

Śrī Nāmāmṛta -

The Nectar of the Holy Name

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Instructions by
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Preface

On June 7, 1977, about four months before Śrīla Prabhupāda left this world, I wrote him a long letter. Although I had been his disciple already for a number of years, I had written to him only once before, because I felt very timid about taking his time unnecessarily. At this point, however, I felt an urgent need to write to him, because I wanted to propose an idea that had occurred to me while contemplating the possibility that he might leave us before too long. As Śrīla Prabhupāda's health was very poor at that time, I, like so many of my Godbrothers and Godsisters, felt compelled to deepen my understanding of my relationship with my spiritual master with reference to his anticipated absence. The obvious and compelling question was, "In what form will my relationship with Śrīla Prabhupāda continue after his physical departure?" Taking shelter of *śāstra*, I found this statement in Śrīla Prabhupāda's commentary to *Śrīmad-Bhāgavatam* 4.28.47:

... The disciple and spiritual master are never separated, because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of *vāṇī* (words). Physical presence is called *vapuḥ*. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

I could understand, therefore, that if I were to always very seriously attend to his instructions, I would always be able to feel enlivened by Śrīla Prabhupāda's transcendental presence within my heart. This understanding was confirmed when I glanced at Śrīla Prabhupāda's expression of dedication to his spiritual master in the first volume of the *Bhāgavatam*, where he writes, "To Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, my spiritual master.... He lives forever by his divine instructions and the follower lives with him."

Now, where are those instructions? Those instructions are enshrined primarily within his books. As Śrīla Prabhupāda stated upon his return to Vṛndāvana from London, shortly before his physical departure, "There is nothing new to be said. Whatever I had to say I have already said in my books. Now you must all try to understand it and continue with your endeavors...." He also stated at around the same time, "If I depart, there is no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way."

It is clear from these instructions, then, that Śrīla Prabhupāda lives on, in full transcendental manifestation in his divine instructions, and that we can contact him and receive his mercy by *understanding* and by *executing* those instructions. Anyone who makes even a humble endeavor to research any particular philosophical point within Śrīla Prabhupāda's books will discover a cornucopia of transcendental knowledge and insight. The thought occurred to me, however, that other than attending temple classes on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, few of us, for whatever reasons, undertake a systematic and comprehensive study of Śrīla Prabhupāda's books, even if we have the opportunity to do so. I began, therefore, to reflect on how Śrīla Prabhupāda's disciples and future followers might be provided some system for drawing out instructions on specific subjects from his books in an easy and convenient manner. With this concern in mind, I wrote Śrīla Prabhupāda a letter in which I proposed that some sort of comprehensive, systematic compilation of all of his instructions from his books be executed. I offered to accept that difficult task, even though I felt personally unqualified to do so. Later that month, I received the following reply from Tamāla Kṛṣṇa Goswami, who was then acting as Śrīla Prabhupāda's secretary:

My dear Śubhānanda Prabhu,

Please accept my humble obeisances. I have been instructed by His Divine Grace Śrīla Prabhupāda to reply your letter dated June 7th, 1977.

His Divine Grace was very pleased to hear your proposal for systematically amassing a subject by subject encyclopedic compilation of all of Śrīla Prabhupāda's teachings and instructions as found in his books. Śrīla Prabhupāda said that he knows that you are a scholarly

devotee and are just fit for doing this job. He said, "It is a very welcome suggestion."

Although most often preoccupied with other projects since receiving this order from my spiritual master, I have often meditated on how best to fulfill this instruction and have, at different times, discussed the concept of this project with senior Vaiṣṇavas. The basic conclusion of such meditations and discussions has been that the encyclopedia itself should not be merely a quantitative compilation of all of Śrīla Prabhupāda's words on every subject (which would be extremely voluminous), but that it should follow the traditional encyclopedia format. Since the publication of *Preaching Is the Essence* and *The Spiritual Master and the Disciple*, however, many devotees have urged me to produce comprehensive compilations of Śrīla Prabhupāda's instructions on at least the most important subjects of Kṛṣṇa consciousness, two of which have already been covered in these two publications.

It therefore seemed natural that the next compilation (I hope to produce one every year or so) should be on the chanting of the *mahā-mantra*, because this is the foundation of the practice of Kṛṣṇa consciousness. I therefore now humbly offer this book, *Śrī Nāmāmṛta: The Nectar of the Holy Name*, to all of Śrīla Prabhupāda's disciples and granddisciples. All of us should absorb our minds in these nectarean instructions with rapt attention and conscientiously apply their conclusions in our practical spiritual life. By studying Śrīla Prabhupāda's instructions on this most important of subjects, we will become fully convinced of the central importance of offenseless chanting of the holy name of Kṛṣṇa in our endeavor for spiritual advancement.

Śrī Nāmāmṛta is divided into five principal parts: Part One reveals the chanting of the holy name, the Hare Kṛṣṇa *mahā-mantra*, as the *yuga-dharma*, the principal and universal religion for this age of Kali. Part Two delineates the wonderful, transcendental attributes and effects of the holy name. Part Three offers a wide variety of practical instructions on the practice of the chanting of the holy name, and Part Four deals with the necessity for propagating the holy name throughout human society. Finally, Part Five presents a variety of important instructions on the holy name not included in the other four sections.

With few exceptions, I have not included general references to *saṅkīrtana* that do not make specific reference to *nāma-saṅkīrtana*, the chanting of the holy name. I have also decided not to include in this book the numerous descriptive narrations of chanting of the holy name in *caitanya-līlā* (as found in *Śrī Caitanya-caritāmṛta*). Such descriptions can be found easily enough through the indexes to the various volumes of *Śrī Caitanya-caritāmṛta*. I have decided, thus, to restrict this compilation to specific instructions *about* the holy name, as such.

At the end of the book, one will find two helpful appendixes: The first is a collection

of songs written by Śrīla Bhaktivinoda Ṭhākura, Śrīla Narottama dāsa Ṭhākura, and Locana dāsa Ṭhākura on the glories of the holy name. The second appendix lists over sixty of the most important verses from Vedic and Vaiṣṇava literature glorifying the holy name.

A few words of explanation concerning the system of compilation and organization used in this book, as well as about some innovations, are in order here: (1) In going systematically through Śrīla Prabhupāda's books, whenever I come across a purport dealing with the subject at hand, I have the relevant passage typed on an index card, and then I title it. Generally, I include only one central topic per index-card entry. (2) If, within any purport, distinctly different points are made about the subject, separate index-card entries are made, and each is appropriately titled and categorized. (3) In cases where two different but related points are presented in one interwoven discussion, or where one point applies equally to two or more different topic categories, identical entries are prepared and placed within appropriate categories. There is, in other words, a small degree of unavoidable duplication of entries. (In some cases, such duplicate entries will be titled differently, appropriate to their respective categories.) (4) Within any particular subsection, where two or more entries are very similar in content, rather than duplicating exact or near-exact entry titles, I have allowed one entry title to suffice for the consecutive entries. (5) Rather than including Sanskrit or Bengali verse transliterations for every verse cited, transliterations are given only for the most important verses (those included in Appendix II). The transliterations for any other verses can be found in Śrīla Prabhupāda's books. (6) When I have cited verses that appear, in their original textual context, in conversational form, I have indicated who the speaker and hearer are whenever possible. Further, as is often the case in Śrī Caitanya-caritāmṛta, when a traditional scriptural verse is cited in conversation (as, for instance, between Lord Caitanya and Rūpa Gosvāmī), only the *original* speaker and hearer are given.

In closing, let me say that it is my humble and fervent hope that by carefully studying, absorbing, and implementing the nectarean instructions found within this volume, many, many sincere souls will feel renewed inspiration to take the holy name of Śrī Kṛṣṇa as their life and soul.

—Śubhānanda dāsa

Introduction

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

These lines, conceived in a state of religious ecstasy, flowed from the pen of Śrīla Rūpa Gosvāmī, the great Vaiṣṇava theologian and mystic, as he wrote his famous devotional drama *Vidagdha-mādhava* in early sixteenth-century India. His equally famous brother, Śrīla Sanātana Gosvāmī, exults in his *Bṛhad-bhāgavatāmṛta*,

All glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotees to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.

To the uninitiated, these expressions of enthusiasm for the practice of contemplative recitation of the name of God may appear odd. For how can repeated recitation of mere sounds—linguistic formulations—transform consciousness and invoke ecstasy? Modern secular students of religion, especially those of a reductionistic temperament, seek often to divest such spiritual experiences of their unique metaphysical properties, attributing them to quantifiable psychological (or other) causes. Some even view them as pathological. But mere psychological reductionism can do little to shed light upon the profound religious experiences of those who "taste," in devotional ecstasy, "the nectar of the name." Nor can it explain the profound influence this practice has had on the religious adepts of many different spiritual traditions, most prominently the Vaiṣṇava religious tradition of India, within which the theology and practice of the holy name have reached their highest development.

According to historically reliable literary accounts, medieval India witnessed a massive religious renaissance centered largely on the popular mysticism of the congregational chanting and singing of the names of God. This litany often took the form of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The great sixteenth-century saint Śrī Caitanya, Himself worshiped as an incarnation of Lord Kṛṣṇa, first turned this public congregational chanting (*saṅkīrtana*) into a mass movement in Bengal and then spread it to other parts of north India, and later to the south of India, where, according to His biographers, He traveled on foot for six years and converted millions to the religion of the holy name. The chanting of the divine name was no longer to be confined to the retreats of solitary mystics and hermits, but to spread itself widely and assume a central role in the spiritual lives of the common people. Exuberant chanting processions,

accompanied by drums and cymbals, swept through the streets of the cities, towns, and villages, inundating countless people in a tidal wave of ecstatic emotion. Not only the common people but some of the most prominent religious intellectuals of the day, having first been inspired by the brilliance and clarity of His teachings, succumbed to the devotional ecstasy of Śrī Caitanya's revivalist movement. Not meant to remain confined even to India, Caitanya-style *saṅkīrtana* has in recent decades appeared on Western shores, where members of the Hare Kṛṣṇa movement, modern followers of Śrī Caitanya, publicly chant in the streets of major cities.

Why the profound effect on human consciousness? How is this process of meditation performed? What are its effects? Why its universal appeal, which appears to transcend all historical and cultural bounds? To gain a deep understanding of these matters, we will need to explore the theological and mystical literature of the Vaiṣṇava tradition. In preparation, because we are dealing with a subject that is not quantitative and empiric but experiential, we will need to suspend our limiting ethnocentric and ideological prejudices and attempt to understand these apparent mysteries with an open and inquisitive mind. To do so, let us assume the reverential attitude of the sincere pilgrim, for this will give us a chance to penetrate the mystery. Now, let us proceed.

The Divine Attributes of the Holy Name

According to Vaiṣṇava wisdom, the holy name of Kṛṣṇa has extraordinary spiritual potency because the name of God is nondifferent from God Himself. In the material sense, name is different from form. Language is merely representative, symbolic; it does not itself embody the reality it seeks to represent. Recitation of the sound water does not quench our thirst, nor does calling the name of our beloved invoke the full presence of the beloved. In the divine realm, however, symbol embodies reality. Kṛṣṇa self-manifests within His "sound incarnation," His holy name. In the only literary work ascribed to Śrī Caitanya, the eight-verse *Śikṣāṣṭaka*, Śrī Caitanya prays, "My Lord, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names." That the name of God, being nondifferent from God, manifests all transcendental potencies and attributes is explained in this verse from *Padma Purāṇa*:

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa'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 Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā* [illusion]. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because

the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

The great seventeenth-century Vaiṣṇava poet Narottama dāsa Ṭhākura writes, *golokera prema-dhana, hari-nāma-saṅkīrtana*: the transcendental sound of the holy name of the Lord has its origin in the spiritual world.

