Caitya guru either as diksha guru or siksha gurus. One one is surrendered to a bonafide Diksha guru, at the time of initiation such a guru takes charge of directing the the devotee's life and his or her karma in service of the Lord. It means that from within as Paramatma and from without

as instructions of one's diksha guru, the devotee is directed to deal with different situation that one faces in life. It is a fact that Krishna in the devotee's heart guides the devotee in such a way that he reduces the suffering due to one's past bad karma by giving just a sample of that suffering as he thinks is good for ones spiritual life. It is not that suffering is always bad for a devotee. Great spiritual lessons are learnt from sufferings of life.

Therefore devotees are ready for anything because they have full faith that whatever comes into one's life inspite of oneself trying to avoid it is ultimately sanctioned by the Lord in the heart. The devotee happily tolerates such suffering and whole heartedly learns the spiritual lesson that He wants to teach. He never feels life is going out of control. He has full faith that his life is in Krishna's control.

Srila Prabhupāda says during morning walk on May 1, 1974 in Bombay

Yes. This is to be understood. If we understand the Supreme Personality of Godhead, Absolute Truth, then this is understanding, that either suffering or enjoying, it is all Kṛṣṇa's mercy. There must be some purpose. When Kṛṣṇa puts me into suffering, there must be some purpose. So we should welcome, because it is Kṛṣṇa's mercy. Tat te 'nukampāṁ susumikṣamāṇo bhūñjāna evātmā-kṛtam vipākam [SB 10.14.8]. [Hindi]

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.3

Begin practice as per the card below 12.3

In a Nutshell: Counting the blessings

Even in most difficult material circumstances, the devotee has faith that the Lord in his heart has mercifully dodged for him, his bad karma to such an extent that he do not even know what greater suffering he actually deserved due to past misdeeds. He does that by supplying intelligence to the devotee to handle the situation and sometimes even influencing others, seated in their hearts. Paramatma-Krishna is personification of infinite intelligence. He is most brilliant even in terms of material intelligence. Apart from this He is the final sanctioner of everything in this world as the all pervading Parameshwara, the supreme controller . Not a blade of grass can move without His sanction at the highest level of control of the material energy. Being Parameshwara in this world is the lila of Paramatma-Krishna expansion of Krishna. He loves to control things beyond their karmic account for His devotees out of

reciprocation to their devotion and love to get them closer and attached to Him. Srila Prabhupada during morning walk at Bombay on May 1, 1974

"...misdeeds. It is Kṛṣṇa's mercy that He is reforming me, slightly suffering. I would have suffered very greatly on account of my past deeds, but He is kindly accommodating me by giving little suffering. That's all."

In Bhagavad gita 2.56 Purport Srila Prabhupada writes

Such a fully Krishna conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.4

Begin practice as per the card below 12.4

In a Nutshell: Protection without asking

The devotee is unflinching faith that Krishna is protecting his spiritual life and spiritually relevant material life too. This is because the devotee's goal of life is to go back to Him at the end of this life. He has no illusions that anything in this world is his. Many unexpected things keep happening in life all of a sudden but he never feels he is shelter less or unprotected. Life is full of surprises. His dependence is on the Lord in the heart for his tomorrow and not on material things like money, children, friends which are only instruments of the protector but not the protector. So many well to do people think their children will take care of their old age. If you leave these things to Nama Prabhu whom you are worshipping everyday of your life. he will never let you down. Lord in our heart is Krishna's expansion in the rasa of our loving father and guide.

Whatever materially helps you should also be considered as also His loving arrangement and thank Him for it. Remember, the Lord in your heart is for you who is a personalised Lord for you. He knows you and your history more than you. If there is someone who knows you infinitely closely and better than you know yourself, is Narayana, the Lord in your heart.

So how can He miss out to maintain and protect you. He will arrange for the needs till his last breath. Most important protection is to have devotees chanting Hare Krishna when you

breathe your last leaving behind everything to have no connection thereafter with anything you thought was you and your world. Death is an instant collapse of our world of false 'I' and 'mine'. Better we get completely detached from all that is going to be taken away from us and be attached to one who is my eternal master and Lord, Krishna.

Having faith that He is indeed protecting me always because of His love for me is different from asking Him to protect you from specific dangers. Making Him like a on duty super security guard. It spoils the loving relationship. His protection is out of love for us and devotees expectation is also a loving expectation knowing very well that I do not understand how He acting to protect me. It is fact that I am protected by Him without asking for it. This fine difference is explained by Srila Prabhupada in a morning walk in Bombay on May 1st 1974.

Yes, it is because he is always free. Why do you make Kṛṣṇa dependent on your so-called goodwill, that "Kṛṣṇa must give me always pleasure"? This is sense gratification. This is sense gratification, that you approach Kṛṣṇa for your comfort, sense gratification. That is not bhakti. That is sense gratification. Prahlāda Mahārāja was given suffering by his father so harshly, but he never said, "Oh, I am devotee of Kṛṣṇa and giving me so much trouble? Oh! Give it up." He never said that. Neither he asked Kṛṣṇa to come and save him. That is kṛṣṇa-bhakti. The Pāṇḍavas... The Pāṇḍavas, they were always with Kṛṣṇa, and they were suffering. They never asked Kṛṣṇa that "You are the Supreme, and why we are suffering?" Never said. Never said. That is kṛṣṇa-bhakti.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.5

Begin practice as per the card below 12.5

In a Nutshell: Warding off dangers

It is not that the Lord in our heart is involved in protecting us only in situations that we ask Him to protect us. Krishna, in His Paramatma expansion, Narayana, is the absolute father of all jivas. Seated in our heart He is in a loving father rasa with all His jivas. The jivas in this world have rejected father's relationship and are loitering inn this world from one life to another life. Some realize this and try to re establish their lost relationship with Him. They are called His devotees. Father is always protecting his devotee child, often not allowing the danger to even show its face to his child. He has a larger protection plan for his dear child which even the child himself may not come to know ever. So the relationship of the devotee with Narayana in his heart is not like someone who comes on demand and protects like a

security guard. The relationship with God, the supreme father of those jivas who only call out to Narayana only when there is trouble is not a evolved relationship. Still He reciprocates and expects that his devotee calll out to HIm in his heart in complete dependence for 24 hours. This is true awakening of our relationship with God.

But those who are devotees of Nama Prabhu understand that Narayana in his heart is protecting and guiding him as Caitya guru in his life journey to Radha and Krishna in Goloka Vrindavana. Relationship with one's guru is also in the rasa of spiritual father similar to the relationship with the Lord in the heart for a Vaishnava in the parmapara of Lord Chaitanya. Therefore guru is seen as an external manifestation of Caitya guru.

SP Letter : July 23,1973

"I can understand your concern about the deterioration of the civilization. Yes, the city will be more dangerous place as Kali-yuga advances. It will be very deteriorating. The modern civilization is so corrupt and as sinful activities are more and more committee., the people will be forced to face more troubles, by nature's order. Our business, however, is simply to take shelter of the Hare Krsna Maha Mantra and pray to the Holy Name to give us protection. We shall be unaffected by all that will happen. Krsna will provide us with working facilities. Be assured of this, that the devotees will be protected by the Holy Name. Others will have to suffer in the days that are coming."

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 12

SPECIFIC INSTRUCTIONS for practice of 15TH AND 16TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the card 12.6

Begin practice as per the card below 12.6

In a Nutshell: Devotee is fearless. I am under Nama Prabhu's protection.

Srila Prabhupada writes in Bhagavad Gita Purport16. 1

One must be fully convinced that Krishna or the Supreme Personality of Godhead in His localized aspect as Paramätmä is always within, that He is seeing everything and He always knows what one intends to do. One must thus have firm conviction that Krishna as Paramätmä will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Kåñëa, and He will give me all protection. That conviction is called abhayam, fearlessness."

Devotee has a different perspective of all his material sufferings that he under. He knows that having taken shelter of the lotus feet of the spiritual master and trying to follow his divine instructions, the sanchetika karma is all put on hold or burnt by the mercy of Krishna on the recommendation of Srila Prabhupada when he accepts someone as his disciple.

Our total karmic reactions of our past deeds are divided into three. One that is in seed form and the other is in form of sprouted seeds and the third is in the form of bearing fruit. The first one is stocked karmic reactions which is huge, practically unlimited. It is called kootastha karma bijas or apraarabdha karma. These are the all seeds of reactions to all our past actions in millions of life which has not yet sprouted. It means will not be doled out to us to experience even in this life. That is also called sanchita karma. Sanchita means accumulated. Then in each life, certain set out of these seeds begin to sprout and are at different stages of sprouting. This smaller set of karmic seeds that has begun sprouting in this life that have not yet started giving fruits are called phalonmukha karma bijas. It is also called prarabdha karma. Then there is the third kind of karma which is called phala-prapti karmas which are presently bearing the fruit of sukha and dukha.

We are in this body because of the force of pararabdha karma and phala-prapti karma. If all three namely kootastha karma bijas and pararabdha karma and phala-prapti karma becomes zero, then we will be freed from this gross and subtle body and become liberated. This is what happens just when the devotee leaves his body and goes back to Godhead. He is freed from both kinds of karma bijas by the mercy of guru and Krishna.

Krishna says in Bhagavad Gita 18.66,

sarva dharman parityajya
mam ekam saranam vraja
aham tvam sarva papebhyo
mokshaishyami ma sucah,

Abandon all varieties of religion and just surrender into Me. I shall deliver you from all sinful reaction. Do not fear.

When the devotee surrenders to a pure devotee spiritual master and he accepts him as his disciple, at the time of initiation, there is extraordinary mercy of guru upon the disciple. Krishna delivers the disciple from all sinful reactions as promised by Him in 18.66. Surrendering to His pure devotee and to all his instructions to serve Him is taken by the Lord as surrendering to Him. This is not a small blessing that guru bestows upon his disciple at the time of initiation. This is why it is said that guru takes away all the karma of a disciple at the time of initiation when the disciples surrenders to him, leaving only a residue of prarabdha karma. If one gets guru's mercy of being accepted as a disciple, one gets this mercy of Krishna. Ultimately Krishna who manifests as Nama Prabhu on one's tongue, ears and mind alone has the power to destroy anyone's karmic seeds of reaction to past good deeds (punya bijas) and misdeeds (paapa bijas).

After kootastha karma bijas are taken care of at the time of surrender to guru, then what is left is the force of prarabdha karma which is meant to unfold as sukha and dukha during rest of the life of the devotee. However even the force of prarabdha karma is managed by the

combination of Caitya guru and external guru for a devotee who is surrendered to guru's instructions of living his life.

In any case the force of prarabdha karma is minimal just as when a fan is switched off, it is easy to make it stop with a little effort because the fresh electric energy is not there to turn the fan. It is running because of old momentum. Similarly for a devotee who is surrendered to guru's instructions, the force of karma is not actively driving it anymore. The Lord in his heart is personally driving it as in the example of a cat carrying a kitten lovingly between its teeth. Just the old momentum of the fan that keeps it turning will fade out to zero and will come to a halt. So when the devotee is suffering he knows that this is highly reduced suffering due to mercy of guru and Krishna and it is all going to come to zero once for all in this life.