Being the sound incarnation of the Lord, therefore, the holy name is not an ordinary material sound; it is divine, transcendental. But the divine nature of the holy name remains forever a mystery to those whose approach is merely empiric or intellectual. In discussing the theology of the holy name with an assembly of scholars, Śrīla Haridāsa Ṭhākura, the great teacher of the name, asserted, "One cannot understand the glories of the holy name merely by logic and argument." The holy name is understood and experienced only by those who have renounced all conceit and pretension and directly embraced the process of chanting with humility, faith, and devotion. As sound transmitted from afar can be heard when received by an appropriate electronic device, so transcendent, spiritual sound can be properly heard and assimilated by one equipped with the proper means to receive it: *bhagavat-prema*, love of God.

The Practice of Chanting the Holy Name

Since the holy name is spiritual, it must be received from spiritual sources. The holy name—and, ultimately, all spiritual wisdom—is preserved and transmitted by generation after generation of realized souls comprising a disciplic succession of spiritual teachers. The *mantra*, the holy name, which is the seed of spiritual devotion, is planted within the heart of the sincere disciple by the spiritual master at the time of formal spiritual initiation. When uttered in devotion by a fully realized *guru*, the holy name has great efficacy upon the hearer, who achieves immediate benefit. Having received the holy name from the lips of a spiritual master, the student embarks upon the path of daily chanting, being careful to pronounce the *mantra* clearly and distinctly and to chant loudly enough to hear himself. The chanter must absorb his consciousness deeply within the divine sound of the *mantra*, vigilantly protecting the mind from the distraction of trivial or directionless thought.

The chanting of the holy name is not, however, a mechanical process depending merely upon contemplative prowess. It is a devotional art, a form of prayer, and thus one must chant with reverence and devotion. The Hare Kṛṣṇa *mantra* is a prayer for protection and deliverance, a prayer to the Lord for His divine presence and for the opportunity to serve Him. Chanting is compared to the helpless cry of a child for its mother. It is a prayer from the core of the repentant heart. It is chanted, therefore, in humility. Once, in a state of devotional ecstasy while in the company of two close followers (Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya), Śrī Caitanya described

the quintessential importance of chanting with the mood of humility. He said, "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord." Commenting upon this famous verse, Kṛṣṇadāsa Kavirāja Gosvāmī, author of *Śrī Caitanya-caritāmṛta*, declares, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance. One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply does so, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa."

When and where is chanting appropriate? There is no restriction as to the appropriate time or place for chanting the holy name. The devotee is advised to chant always and everywhere. The process of God realization is not a mere liturgical or social formality to be restricted to circumscribed times and places. It is a quest that should underlie and pervade all one's activities. In *Bhagavad-gītā*, Kṛṣṇa describes that great souls (*mahātmās*) constantly chant His glories (*satataṁ kīrtayanto mām* [Bg. 9.14]). The final line of Śrī Caitanya's prayers mentioned above recommends that one chant the holy name *continuously* (*kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31]). Śrīla Haridāsa Ṭhākura says, *nirantara nāma lao*: "Chant the holy name without stopping."

To experience the full effects of the holy name, one must attain the stage of offenseless chanting. According to Vaiṣṇava scripture, there are three progressive stages in the development of chanting: the offensive stage (*nāma-aparādha*), the stage of lessening offenses (*nāmābhāsa*), and the offenseless, pure stage. A neophyte commits offenses against the holy name. According to *Padma Purāṇa*, there are ten offenses, involving misuse of or mundane misconceptions about the holy name and the scriptures and saints who embody and teach the holy name. One who remains at the offensive stage does not attain the ultimate goal of chanting, love of God. Says Kṛṣṇadāsa Kavirāja, "If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout." In fact, without giving up the offenses in chanting, one does not develop a spontaneous attachment for chanting. Taking the role of a conditioned soul, Śrī Caitanya prays, "My dear Lord, although You bestow mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

How can one overcome offenses and develop pure chanting? By more chanting. In his commentary on *Śrīmad-Bhāgavatam* (*Bhāgavata-Purāṇa*), Śrīla Viśvanātha

Cakravartī Ṭhākura quotes a verse from *Padma Purāṇa* stating that even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one can become free from such offenses by repeated chanting. By the immense purificatory power of the holy name, constant chanting frees one from offenses to the holy name and gradually elevates one to the transcendental platform of pure chanting, by which one can attain pure love of God.

Elsewhere it is recommended that one can also overcome offenses by realizing that the holy name is nondifferent from the Lord, by chanting in humility, and by developing an attitude of service to the Lord.

After the offensive stage, as one's offenses cease, one approaches the platform of pure chanting. Finally, with offenseless chanting, one becomes completely enlightened and liberated, and one's dormant love of God fully awakens. In that stage, one actually enters the kingdom of God, although physically he may apparently be within the material world.

The Transcendental Effects of the Holy Name

The holy name exerts the deepest and most profound influence upon those who invoke it in a mood of reverential devotion.

Freedom from the Reactions to Sin

First, the holy name eradicates the results of sins committed both in the present and in prior lifetimes. According to the law of *karma*, a human being is responsible for the sinful acts he performs and must suffer for them ("As ye sow, so shall ye reap"). Deeply enmeshed in a complex web of material actions and their reactions, one must suffer the duality of pleasure and pain, lifetime after lifetime. The holy name, however, eradicates all reactions to past sins, both those manifesting themselves at present and those destined to manifest themselves in the future. Simply by chanting the holy name, one attracts the attention of the Supreme Lord, who therefore considers, "Because this person has chanted My holy name, My duty is to give him protection." The power of the holy name to absolve sins is declared emphatically in the scriptures. The *Garuḍa Purāṇa* tells us, "If one chants the holy name of the Lord, even in helplessness or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars all the small animals flee in fear." Says the *Bṛhad-viṣṇu Purāṇa*, "Simply by chanting the name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." In the *Viṣṇu-dharmottara* we read, "This word *kṛṣṇa* is so auspicious that anyone who chants this holy name rids himself immediately of the

reactions of sinful activities from many, many births." But for the chanting of the holy name to exert such a powerful purifying effect, the devotee must chant the holy name in purity, without offense. Having ceased to indulge in sinful actions, he must live a pure and holy life.

Freedom from Desire Due to Illusion

How can one escape the will to sin? By escaping the illusion that supports it—the illusion that the material body is the self. When the embodied soul erroneously identifies himself with the gross material body and its subtle mind, intellect, and false ego, he seeks pleasure in the comfort and gratification of the body. As he wanders throughout the material creation, lifetime after lifetime, trying to dominate and enjoy the resources of the phenomenal world, he goes through myriad temporary, fleeting sensory experiences, which create myriad impressions of the phenomenal world upon his heart and consciousness. In this way, his original, pure consciousness becomes covered by layer after layer of material contamination. Because the self is purely spiritual, no variety or amount of physical or mental gratification can give him real satisfaction. Under the illusion of bodily identification, therefore, he perpetually suffers the unnatural and frustrating condition of material existence.

This illusion and its painful effects, which have haunted and tormented the embodied soul since time immemorial, are destroyed by the transcendental effects of the holy name. Because the divine name and the Lord Himself are identical, when one regularly chants the holy name he develops attraction toward the Lord Himself. That divine, spontaneous attraction cleanses his heart of all desires for lesser, material pleasures. Lord Kṛṣṇa personally aids in that progressive purification, as the great devotee Sūta Gosvāmī explained to the sages assembled at Naimiṣāraṇya Forest: "Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." When the heart is fully purified by chanting the holy name, the devotee loses interest in everything unspiritual. He views the entire creation as the Lord's energy and thus gives up the desire to exploit and consume matter. As chanting cleanses the mirror of the heart (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]), one fully awakens to spiritual reality.

Enlightenment

All knowledge, both spiritual and material, is contained within the ancient writings

called the *Vedas*. The knowledge of the *Vedas* is said to be eternal and of divine origin; it is not a creation of historical, imperfect human speculation. Long before the Vedic literature was compiled (by Śrīla Vyāsadeva, the "literary incarnation of God," according to orthodox Vedic historiography), that Vedic knowledge existed in the form of pure, transcendental sound (*śabda-brahma*). In the *Bhagavad-gītā*, Lord Kṛṣṇa, the speaker of the *Gītā*, identifies Himself as the summum bonum of Vedic knowledge: "By all the *Vedas*, I am to be known" (*vedaiś ca sarvair aham eva vedyah* [Bg. 15.15]). The holy name of Lord Kṛṣṇa, being nondifferent from the Lord Himself, is the quintessence of the *Vedas*, and therefore of all knowledge. Chanting the holy name thus enlightens the soul with complete knowledge—knowledge of his own existential identity, of the material and spiritual worlds, of God, of the soul's eternal relationship with God, and of the means to revive that transcendental relationship. The *mahā-mantra* embodies all knowledge, all wisdom.

Those who worship the Lord by chanting His holy name invoke the mercy of the Lord, who acts as the indwelling teacher (*caitya-guru*) and supreme friend of the conditioned soul by enlightening the soul from within: "To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me. Out of compassion, I, dwelling within their hearts, destroy with the lamp of knowledge the darkness born of ignorance." Rūpa Gosvāmī compares the holy name to the sun, "for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart because of greatly sinful activities performed in previous lives."

Liberation

When through purification and knowledge one no longer identifies himself with the material body and the material world, he ceases to engage in material actions, and thus he is freed from material reactions. Thus freed, he no longer has to take birth again. He is free from *samsāra*, the cycle of repeated birth and death. This is the meaning of *mokṣa*, liberation. Spiritual sound (*śabda-brahma*) has the power to liberate. The *Vedānta-sūtra* speaks of *anāvṛttiḥ śabdāt*, "liberation by sound."

The ease with which one attains liberation through chanting is affirmed in the *Skanda Purāṇa*: "By once chanting the holy name of the Lord, which consists of the two syllables *ha-ri*, one guarantees his path to liberation." As stated in *Śrīmad-Bhāgavatam*, even unconscious chanting brings results: "Living beings entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa." "Even the faintest rays of the effulgence of the Lord's holy

name," says Haridāsa Ṭhākura, "can grant one liberation."

God Consciousness

Ultimately, the chanting of the holy name produces God consciousness, which culminates in ecstatic devotion to Kṛṣṇa (*kṛṣṇa-bhakti*). Liberation (*mokṣa*) is not the ultimate in spiritual perfection. It simply indicates freedom from, or a negation of, material existence. Once liberated from material contamination, the soul must return to its original, constitutional position as a loving servant of the Lord.

As one progresses on the path of *bhakti*, divine love of God, the chanting of the holy name brings one into closer and closer contact with the Lord. On that path, the holy name invokes remembrance of the Lord, association with the Lord (via His form as sound), attraction to the Lord, the transcendental ("beatific") vision (*darśana*) of the Lord, and finally divine love of God, wherein the devotee experiences various and intense spiritual ecstasies.

One should note that the efficacy of the process of chanting presupposes the Lord's direct intervention in the devotional life of the spiritual adept. There is, in other words, nothing automatic or mechanical about the process of chanting. Revival of the soul's dormant God consciousness depends not on any ritualized litany but on the causeless mercy of the Lord, who responds to the sincere efforts of His devotee to glorify Him in devotion.