Bhaktivinoda Thakur says that even Nama abhaasa stage of japa relationship with Nama Prabhu, the prarabdha karma's of the devotees are counteracted.

Srila Prabhupada explains below how devotees' suffering is not really suffering in a lecture on April 7th delivered in Mayapur in 1975.

And for the devotees, although they do not suffer, it is just like the fan is moving, you make the switch off. It is actually not moving, it is by the last force it is moving, but the switch is off. And it will stop suffer.....

And devotees, actually they are not suffering, but even if you say they are suffering, so after giving up this body, they are no more accepting material body. They will remain in spiritual body.

Satsvarūpa: The materialist says that is our faith.

Prabhupāda: It may be your faith also; you do not believe it. Your faith = wrong faith. And if we are accepting this faith, so if there is chance, so we are getting promotion. But you have no faith; you will continue to suffer. We are at least taking the chance, but you are so foolish, you are not taking the chance even. So your suffering will continue.

Srila Prabhupada explains that even prarabdha karma of a devotee is changed by Krishna as he deems required for the spiritual progress of the devotee who is surrendered to a pure devotee spiritual master.

Lecture in Hyderabad on Nov 28, 1972

Prabhupāda: No, prarabdha can be changed.

Indian (2): Prarabdha-karma...

Prabhupāda: Yes, yes. I am replying you. Prarabdha can be changed. Krishna says. Prarabdha means you are enjoying the fruits of your past activities. That is said in the Brahma-samhitā. Karmāni nirdahati kintu ca bhakti-bhäjäm [Bs. 5.54]. Nirdahati. Karmani, the resultant

action of your past karma, can be vanquished by Krishna. As Krishna says in the Bhagavad-gitā, aham tvāṁ sarva-päpebhyo mokshayishyāmi: [Bg. 18.66] "I shall give you protection." Indian (2): Even from punar janma, karma...?

Prabhupāda: Everything. Finished. As soon as you become Krishna conscious, everything is finished. But don't commit again. Stick to Krishna consciousness. Then you are safe.

Indian (2): Then what was the necessity for the Pāndavas to suffer when they had themselves surrendered to the Lord Krishna, and they have suffered?

Prabhupāda: They have not suffered. They have served Krishna's purposes. Krishna wanted to kill all the demons. They did it. That's all.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 13- PRACTICE OF SOULFUL JAPA

WEEK 13

Read Module 39 and Module 105 several times applying 5R method of contemplation during the week everyday

Module 39 First step of Humility is to surrender to guru <https://t.me/c/1479406133/1746>

Module 105. May I be humble and tolerant
<https://t.me/c/1479406133/6102>

READ THIS MAIN CUE CARD FEW TIMES BEFORE THE PRACTICE ROUND

WEEK 13

General Instructions:

On day 1, 3, 5, & 7 of the week Practice 4 rounds with subcue card 13.0 and two rounds each of with subcue cards 13.1 to 12.6

On day 2, 4, 6 of the week Practice one round for each of 16 main cue cards.

WEEK 13

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 13 Read once in a Nutshell below the maincue card 13.0
Begin practice of First four rounds with maincue card 13.0

In a nutshell: Humility & Tolerance

Humility comes automatically if we realize our true position in this world. We are all prisoners locked up in each of our limiting personal limiting bodies, allowed to look into the outside world of prison house through my knowledge acquiring senses (jnana indriyas) and move things through our action senses (karmaindriyas). We are eternal spiritual beings all talking nonsense day and night like haunted beings trapped in this embarrassing phenomenal body of blood, flesh, muscle, bones and organs, mucus, stool and urine.

We are beautiful spiritual beings with spiritual bodies in the spiritual world of our spiritual love and happiness of Krishna consciousness of being absorbed in absolute beauty, love, kind, forgiving qualities of Krishna. There every pleasure of spiritual mind or senses is nothing but a rising wave in the ocean of steady Krishna consciousness happiness or antah sukha also called atindriya sukha.

In this world pleasures are fraught with pain and unhappiness and lust. Liberation means to get out of this entrapped situation where we are missing out the wonderful spiritual world of pure love and abundance to serve Krishna and His pure devotees. That is world of no birth and death but only a world of ever expanding varieties of loving activities of the nature of eternal play and intimate relationships. They take pleasure in taking a humbler and humbler position in all relationships. There is no vibration of Lording there but only of always competing to serve everyone. There we do not have to fear another living entity with material jealousy and harming us. It is world free from three fold miseries of adhiatmic, adhidaivik and adhibhoutik miseries.

Thus which fool will be proud of himself and his situation if he knows he is hopelessly imprisoned in this body which is like hundred chains tying you down to sukha and dukha. I myself am in big trouble and need help so where is place for pride. When one thinks he is powerful and free on his own, it fuels pride. When we hear that this is what my soul is entitled eternally but trapped in material life, we immediately feel deeply what we are entitled for and what we craving for deep in our hearts and lose all pride of any kind of possessions of material power, position, fame, knowledge, love, play and pleasures of this world. Attachment to these things is nothing but attachment to the chain that imprisons us. So foolish. Think of a situation you are in the prison house and you are chained down like animals. And you are in love with the chains. Will you ever come out. Never. Pride comes with what all you possess. An possession less man is pride less. A devotee enjoys the happiness of an akinchana or possession less person though the world may see that he is possessing so many things on behalf of Krishna to serve Krishna. At heart, he is akinchana. He knows everything belongs to Krishna and these things in this world come and go in our life like bubbles appearing and bursting giving himself upto the Lord as being His property to be used the way He wishes.

Being gentle is a good quality but that is not humility. Humility is grounded in true knowledge of tiny position where we are not trapped and deprived of what is really ours, the spiritual love and happiness only because of pride of wanting to earn sat cit and ananda food for our soul on our own, independence of Krishna, forgetting that we are all His. Waking up to this reality will make one genuinely humble. The value of all you possess will have only for serving the Lord to be used or to spread the glories of Krishna's unconditional love and compassion.

Humility and tolerance are two sides of the same coin. One cannot be humble without being tolerant and one cannot be tolerant without humility. Tolerance comes by accepting every moment of difficulty as deserved and sanctioned by the laws of my Lord and stand up and bear the suffering for ones own past misdeeds. People, things and situations are only instrument in delivering what I desire. Because I am His devotee, he has mercifully handling my dues keeping in my mind the utility of such painful experiences to gift us the realization of 'duhkalayam asaswatam'.

One who knows this cannot but cry out helplessly from within this body " Hare Krishna Hare Krishna Krishna Hare Hare Rama Hare Rama Rama Hare Hare" begging for freedom from prison life and prison activity to spiritual life and spiritual activity of loving devotional service even while living in this material body. Through material detachment and transcendental knowledge he can go out of the material limitations in service of the Lord even when he is in this body. He consciousness becomes Krishna conscious happiness.

Devotees of Nama Prabhu are the richest people even in this world because they are always in possession of the greatest wealth which is faith & love in presence of Nama Prabhu before them out of His loving reciprocation just for humbly calling out to Him.
END

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7
Read once in a Nutshell below the subcue card 13.1
Begin practice as per the subcue card below 13.1

In a Nutshell: Respecting others

Honoring everyone

Our feelings towards a person, object or situation depends on how with what desire we see the person, object and situation. From seeing comes feeling and from feelings come behaviour.

Krishna sees me, a conditioned soul, trying to be His devotee and others in a particular way which is all revealed in sastras. He sees us a souls trapped in the bodily concept of life in forgetfulness.

Our first and foremost desire in seeing anyone is to offer them due measure of respect for what they are in the eyes of the Lord as understood from sastras. Desire to respect others in relationship to Krishna is the spiritual maturity of a Vaishnava. A neophyte does not care for other jivas as He cannot see them connected to Krishna. He thinks what matters is only my guru and my Lord. Or even more neophyte thinks only me and Krishna matters. He fails to see his guru's mercy (guruttva or principle of guru) is operating everywhere in different forms even through

so many of my godbrothers and godsisters. Sometimes words of wisdom is made to be spoken for you through a non-devotees too. Similarly it is Krishna is manifest as everything and therefore we have understand everything and their respective relationship to Krishna as per guru, sadhu and sastra and respect them accordingly.

This purifies our seeing or drsti. Karmis way of seeing everyone is how they can fit into my equation of my plans for my enjoyment. Seeing souls trapped in bodies of opposite sex as one's object of pleasure is typical of disrespectful seeing of the soul in that body. And if opposite sex also sees like that , then both are not respecting their souls as Krishna would see them. This is very common perception in this material world and consider it as normal way men and women see each other. Seeing everyone as Krishna's property for Krishna's enjoyment as per His transcendental scheme of things (not the way think) is true spiritual seeing and respecting.

Honoring other devotees

Devotees sees gradations of mercy of Krishna falling differently on different jivas and he honors them accordingly. That is called maryada. Or due measure of respect to each devotee. Everyone is not materially same like the foolish communists think. Everyone is not spiritual same also as Mayavadis think. My deliverer guru, Srila Prabhupada is more for me than all other senior vaishnavas. Among senior vaishnavas I have more respect for those from whom I have benefitted spiritually. Maryada for all are different. We are not Mayavadis. As for previous acaryas, six goswamis and other great vaishnavas we should give them the maryada that Srila Prabhupada offered them all. We should be ready always to offer respect to everyone including demigods. We may not worship demgods but they are also part of Krishna's scheme of things. Therefore there a due measure of respect for them too which when offered pleases Krishna.

The same car, Kirtaananda Mahäräja is driving, I am also there, you are also there. Does it mean that we are all equal? There must be gradation. The right is given to everyone. It does not mean that immediately they become all one. It is Krishna's mercy that He accepted everyone, "Come on." But the distinction is there. We are inviting everyone to partake Krishna prasädam. That does not mean that immediately all of them have become of the equal rank. Caitanya Mahäprabhu, He was so kind, but still there was distinction. When He

was taking prasädam, personal associates, they were sitting with Him. Is it not? So this is called maryädä. Maryädä means honor. That must... Varieties must be there. Otherwise we become Mäyävädés—everything is equal, all one. This is Mäyäväda philosophy. No varieties. There must be variety. That is Vaiñëava philosophy. And as soon as you make it varietyless, all equal, that is Mäyäväda. Just see even in this flower, this is also flower and this is also flower. Does it mean they are of the same rank? This is understanding. Together they look very beautiful, but if you take separate value, then it is valuable than this flower. That distinction must be there. If somebody says "I am accepting even the leaf in this garland," then what to speak of rose? It is like that. Kåñëa says that. That does not mean leaf and rose have the same value. One is making a beautiful garland, "I am accepting everything." Mixed together it looks very nice, but individually the leaf has value, the rose has value, the flower has value. Not that because they are put together they have equal value. This is Vaishnava philosophy.

Unless we show or offer proper respect to superiors in spiritual life there won't be flow of mercy from them specifically. This is a spiritual law. just as water flows from higher lever to lower level, mercy flows from vaishnavas when we hold them in higher level of respect. This is secret of quick advancement through sadhu sanga. It is a combination of application of one's mind and mature spiritual intelligence to determine the degree of respect in each case. Till you can gauge yourself, you simply follow other vaishnavas. Our complete unconditional surrender is only to Srila Prabhupada as the deliverer guru who has assumed responsibility to deliver us to Krishna. Next we have situational surrender to different degrees to different senior vaishnavas for different aspects of devotional according their expertise. Cultivating surrender to any source of Krishna's mercy is our devotional process.

Hare Krishna Nama Prabhu ki Jai.

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7
Read once in a Nutshell below the subcue card 13.2
Begin practice as per the subcue card below 13.2

In a Nutshell : Tolerance

Lord Chaitanya instructs that we should be more tolerant than a tree. But we may not have emotional strength to tolerate. This could be due to our own high estimation of ourselves and hence high expectation of respect. First response would be to retaliate. Every action of Krishna's devotee is executed in a manner that pleases Krishna. Insults to oneself has to be

tolerated with forgiveness but insults to guru and other vaishnavas should be countered to the best of one's ability. That is his duty as a Vaishnava as desired by the Lord.

Also if the insult leads to disturbance to the service to the Lord then also he has to defend his service dutifully praying to Krishna to protect your service. Something is done dutifully means it is about doing it without consideration of likes and dislike of the mind irrespective of feel good or feel bad about it. Just like Arjuna was taught to dutifully fight without feel-good and feel-bad about fighting.

It is not a high quality of a devotee to go by what is pleasant or unpleasant for his mind in order to decided to act or not to act. Why take all this trouble? Let me be peaceful. Question that one should ask oneself is what pleases Krishna and be determined to act if even it is not pleasant for me.

Devotee asks himself what is Krishna's desire in each situation of attack or insult from someone? Arjuna had his desire not to fight based on feel-good and feel-bad. Then he understood Krishna's desire that he should fight. His idea was why all this fight? Let the kauravas take all the property. Better tolerate their injustice than kill all these people who are my relatives. Krishna disagreed.

The devotee thinks I don't want all these so called good qualities if it not Krishna's desire and plan. Highest moral principle is to please Krishna.

But one should be very careful to ascertain that it is indeed Krishna's pleasure. One's own concoction will not give him protection. Srila Prabhupada says that Krishna authorized Arjuna towards violence in Kurukshetra. If someone out of his whims, without authorization, says 'it is all for Krishna' according to his limited understanding and does something morally wrong, like killing, then he will get reaction. In fact one should, for one's own protection, consult other vaishnavas and never act in a self-authorized manner to do things which are normally not done in a worldly moral sense. Often it is very clear that grossly it is for Krishna that one is acting according to one's own analysis. But still he seeks authorization from senior vaishnavas to be free from doubt. If after one is warned by his spiritual authorities not to do something and he still go ahead and do what is considered to be morally wrong, thinking oneself to be holier than everyone, in the name of Krishna's service on the basis of self-authorization, then he is running the risk of getting reaction for such arrogance.

The idea of tolerance is also to practice non-expectation of anything from anyone. Expectation of respect for oneself causes one to take offenses easily. He practices tolerance for his own spiritual advancement by thinking that by this insult I am able to see my own contamination of my high expectation of respect for myself. Amanina manadena- If I don't expect any respect from anyone, i cannot be offended at all. The issue of tolerance itself does not arise. Then we become eligible for kirtaniya sada harih- to chant 24 hours His glories. This is learnt from King Ambarisha. He was thinking that he has offended Duvasa muni when

in it truth it was Durvasa muni who offended king Ambarisha. Krishna Himself became angry at Durvasa muni.

Hare Krishna Nama Prabhu ki jai !!!

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5,

& 7 Read once in a Nutshell below the subcue card 13.3

Begin practice as per the subcue card below

13.3 03:06

In a Nutshell: Tolerating insults

Dattatreya's advice to the Saddhyas. Mahābhārata, udhyoga parva 36.5
ākruśyamāno nākroṣen manyur eva titikṣitah
ākroṣṭāram nirdahati sukr̥tam cāsyā vindati

"A person being criticized should not criticize in retaliation, for the pain felt upon receiving criticism, if endured, will itself consume the critic and bring in exchange the results of his good deeds."

These are all material codes of interpersonal behaviour. From spiritual point of view one should know for sure, that nothing bad comes towards me without having deserved that thing due to past misdeeds. I would have definitely insulted him some past life. Just tolerate it. But as a Vaishnava though insults to one self has to be tolerated, if it effects your service practically, (not just because mind is disturbed), whereby his actions of criticizing in the community obstructs your performance of prescribed duty, then you have right to defend as a matter of duty and bring out the truth for the attacker to know

as well as others to be informed of the facts or truth. However if his criticism is true we should accept it dutifully without malice or hatred towards the criticizer even if he has criticized with malice or hatred.

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 13.4

Begin practice as per the subcue card below 13.4

In a Nutshell: Fault-finding

When you actually know more than someone or you are better in something than someone else who is less experienced in the field then there naturally will arise comparison in the mind. This reality can turn into pride and taking pleasure to criticizing others. The same can also turn into compassion and sharing by advising, training, correcting etc. Don't go around

looking where all you don't have a duty to correct. The formula is not to criticize or correct unless you have obligation to do so. For instance children have to be corrected, directed etc. That is expected of a parent. Guru has to correct a disciple. Krishna expects these services to be rendered. Otherwise there is no use nurturing faultfinding in everyone and everywhere. This is dangerous negative mentality. Mind should be largely seeing good things and good qualities in everyone, including those who are your dependents, whom you have a duty to guide. Only when the ward feels that my teacher also

appreciates the good qualities while correcting, he gets positive energy to correct himself. If you only go on telling someone in every interaction with that person about what all wrong the person is doing, then he will become more depressed by one more correction. Srila Prabhupada is a perfect example. You can see even in all the letters he wrote to disciples even if it is to chastise the disciple, first he talks about some good qualities of that person objectively, (not flattery) and then he corrects. This is not artificial because it is nature of vaishava to always see good things more than faults.

Vidura says to Dhritarastra. Mahābhārata, udyoga parva
34.74 ākrośaparivādābhyām vihimsanty abudhā budhān
vaktā pāpam upādatte kṣamamāṇo vimucyate

"The ignorant seek to injure the wise by malice and back-biting; by doing so the critic takes upon himself the load of the wise man's sins, which he, the wise man, casts off by forgiving the ignorant."

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7
Read once in a Nutshell below the subcue card 13.5
Begin practice as per the subcue card below 13.5

In a Nutshell: Criticizing others

Most of the criticism comes when one finds fault with something. Faults will always be there in everyone. Therefore in any community there is the principle of association of experienced person often by virtue of having lived in this world longer than you who have gone through those mistakes advice younger members. This includes correcting, training, advising etc. This should be done in a mood of service as against a mood of feeling superiority. Even a leader should be in the mood of a servant leader - a servant who is rendering service in the role of a leader.

If it is not your duty, either general or prescribed, then don't try to correct someone with whom you don't have that kind of close relationship where the person would take it in the right spirit with which you are offering advice or correction.

WEEK 13

SPECIFIC INSTRUCTIONS for practice of 15TH AND 16TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 13.6

Begin practice as per the subcue card below 13.6

In a Nutshell : Self-importance, Pride & Envy

Self-importance or self-engrossment is big disease. This is rooted in the default subtle action in our subtle body of comparing oneself with others seeking social gratification of puja, prathista and labha. That is desire to receive glorification for self, position in society and self-centered gain for oneself in all relationship in the vaishnava sanga. It kills the attitude of servitude. We should think " Due to my karma these seeds seeking name-fame sprout. But now I am a devotee. I want to become free from being driven by my karma. I have to know that I am tiny insignificant devotee in the midst of billions of devotee that Krishna has. And whatever I have is His causeless mercy upon me. I am stupid to think this insignificant speck of spirit in this existence is so important. Only Krishna and my Guru is important in my mind." In this way one should kill one's karmi false ego or default perception. Karmically we are all born with

this force of becoming big or lording better than another. When we become devotees our drive to work is not to become big or do big things myself. My guru will do big things for Krishna and may he use me in a small way along with so many of my godbrothers and sisters. I am happy being a small silent worker ensuring I am not noticed or prominent in the community of devotees. And if Krishna forces his prominence in the society of devotees, he thinks that there is purpose of Krishna by doing so for His increased pleasure and I shall carefully handle such position in His service without arrogance but with humility. Position is not be enjoyed but to be cautiously engaged.

Fundamentals of pride and envy

Both pride and envy rises when we engage in comparing ourselves with others in our mind.

Pride is generated when you see yourself as superior to others. You tell yourself that that I have better qualities, abilities, knowledge and possessions gradually vanishes. He becomes emotionally peaceful. He understands everyone is what 'he is' dynamically as made by the Lord. I have to respect His sanctioning of everything to everyone and be happy. Devotee understands that nobody can have anything without His will nor have something if He refuses or delays to sanction as the Supresoul in everyones heart.

Pride is misuse of what He has given to control other jivas and envy is indirectly like protesting the act of the Supreme father's sanction of something to somebody. Each of us have unique history of relationship with the Supreme Father, who resides in our heart. It is

His prerogative to sanction what He wants for each jiva at different points of time. For karmis He sanctions their desires as per law of karma. For devotees he personally maintains what they have and provide material and spiritual gifts that they need for their bhakti, by being seated in their heart as their Caitya guru.

Next time you feel envy, tell yourself " Who am I to protest if Krishna has given him more than me. More service or more knowledge or more detachment of more realizations or more abilities etc. If I feel discomfort in this, then it is indirectly enviousness of Krishna's action of giving someone something. I should surrender to His will. I should dovetail this comparision to get inspired to aspire for all those good things I see in another devotee if it can please guru and Krishna more."

A devotee is determined to uproot this mental and intellectual activity and social behaviour in relationship to other jivas of comparing as He becomes Krishna conscious and understand through transcendental knowledge, the truth about the why of everything as per Krishna's scheme of things.

Srila Prabhupāda has said that there is no envy among the vaishnavas. This is because the devotees sees other's service to Srila Prabhupada and Krishna and get inspired to do like that or even in a better manner to please Krishna more. There is a loving competition for pleasing Krishna, but it is never malicious comparison. Srila Prabhupada has said that when a gopi offers Krishna a garland and He is pleased, another gopi thinks, "Now I shall make a garland that will be even nicer so that He'll be more pleased." The attempt to make a better garland is not done to the defeat or overtake the other gopi's offering to Krishna but to please Krishna more. This is pure spiritual competition. One devotee's service inspires the other in the spiritual world.

This spiritual phenomena appears in the material world as a perverted reflection manifest as a poisonous envy. Chanakya Pandit says that the most envious animal is the snake. Even the envious snake, however, can be charmed by mantras. But a human being is incurable once he becomes envious. Hence beware. Among Vaishnavas envy blossoms next into faultfinding, criticism, attacking, insulting, minimizing all of which leads to piling up a mountain of vaishnava offenses against another vaishnava.