Since the holy name is Kṛṣṇa Himself, the chanting of the holy name invokes remembrance of and association with Kṛṣṇa Himself. Recollection, absorption, meditation, constant remembrance, and trance (*samādhi*) are the five stages in progressive remembrance of Kṛṣṇa (*kṛṣṇa-smaraṇa*). In conscious remembrance, the devotee feels the presence of the Lord as a transcendental, mystical fact. When the devotee chants the holy name, all the Lord's transcendental opulences—His divine form, activities, qualities, and so on—become manifest within the devotee's heart. Indeed, Kṛṣṇa Himself appears. "My dear Nārada, I do not actually reside in My abode, Vaikuṇṭha, nor within the hearts of the *yogīs*. I reside where My pure devotees chant My holy name and discuss My form, pastimes, and qualities." (*Padma Purāṇa*) Thus, the devotee's consciousness becomes attracted to Lord Kṛṣṇa. Along with remembrance, association, and attraction, the devotee's attitude of service to the Lord develops, and in an advanced stage the devotee engages directly in the service of the Lord in the spiritual realm, even while situated within the material body. Thus, through pure, devotional chanting of the holy name, the devotee directly realizes the presence of the Lord and enters the deepest mysteries of God consciousness.

Ecstatic Love of God

Absorption in God consciousness culminates in *prema-bhakti*, pure love of God. Writes Kṛṣṇadāsa Kavirāja Gosvāmī, "The holy name of Kṛṣṇa is so attractive that anyone who chants it ... becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa *mantra*." Śrī Caitanya similarly instructs Sanātana Gosvāmī, "Of the nine processes of devotional service, the most important is to chant the holy name of the Lord always. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Pure love for Kṛṣṇa elicits the most sublime and lofty emotions of the soul. Liberation or spiritual perfection implies not the absence of cognition or emotion, but their ultimate perfection. Within the soul are profound transcendental emotions, which lie dormant as long as the soul sleeps in *māyā*, material illusion. But such sublime emotions awaken with the awakening of pure, spiritual consciousness. The entire range of emotions experienced by a conditioned soul (such as happiness and misery, love and hate, compassion and envy) are merely dim and perverted reflections of their spiritual counterparts, which exist in absolute purity and are experienced by fully realized souls in their eternal relationship with the Lord. When the soul has awakened to pure love of Kṛṣṇa, he tastes the infinitely sweet flavors of a wide variety of transcendental emotions, emotions that are variegated manifestations of spiritual ecstasy. Such transcendental, ecstatic emotions within the heart and mind of the pure devotee are so powerful that they erupt and spill over into the realm of the physical. In pursuance of the order of His spiritual master, Śrī Caitanya entered upon the path of constant chanting of the holy name of Kṛṣṇa. When such chanting invoked intense spiritual ecstasy, He wondered whether He had lost His sanity. He approached His *guru*, Īśvara Purī, who then explained,

It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord. When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants, and sometimes runs here and there just like a madman. Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy, and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa *mantra*.

Of course, such states of spiritual ecstasy are very rarely achieved. They are experienced only by those who have entered the most intimate, confidential relationship with Lord Kṛṣṇa. Such experiences are unavailable even to those who

worship the Lord in awe and veneration, viewing the Lord merely in His aspect of greatness, power, and majesty. The divine flavors of such ecstasy are relished by those who, by the grace of the Lord, gaze beyond His majestic feature and deal with Him in spontaneous, intimate affection. As stated in *Caitanya-caritāmṛta*, the pure devotional chanting of Lord Kṛṣṇa's personal names ushers the devotee into the Lord's personal presence and into the highest bliss: "Dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealing with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

Beyond Death

By chanting the holy name in purity and devotion throughout his life, the devotee returns to Kṛṣṇa at the time of death. Lord Kṛṣṇa explains in *Bhagavad-gītā*,

Whoever, at the time of death, quits his body remembering Me alone at once attains My nature. Of this there is no doubt. Whatever state of being one remembers when he quits his body, that state he will attain without fail.... He who meditates on Me, the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path,... is sure to reach Me.

Thus by chanting at the time of leaving the material body, the devotee who has practiced *kṛṣṇa-smaraṇa*, remembrance of Kṛṣṇa, by chanting Kṛṣṇa's holy names throughout his life can escape the painful cycle of birth and death and return to Kṛṣṇa in the spiritual realm (Vaikuṇṭha) to render Him intimate, ecstatic, loving service.

The Divine Dispensation

Apart from the holy name's importance as a means toward individual spiritual perfection, a reading of Vaiṣṇava literature reveals the holy name to possess the broadest historical and universal significance as well. Chanting of the holy name is in fact described as the universal and supreme religion in the current epoch, an epoch referred to in traditional Indian texts as Kali-yuga, "the age of Kali," the great Iron Age, an age of materialism, hypocrisy, and quarrel. Kali-yuga is the last of the four Great Ages, each progressively worse than its predecessor, four vast epochs that cycle perpetually. The age of Kali is the age wherein human society degrades from human to subhuman, in which the people of the world forget their souls, identify with their gross bodies, and become mad competitors for the world's stock of material goods and pleasures. As stated in *Śrīmad-Bhāgavatam*, the unfortunate inhabitants of the Kali age are "quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed."

Because such unfortunate persons have little or no inclination toward spiritual advancement, there is a compelling need for a simple method by which they can wake up from their deathly slumber and receive the opportunity for spiritual emancipation. That Great Dispensation is the holy name. Declares Kṛṣṇadāsa Kavirāja Gosvāmī, "In the age of Kali, Lord Kṛṣṇa has descended in the form of the holy name." The holy name is the one true glory, the one saving grace of this condemned age, as Śukadeva Gosvāmī tells King Parīkṣit: "Although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the holy name of Kṛṣṇa one can become free from material bondage and be promoted to the transcendental kingdom." Various means of spiritual advancement practiced in the previous eras are rendered virtually ineffectual in Kali by the degradation of human beings, individually and collectively. The chanting of the holy name now supersedes all other forms of spiritual discipline: "Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the holy name of the Lord." (Śrīmad-Bhāgavatam 12.3.52) The primacy and exclusivity of the practice of the holy name is emphatically declared in this oft-cited verse from the *Bṛhan-nāradya Purāṇa*: "In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy name, the holy name of the Lord." Thus the chanting of the holy name of the Lord is the *yuga-dharma*, the universal and supreme religion of the age, meant to unite all faiths in common, joyful glorification of the one Supreme Lord.

Although the chanting of the holy name has played a role in India's religious history for millennia, it was specifically propagated and popularized as the *yuga-dharma* by the great Caitanya, whose effulgent presence and fervid ecstasies drew millions into *nāma-dharma*, the Religion of the Name. As the great popularizer of the holy name, Śrī Caitanya was regarded and worshiped as the Kali-yuga *avatāra*, the prime *avatāra* (incarnation) for the age of Kali. Further, He was worshiped as the greatest incarnation of the Lord because He liberally bestowed pure *kṛṣṇa-bhakti*, ecstatic love of God, upon all persons. The *mahā-mantra*, the chant popularized by Śrī Caitanya, is specifically mentioned in the *Kalī-santaraṇa Upaniṣad* as the exclusive means for escaping the debilitating conditions of the Kali age: "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Not only does the holy name bestow the highest benefits upon human beings both individually and collectively, but it purifies even lower species of life. Any living being fortunate enough to hear the divine, transcendental sound

incarnation of the Lord receives immense spiritual benefit.

Śrī Caitanya did not intend the holy name to remain confined to India, but predicted that the holy name would reach "every town and village." Four centuries later, this missionary ideal, based upon a compelling vision of the universality of the holy name, gained momentum through the efforts of Śrīla Bhaktivinoda Ṭhākura, a great follower and ninth-generation disciplic representative of Śrī Caitanya. Writing in his religious journal *Sajjana-toṣanī* in 1885, he declared prophetically,

Lord Caitanya did not advent Himself to liberate only a few men in India. Rather, His main objective was to emancipate all living entities of all countries throughout the entire universe and preach the Eternal Religion.... There is no doubt that this unquestionable order will come to pass.... Very soon the unparalleled path of *hari-nāma-saṅkīrtana* will be propagated all over the world.... Oh, for that day when the fortunate English, French, Russian, German, and American people will take up banners, *mṛdaṅgas*, and *karatālas* and raise *kīrtana* through their streets and towns! When will that day come? ... That day will witness the holy transcendental ecstasy of the Vaiṣṇava *dharma* to be the only *dharma*, and all the sects and religions will flow like rivers into the ocean of Vaiṣṇava *dharma*. When will that day come?

Eighty years later, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, a disciple of Bhaktivinoda's son (Bhaktisiddhānta Sarasvatī Gosvāmī), left India and traveled to the United States to transform Bhaktivinoda's dream into reality. In 1966 he founded the International Society for Krishna Consciousness, which, for its active propagation of the *mahā-mantra*, came to be popularly known as "the Hare Kṛṣṇa movement." The chanting and propagation of the holy name are the stated basis and goal of the movement. The Society's founder, Śrīla Prabhupāda, writes, "Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing [the holy name] one becomes purified. Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world." "The Kṛṣṇa consciousness movement," he says, "is based on this principle: chant the Hare Kṛṣṇa *mantra* at every moment, as much as possible, both inside and outside of the temple." This movement "is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa *mantra*." The public chanting of the holy name performed by Śrīla Prabhupāda's followers, clad in traditional Indian *dhotīs* and *sārīs*, is now a familiar sight on the streets of most major cities of the world.

The holy name of Kṛṣṇa, for so long concealed within India, locked away from Western view, has now entered the mainstream of Western society. It has become, so to speak, a "household *mantra*," available to everyone. But although it is in open, public view, the holy name is not an ordinary commodity one can find and purchase in the

market. It is a hidden treasure. One must develop the eyes to see it or, rather, the ears to hear it. If one simply approaches the holy name with reverence and allows the holy name to enter through his ears into his heart, and especially if he accepts the divine name as his very life and soul, he can enter the deepest, most profound, most sublime of all spiritual mysteries.

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

Chapter I

The Holy Name: The Universal and Supreme Religion for this Age

1. The Prime Religious Practice for the Kali-yuga Is the Chanting of the Holy name

The Hare Kṛṣṇa *mantra* is specifically mentioned in many *Upaniṣads*, such as the *Kali-santarāṇa Upaniṣad*, where it is said:

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*itiṣoḍaśakam nāmnām
kali -kalmaṣa-nāśanam
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛśyate*

"After searching through all the Vedic literature one cannot find a method of religion

more sublime for this age than the chanting of Hare Kṛṣṇa."

Śrī Caitanya-caritāmṛta Ādi-līlā 3.40

In Kali-yuga, simply by chanting the holy name one can attain the goal of life:

[Karabhājana Ṛṣi to Mahārāja Nimi]: " 'Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra, one can advance in spiritual knowledge and attain life's goal.' "

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different *yugas*.

Śrī Caitanya-caritāmṛta Madhya-līlā 20.347

In Kali-yuga, one can attain liberation and return to the spiritual kingdom by chanting the holy name:

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]: " 'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.' "

Śrīmad-Bhāgavatam 12.3.5

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 20.344*]

Saṅkīrtana is the present yuga-dharma:

[Lord Caitanya to Sanātana Gosvāmī]: "...In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa."

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Madhya-līlā 20.339

The only religious principle in the age of Kali is the chanting of the holy name:

[Īśvara Purī to Lord Caitanya]: " 'In this age of Kali there is no other religious

principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.' "

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

In Kali-yuga, chanting of the holy name is the most feasible means of salvation:

In great jubilation, Śrī Caitanya Mahāprabhu said, "My clear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali."

Śrī Caitanya-caritāmṛta Antya-līlā 20.8

The universal religious practice for the Kali-yuga is the chanting of the holy name:

The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

In this age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. *Bhakti-yoga* actually begins with the chanting of the holy name, as confirmed by Madhvācārya in his commentary on the *Muṇḍaka Upaniṣad*. He quotes this verse from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ*

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pañcarātra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead."

Śrī Caitanya-caritāmṛta Ādi-līlā 3.40

The Çrémad-Bhāgavatam advocates nāma-saṅkīrtana as the essence of religion in the age of Kali:

In *Śrīmad-Bhāgavatam* it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Kṛṣṇa.