Srila Prabhupada says in SB 9.11.23 Purport" "Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the sanātana-dhāma or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his

enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham*: [Bg. 4.11] "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a *vaiṣṇava-aparādha*. A devotee who constantly engages in hearing and chanting (*śravaṇa-kīrtana*) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead."

Hare Krishna Nama Prabhu ki jai !!!

SPECIFIC INSTRUCTIONS for 1st to 4th round of day 1, 3, 5, & 7 of week 14

Read once in a Nutshell below the card 14.0

Begin practice of First four rounds with 14.0

In a Nutshell: Offenses against holy Name.

Even after one concurrently chants and hears the holy name one will not experience the spiritual touch of Nama Prabhu and the ecstasy of such transcendental association with the sweet Nama of the Lord if one commits offenses at the lotus feet of the holy name. This is because, He is a person and He has to decide to release His transcendental association, which is His sweet will and prerogative.

We have laid so much stress on attentive sound-touch and attentive sound-embrace. That will cure us the offense of inattentiveness during japa. There are other offenses that one commits not during japa anytime or even always due to some ignorance. We should stress this fact of avoiding all offense at the feet of Nama Prabhu too in order to get the spiritual association of Nama Prabhu.

The ten offenses are listed in Padma Purana.

In summary if we do not consider Krishna/Vishnu as the Supreme Personality Godhead, then that faithlessness itself is an offense.

Then one should not blaspheme to pure devotees who are spreading the holy name. They are dear servants of Nama Prabhu. Such attitude towards the devotees who are very dear to Nama Prabhu, is an offense at the feet of Nama Prabhu. Third is to disobey the spiritual master's instructions especially the most important order which is to serve Nama Prabhu everyday with an offering of fixed number of malas of japa while trying to be free from offenses. These are three main ones. Other seven offenses are all due to not understanding the philosophy or the Nama tattva. Please read Module 32 (5) where all ten offenses are listed.

Srila Prabhupada writes in the purport to Srimad Bhagavatam 3.15.25

When one is free from all ten of these offenses in chanting the holy name of God, he develops the ecstatic bodily features called pulakashru. Pulaka means "symptoms of happiness," and ashru means "tears in the eyes." The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God. In the Chaitanya-caritāmāta it is said that if one does not develop these symptoms while chanting Hare Krishna, it is to be understood that he is still offensive. Caitanya-caritāmāta suggests a nice remedy in this connection. There it is said in verse 31, Chapter Eight, of Ādi-līlā, that if anyone takes shelter of Lord Chaitanya and just chants the holy name of the Lord, Hare Krishna, he becomes freed from all offenses.

This is the reason we begin our first mala of 16 rounds by offering 108 obeisances to guru and gauranga seeking their mercy to enable us to chant offenselessly and also to become free from offenses to the Hare Krishna Nama Prabhu. Worship of Hare Krishna Nama Prabhu is worship of Lord Chaitanya. When japa is done with this bhaavana, one can be freed from offenses.

Hare Krishna Nama Prabhu ki jai !!!

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 5TH AND 6TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.1

Begin practice as per the subcue card below 14.1

Thinking is the biggest enemy. Hearing 100% every Nama is the way of avoiding this offense of neglecting the arrival of the Supreme Personality of Godhead as His sound incarnation before us. Srila Prabhupada's golden quote of 'chant and hear that very chant' is first open secret of clue to lock attention. Also His diamond quote to chant loudly when the attention escapes to fix it again on the Nama Prabhu is the second open secret. By the bhaavana of obeying these two instructions of Srila Prabhupada we can train our mind for concurrent chanting-cum-hearing. This was can avoid this offense of inattentiveness. Read Modules 44, the story of the uneducated farmer from village who chanted attentively 16 rounds the very first day. Modules 44 to 71 is about concurrent chanting-cum-hearing. If someone follows the instructions in these modules, he will be able to cure this offense once for all and the mind gets trained in 90 days of practice.

Hare Krishna Nama Prabhu ki Jai !!!

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 7TH AND 8TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.2

Begin practice as per the subcue card below 14.2

In a Nutshell: Inattention to Nama Prabhu

For those who are initiated most of ten offenses are more or less easily avoided due to transcendental knowledge and faith about the Supremacy of Krishna as per the conclusion of the vedic scriptures.

For them the biggest challenge is inattentiveness to the Nama Prabhu. Inattentiveness means you are neglecting the presence of the Lord before you. When the Supreme Important Person (SIP=ininitely VIP) has come before you, your attention should be fully absorbed in the sound incarnation.

While chanting we forget it is Krishna's name and while mechanically chanting, our minds will be thinking of some other matters.

In a Nutshell: Respecting you & Your devotees

If one does not have unflinching faith that Krishna is the most respectable person as the Supreme Living Entity who is most lovable, kind, supreme proprietor, all-knower, supreme enjoyer and true friend of everyone and everything in existence, then one will not be able to offer suitable respect to Him. Srila Prabhupada at a lecture in Gorakhpur on Feb 16 1971 spoke:

Because the name, the holy name, and the person Kṛṣṇa—Kṛṣṇa and Kṛṣṇa's name—they are identical. So one should be so much careful and, I mean to say, respectful, that as soon as you are chanting, you should know that "Kṛṣṇa is dancing on my tongue." Therefore how much careful and respectful we should be.

If a devotee due to lack of hearing (reading Srila Prabhupada's books does not really understand who Krishna is or who Radharani is etc sufficiently then we will not develop the right kind of love & respect that we should offer to Them. Of course Krishna and Radharani can never be fully understood by anyone. That very thought itself evokes respect for These personalities of immeasurable qualities and love. While seeking forgiveness for not being able to offer the right kind of respect for Nama Prabhu for all His glories, one is determined to hear or read more and more about the name, form, qualities and activities to reduce this offense.

Thus we not only ask forgiveness for each offense we should make a determination to do what is required to reduce these offenses either immediately or at least day by day.

Next is how we treat His devotees. His devotees are every dear to Him. He will not take offense unto Him. But He takes offense when we offend His devotees. Srila Prabhupada writes in SB purport 3.16.2

To commit an offense at the feet of a devotee of the Lord is a great wrong. Even when a living entity is promoted to Vaikuntha, there is still the chance that he may commit offenses, but the difference is that when one is in a Vaikuntha planet, even if by chance one commits an offense, he is protected by the Lord. This is the remarkable fact in the dealings of the Lord and the servitor, as seen in the present incident concerning Jaya and Vijaya. The word atikramam used herein indicates that in offending a devotee one neglects the Supreme Lord Himself.

The first of the ten offenses is this very offense to the Lord of offending the Lord's pure devotees.

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 9TH AND 10TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.3

Begin practice as per the subcue card below 14.1

In a Nutshell: Respect other's as Lord Respects

The Lord sees and relates with everyone with perfect fairness, respect dynamically according to ever changing situations and actions of everyone. The devotee does not want to have a different perception of different jivas than what the Lord has. He is always want to be in sync with His perception of different jivas.

The mind of the Lord is clear in Bhagavad Gita. How He sees differently different jivas and their situations. four kinds of jivas approach Him. Then there are sadhaka devotees who aspire for akama-bhaktas, there are demigods who are kama bhaktas, there are miscreants and asuras. There are pure devotees who are preaching His devotional service. then there are karmis and vikarmis. Karmis are those who want to do karmas which are prescribed in the vedas for fruitive results. Fallen karmis are those who want to do karma without reference to vedas but desire earn results by that work and live life of sense enjoyments.

Large modern population are fallen karmis trapped working in this modern ugra karma civilization and sadly lost even if they are material good natured people. We have to see them with compassion and preach to them. Then there are vikarmis who not only work or live without reference to vedas but recklessly engage in selfish sinful activities. Then there are powerful asuras. The way Krishna wants us to deal with each of them, we should deal with them with different due respect to no respect for offenders of the pure devotees and the Lord.

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 11TH AND 12 TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.4

Begin practice as per the subcue card below 14.1

In a Nutshell: No hope if He does not forgive

One should understand that the Lord is very merciful and He appreciates any little step taken towards Him. However He wants to see our sincerity to go to taken shelter of Him and go to Him. If we struggling to give up enjoying this material world, then He will always forgive our unknown offenses unto His Lotus feet. He will facilitate clearing of offenses by way of removing us from the bad association and shining transcendental knowledge in our hearts.

While having faith that He forgives is one should know that if Nama Prabhu does not forgive us then that offense start to bear bitter fruit immediately even in this world in the form of great material suffering. Most of these offenses that cannot be forgiven is the faithlessness in the glories of Nama Prabhu, when you hear them. Or criticize Nama Prabhu's dear devotees. Therefore we should keep our slates clean of all offenses to other vaishnavas by begging forgiveness from Nama Prabhu and His dear devotees.

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 13TH AND 14TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.5

Begin practice as per the subcue card below 14.5

In a Nutshell: Bettering Hearing

Hear more and more carefully, clearly and respectfully. Many times in during our japa we disconnect from hearing in our mind because mind thinks there is something more important and urgent than my japa which I have to think and sort out immediately and we stop hearing. Our mind can either hear my thoughts and it can hear the Nama Prabhu. Not both. Nama Prabhu should never be second. Hearing Him is infinitely more important and urgent than hearing any of our thoughts which have no potency to liberate us from this entrapment of identification with this material body.

If we sharply hear every sound we chant then that itself will gives us the self control to lock our attention on Nama Prabhu. This we have discussed in Module about anchoring tapasya. Diamond quotes of Srila Prabhupada (module) is to be applied to lock our attention by invoking the divya cesta shakti from Nama Prabhu (module....)

WEEK 14

SPECIFIC INSTRUCTIONS for practice of 15 TH AND 16 TH rounds of day 1, 3, 5, & 7

Read once in a Nutshell below the subcue card 14.6

Begin practice as per the subcue card below 14.6

In a Nutshell: Remedy for Nama Aparaadha

Teh scriptures say that the only remedy for clearing up all offenses to the Nama Prabhu is to engage in serving His with serious effort during japa as well as other times of the day to decrease the current level of offenses. Many of the offenses are due to ignorance. Many are due to lack of humility and material pride.

If I think I will only chant if I can do it offenselessly then we will never be able to chant at all even one mantra. We will never begin japa. We have to rise gradually from imperfect background consciousness to perfect background consciousness in japa always begging forgiveness from Nama Prabhu for all shortcomings in our quality of associating with HIm. It does not happen overnight. Inevitable offenses due to ignorance is a fact. That is why the criterion of the Nama Prabhu accepting our japa is our attempts to try to minimize the offenses to the best of ones knowledge and ability of his mind.

WEEK 15 . PRACTICE OF SOULFUL JAPA

In a Nutshell : Gratitude to Nama Prabhu

The fact that Nama Prabhu descends and invests all His shaktis into the name-sound that I chant and transform it into the potentially omnipotent Shaktyaavesha Nama is an act unlimited kindness from Him. His descending so is to give me an opportunity to take advantage of His all- purfying satcitananda association.