Śrī Caitanya-caritāmṛta Ādi-līlā 3.50

Rather than inventing one's own religious process, one should accept the approved method of religion for this age hari-nāma-saṅkīrtana:

[Sārvabhauma Bhaṭṭācārya to King Pratāparudra]: Sārvabhauma Bhaṭṭācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead. In this age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age. Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence."

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa *mantra*.... *Dharma*, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord.... *Dharma* refers to the science of *bhakti-yoga*, which begins by the novice's chanting the holy name of the Lord (*tan-nāma-grahaṇādibhiḥ*).

In this age of Kali it is recommended in *Caitanya-caritāmṛta*, *kali-kale dharma-kṛṣṇa-nāma-saṅkīrtana*. In the age of Kali the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.97-99

Chanting the holy name is the sum and substance of sanātana-dharma:

In this age of Kali, there are no genuine religious principles. There are only the Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.

In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mantra*. That is the sum and substance of eternal religion, known as *sanātana-dharma*.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.362

In Kali-yuga Kṛṣṇa has incarnated as the holy name in order to deliver the sinful, who are suffering greatly:

As the Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself."

In the present age, Kali-yuga, people are very much sinful and are consequently suffering greatly. Therefore Kṛṣṇa has incarnated in the form of His name, as found in the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Teachings of Queen Kuntī

Because Kali-yuga is such a degraded and miserable age, Lord Caitanya advises everyone simply to chant Hare Kṛṣṇa:

According to the Vedic conception, there must be men in society who are factually *brāhmaṇas*, capable of expounding the real truth. If everyone becomes a *śūdra*, the Absolute Truth cannot be understood. It is said that at the present moment in Kali-yuga everyone is a *śūdra* (*kalau śūdra-sambhavaḥ*), and it is very difficult in this age to find qualified *brāhmaṇas*, for they are very rare. There is practically not a single qualified *brāhmaṇa* in this age.

prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed."

(S.B. 1.1.10) The people in this age are very short-lived and slow in understanding spiritual life. Actually, human life is meant for understanding spiritual values, but because everyone in this age is a *śūdra*, no one is interested. People have forgotten life's real purpose. The word *manda* means both slow and bad, and everyone in this age is

either bad or slow or a combination of both. People are unfortunate and disturbed by so many things. According to *Śrīmad-Bhāgavatam* there will eventually be no rain and consequently a scarcity of food. The governments will also levy very heavy taxes. The characteristics of this age predicted by *Śrīmad-Bhāgavatam* are already being experienced to some degree. Since Kali-yuga is a very miserable age, Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, advises everyone simply to chant Hare Kṛṣṇa.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord." (*Bṛhan-nāradya Purāṇa*)

This process is not Caitanya Mahāprabhu's invention, but is advised by the *śāstras*, the *Purāṇas*. The process for this Kali-yuga is very simple. One need only chant the Hare Kṛṣṇa *mahā-mantra*.

Teachings of Lord Kapila, the Son of Devahūti

Although God has given us all facilities to live peacefully on this earth, cultivate Kṛṣṇa consciousness, and finally to come to Him, in this age we're unfortunate. We are short-lived, and there are so many people without food, shelter, married life or defense from the onslaughts of nature. This is due to the influence of this age of Kali. Therefore Lord Caitanya Mahāprabhu, seeing the dreadful situation in this age, emphasized the absolute necessity for cultivating spiritual life. And how should we do it? Caitanya Mahāprabhu gives the formula:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"Just always chant Hare Kṛṣṇa." Never mind whether you are in a factory or in hell, in a shack or in a skyscraper—it doesn't matter. Just go on chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expense, there is no impediment, there is no caste, there is no creed, there

is no color—anyone can do it. Just chant and hear.

On the Way to Kṛṣṇa

Everywhere in this age of iron everything is degraded, degraded in this sense: *prayeṇālpāyusaḥ sabhya kalāv asmin yuge janāḥ* [S.B. 1.1.10]. In this age of Kali the duration of life is diminished, and men are not moved to understand self-realization, and if they are, they are invariably misled by so many deceitful leaders. The age is very corrupt. Therefore Caitanya Mahāprabhu's process of chanting Hare Kṛṣṇa is the best and the simplest method.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. There is no other way, there is no other way, there is no other way."

This verse appears in the *Bṛhan-nāradya Purāṇa*. *Harer nāma harer nāma harer nāmaiva kevalam*. Simply chant Hare Kṛṣṇa. There is no other alternative. *Kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*. In this age of Kali, there is no other alternative for self-realization. So we have to accept it.

There is another similar verse in the *Śrīmad-Bhāgavatam*. In the Twelfth Canto, Third Chapter (12.3.51), Parīkṣit Mahārāja was informed by Śukadeva Gosvāmī of the faults of this age, and now all the symptoms of the age of Kali are apparent. In the conclusive portion, however, Śukadeva Gosvāmī said, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*: "My dear king, this age, Kali, is full of faulty things, but there is one good opportunity." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: "Simply by chanting this Hare Kṛṣṇa *mantra* one can become liberated and go back to Godhead."

The Science of Self-Realization

The lack of religious principles in Kali-yuga is more than compensated by the process of chanting the holy name:

It is said that this age of Kali is three-fourths devoid of religious principles. Hardly one-fourth of the principles of religion are still observed in this age. But by the mercy of Lord Kṛṣṇa, this vacancy of Kali-yuga has not only been completely filled, but the

religious process has been made so easy that simply by rendering transcendental loving service unto Lord Kṛṣṇa by chanting His holy names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can achieve the highest result of religion, namely, being transferred to the highest planet within the spiritual world, Goloka Vṛndāvana.

Kṛṣṇa, the Supreme Personality of Godhead

Chanting of the holy names of the Lord is the common platform for the universal religion of mankind in the Kali-yuga:

In this present age quarrels take place even over trifles, and therefore the *śāstras* have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods. At such meetings everyone, the learned and the foolish, the rich and the poor, the Hindus and the Muslims, the Englishmen and the Indians, and the *caṇḍālas* and the *brāhmaṇas*, can all hear the transcendental sounds and thus cleanse the dust of material association from the mirror of the heart. To confirm the Lord's mission, all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind.

Śrīmad-Bhāgavatam 1, Intro.

In the age of logic, argument and disagreement, the chanting of Hare Kṛṣṇa is the only means of self-realization:

In three out of the four millenniums (namely Satya-yuga, Tretā-yuga and Dvāpara-yuga) people had the honor to be able to understand transcendence through the path of disciplic succession. However, in the present age, people have no interest in the disciplic succession. Instead, they have invented many paths of logic and argument. This individual attempt to understand the supreme transcendence (called the ascending process) is not approved by the *Vedas*. The Absolute Truth must descend from the absolute platform. He is not to be understood by the ascending process. The holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is a transcendental vibration because it comes from the transcendental platform, the supreme abode of Kṛṣṇa. Because there is no difference between Kṛṣṇa and His name, the holy name of Kṛṣṇa is as pure, perfect and liberated as Kṛṣṇa Himself. Academic scholars have no entrance by means of logic and

other argument into the understanding of the transcendental nature of the holy name of God. The single path in understanding the transcendental nature of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the chanting of these names with faith and adherence. Such chanting will release one from designated conditions arising from the gross and subtle bodies.

In this age of logic, argument and disagreement, the chanting of Hare Kṛṣṇa is the only means for self-realization.

Teachings of Lord Caitanya

The Hare Kṛṣṇa mantra is especially suited to deliver us from the dangers of the Kali-yuga:

Only the *dvijas* (the *brāhmaṇas*) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a *mantra* and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (*manaḥ śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a *mantra* from the Supreme Personality of Godhead, deliverance is impossible. The beginning *mantra* is the *Gāyatrī mantra*. Therefore, after purification, when one is qualified to become a *brāhmaṇa* (*dvija*), he is offered the *Gāyatrī mantra*. Simply by chanting the *Gāyatrī mantra*, one can be delivered. This *mantra*, however, is suitable only for the *brāhmaṇas* and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable *mantra* that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa *mantra*.... In His *Śikṣāṣṭaka*, Lord Caitanya says, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All glories to the chanting of *śrī-kṛṣṇa-saṅkīrtana*!" The *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this *mantra* for deliverance.

We cannot invent any means to be delivered from the dangers of material existence.... Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the *mantra* from the Supreme Personality of Godhead as it is offered by Śrī

Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa mantra, we shall be delivered from all the difficulties of this material world.

Śrīmad-Bhāgavatam 8.6.15

2. In the Kali-yuga, Lord Kṛṣṇa Is Worshiped by Chanting of the Holy Name

In the Kali-yuga, one can satisfy and worship the Lord simply by chanting His holy name:

Śrī Madhvācārya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ*

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pāñcarātriké system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name."

Śrī Caitanya-caritāmṛta Antya-līlā 7.12

In this age of Kali, real religious propapada should induce people to chant the Hare Kṛṣṇa mahā-mantra.... Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya*, wherein he quotes a verse from *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ*

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of pāñcarātrika. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.9

Learned scholars in the age of Kali worship Lord Kṛṣṇa through

nāma-saṅkīrtana:

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa..."

Stava-mālā of Rūpa Gosvāmī
[cited: *Śrī Caitanya-caritāmṛta Ādi-līlā* 3.58]

In Kali-yuga, the process of worshiping Kṛṣṇa is the sacrifice of chanting the holy name:

[Lord Caitanya to Svarūpa Dāmodara & Rāmānanda Rāya]: "In this age of Kali, the process of worshiping Kṛṣṇa 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 Kṛṣṇa."

Śrī Caitanya-caritāmṛta Antya-līlā 20.9

3. The Yuga-dharma Is Personally Introduced by Lord Kṛṣṇa in His Incarnation as Lord Caitanya

Kṛṣṇa personally inaugurates the religion of the age—nama-saṅkīrtana—as Lord Caitanya:

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

Śrī Caitanya-caritāmṛta Ādi-līlā 3.19

The Kali-yuga dharma, chanting the holy name, is introduced by Lord Caitanya:

[Karabhājana Ṛṣi to Mahārāja Nimi]: "Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace. Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the age of Kali. He personally chants and dances in ecstatic love,

and thus the entire world chants congregationally."

Śrī Caitanya-caritāmṛta Madhya-līlā 20.340-41

Kṛṣṇa came again as Lord Caitanya to teach us the path by which to cross the ocean of Kali-yuga:

Just before the beginning of Kali-yuga—or, in other words, at the end of Dvāpara-yuga—Lord Śrī Kṛṣṇa appeared and left His instructions in the form of *Bhagavad-gītā*, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Kṛṣṇa, and therefore, after some five thousand years, Kṛṣṇa came again as Śrī Caitanya Mahāprabhu just to teach the entire world how to surrender unto Him, unto Śrī Kṛṣṇa, and thus be purified....

Kali-yuga is full of contamination. This is described in the *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (*doṣa-nidhi*). But there is one chance, one opportunity. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: simply by chanting the Hare Kṛṣṇa mantra, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Śrī Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Śrī Caitanya Mahāprabhu appeared, He ushered in the era for the *saṅkīrtana* movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the *saṅkīrtana* movement and chanting the Hare Kṛṣṇa *mahā-mantra*, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which *Bhagavad-gītā* was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa

mahā-mantra and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa *mahā-mantra* is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa *mantra*.

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

Those who have accepted the task of spreading the Hare Kṛṣṇa *mahā-mantra* in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Śrī Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.