A devotee of Nama Prabhu recognizes that whatever He is and He has spiritual and material is due to the accumulated mercy from Nama Prabhu whom He is associating and worshipping everyday. He thinks " whatever I am and I have is due to His causeless mercy." Causeless means you have not earned it by your acts to get all of the mercy but the Lord has decided to bestow upon you due to sincere attempts to serve Him. You work your way one step to go towards Him , He will pull you 10 steps towards Him. This is an example of causeless mercy. So how much we should be obliged to Him for this extraordinary favour. In the material world the soul is

completely covered and we are living a dream-like life of imaginary selves called false egos that I am this material body. Causeless mercy does not mean that He gives whimsically mercy to

someone and not give to someone else. He says " Ye yatha man prapadyante tams tathaiva bhajami aham" Everything is a relationship for Him. A relationship of love, compassion and fairness towards the jivas as a father to his children. Existence is a huge family. He is the father of all jivas and seated in everyone's heart. He reciprocates according to the way we approach Him. He is also transcendental autocrat and he makes exception to fairness too. He can give mercy to anyone on His own terms or no terms if He wishes to do so. Nothing in existence binds Him, including fairness, except love of His devotees. Thus gratitude to Him for descending on your tongue is to be felt towards Nama Prabhu always during the entire japa in the background mind. Gratitude and begging humbly for mercy pleases Nama Prabhu.

Regarding gratitude Srila Prabhupada writes in SB 3.19.36 purport ;
Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord. Those who are actually thieves and rogues do not recognize or acknowledge the benedictions offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

Srila Prabhupada in a lecture in Montreal on
Aug. 20, 1968, Montreal spoke:

Now, God is so kind that He is giving you light, air, everything that you require for your existence. Either you give Him thanks or you do not give Him thanks, the supply will be there. But somebody says, "Then what is the use of giving Him thanks?" The use is for yourself. What is that? Prahlāda Mahārāja said, pūyeta yena pumān anuvarmītena [SB 7.9.12]: "If I give thanks to Lord, then I become purified."

God does not wait for your thanks. He has already created. But if you give thanks, then you become purified. What is that purification? The purification is that gradually you become liberated from the influence of the materialistic modes.

The beast, the birds, they cannot offer any gratitude. But I am human being, I have got developed consciousness. I must feel grateful for God's mercy and offer my gratitude. That is my duty.

Srilla Prabhupada writes in SB 4.21.44 PURPORT

A devotee acquires all the good qualities of the demigods; he is guṇāyanam, the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of brāhmaṇas and Vaiṣṇavas.

Everyone should feel grateful to the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the Vedas (Kaṭha Upaniṣad 2.2.13), eko bahūnāṁ yo vidadhāti kāmān: the supreme one is supplying all necessities to the living entities. The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

In a Nutshell: First gratitude to guru

My first gratitude is to my personal spiritual master, Srila Prabhupada by whose compassion to the living entities , He took all the trouble, leaving Lord's abode of Vrindavan and going to western world only to plant Nama Prabhu is the lives of millions and teach them how He should be worshipped.

Though ultimately everything is Krishna's mercy, He releases it to those who are very devoted to pleasing His pure devotees. This is what we pray everyday in guruashtakam during mangal arogi. Yasyaprasada bhagavat prasadat. By the mercy of His pure devotees Krishna releases His mercy.

The greatest treasure that Srila Prabhupada has given to everyone who wants to take it is the service to Hare Krishna Nama Prabhu. Even a child can own that treasure just by moving his tongue and uttering the holy names.

Service to Nama Prabhu is not an ordinary gift because He is the surya of satcitananda.

We have got access to the same for the simple price of offering some faith and

chanting and hearing. And for those who more serious, simply by concurrent chanting and hearing (Module 44 shows how even a first timer can do that) they progress in spiritual realization leaps and bounds. Guru's mercy is the key to rapid progress. We should not have the impudence to cross the spiritual master and go to Krishna. We can go to Krishna directly under His order. Just as we are directly in touch with Nama Prabhu but on guru's order.

Srila Prabhupada writes several times about the importance of recognizing with gratitude the role of Spiritual master in us getting the mercy of Krishna . By His own example He showed the potency of guru bhakti that he himself had for Srila Bhaktisiddhanta Sarawati Thakur.

He writes ;

Purport to CC Madhya 19.152

The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-kṛpā. It is kṛṣṇa-prasāda, Kṛṣṇa's mercy, that He

sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Srila Prabhupada in a lecture on Nectar of Devotion, Nov. 10, 1972, in Vṛndāvana said; In the preliminary phase of spiritual life there are different kinds of austerities, penances, and similar processes for attaining self-realization. However, even if an executor of these processes is without any material desire, he still cannot achieve devotional service. And aspiring by oneself alone to achieve devotional service is also not very hopeful, because Kṛṣṇa does not agree to award devotional service to merely anyone. Kṛṣṇa can easily offer a person material happiness or even liberation, but He does not agree very easily to award a person engagement in His devotional service. Devotional service can in fact be attained only through the mercy of a pure devotee. In the Caitanya-caritāmṛta (Madhya 19.151) it is said, "By the mercy of the spiritual master who is a pure devotee and by the mercy of Kṛṣṇa one can achieve the platform of devotional service. There is no other way."

Thus mercy of guru is the foundation stone on which the devotee's bhakti stands. If it is pulled out from our heart, then the superstructure falls down like a pack of cards. Offenses and faithlessness causes this foundation stone to shake and come out. And if one's heart is full of gratitude to Srila Prabhupada, it will cement nicely this foundation stone in our heart. And this feelings of gratitude can be genuine only if you appreciate the personal gift of Srila Prabhupada of giving us Nama seva.

In a Nutshell : Gratitude for eternal life

Nama Prabhu is so merciful that anyone who takes His association through the service of chanting and hearing offered to His shabda sarira in this world, namely the Shaktyaavesha Nama, will awaken his original eternal life of loving service to his eternal master and friend Lord Sri Krishna.

Death for the self is only an experience and it is not a reality. Soul never dies. Death is just end of identification with one material body and birth is also only beginning of identification with a new body. We have been lost this world of false identification with matter bodies as 'me' and its possessions as 'mine'. It is life of misplaced emotions of 'me' and 'mine'. ahanta and mamata is stolen by Maya and pasted on imaginary selves in the mind. It is not easy to come out of this dream since millions of lives of karma bijas force into us the experiences that we have to go through.

Having got the opportunity to associate with the Lord directly as most merciful Hare Krishna Nama Prabhu, we cannot imagine our good fortune of having got assurance to go back to the spiritual world, our real world with satcitananda spiritual bodies free from birth, old age, disease and death. And life in a spiritual environment of internal energy of the Lord full of

pure love free from being inflicted by three fold miseries of adhiatmik, adhibhautik and adhidaivik kleshas by this external material energy of the Lord. This is what results if one takes shelter of Srila Prabhupada and the Nama Prabhu by associating 16 rounds every day by simply trying to follow the principles of soulful japa. We may live another 50 years, or 40 years or 30 years or 20 years or 10 years or 5 years in these material bodies. The years will pass by so fast. And if you have worshipped Hare Krishna Nama Prabhu rest of your life and fed up of this temporary life, you go straight back home to the spiritual world to render service at His lotus feet at the end of this very life. All these are not exaggeration if you have faith in the quality of infinite compassion of Krishna especially in the form of His Name. And this is what we have got from Hare Krishna Nama Prabhu. Eternal Love and shelter even now when we are still in this body. Thus serving Nama Prabhu one attains not only spiritual perfection but also all material perfection as determined by the perfect person, Krishna.

Our hearts should be overflowing with the thought-feelings of gratitude to Nama Prabhu by thinking of His merciful action in the forms of cleansing our souls and lifting us out of this Maya world and placing us in the spiritual world of eternal love and eternal shelter.

Srila Prabhupada writes in SB 3.31.18 PURPORT

The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands.

In a Nutshell: Attitude is at the root of bhakti

We are in this material world because of our wrong attitude of earning our own sat cit ananda food for our soul independent of Krishna. The conditioned souls seek security-power-freedom rasa (sat rasa) , knowledge-intelligence rasa (cit rasa) and love, intimacy, play and sensual rasa (ananda) independently by Lording over material energy and other jivas. And Lording life to fulfill the desires for these rasas are governed by stringent laws of karma. This is called Lording attitude of existence.

Servitude rasa is opposite of Lording rasa. Lording rasa appears to be desirable for the jiva because of being haunted by false ego. Actually for the pure soul who is spiritual awake to his true identity as an eternal servant of Krishna, servitude rasa is natural and not Lordship rasa. The moment we get infected in this world with Lording rasa we

attract the external energy of the Lord. The material energy provides the resources to fulfil our material desires as per our karma by the external energy of the Lord. When we are awakened we are provided with all resources required to serve the Lord by the internal energy of the Lord without restriction of one's karma. The attitude of servitude to the Lord puts the soul under the influence of daivi prakrti. Hence awakening that attitude of servitude

is liberation from the stringent laws of karma even when we are in this material body. Association with Nama Prabhu through chanting-cum-hearing with our serving attention awakens our original attitude of servitude. We lose taste for being controllers. We are happy with what comes of its own accord as far as our material necessities are concerned. Krishna consciousness means 'Yadrchha labha santustah'.

If we have to live in this world we control somethings. For example , parents have to control the children for their good. Managers and leaders have to control resources. If one is simply in servitude mood how can he function. Others will simply exploit our servitude attitude.

The answer is that these kind of functions have to be executed by the devotee as one's duty without feeding ones mind with Lording rasa. The concept of duty is an amazing spiritual concept. When something is done as a duty you do it in an obedient rasa as servant. Duty is always performed as an obligation to guru and Krishna and not for enjoying the rasa. Therefore Krishna talks about duty to Arjuna. Duty consciousness of working will ensure that our our egos are not fed with Lording rasa.

To understand the danger of Lording rasa is a blessing. We want the Lord to lord over us and we don't want to Lords of anyone or anything except under the order of the Lord in this world to take such role plays as King Ambarisha etc. who executed such duties as a servant of the Lord. Therefore this servitude attitude is souls deep attitude even though in the material world for an outsider it look like the devotee is involved in Lording Rasa.

It is great blessing of Nama Prabhu to be able to perceive all situations in life with an attitude of servitude to guru and Krishna. We have to be grateful for that gift from Nama Prabhu who cleanses our Lording attitude or controlling attitude by His association. Attitude of servitude of daasattva is the foundation for all spiritual rasas for the soul. Whether santa rasa, or dasya rasa or sakhya rasa or vatsalya rasa or madhurya rasa in relationship with Krishna bhakti, the common attitude is service to please Krishna.

Hare Krishna Nama Prabhu ki Jai.

In a Nutshell: Loving care & protection

Those who have surrendered to Nama Prabhu by committing to chant and hear their chant everyday 16 rounds of soulful japa come under the protection of diavi prakrti. This is because of surrendering to Srila Prabhupada's instruction. Surrendering to his instructions in the mood of a disciple agreeing to wilfully follow the instructions and directions will itself start removing our sinful tendency. We have to understand that we don't have to wait to become pure devotee to receive his loving care and protection. if we are falling into Maya in our neophyte stage, the Lord wants us to voluntarily give up embracing maya sukha by repeatedly enlightening us from inside as Caitya guru and outside as diksha guru, sadhu in the form of siksha gurus and sastras. All help is given to the aspiring devotee. Even if we are mixed devotee falling down every now and then into Maya, His love, care and compassion for us

continues unconditionally from His side. The only difference is that we are not allowing Him to help us come out of Maya by our lack of determination to embrace Him and His shelter with faith and love.