Śrīmad-Bhāgavatam 8.5.23

The chanting of the holy name is Lord Caitanya's special concession to the animallike human beings of this age:

Love of Kṛṣṇa is not an easy thing to obtain, because by this love one can purchase Kṛṣṇa, but Caitanya Mahāprabhu distributed this love of Kṛṣṇa to anyone and everyone, even to the two drunkards Jagāi and Mādhāi. Narottama dāsa Ṭhākura has therefore sung:

*dīna-hīna yata chilo hari-nāme uddhārilo,
tā'ra sākṣī jagāi-mādhāi*

"Caitanya Mahāprabhu is so magnanimous that He delivered all kinds of sinful men simply by allowing them to chant the Hare Kṛṣṇa mantra. The evidence of this is Jagāi and Mādhāi."

At that time, of course, there were two Jagāis and Mādhāis, but at the present moment, by the grace of Caitanya Mahāprabhu and His process of teaching, so many Jagāis and

Mādhāis are being delivered. If Caitanya Mahāprabhu is pleased, He can give *kṛṣṇa-prema*, love of Kṛṣṇa, to anyone, regardless of that person's qualification. If a person is giving charity, he can select anyone to take it.

Without the mercy of Caitanya Mahāprabhu, understanding Kṛṣṇa is very, very difficult. *Manuṣyānāṃ sahasreṣu kaścid yatati siddhaye* (Bg. 7.3): out of many millions of people, hardly one tries to make his life spiritually successful. People simply work like animals, not knowing how to make a success of human life. One's human life is successful when one understands Kṛṣṇa; otherwise one remains an animal. Anyone who is not Kṛṣṇa conscious, who does not know who Kṛṣṇa is, is no better than an animal. But Caitanya Mahāprabhu gave this concession to the fallen souls of this age: "Simply chant the Hare Kṛṣṇa *mahā-mantra* and you will be delivered." This is Caitanya Mahāprabhu's special concession (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*, S.B. 12.3.51).

Teachings of Queen Kuntī

Lord Śrī Kṛṣṇa personally came as Lord Caitanya in order to distribute the process of chanting—the easiest means, in this age, to the highest perfection of life:

Out of many thousands of persons who are in self-knowledge as to what and who they are, only one or two may be actually liberated. And out of many thousands who are liberated, only one or two may understand what and who Kṛṣṇa is. So understanding Kṛṣṇa is not such an easy job. Thus in this age of Kali, an age characterized by ignorance and chaos, liberation is out of the reach of practically everyone. One has to go through the whole ordeal of becoming civilized, then religious, and then one has to perform charities and sacrifices and come to the platform of knowledge, then to the stage of liberation, and finally, after liberation, to the understanding of what Kṛṣṇa is.... Practically speaking, this process is not very easy in this age of Kali. In *Śrīmad-Bhāgavatam* a description is given of the people of this age. Their duration of life is said to be very short, they tend to be phlegmatic and slow and to sleep a great deal, and when they're not sleeping, they are busy earning money. At the most they only have two hours a day for spiritual activities, so what is the hope for spiritual understanding? It is also stated that even if one is anxious to make spiritual progress, there are many pseudospiritual societies to take advantage of him. People are also characterized in this age as being unfortunate. They have a great deal of difficulty meeting the primary demands of life—eating, defending, mating, and sleeping—necessities which are met even by the animals. Even if people are meeting these necessities in this age, they are always anxious about war, either defending

themselves from aggressors or having to go to war themselves. In addition to this, there are always disturbing diseases and economic problems in Kali-yuga. Therefore Lord Śrī Kṛṣṇa considered that in this age it is impossible for people to come to the perfectional stage of liberation by following the prescribed rules and regulations.

Thus out of His causeless mercy, Śrī Kṛṣṇa came as Lord Caitanya Mahāprabhu and distributed the means to the highest perfection of life and spiritual ecstasy by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process of chanting is most practical, and it does not depend on whether one is liberated or not, or whether one's condition is conducive to spiritual life or not—whoever takes to this process becomes immediately purified. Therefore it is called *pavitram* (pure). Furthermore, for one who takes to this Kṛṣṇa consciousness process, the seeds of latent reactions to his sinful actions are all nullified. Just as a fire turns whatever we put into it to ashes, this process turns to ashes all the sinful reactions of our past lives.

Rāja-vidyā: The King of Knowledge

4. In the Kali-yuga, Chanting Yields the Results of Other Religious Practices Performed in Previous Ages

By chanting the holy name in the Kali-yuga, one can obtain the results of various spiritual activities performed in the previous three ages:

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]: "Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by seeing the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."

Śrīmad-Bhāgavatam 12.3.52

[cited: *Śrī Caitanya-caritāmṛta* Madhya-līlā 20.345]

"Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Keśava."

Viṣṇu Purāṇa 6.2.17,

Padma Purāṇa (Uttara-khaṇḍa 72.25),

and *Bṛhan-nāradya Purāṇa* 38.97

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 20.346*]

[Lord Caitanya to Sanātana Gosvāmī]: "In the other three yugas—Satya, Tretā and Dvāpara—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."

Śrī Caitanya-caritāmṛta Madhya-līlā 20.343

In this age, hari-kīrtana is the only practical means of self-realization:

If one actually wants to solve the problems of life in this age, then he has to take to this process of *kīrtana*. That is the recommended process.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]

In this age, Kali-yuga, one cannot execute any process of self-realization or perfection of life other than *kīrtana*. *Kīrtana* is essential in this age.

In all Vedic literatures it is confirmed that one must meditate on the Supreme Absolute Truth, Viṣṇu, not on anything else. But there are different processes of meditation recommended for different ages. The process of mystic yogic meditation was possible in Satya-yuga, when men lived for many thousands of years. Now people will not believe this, but in a previous age there were people who lived for one hundred thousand years. That age was called Satya-yuga, and the meditation of mystic *yoga* was possible at that time. In that age the great yogī Vālmīki Muni meditated for sixty thousand years. So that is a long-term process, which is not possible to execute in this age. If one wishes to conduct a farce, that is another matter. But if one actually wants to practice such meditation, it takes an extremely long time to perfect. In the next age, Tretā-yuga, the process of realization was to perform the various ritualistic sacrifices recommended in the *Vedas*. In the next age, Dvāpara-yuga, the process was temple worship. In this present age the same result can be achieved by the process of *hari-kīrtana*, glorification of Hari, Kṛṣṇa, the Supreme Personality of Godhead.

The Science of Self-Realization

In the age of quarrel, chanting of the holy name is the only recommended

means of self-realization:

The *yoga* system, as it was recommended in the Satya-yuga, the Golden Age, was to always meditate on Viṣṇu. In the Tretā-yuga one could practice *yoga* by performing great sacrifices, and in the next age, Dvāpara-yuga, one could achieve perfection by temple worship. The present age is called Kali-yuga. Kali-yuga means the age of quarrel and disagreement. No one agrees with anyone else. Everyone has his own theory; everyone has his own philosophy. If I don't agree with you, you fight me. This is the symptom of Kali-yuga. The only method recommended in this age is chanting the holy name. Simply by chanting the holy name of God, one can attain that perfect self-realization which was attained by the *yoga* system in the Satya-yuga, by performance of great sacrifices in the Tretā-yuga, and by large-scale temple worship in the Dvāpara-yuga. That perfection can be attained by the simple method of *hari-kīrtana*. *Hari* means the Supreme Personality of Godhead; *kīrtana* means to glorify.

Kṛṣṇa Consciousness: The Topmost Yoga System

5. Saṅkīrtana-yajña Is the Only Recommended Yajña for this Age

General Instructions

Lord Caitanya introduced the saṅkīrtana-yajña for the deliverance of all men in this age of Kali:

[Lord Kṛṣṇa to Arjuna]: In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you all desirable things."

The Lord created this material world for the conditioned souls to learn how to perform *yajñas* (sacrifice) for the satisfaction of Viṣṇu, so that while in the material world they can live very comfortably without anxiety. Then after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of *yajña*, the conditioned souls gradually become Kṛṣṇa conscious and become godly in all respects. In this age of Kali, the *saṅkīrtana-yajña* (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. *Saṅkīrtana-yajña* and Kṛṣṇa consciousness go well together. Lord Kṛṣṇa in His devotional form (as Lord Caitanya) is mentioned in the

Śrīmad-Bhāgavatam as follows, with special reference to the *saṅkīrtana-yajña*:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ*

"In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*." (S.B. 11.5.32)

Other *yajñas* prescribed in the Vedic literatures are not easy to perform in this age of Kali, but the *saṅkīrtana-yajña* is easy and sublime for all purposes.

Bhagavad-gītā As It Is 3.10

Of all sacrifices, chanting of the holy name is the simplest and purest:

[Lord Kṛṣṇa to Arjuna]:... Of sacrifices I am the chanting of the holy names [japa]...

Of all the sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the purest representation of Kṛṣṇa. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence. It is the simplest and the purest.

Bhagavad-gītā As It Is 10.25

In the age of Kali, the greatest common formula of sacrifice is the *saṅkīrtana-yajña*:

[King Parīkṣit to the personality of Kali]: Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

Yajñeśvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects.... In this age of Kali, the greatest common formula of sacrifice is the *saṅkīrtana-yajña*. That is the opinion of the experts who know how to propagate the process of *yajña*. Lord Caitanya preached this method of *yajña*, and it is understood from this verse that the sacrificial method of *saṅkīrtana-yajña* may be performed anywhere and everywhere in order to drive away the personality of Kali and save human society from falling prey

to the influence of the age.

Śrīmad-Bhāgavatam 1.17.33

In the age of Kali, the only fruitful sacrifice is the sacrifice of the congregational chanting of the holy names of the Lord:

The sacrificial fire kindled by the sages of Naimiṣāraṇya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert *brāhmaṇas* able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly, performance of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy *brāhmaṇas* of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord.

Śrīmad-Bhāgavatam 1.18.12

Saṅkīrtana-yajña is the proper yajña for the Kali-yuga:

When learned sages and *brāhmaṇas* assemble to chant Vedic *mantras*, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and *brāhmaṇas* were arguing, and some of them were chanting the Vedic *mantras*, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the *Śrīmad-Bhāgavatam* (11.5.32) it is also recommended: *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic *mantras*. Therefore for this age it is recommended that people gather together and chant the Hare Kṛṣṇa *mantra* to satisfy the Supreme Personality of Godhead, who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing yajña in this age.

Śrīmad-Bhāgavatam 4.4.6

Because Kṛṣṇa is everything, one who chants Hare Kṛṣṇa is performing all kinds of yajñas:

[The brāhmaṇas at Dakṣa's sacrifice to Lord Viṣṇu]: The brāhmaṇas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, and You are the sacrificial pots. You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

In this statement Lord Viṣṇu's all-pervasiveness is partially explained. It is said in the Viṣṇu Purāṇa that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material or spiritual worlds is nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The *brāhmaṇas'* statement is that Lord Viṣṇu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the *kuśa*. He is everything. It is confirmed herein that the performance of *saṅkīrtana-yajña* in this age is as good as all other *yajñas* in all other ages. If one performs *saṅkīrtana-yajña* by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the *Vedas*. In the chant of the holy names, Hare and Kṛṣṇa, *Hare* means the energy of Kṛṣṇa, and *Kṛṣṇa* is the *viṣṇu-tattva*. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the *Vedas*. But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of *yajña* because there is nothing within our vision except Hare (the energy of Kṛṣṇa) and Kṛṣṇa.

Śrīmad-Bhāgavatam 4.7.45

In this age, *saṅkīrtana-yajña*, chanting of the holy name of the Lord, is more important than Vedic ritualistic sacrifices:

[Yamarāja to the Yamadūtas]: Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya, Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājānas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the *Vedas*—especially the Yajur Veda, Sāma Veda

and Ṛg Veda—their intelligence has become dull. They are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead they are interested in dharma, artha, kāma and mokṣa.