He wants us to take the medicine as instructed by Srila Prabhupada irrespective of whatever healing stage we are in. If we stop association of 16 rounds with Nama Prabhu, the maya energy engulfs our cittam and we will be unable to receive or absorb His satcitananda rain of mercy. We are the losers and the Caitya guru is sad for us. However His determination is such that He never gives up His attempt to counsel us from within by shining in our heart transcendental knowledge again and again. If we are also determined to free ourselves from Maya sukha and take pleasure in the association of Nama Prabhu and learn how to enjoy Krishna consciousness happiness and pleasure, then Nama Prabhu becomes very pleased.

Our goal should be to become pure devotee with a pure mind free from Maya even when are in this body. That is greatest desire of the spiritual master. To make all his disciples pure devotees. We can please Srila Prabhupada most by endeavouring to become pure devotees without any other agenda than to surrender to Krishna and serve Him.

Many devotees think that unless I become pure devotee I won't get his loving care and protection. That is a wrong belief. A devotee always lives in faith in the care and protection of the Lord and the Lord reciprocates whether you are already in self-knowledge by dissolving self-ignorance in your cittam or not yet pure but still in the stage of mixed devotional service. There are two conditional mixes to pure devotional service even after becoming a devotee. This is due to old conditioning.

One conditioning is we, still having faith in fruitive activities to fulfill our soul's satcitananda need of security-power-freedom, and love-sense gratification rather than accepting whatever comes of its own accord after one does one's prescribed duty as instructed by Krishna. The old karmic struggle for material existence lingers around in our cittam .

The other is the faith in speculative knowledge-intelligence to solve the problems of existence instead of surrendering to Krishna and begging for direct enlightenment of transcendental knowledge in one's heart. The first is called karma misra bhakti and the second is called jnana misra bhakti. Knowledge is divine and sanctified. But speculative knowledge is not divine.

In a Nutshell: Attachment to serve you

Every little interest, attachment and addiction to chant and hear Nama Prabhu is the most valuable asset gifted to the soul by the blessings of Srila Prabhupada who has given you the nama seva. If your mind is inclined or interested to doing your daily japa without fail, that itself is the gift from Srila Prabhupada. If for several years you have been doing japa without fail then you can express your gratitude in your heart for that blessings of very bit of interest, attachment & addiction. It just does not happen merely by our efforts. Krishna says that He

gets purchased when we consume ourselves in calling His name, sound-embracing His Nama and tasking uninterruptedlly. Consuming oneself means to surrender ones 'I-ness my-ness and mine-ness' to serve the Nama Prabhu. Attention does not go anywhere else. Attention should be so fixed that it should be difficult to come out of Japa. That is the test of absorption of 'I, my-ness and mine-ness' in Nama Prabhu.

In a Nutshell: Gratitude for Jnana-Bala-kriya

Nama Prabhu very mercifully not only bestows opportunity to us to serve Him but also provides us inspiration, intelligence, direction and power & skills required to execute those services.

No one can execute any service unto the Lord without depending up Him who is the source and proprietor of every energy in existence.

Devotional service is compared to how you take a palm full of ganges water and offer it back to ganges. It is spirit and act of offering that the ganges receives from the worshipper because water already belongs to ganges. In the same way all the ingredients of offering any service comes under 1. jnana 2. bala 2. kriya. To accomplish anything one needs these three.

The factor of 'jnana' in the execution of any work for the jiva is not just knowledge. It is inspiration , intelligence and direction. Three factors. This will discussed in detail in the next mala , the seva apeksha mala .

[WEEK 16 Practice of Soulful japa.](#)

MALA 16

WEEK 16

Read Module 108 several times during the week.

<https://t.me/c/1479406133/6117>

Read once everyday the main cue card once. It is summary of all subcue cards. In a Nutshell: Situational surrender

Saranagati means 1.Existential surrender and 2. Situational surrender.

First what is existential surrender? Existential surrender was discussed as the bhaavana for mala 8. Existential surrender to Krishna means to feel that one's entire existence itself is for Krishna. My only existential purpose is to love & serve Krishna's pleasure and be loved by Krishna. In the material world we have forgotten our soul's love for Krishna and are haunted by false ego. But Krishna has never stopped loving our soul, the real ego which is beyond the false ego. I have allowed my real ego to be haunted by false ego which is a distorted reflection of 'myself' and not true 'myself'. Existential surrender means I disassociate that feeling of egotism 'myself' from I am this body to I am eternal being and an eternal servant of Krishna.

2. Situational surrender is about how to practice existential surrender through acting for Krishna as His servant offering servitude through devotional service opportunities.

This mala practice is about 'situational surrender'? The word 'situation' referred to in 'situational surrender' is service situations. Service situation means different work situations that we take up to serve Him. Service situations are opportunities for offering the attitude of servitude to Krishna. Japa situation is one such service situation. Japa has to be performed in the bhaavana of both existential and situational surrender. Situational surrender is also about how to practice working for Krishna in all service situations by fully depending upon guru and Lord in the one's heart as His servant. Existential surrender to Krishna blossoms into wanting to serve Him 24 hours with situational surrender of full dependence upon Him to execute such service. We don't serve just by our independent strength of our karma. This mala is about the art of serving Krishna.

Any bhaavana includes subtle soul action followed by subtle & gross body action. Similarly existential surrender bhaavna is followed by acting in that situation with situational surrender of full dependence upon Lord in the heart. Now let us how we practice situational surrender to Krishna in every service situation or work situation.

Devotional service to Krishna are of different kinds. Japa, kirtana, deity worship, preaching work, organisational work or occupational duty done to please Krishna. Our goal is to 'work' for Krishna's purposes and pleasure in every such situation. A work situation for a devotee consists of working for accomplishment of some goal or a vision to please Krishna. In Bhagavat Gita 18.14 Krishna reveals that there are five factors for accomplishment of any vision. They are karta, adhistanam, karanam, cesta and daivam. The karta or the doer of action is dependent upon other four factors for success of any devotional service. So in each service situation, as the karta, the doer of service as a servant of Krishna. Adhistanam means foundation or starting point of work or assessment of current reality vis-a-vis our work goal. Karanam means ingredients of work itself which is jnana, bala, kriya. Jnana means inspiration, intelligence and direction. Bala means power like spiritual power, physical power, memory power, influence power, financial power etc. Kriya means right kind of tools and personal skills. Cesta means offering the efforts from the doer or karta. And daivam means divine sanction and/or help in gathering jnana, bala & kriya. A worker in Krishna consciousness is fully dependent upon help from guru and Krishna in his heart to mobilize the right kind of ingredients for accomplishment of His work and the results are left to Krishna the supreme sanctioner of desires of all jivas. He sees that work for Krishna is mainly an opportunity to learn and cultivate and attitude of servitude. Krishna wants our devotional service. Work goal of devotional service is not the offering that he receives. The devotional

attitude of working is the actual offering of devotional service that Krishna consumes. Material perfection or excellence is not Krishna is impressed with.

Now let us see what happens in a work. Between the current reality and the vision to be achieved, the ingredients required to fulfil the vision are jnana, bala and kriya . He may as per the strength of his past karma be capable of mobilizing his quota of jnana, bala and kriya by his cesta and offer the same fully in service of the Lord. After doing everything he can do to the best of his ability, the devotee depends on the mercy of the Lord in the heart, the supreme controller of everything to arrange for all shortcomings of jnana, bala and kriya to complete the task for HIm. Internal resource is 'jnana' which further means inspiration, intelligence and direction. External resources are innumerable help from outside in the form of contacts, tools & skills beyond what you have in you as per your karma to do the task, physical health and power, financial power etc.

This is meaning of the saying that 'God helps those who help themselves'. The devotee thinks that whatever he achieves for Krishna is not achieved due to his karmik strength and cesta alone but also due to mercy received through different divine sources, the foremost of it being guru's mercy. Only if guru's mercy is there you can get mercy of Lord in the heart. Yasya prasadat bhagavat prasadat. How do we get guru's mercy? By following his instructions. The last item daivam among the above five factors of action devotees means this mercy of the Lord beyond one's karmik strength as far as devotees' accomplishing work goals are concerned.

The essence of situation surrender is in these verses.

Krishna's say in the Bhagavad Gita 18.57 & 58

sarva-karmāny api sadā
kurvāno mad vypāshrayah
mad-prasādad avāpnoti
sāshvatam padam avyayam

cetasā sarva-karmāni
mayi sannyasya mat-parah
buddhi-yogam upāshritya
mac-cittah satatam bhava

mac-cittah sarva-durgāni
mat-prasādāt tarishyasi
atha cet tvam ahalkārān
na shroshyasi vinankshyasi

Though engaged in all kinds of activities, My devotee, under my protection, reaches the eternal and imperishable abode by My grace. In all activities just depend upon Me and work

always under My protection. In such devotional service, be fully conscious of Me. If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Srila Prabhupada explains how pure devotional service does not mean He is simply engaged in chanting Hare Krishna. Even King can do pure devotional service. We do not have to give up anything but engage everything in Krishna's service. We can have mahabhadra Kings, Mahabhadra scientists, Mahabhadra judges, Mahabhadra businessman etc. Giving up occupation by itself is never a final requirement to become a pure devotee. Change of consciousness is the requirement, We have take direct spiritual association of Nama Prabhu by soulful japa and our life will be guided by Him to engage in His different works that suit our body-mind or yantra's nature.

Lecture by Srila Prabhupada at Los Angeles on December 29 , 1973

So Parikshit Mahäräja was not an ordinary person. He was mahä-bhägavata. Mahim mahä-bhägavata sasäsa, ruled over, a great devotee. It does not mean a great devotee is simply engaged in chanting Hare Krsna mantra. No. A great devotee may be the chief of the executive function of the state. He can become. That is required. Not that only mahä-bhägavata required in church or temples. No. Mahä-bhägavata required also as the head of the chief executive function. That is also required. Otherwise how people will be happy? Every field, there must be mahä-bhägavata. So my Guru Mahäräja used to say that when we shall see that the high-court judges are devotees of Krsna, then our preaching will be somewhat forward. So that is the aim of Krsna consciousness movement, that everyone, at least those who are ruling, those who are on the executive function, they must be all mahä-bhägavata. Under them everything should be ruled. Then people will be happy. Because they will never do anything unjustly. Their only desire is... Mahä-bhägavata is how to give relief to the suffering humanity. That is mahä-bhägavata. So Parikshit Mahäräja was mahä-bhägavata, and therefore he was entrusted to rule over, not an ordinary man.

In a Nutshell: Offering my self and my day to Nama Prabhu

The devotee of Nama Prabhu has no other interest than managing his daily life to awaken his own original eternal love for Krishna and be situated in loving devotional service unto Him. We all engage in three types of works everyday. Srila Prabhupada writes in BG 2.47 purport

" As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness.

Because of Rajoguna we think all works has to be fitting into desired activities. He thinks routine activities and emergency activities are an obstruction to be fully engaged in his desired activities. He thinks only works that are of immediate contribution to the desired result

He thinks that routine activities like bathing, eating, sleeping, exercising or playing are all a disturbance to his desired activities. This is due to influence of rajo guna on our consciousness. We have no patience. Everything is seen with the lens of immediate benefit from desired activities. For instance a businessman is always 24 hours absorbed in his desired activity of making profits and thinking of his business 24 hours, even when he is eating and sleeping. So much so that he ends up getting bodily and mental ailments due to not giving quality mindful eating by chewing and tasting attentively or giving quality rest to the body etc. We have to invest quality time in routine activities too to keep the body fit from a long term perspective to serve Krishna. Routine activities cannot be neglected. We should regulate our routine activities.

Sometimes such a paradigm of daily work makes one think that daily devotional practices like japa, deity worship, guru puja, tulasi puja etc are all not so much of value as doing Krishna's work like preaching work of the day etc. Due to influence of Rajo guna the devotee neglects the quality of daily sadhana. He is stuck with the idea that service means only preaching work. During japa also he will be thinking of preaching work instead of embracing every sound incarnation that is manifesting before Him. And therefore the quality of ones routine sadhana suffers. His only focus is achieving some external preaching goal or vision 24 hours. It is only better than thinking 24 hours about sense gratification like karmis. But not the best.

But that is not the best. Just like in a horse-cart system, sadhana is the horse because during that time you are feeding your soul with Krishna's direct association. Preaching work is like the cart. If you neglect sadhana your preaching service will be limited to dovetailing your karmic abilities. But if you feed your soul nicely with a good japa, deity worship etc then you will not be restricted to your karmik account alone to do any service for Krishna. One should not think routine activities like eating, sleeping, bathing etc is not for the purpose and pleasure of the Lord.

So also for the devotees living outside should not think that their routine work of going to office to work is not connected to purpose and pleasure of Krishna if rest of the office hours he is fully engaged in developing his and his family's Krishna consciousness. Srila Prabhupada writes in purport to Srimad Bhagavatam 4.8.22; "The system of bhakti-yoga described by Queen Sunéti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gétä: "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kāñëa

consciousness. In this connection, Queen Sunéti advised her son that the Supreme Personality of Godhead is known as bhātya-vatsala, which indicates that He is very kind to His devotees."

Emergency work is what we cannot plan. We have to respond dutifully to emergency situations. As a matter of duty we have to make provisions for such emergencies without getting disturbed.

Thus seeking blessings from Nama Prabhu that these three kinds of daily work, namely routine, desired and emergency are those that are aligned to Krishna's purposes and pleasure is this Bhaavana.

Srila Prabhupada: One should work hard and worship the Supreme Lord by the fruits of one's hard labor for existence, and that should be the motto of life. One should be careful to execute occupational service with faith in God in the proper way, and that will lead one gradually on the progressive march back to Godhead. SB 1.2.27 Purport

In a Nutshell: Surrendering all work- situations

This is the art of working for Krishna.

Work means actions that move a present reality to a desired future reality. Devotee does all work as an offering to Krishna of the process of work as well as the goal of such work.

We begin a work with perception of the work-situation. It consists of work-goal, work-journey and work-desire with full dependence upon Krishna's help for its accomplishment.

1. Work-goal is only to beget direction to work
2. Work-journey is the journey of series of works required to move our present reality to the work goal, the future reality.
3. Work-desire is to practice servitude mood of carrying out the order of Lord in the heart. Work desire is generic desire and is the same for all works done for Krishna.
4. Be obsessed with work-desire of offering servitude to Krishna
5. Aim for the work goal but never be obsessed with work-goal.

6. Work-goal excellence is just a means to offer work-desire of servitude to Krishna. Bhaava graahi Janardhana.
7. I surrender the work-goal, and work-result work process for the pleasure of Lord in the heart.
8. I depend upon the Lord in the heart to serve Krishna
9. I recognize work can be accomplished only with appropriate cesta, jnana, bala & Kriya.

10. I offer the best of servant doer ego, my cesta, jnana, bala & kriya knowing it to be insufficient to accomplish the work
11. Anticipate with advance gratitude for the deficit jnana, bala & kriya from the Lord in the heart at each point of the work journey.
12. Success or failure of work goal is Master's business
13. My primary success is spiritual success in maintaining servitude mood of working.
14. Success is work goal is only a bonus.

At all times we are always involved in some action and endeavour which is part of some or the other work. Or at least in the work of finding what to work on now, when there is no work. We cannot keep quiet even for a moment. That is the nature of life, especially when we are still infected with fruitive mentality. And in such work we are either desiring-hoping-relish contemplation, or searching-finding-relishing successful finding, or chasing-capturing-relish successful capturing, or interacting-indulging -relish sense indulgence. So mostly we are either desiring or searching or chasing or interacting with a result which is an object or person or situation and relishing whatever success is there in each stage. When we work for Krishna's purposes and pleasure, we engage in these same cycles of desiring, searching, chasing and interacting after a vision as a means to offer servitude to guru and Krishna.

This is the work situation of different kinds of devotional works for the pleasure of the Lord. And for accomplishment for each of these work situations you need Supersoul's help of jnana, bala & kriya beyond your cesta to offer what you can offer from your own stock of past karma phala at your disposal.

We can view our day in the morning in terms of different work situations that we have to execute during the day for fulfilling Krishna's purposes and pleasure starting with our sadhana. Sadhana too has Krishna's purpose and pleasure of purifying our cittam beyond it giving direct pleasure to Him. You offer surrender of your works to Him means first visualise the work situation in the mind. Visualizing the work situation means perceiving the three components of every work situation consisting of 1. perception of the current reality, 2. perception of the process of work and not known fully now 3. perception of the result of work. Then in your mind you dedicate all the three to the Supersoul for His purpose and pleasure while expressing complete dependence upon Him for mercy of jnana, bala & kriya for the right process to bringing it to accomplishment. This is the process of cetasa sarva karmani mayi sanyasya mat parah buddhi-yogam uapastritya maccittah satatam bhava. You are simply carrying out actions as servant according to the inspiration, intelligence and direction of the Lord in the heart. To link up our small buddhi with Supersoul's infinite buddhi to serve Krishna is meaning buddhi-yogam upastritya. Practicing this kind of action in yoga with the Supersoul is the spiritual way of engaging in devotional service.

Devotees do not work like karmis in ignorance when they work for Krishna. This kind of working in tandem with the Supersoul is the sattvik way of performing devotional service

under complete dependence and protection of the Lord Himself as His simple servant carrying out his orders leaving the results to the Lord while striving for the results for His purpose and pleasure. When one does devotional service in this transcendental mode of working one does not accumulate false pride being a material kind of achiever or failure.

On the other hand when we perform devotional service in the mode of passion and ignorance simultaneously feed our weeds of anartha rasas arising from our past karma due to force of kala. Depending on whether the intensity of our desire for anartha rasa for false ego or bhakti rasa of pleasing Krishna, the activity feeds the respective seeds of karma or bhakti. If the intensity of bhakti rasa is made stronger as the only purpose of the work, it will eventually overtake the mix of karma and gradually the our devotional service will elevate from karma mixed devotional service to pure devotional service.

It is the sadhana bhakti wherein we are associating directly with the Krishna in His different manifestations in this material world like holy name, deity, prasadam, bhagavad gita and bhagavata sabda that purifies our citta rapidly so that we can engage in Krishnas work on the platform of pure devotional service. This is the reason why Srila Prabhupada has directed us to give equal importance of sadhana and preaching work. Only sadhana whole day during our beginning stage of bhakti without working for Krishna will only accumulate ones Lording force and is not ideal for progress in bhakti. Only preaching work whole day without sadhana will also feed one's anartha and will choke the creeper of bhakti in the heart.

This is the art of working for Krishna.

In a Nutshell : I am Japa doer with clear action goal.

Krishna says in Bhagavad Gita that prakrte kriyamaanaani gunaih karmani sravasah ahankaram vimudatma kartaham iti manyate.

Everything in this world is carried out by material mature and the foolish thinks he is the doer.

So the question may be asked, Am I doing Japa or prakrti is doing Japa? The answer is that in normal works of karma, the soul is only a kshetrajna or knower that he is a doer with a sense of false doership called ahankara but not the real doer as the soul's original spiritual body and senses can act only in the spiritual world. But in devotional service soul can be the active doer with his spiritual mind to the extent he is spiritually awakened,

The soul is just the knower or kshetrajna and not the doer as he cannot do acts of karma (acts for one's own pleasure) directly with his spiritual body or senses which any way are dormant. In this world soul is only watching his own role playing through a role player ego of the bodily ego of the material body created by material nature. He is only an indirect doer and seer just as you see and do in an interactive video game.

But as we gradually spiritually awaken our original Krishna consciousness, the soul's spiritual mind & intelligence also starts participating in this activity as a direct doer in the spiritual plane in addition to being indirect doer as knower of the doing by the mind-body yantra in the material plane.

When we perform devotional service which is for the pleasure of Krishna , our functioning of our material mind-body system automatically vibrates in the frequency that is natural for my spiritual mind and intelligence. Gradually the karmic acts or acting for oneself becomes unnatural for the soul. It will want to act only for Krishna's plans, purposes and pleasures.

Srila Prabhupada: Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time.

SB 1.2.8 Purport

If awakening of my doership as a servitor of the Lord is goal of self-realization, then it logically follows that we can accelerate such awakening by strongly feeling of the sense of servant doer-ship that 'I am the doer of japa' A strong 'I' should be cultured. The soul is the chanter, hearer and tasker instantly followed by chanting, hearing and tasking actions by the mind-body robotic system.

Hence to develop japa servant doer-ship ego, that I, the soul, am chanter-cum-hearer-tasker of Krishna Nama is very favorable to awaken presently sleeping real ego of the soul. One should cultivate such servant ego by feeling that I am serving, I want to serve properly and skilfully, I want to serve with faith, respect, devotion and love always seeking and depending upon the Lord in the heart and the Lord will receive every bit of such service. Cultivating ego of a nama sevak who is guru dependent is very important.

To think of chanting as calling the Lord makes it less of a process and more of an act of personal relationship. It sounds so different when we say I want to chant 16 rounds as against I want to call out to the Lord 16 rounds. We have discussed this in module.... as to how the disciplined japa gradually transforms into spontaneous personal loving action as we get purified of fruitive and sense gratification mentality.

Stages of any work

The five factors for accomplishment of action are adisthanam + karta + karanam + cesta + daivam. Present work reality + doe-ego + internal and external resources + effort + Supersoul's sanction or grace. We have discussed this in the last sub-cue card.

If we can train ourselves to execute our daily work through following steps, then very soon this becomes our second nature to work in this disciplined way remembering Guru-Krishna's role as well as the fact that He, as my master is the enjoyer of my duties as His servant.