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: the real purpose of studying the *Vedas* is to approach the lotus feet of Lord Kṛṣṇa. Unfortunately, unintelligent people bewildered by the grandeur of Vedic *yajñas* want to see gorgeous sacrifices performed. They want Vedic *mantras* chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Kṛṣṇa-Balarāma temple in Vṛndavana, we were obliged to have Vedic ceremonies enacted by *brāhmaṇas* because the inhabitants of Vṛndavana, especially the *smārta-brāhmaṇas*, would not accept Europeans and Americans as bona fide *brāhmaṇas*. Thus we had to engage *brāhmaṇas* to perform costly *yajñas*. In spite of these *yajñas*, the members of our Society performed *saṅkīrtana* loudly with *mṛdaṅgas*, and I considered the *saṅkīrtana* more important than the Vedic ritualistic ceremonies. Both the ceremonies and the *saṅkīrtana* were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (*jādī-kṛta-matir madhu-ṇṣpitāyām*), whereas the *saṅkīrtana* was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed *saṅkīrtana*, but then the inhabitants of Vṛndavana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the *Vedas*, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, *saṅkīrtana* alone is sufficient. If the members of our temples in the different parts of the world simply continue *saṅkīrtana* before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances.

Śrīmad-Bhāgavatam 6.3.25

[Śukrācārya to Lord Viṣṇu]: There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is

chanted, everything becomes faultless.

Śrī Caitanya Mahāprabhu has recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bāhan-nāradēya Purā a 38.126)

In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic *mantras* with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is *saṅkīrtana*, constant chanting of the holy name of the Lord. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (Śrīmad-Bhāgavatam 11.5.32). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing *yajñas* and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Although Śukrācārya was a strict *brāhmaṇa* addicted to ritualistic activities, he also admitted, *niśchidram anusāṅkīrtanam tava*: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa *mantra* in all activities.

Śrīmad-Bhāgavatam 8.23.16

*Those who are intelligent in this age take to saṅkīrtana yajña rather than
karma-kāṇḍīya-yajñas:*

It is said, *tretāyām yajato makhaiḥ*: in Tretā-yuga, if one performed *yajñas*, he would

get the results of those *yajñas*. By performing *viṣṇu-yajña* specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, *yajña* is intended to please the Supreme Personality of Godhead.... *Yajñas* for enjoyment of the senses are called *karma-kāṇḍīya-yajñas*.... *Karma-kāṇḍīya yajñas* are meant for sensuous persons, whereas *yajña* should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali-yuga, the *saṅkīrtana-yajña* is recommended. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Only those who are very intelligent take to *saṅkīrtana-yajña* to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform *karma-kāṇḍīya-yajñas*.

Śrīmad-Bhāgavatam 9.14.43

Because there are no qualified brāhmaṇas and priests in Kali-yuga to perform Vedic sacrifices and chant Vedic mantras, only the sacrifice of chanting the Hare Kṛṣṇa mantra is recommended:

On the day of extracting the *soma* juice, King Yudhiṣṭhira very respectfully received the special priest who had been engaged to detect any mistake in the formalities of sacrificial procedures. The idea is that the Vedic *mantras* must be enunciated perfectly and chanted with the proper accent; if the priests who are engaged in this business commit any mistake, the checker or referee priest immediately corrects the procedure, and thus the ritualistic performances are perfectly executed. Unless it is perfectly executed, a sacrifice cannot yield the desired result. In this age of Kali there is no such learned *brāhmaṇa* or priest available; therefore, all such sacrifices are forbidden. The only sacrifice recommended in the *sāstras* is the chanting of the Hare Kṛṣṇa *mantra*.

Kṛṣṇa, the Supreme Personality of Godhead

To perform a sacrifice successfully, at least four expert priests are needed: one who can offer (*hotā*), one who can chant (*udgātā*), one who can kindle the sacrificial fire without the aid of separate fire (*adhvaryu*), and one who can supervise (*brahmā*). Such sacrifices were conducted from the birth of *Brahmā*, the first living creature, and were carried on till the reign of Mahārāja Yudhiṣṭhira. But such expert *brāhmaṇa* priests are very rare in this age of corruption and quarrel, and therefore in the present age only the *yajña* of chanting the holy name of the Lord is recommended.

The scriptures enjoin:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva*

nāsty eva gatiṁ anyathā
[Cc. Ādi 17.21]

The whole process of offering sacrifice is under the category of fruitive action, and such activities are extremely scientific. They mainly depend on the process of vibrating sounds with a particular accent. It is a great science, and due to being out of proper use for more than four thousand years, for want of qualified *brāhmaṇas*, such performances of sacrifice are no longer effective. Nor are they recommended in this fallen age. Any such sacrifice undertaken in this age as a matter of show may simply be a cheating process by the clever priestly order. But such a show of sacrifices cannot be effective at any stage.... Since the ultimate aim of life is spiritual realization, the direct way of invoking the holy name of the Lord, as mentioned above, is precisely recommended by Lord Caitanya, and people of the modern age can easily take advantage of this simple process, which is tenable for the condition of the complicated social structure.

Śrīmad-Bhāgavatam 2.6.25-26

In the present age of Kali, it is not possible to find expert *mantra* chanters; therefore all the sacrifices recommended in the *Vedas* are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa *mantra* because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert *brāhmaṇas* who can chant the *mantras* perfectly....

It is stated here that many thousands of demigods named Ṛbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the *Yajur Veda*. *Brāhmaṇas* like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic *mantras*. Vedic *mantras* are still available, but the chanters are not. By chanting *mantras* or chanting the Gāyatrī or ṛg-*mantra* one can attain the results one desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection....

The word *brahma-tejasā*, used in this verse, is significant. In those days, *brāhmaṇas* were so powerful that simply by desiring and by chanting a Vedic *mantra*, they could accomplish very wonderful effects. But in the present age of degradation there are no such *brāhmaṇas*. According to the *pāñcarātri* system, in this age the entire population is supposed to consist of *śūdras* because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava *smṛti* regulations, as a prospective *brāhmaṇa* and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya's is that the highest perfection of life is available in this fallen age if one

simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Śrīmad-Bhāgavatam 4.4.32-34

It is the practice of the *brāhmaṇas* conversant with the science to pronounce a Vedic *mantra* in the right accent. The combination of the *mantra* and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the *brāhmaṇas* are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa *mantra* one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa *mantra* is not chanted properly, it still has so much potency that the chanter gains the effect.

Śrīmad-Bhāgavatam 4.13.27

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful *brāhmaṇas* who can invite the demigods or give renewed life to animals. Formerly, the *brāhmaṇas* well conversant in Vedic *mantras* could show the potency of the *mantras*, but in this age, because there are no such *brāhmaṇas*, all such sacrifices are forbidden. The sacrifice in which horses were offered was called *aśvamedha*. Sometimes cows were sacrificed (*gavāmbha*), not for eating purposes, but to give them new life in order to show the potency of the *mantra*. In this age, therefore, the only practical *yajña* is *saṅkīrtanayajña*, or chanting of the Hare Kṛṣṇa *mantra* twenty-four hours a day.

Śrīmad-Bhāgavatam 4.13.25

The best purpose of Vedic rituals, Vedānta philosophy and Vedic mysticism is served by chanting the holy name:

[Lord Kṛṣṇa to Arjuna]: All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15): the purpose of studying the *Vedas* is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of *Bhagavad-gītā*. The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living

entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te*

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a ca !ä" [dog-eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Aryan family."

So one must be intelligent enough to understand the purpose of the *Vedas*, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals and the injunctions of the *Vedāntas* and the *Upaniṣads*. It requires much time, energy, knowledge and resources to execute the purposes of the *Vedas*. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying *Vedānta* philosophy, the Lord replied that His spiritual master found Him to be a great fool, and thus he asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this age of Kali, most of the population is foolish and not adequately educated to understand Vedānta philosophy; the best purpose of Vedānta philosophy is served by inoffensively chanting the holy name of the Lord. Vedānta is the last word in Vedic wisdom, and the author and knower of the Vedānta philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

Bhagavad-gītā As It Is 2.46

By chanting the holy name, one need not perform any other kind of yajña to free one from indebtedness:

[Lord Caitanya to Sanātana Gosvāmī]: "One who has given up all material duties and

taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'"

It is said:

*adhyāpanam brahma-yajñam
pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto
nṛ-yajño 'tithi-pūjanam*

"By performing oblations with ghee, the demigods are satisfied. By studying the *śāstras*, *brahma-yajña* is performed, and by this the great sages are satisfied. Offering oblations of water before one's forefathers is called *pitṛ-yajña*. By offering tribute, *homa-yajña* is performed. By properly receiving guests, *nṛ-yajña* is performed."

There are five *yajñas* and five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of *yajñas*, but when one takes to *saṅkīrtana-yajña* (the chanting of the Hare Kṛṣṇa mantra) one doesn't have to perform any other *yajña*. In *Śrīmad-Bhāgavatam*, Nārada Muni made a statement about the systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four *yugas*, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

Śrī Caitanya-caritāmṛta Madhya-līla 22.141

In Kali-yuga, sacrifice to the demigods is satisfied by saṅkīrtana-yajña:

By worshiping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the *deva-yajña*, or sacrifices to the demigods. As such, in this age *Śrīmad-Bhāgavatam* recommends *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Śrīmad-Bhāgavatam* 11.5.32). "In this

age the intelligent person completes the performances of all kinds of *yajñas* simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." *Tasmin tuṣṭe jagat tuṣṭam*: "When Lord Viṣṇu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied."

Śrīmad-Bhāgavatam 4.2.35

The performance of *yajña* is a very difficult task because all the demigods must be invited to participate in the *yajña*. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Śrīmad-Bhāgavatam* 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of *saṅkīrtana-yajña* by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute *prasāda*. This *yajña* will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Śrīmad-Bhāgavatam 4.6.53

Lord Caitanya is the saṅkīrtana-yajña-puruṣa

As, in previous ages, Lord Viṣṇu appeared to accept Vedic yajña, in this age, Lord Caitanya has appeared to accept our saṅkīrtana-yajña:

In the *Śrīmad-Bhāgavatam* it is clearly stated that in this age of Kali the only successful performance of *yajña*, or sacrifice, is *yajñaiḥ saṅkīrtana-prāyair*: the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This *yajña* is offered before the form of Lord Caitanya, as other *yajñas* are offered before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the *Śrīmad-Bhāgavatam*. Moreover, this *yajña* performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu

Himself. As Lord Viṣṇu appeared at the Dakṣa-yajña long, long ago, Lord Caitanya has appeared in this age to accept our saṅkīrtana-yajña.

Śrīmad-Bhāgavatam 4.7.41

By performing saṅkīrtana-yajña and satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past:

Yajña means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brāhmaṇas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Śrīmad-Bhāgavatam (yajñaiḥ saṅkīrtana-prāyaiḥ) that by performing saṅkīrtana-yajña and by satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past.

Śrīmad-Bhāgavatam 4.19.7

The Supreme Lord, Nārāyaṇa, is worshiped in His incarnation as Lord Caitanya by saṅkīrtana-yajña, the chanting of the holy names of the Lord:

[The sons of King Prācīnabarhi to Lord Viṣṇu]: The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

The fact is that by performing saṅkīrtana-yajña one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Śrīmad-Bhāgavatam (11.5.32) states:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyaiḥ
yajanti hi sumedhasaḥ*

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

After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by

performing *saṅkīrtana-yajña*. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by *saṅkīrtana-yajña*.