Step 1: To create a work end-goal . See end-goal as a future work reality or destination that you have move reality from the present reality.

Step 2: To perceive work situation as follows. To see accomplishment (of work-goal as future work reality) = present work reality + doer ego+ cesta from your soul + appropriate jnana, bala & kriya+ Supersoul's help. Jnana can further be expanded to mean inspiration to work , macro intelligence required for the work and moment to moment direction to work.

Step 3. To break up work end-goal to many work intermediate-goals which when added together in stages will take work reality to the end -goal and take up the first intermediate reality to be accomplished.

Step 4: Evaluate the present resource reality by assessing the resources of jnana, bala & kriya that you have presently and what else you may need to move to future- work reality and set up the karanam-tension (resource-tension) of needing these resources.

Step 5: Evaluate the present status of work reality vis-a-vis cesta required to reach the intermediate work goal. Set up the cesta-tension (work-tension of what to do) of the need of different cestas to reach the intermediate work-goal.

Step 6: Seek to release the two tensions by beginning the work as an endeavour or cesta to move present reality to the intermediate goal aiming at intermediate work-goal as a future work reality by applying your cesta using jnana, bala & kriya that is at your command while anticipating help from Guru-Krishna in the heart for filling both the karanam-gap and cesta-gap by following the step 7 to Step 11.

Step 7: As you are moving dynamically towards the changing reality bit by bit, view it as creating a future work reality which is the intermediate-goal.

Step 8: Keep evaluating dynamically the resource-gap or karanam-gap to move work reality from one stage of present work reality to the next future work reality. Do this even if the step even closer than intermediate work-goal if there is a resource-cap or cesta-gap. (Resource-gap and cesta-gap is only an intellectual exercise. Resource-tension and cesta-tension is formed by adding the feeling of wanting or desiring the closer of this gap).

Step 9: Feel that resource or karanam-gap as the resource-tension to move the present reality to the next future work reality and anticipate and depend upon the Lord in the heart to help you release that resource-tension.

Step 10: Feel the cesta-tension and anticipate and depend upon the mercy from the Lord in the heart for inspiration, intelligence and direction to act to relieve the cesta-tension at all stages of work. Apply cesta as per jnana, bala and kriya.

Step 11. Accept that man proposes a future reality and Lord in the heart disposes it. Apply repeatedly best of your cesta with determination to release work-tension and resource-tension and leave the results to Krishna in my heart.

Step 12. Take up the first intermediate-goal already achieved as the new present reality and take up the second intermediate-goal as the future reality to be accomplished and create the new work situation in the mind.

Step 13. Set up again work-tension and resource-tension and apply cesta to release the cesta-tension and resource-tension fully dependent upon the Lord in the heart to be successful in relieving both the tensions and achieve the new future reality of the second intermediate-goal.

Step 14. Take up the already achieved second intermediate-goal as the new present reality and take up the third intermediate-goal as the new future reality to be accomplished.

Step 15. Set up again fresh work-tension and resource-tension and apply cesta to relieve both the tension fully dependent upon the Lord in the heart to achieve the new future reality of the third intermediate-goal.

Step 16. Repeat these steps 11, 12, 13 & 14 for all intermediate-goals. Finally we would have moved from original adisthanam to the the work-goal by our cesta and help from the Lord in the heart.

In short, in our minds we have to keep on creating newer and newer work-tension and resource-tension and anticipate and depend upon guru-Krishna for their mercy to move present work reality to the next future work reality beginning with adhistanam to the work end-goal.

When someone thinks that, he, on his own strength is relieving the work-tension and resource-tension then he does not get personal reciprocation from the Lord in the heart. His accomplishment is dependent purely upon on what is released by the kala-form of Lord as per his past karma credit or destiny. Diavam factor is simply destiny for them. For devotees who depend upon the Lord in HIs heart for all works, it is destiny plus personal intervention of the Lord in his heart.

Therefore a devotee never thinks that he is sole doer or achiever of devotional service. Only by His help He can be served.

In a nutshell: Setting up work-tension and resource-tension

Work-tension is set up by feeding the mind with detailed information on the present reality vis-a-vis the work-goal which is to be seen with our inner eyes as the future reality towards which work should take us.

Resource-tension is set up by feeding the mind with dynamically changing deficit of jnana , bala and kriya at different stages of the work journey.

Setting up this tension means to take anxiety to complete a desired work dedicated to the Lord. Taking reasonable anxiety to work and offer the work goal to the Lord by depending upon the Guru-Krishna in the heart is very purifying and burns all our fruitive mentality.

Further we begin to cultivate a relationship of servant and friendship with the Lord in the heart.

The devotee has full faith the Lord will facilitate all internal and external resources to complete the offering by releasing deficit jnana, bala and kriya once we help ourselves by offering all jnana, bala and kriya that we can mobilize by the strength of our own prarabda karma.

A devotee performing devotional service is constantly aware of the Lord's help. He understands that everything is achieved by the combined action of all five factors of action and that he is only one of them and the Lord is another major direct factor called daivam. Other four factors can be said to be indirectly under the control of the Lord as that is the way He has willed to move material nature. In the case of those who do not depend the Lord for the fulfilment of desires, daivam means the force of destiny as delivered by Kala, the impersonal plenary representation of the all pervading Supersoul or Paramatma-Krishna

In a Nutshell: Faith in Guru-Krishna's intervention

Once the devotee sets up loving work tension and resource-tension, if the Lord in the heart decides that work goal is to be sanctioned, He orders release of sat-cit energies to release both the tension and fulfil our desire and anxiety to complete the work-goal and offer it to him. 'Sat' energy means all powers (physical, financial, influential etc), tools, skills required for the work will be released by Him because He is Parameshwara, the supreme controller of all energies including material energy. And 'cit' energy means the inspiration, intelligence and direction required for the completion of devotional works.

The devotee though he has a work-goal and pursues it he is resigned to the will of the Lord as how much of it and when He would sanction the accomplishment. Sometimes taking the devotee through the work journey alone may be the purpose of the Lord to purify him and may not sanction the accomplishment at all.

In a nutshell: Offer full cesta-success or failure is His will.

Offer full cesta and accept the outcome as currently the will of the Lord. In devotional service the opportunity learn to work depending on the Lord in servitude surrendered mood without pride or during the work-journey is more important goal for Krishna. Remember if by the will of the Lord, if there is no result or accomplishment of the work-goal, then also the experiences during the work-journey cultures in the devotee the art of working for him without obsession with the material outcome of the work. The Lord wants our devotional service and not devotional result which anyway is under His control. If He withholds devotional result the devotee has faith that the Lord has definitely a higher purpose and plan.

Daily morning prayers on waking up

When you open your eyes in the morning, the following talk with Srila Prabhupada and Lord of my heart sets the paradigm for managing my day from waking up to going to bed at night.

1. Chant Srila Prabhupada pranam mantra. Pancha tattva mantra and chant & invoke Hare Krishna Nama Prabhu
2. My Lord , I fear this material world of your forgetfulness. Every step there is danger. I cannot walk this day without you, Srila Prabhupada and Paramatma Krishna (kurukshetra Krishna) by my side. I have full faith in You, in the form of guru-Krishna within, that you will hold my hand and lead me with providing intelligence from within in order to fulfil your plans for me for the day. I also have full faith in you, my Lord residing my heart, that you will also pull me out of all dangers, both material and spiritual.
3. I look forward to only working in the mood of a servant of your servant carrying out the purposes and plans of the master mystically placed upon me through some medium chosen by You or inspired directly confirmed by the vaishnavas. .
4. In any devotional work my main offering is my journey of these work and I shall dutifully and enthusiastically make the journey. I will work aiming for the work goal but always remembering that You are the decider of the specific results as the all pervading Parameshwara
5. I shall execute the devotional work to the best of my ability as 'Your work' being 'my work' like a servant executes master's work, while resigning to Your final will for the outcome of work as per your dynamically changing larger plans for the universe as limitless jivas exercise their respective willing.
6. If what ever work-goal I aimed at is fulfilled, I take it as a bonus blessing from you and shall rejoice with gratitude for that mercy relishing you enjoying the result. But I shall transcendently rejoice the journey whether there is result or no result.
7. I look forward for day full of your loving intervention and reciprocation within and without.
8. My day is only for your purposes and plans and for not other plans and purposes
9. My directions for daily sadachara is fixed by Srila Prabhupada. I shall adhere to fixed schedule of my spiritual sadhana and material sadachara. Especially morning sadhana of direct association with you of Japa etc and reading in the evening. Also my regulated eating, sleeping, exercising etc.

Srila Prabhupada explains not being attached to results as follows:

Lecture on Bgita 2.48-49 on April 1, 1966, New York

This technique is explained herewith, the siddhy-asiddhyoh samo bhütvä, siddhy-asiddhyoh samo bhütvä, that "You do not be anxious for the success and failure of the attempt you are making." Success and failure. A common example can be cited in this connection. Suppose you are working for your master. You are working in a firm for selling something. The master says that "You go and find out some customers for this particular thing." You go out. You go out. Now, you sincerely work for it. Suppose you get business worth 100,000 dollars or something like that. And suppose one day you don't get any business. Now, the day in which you got some business and on the day in which you did not get any business, it doesn't matter. Your connection with the master is there, so you get your salary. When the profit is

100,000's of dollars, you don't expect any profit out of it. And when there is no business, there is no loss on your part. Siddhy-asiddhyoh. Similarly, if you act on behalf of the Supreme Lord, you can do any work you are situated. That doesn't matter. But if you act on behalf of the Supreme Lord... Just like Arjuna is being requested indirectly that Lord Sri Krishna says that "This fighting is My plan. So if you work for it, so you have nothing to enjoy or suffer out of the reaction because you shall work under My instruction." That is the... If we work on behalf of the Supreme Lord, then that is called yoga-sthāu. So our work is also not stopped, and at the same time I am situated in the spiritual platform. That technique is taught by Lord Kāñëa. Yoga-sthah kuru karmāni tyaktvā sangam dhananjaya: "You do not be attached with the profit and loss of anything, but you simply do your duty. You don't care for the success or failure. And if you are, I mean to say, steady either in success or failure, that is called yoga. That is called yoga." Don't mind for the success or failure. Do act on behalf of the Supreme Lord. And if you are steady in that position, then your working in spiritual platform is successful. Sangam tyaktvā. Sangam tyaktvā means "Don't be associated with the result of the work. Let the result come, whatever it may be, but you have to do your duty nicely and for the sake of God." Sangam tyaktvā. Kartrtvā abhinivesham ca tyaktvā yoga-sthas tam karmāni kuru yuddhadi.(?) Kartrtvā. Kartātvā means that you are the doer. "Forget this. You are not the doer. You are being ordered to do it." Just like there is an example that you take a rod and kill a snake. Now, the rod is practically killing the snake, but actually the rod is not responsible because the man who has taken the rod, who is killing the snake, he is responsible for killing the snake, not the rod. So we have to become the rod in the hand of the Supreme. Then all the reaction of our work will be... I will not be responsible for the reaction. The Lord will be responsible for that. That is the system. Yoga-sthah kuru karmāni sangam tyaktvā dhananjaya.

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