Śrīmad-Bhāgavatam 4.30.36

6. In this Age, Chanting of the Holy Name Is the Supreme Form of Yoga

The chanting of the mahā-mantra is the most practical form of yoga in the present age:

The breathing exercises and meditational practices of *yoga* are very difficult in this age. They were difficult even five thousand years ago, or else Arjuna would not have rejected the proposal of Kṛṣṇa. This age of Kali is called a fallen age. At the present moment, people in general are short-living and very slow in understanding self-realization, or spiritual life. They are mostly unfortunate, and as such, if someone is a little bit interested in self-realization, he is misguided by so many frauds. The only actual way to realization of the perfect stage of *yoga* is to follow the principles of the *Bhagavad-gītā* as they were practiced by Lord Caitanya Mahāprabhu. This is the simplest and highest perfection of *yoga* practice.

Lord Caitanya practically demonstrated Kṛṣṇa consciousness *yoga* simply by chanting the holy names of Kṛṣṇa, as they are mentioned in the *Vedānta*, the *Śrīmad-Bhāgavatam*, and many important *Purāṇas*. The largest number of Indians follow this *yoga* practice, and in the United States and other countries also it is gradually growing in many cities. It is very easy and practical for this age, especially for those who are serious about success in *yoga*. No other process can be successful in this age.

The meditational process in right earnest was possible in the Golden Age, Satya-yuga, because the people at that time lived for a hundred thousand years on the average.

In the present age, however, if you want success in practical *yoga*, take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and feel for yourself how you are making progress.

The Science of Self-Realization

**All the perfections of the yoga system can be realized through mantra-yoga,
the chanting of Hare Kṛṣṇa:**

From authoritative sources we learn that this chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the embodiment of the perfection of *yoga* for this age.

Today we have great difficulties living fifty or sixty years. A man may live at the utmost eighty or a hundred years. In addition, these brief years are always fraught with anxiety, with difficulties due to circumstances of war, pestilence, famine and so many other disturbances. We're also not very intelligent, and, at the same time, we're unfortunate. These are the characteristics of man living in Kali-yuga, a degraded age. So properly speaking we can never attain success in this meditational *yoga* system described by Kṛṣṇa. At the utmost we can only gratify our personal whims by some pseudoadaptation of this system. Thus people are paying money to attend some classes in gymnastic exercises and deep-breathing, and they're happy if they think they can lengthen their lifetimes by a few years or enjoy better sex life. But we must understand that this is not the actual *yoga* system. In this age that meditational system cannot be properly executed. Instead, all of the perfections of that system can be realized through *bhakti-yoga*, the sublime process of Kṛṣṇa consciousness, specifically *mantra-yoga*, the glorification of Śrī Kṛṣṇa through the chanting of Hare Kṛṣṇa. That is recommended in Vedic scriptures and is introduced by great authorities like Caitanya Mahāprabhu. Indeed, the *Bhagavad-gītā* proclaims that the *mahātmās*, the great souls, are always chanting the glories of the Lord. If one wants to be a *mahātmā* in terms of the Vedic literature, in terms of *Bhagavad-gītā* and in terms of the great authorities, then one has to adopt this process of Kṛṣṇa consciousness and of chanting Hare Kṛṣṇa. But if we're content at making a show of meditation by sitting very straight in lotus position and going into a trance like some sort of performer, then that is a different thing. But we should understand that such show-bottle performances have nothing to do with the actual perfection of *yoga*. The material disease cannot be cured by artificial medicine. We have to take the real cure straight from Kṛṣṇa.

The Perfection of Yoga

**By chanting, the process of yoga—mind and sense control—becomes
perfected:**

Yoga means training the mind and the senses to be fixed on the Self. This is not possible by meditating only fifteen minutes a day and then going out and doing whatever the senses dictate. How can the problems of life be solved so cheaply? If we

want something precious, we have to pay for it. By the grace of Lord Caitanya, this payment has been made very easy—just chant Hare Kṛṣṇa. By your chanting, this system of control, this *yoga* system, becomes perfected. *Īhā haite sarva siddhi haibe tomāra*. Thus Lord Caitanya has blessed us. Simply by chanting Hare Kṛṣṇa, we will achieve the perfection of self-realization. In this age of Kali-yuga, when people are so fallen, other processes will not be successful. This is the only process, and it is easy, sublime, effective, and practical. By it, one can realize oneself.

The Path of Perfection

Because chanting Hare Kṛṣṇa fixes the mind on Kṛṣṇa, success in yoga is immediately attained by chanting:

"For the mind is restless, turbulent, obstinate, and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind." (*Bhagavad-gītā As It Is* 6.34) By chanting Hare Kṛṣṇa, one captures the mind immediately. Just by saying the name *Kṛṣṇa* and hearing it, the mind is automatically fixed on Kṛṣṇa. This means that the *yoga* system is immediately attained. The entire *yoga* system aims at concentration on the form of Viṣṇu, and Kṛṣṇa is the original personality from whom all these Viṣṇu forms are expanded.... Thus one who concentrates his mind on Lord Śrī Kṛṣṇa, the original Supreme Personality of Godhead, immediately attains the perfection of *yoga*.

The Path of Perfection

Chanting is more effective than the yoga system in this age:

This material world has been likened to a great forest fire. As in the forest, fire may automatically take place, so in this material world, although we may try to live peacefully, there is always a great conflagration. It is not possible to live in peace anywhere in the material world. But for one who is transcendently situated—either by the meditational *yoga* system or by the empirical philosophical method or by *bhakti-yoga*—Peace is possible. All forms of *yoga* are meant for transcendental life, but the method of chanting is especially effective in this age. *Kīrtana* may go on for hours, and one may not feel tired, but it is difficult to sit in lotus position perfectly still for more than a few minutes.

The Perfection of Yoga

Chanting the holy name is more suitable for spiritual realization in this age than yoga or meditation:

In India the *yogīs*, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa, and Hardwar and in solitude practice *yoga* where the sacred rivers like the Yamunā and the Ganges flow. But often this is not possible, especially for Westerners. The so-called *yoga* societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of *yoga*. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the *Bṛhan-nāradiya Purāṇa* it is said that in the Kali-yuga (the present *yuga* or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Bhagavad-gītā As It Is 6.11-12

Chanting the holy name is more important than mechanical, meditational *yoga* in this age:

[Maitreya to Vidura]: By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

The word *prāṇāyāma* is very important in this verse because the *haṭha-yogīs* and *aṣṭāṅga-yogīs* practice *prāṇāyāma*, but generally they do not know the purpose behind it. The purpose of *prāṇāyāma*, or mystic *yoga*, is to stop the mind and senses from engaging in fruitive activities. The so-called *yogīs* who practice in Western countries have no idea of this. The aim of *prāṇāyāma* is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was specifically mentioned that whatever austerity, *prāṇāyāma* and mystic *yoga* practices Pṛthu Mahārāja performed were performed for the sake of worshipping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for *yogīs* also. Whatever he did, he did to please the Supreme

Personality of Godhead, Kṛṣṇa.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called *yogīs*, without knowledge of the real purpose of *yoga*, practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such *yogīs* from wandering throughout the different species of life, the *śāstras* warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa *mahā-mantra*.

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of *yoga* is misunderstood by fallen souls who are not capable of practicing anything. Consequently the *śāstras* enjoin: *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. The conclusion is that unless the *karmīs*, *jñānīs* and *yogīs* come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and *yoga* have no value. *Nārādhitaḥ*: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational *yoga*, performing *karma-yoga* or culturing empiric knowledge. As far as *prāṇāyāma* is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered *prāṇāyāma*.... Here the word *prāṇāyāma* does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.23.8

Because the aṣṭāṅga-yoga system is too difficult to practice in this age, the bhakti-yoga system of chanting Hare Kṛṣṇa is recommended:

Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of *yoga*. In fact, we do not find any record in history of his practicing it at any time. Therefore, this system must be considered generally impossible in this age of Kali. Of course, it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, what of the present day? Those who are imitating this *yoga* system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely ignorant of the desired goal.

Since this *aṣṭāṅga-yoga* system is considered impossible, the *bhakti-yoga* system is recommended for everyone. Without training or education, one can automatically participate in *bhakti-yoga*. Even a small child can clap at *kīrtana*. Therefore Lord Caitanya Mahāprabhu has proclaimed *bhakti-yoga* the only system practical for this age.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Chanting is very simple, and one will feel the results immediately. *Pratyakṣāvagamaṁ dharmyam*. If we attempt to practice other *yoga* systems, we will remain in darkness; we will not know whether or not we are making progress. In *bhakti-yoga*, one can understand, "Yes, now I am making progress." This is the only *yoga* system by which one can quickly attain self-realization and liberation in this life. One doesn't have to wait for another lifetime.

The Path of Perfection

Because in this age it is not always possible to find a secluded place, hari-nama saṅkīrtana is more practical than the yoga system:

In India there are sacred places where *yogīs* go to meditate in solitude, as prescribed in *Bhagavad-gītā*. Traditionally, *yoga* cannot be executed in a public place, but insofar as *kīrtana*—*mantra-yoga*, or the *yoga* of chanting the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is concerned, the more people present, the better. When Lord Caitanya Mahāprabhu was performing *kīrtana* in India some five hundred years ago, He organized in each group sixteen persons to lead the chanting, and thousands of persons chanted with them. This participation in *kīrtana*, in the public chanting of the names and glories of God, is very possible and is actually easy in this age; but as far as the meditational process of *yoga* is concerned, that is very difficult. It is specifically stated in *Bhagavad-gītā* that to perform meditational *yoga* one should go to a secluded and holy place. In other words, it is necessary to leave home. In this age of overpopulation it is not always possible to find a secluded place, but this is not necessary in *bhakti-yoga*.

In the *bhakti-yoga* system there are nine different processes: hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Kṛṣṇa as a friend and sacrificing for Him. Out of these, *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting, are considered the most important. At a public *kīrtana* one person can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, while a group listens, and at the end of the *mantra*, the group can respond, and in this way there is a reciprocation of hearing and chanting. This can easily be performed in one's own home, with a small group of friends or with many people in a large public place. One may attempt to practice meditational *yoga* in a large city or in a society, but one must understand that this is one's own concoction and is not the method recommended in *Bhagavad-gītā*.

The Perfection of Yoga

**Self-purification is more effectively attained by chanting the mahā-mantra
than by the yoga system:**

[In practicing the yoga system] one must be always undisturbed. If the mind is agitated, or if there is a great deal of activity going on, one will not be able to concentrate. In meditational *yoga* one must also be devoid of fear. There is no question of fear when one enters spiritual life. And one must also be *brahmacārī*, completely free from sex life. Nor can there be any demands on one meditating in this way. When there are no demands, and one executes this system properly, then he can control his mind. After one has met all the requirements for meditation, he must transfer his whole thought to Kṛṣṇa or Viṣṇu. It is not that one is to transfer his thoughts to vacancy. Thus Kṛṣṇa says that one absorbed in the meditational *yoga* system is "always thinking of Me."

The *yogī* obviously has to go through a great deal of difficulty to purify the *ātmā* (mind, body and soul), but it is a fact that this can be done most effectively in this age simply by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Why is this? Because this transcendental sound vibration is nondifferent from Him. When we chant His name with devotion, then Kṛṣṇa is with us, and when Kṛṣṇa is with us, then what is the possibility of remaining impure? Consequently, one absorbed in Kṛṣṇa consciousness, in chanting the names of Kṛṣṇa and serving Him always, receives the benefit of the highest form of *yoga*. The advantage is that he doesn't have to take all the trouble of the meditational process. That is the beauty of Kṛṣṇa consciousness.

The Perfection of Yoga

In Kali-yuga, constant chanting of the holy name is more effective than the yoga system for controlling the mind:

The mind is *cañcala*, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the *bhava-samudra*, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the yoga system (*abhyāsa-yoga-yuktena* [Bg. 8.8]). But there is a chance of failure with the yoga system, especially in this age of Kali, because the yoga system uses artificial means. If the mind is engaged in *bhakti-yoga*, however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, *harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa *mantra* constantly, one can fix the mind on the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padaravindayoḥ* [SB 9.4.18]), and in this way achieve the perfection of yoga. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another...

Śrīmad-Bhāgavatam 10.1.42

"From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self." (Bg. 6.26) This is the real yogic process. If you are trying to concentrate your mind on Kṛṣṇa and the mind is diverted—wandering to some cinema or wherever—you should withdraw the mind, thinking, "Not there, please. Here." This is yoga: not allowing the mind to wander from Kṛṣṇa.

Very intense training is required to keep the mind fixed on Kṛṣṇa while sitting in one place. That is very hard work indeed. If one is not so practiced and tries to imitate this process, he will surely be confused. Instead, we always have to engage ourselves in Kṛṣṇa consciousness, dovetailing everything we do to Kṛṣṇa. Our usual activities should be so molded that they are rendered for Kṛṣṇa's sake. In this way the mind will remain fixed on Kṛṣṇa. As stated before, we should not try to sit down and stare at the tip of

our nose. At the present moment, attempts to engage in that type of *yoga* are artificial. 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.

The Path of Perfection

The expert *yogī* who has thoroughly practiced the control of the life air by the prescribed method of the *yoga* system is advised to quit the body as follows. He should plug up the evacuating hole with the heel of the foot and then progressively move the life air on and on to six places: the navel, abdomen, heart, chest, palate, eyebrows and cerebral pit. Controlling the life air by the prescribed yogic process is mechanical, and the practice is more or less a physical endeavor for spiritual perfection. In olden days such practice was very common for the transcendentalist, for the mode of life and character in those days were favorable. But in modern days, when the influence of Kali Age is so disturbing, practically everyone is untrained in this art of bodily exercise. Concentration of the mind is more easily attained in these days by the chanting of the holy name of the Lord. The results are more effective than those derived from the inner exercise of the life air.

Śrīmad-Bhāgavatam 2.2.19

**In the present age, chanting the Hare Kṛṣṇa mantra is more effective than
yogic breathing exercises for controlling the mind:**

[Nārada Muni to Dhruva]: After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

In this verse the entire *yoga* system is described in summary, and special stress is given to the breathing exercises for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa *mantra* one immediately concentrates on the sound vibration

and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of *samādhi*, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

Śrīmad-Bhāgavatam 4.8.44

The process of Kṛṣṇa consciousness is to chant Hare Kṛṣṇa and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Kṛṣṇa's name, which is nondifferent from Kṛṣṇa the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Kṛṣṇa. The *haṭha-yoga* system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Kṛṣṇa can fix the mind more easily.... As stated in *Bhagavad-gītā*, one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Kṛṣṇa, then our mind is a friend.... In *Bhagavad-gītā* (8.8) it is said that one must practice the breathing exercise (*abhyāsa-yoga-yuktena*). By virtue of these processes of control, the mind cannot wander to external thoughts (*cetasā nānya-gāminā*). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (*yati*) Him....

This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Kṛṣṇa. He says further, *param vijayate*: "All glories to Śrī Kṛṣṇa *saṅkīrtana*!" All glories are given to the chanting of the holy names of Kṛṣṇa because as soon as one begins this process of chanting, the mind becomes purified. *Ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the holy name of Kṛṣṇa one is cleansed of the dirt that accumulates in the mind.

Śrīmad-Bhāgavatam 3.28.9-10

**The chanting of Hare Kṛṣṇa is the elevator by which we can come
immediately to the platform of bhakti-yoga:**

The general progress of yoga is gradual. First one practices *karma-yoga*, which refers to ordinary, fruitive activity. Ordinary activities include sinful activities, but *karma-yoga* excludes such activities. *Karma-yoga* refers only to good, pious activities, or those actions which are prescribed. After performing *karma-yoga*, one comes to the platform of *jñāna-yoga*, knowledge. From the platform of knowledge, one attains to this

aṣṭāṅga-yoga, the eightfold *yoga* system—*dhyāna*, *dhāraṇā*, *prāṇāyāma*, *āsana*, etc.—and from *aṣṭāṅga-yoga*, as one concentrates on Viṣṇu, one comes to the point of *bhakti-yoga*. *Bhakti-yoga* is the perfectional stage, and if one practices Kṛṣṇa consciousness, one attains this stage from the very beginning. That is the direct route.

If one practices *jñāna-yoga* and thinks that he has attained the ultimate, he is mistaken. He has to make further progress. If we are on a staircase and have to reach the top floor, which is the hundredth floor, we are mistaken if we think we have arrived when we are on the thirtieth floor. As stated before, the whole *yoga* system may be likened to a staircase, connecting or linking us to God. In order to attain the ultimate, the Supreme Personality of Godhead, we must go to the highest platform, and that is *bhakti-yoga*.

But why walk up all these steps if we have a chance to take an elevator? By means of an elevator, we can reach the top in a matter of seconds. *Bhakti-yoga* is this elevator, the direct process by which we can reach the top in a matter of seconds. We can go step by step, following all the other *yoga* systems, or we can go directly. Since in this age of Kali-yuga people have short life spans and are always disturbed and anxious, Lord Caitanya Mahāprabhu, by His causeless mercy, has given us the elevator by which we can come immediately to the platform of *bhakti-yoga*. That direct means is the chanting of Hare Kṛṣṇa, and that is the special gift of Lord Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī offers respects to Lord Caitanya Mahāprabhu, *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*: [Cc. *Madhya* 19.53] "Oh, You are the most munificent incarnation because You are directly giving love of Kṛṣṇa. To attain pure love of Kṛṣṇa, one has to pass through so many stages of *yoga*, but You are giving this love directly. Therefore You are the most munificent."

The Path of Perfection

7. Chanting of the Holy Name Yields All Results of Austerity

By chanting Hare Kṛṣṇa one attains the highest perfectional stage, formerly attained only by great austerities:

If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and

penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in *Bhagavad-gītā* (5.29), Lord Śrī Kṛṣṇa is the master of all penances and sacrifices. *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*. Thus the desired result of performing austerities may be derived from Lord Kṛṣṇa.... Even if a person is born in a family of *caṇḍālas*—the lowest birth one can get in human society—he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) attains the highest perfectional stage, which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Kṛṣṇa *mantra*, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he is very much bewildered by the illusory energy of the Lord.

Śrīmad-Bhāgavatam 4.24.14

In Kali-yuga, one can attain the same results attained in previous ages by severe austerities by chanting the Hare Kṛṣṇa mantra:

Although Dhruva Mahārāja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, *svāmin kṛtārtho 'smi*: "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa *mahā-mantra*. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa *mantra*, one can attain the same results.

Śrīmad-Bhāgavatam 4.30.4

Tapasya, austerity, has been made easy by Lord Caitanya in the form of chanting Hare Kṛṣṇa:

Generally people are interested in things that give immediate pleasure. We want to taste something tasty to the tongue, regardless of whether it is edible or not. Hogs very readily eat stool, and they do so without discrimination. They have no idea of *tapasya*,

penance. When one engages in spiritual realization, one has to undergo *tapasya*. However, this has been made very easy by Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni- nirvāpanam* [Cc. Antya 20.12]. All we have to do is spare a little time and chant Hare Kṛṣṇa, but we are not even ready for this much *tapasya*. Kṛṣṇa is more interested in leading us down the path of liberation than we are in going. He has given us a very simple method: *harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. We need only chant Hare Kṛṣṇa. To perfect this chanting of Hare Kṛṣṇa, there is no hard-and-fast rule. Simply by chanting, we will attain perfection.

Teachings of Lord Kapila, the Son of Devahūti

**In this age, spiritual knowledge is attained not by penances and austerities,
but by chanting Hare Kṛṣṇa:**

In former ages people underwent so many penances and austerities to acquire knowledge, but in this age this process is not possible because our lives are very short and we are always disturbed. The process for this age is the process of Kṛṣṇa consciousness, the chanting of Hare Kṛṣṇa, which was inaugurated by Śrī Caitanya Mahāprabhu. If, by this process, we can kindle the fire of knowledge, all of the reactions of our activities will be reduced to ashes, and we will be purified.

*na hi jñānena sadṛśam
pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ
kālenātmāni vindati*

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time." (Bg. 4.38)

Rāja-vidyā: The King of Knowledge

In Kali-yuga, chanting the holy name rather than performing severe austerities is the easiest means for attaining Kṛṣṇa consciousness:

[Maitreya to Vidura]: Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

In Kali-yuga the following is recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]
(Bṛhan-nāradiya Purāṇa)*

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudomeditation, without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His Śikṣāṣṭaka, Lord Caitanya Mahāprabhu wrote, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*: all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. *Bhava-mahādāvāgni-nirvāpanam*. If the real purpose of all *yoga* is to please Lord Kṛṣṇa, then this simple *bhakti-yoga* system recommended for this age is sufficient.

Śrīmad-Bhāgavatam 4.23.7

Scripture prescribes the austerity of chanting the Hare Kṛṣṇa mahā-mantra to become free from material contamination and go back home, back to Godhead:

Human life is meant not for becoming a hog or dog, but for *tapo divyam* [SB 5.5.1], transcendental austerity. Everyone should be taught to undergo austerity, *tapasya*. Although it may not be possible to undergo *tapasya* like that of Pṛśni and Sutapā, the *śāstra* has given an opportunity for a method of *tapasya* very easy to perform—the *saṅkīrtana* movement. One cannot expect to undergo *tapasya* to get Kṛṣṇa as one's child, yet simply by chanting the Hare Kṛṣṇa mahā-mantra (*kīrtanād eva kṛṣṇasya* [SB 12.3.51]), one can become so pure that one becomes free from all the contamination of this material world (*mukta-saṅgaḥ*) and goes back home, back to Godhead (*param vrajet*). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the *śāstra*—the chanting of the Hare Kṛṣṇa mantra—and become perfect in every aspect of

material existence.

Śrīmad-Bhāgavatam 10.3.34-35

8. Chanting Versus Other Spiritual Practices (Other than Yajña, Yoga, and Austerity)

Although there are other bona fide processes of spiritual realization, no other process is as effective in this age as the constant chanting of the mahā-mantra:

We have to accept everything favorable to the circumstances. Rejection of other methods in a particular circumstance does not mean that the rejected ones are not bona fide. But for the time being, taking into consideration the age, time, and object, methods are sometimes rejected even though bona fide. We have to test everything by its practical result. By such a test, in this age the constant chanting of the Hare Kṛṣṇa mahā-mantra undoubtedly proves very effective.

The Science of Self-Realization

In Kali-yuga, the direct method of attaining perfection in spiritual life is chanting the holy name:

Whether one practices *yoga* or speculates and does research to find God, one's efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead.... One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service, or engagement in Kṛṣṇa consciousness, is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

Śrīmad-Bhāgavatam 3.21.7

The supreme destination can be approached most easily by chanting the holy name of Kṛṣṇa, not by any other process of religion:

Any intelligent man should always prefer the process of devotional service to all

other paths. In the *Nārāyaṇīya* this is confirmed as follows:

yā vai sādhana-sampattiḥ
puruṣārtha -catuṣṭaye
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other processes of religion.

Bhagavad-gītā As It Is 12.6-7

The chanting of the holy name is the highest form of spiritual practice:

Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer
viramita -nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat
paramam amṛtam ekaṁ jīvanam bhūṣaṇam me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

Śrī Caitanya-caritāmṛta Antya-līlā 4.71

Congregational chanting of the holy name fulfills the highest religious purpose in this age:

[Karabhājana Muni to King Nimi]: "In the age of Kali, intelligent persons perform

congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. *Kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32] indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshipping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrī Caitanya-caritāmṛta Ādi 3.52

In Kali-yuga, the chanting of the holy name is especially recommended for success in spiritual life:

It is understood from the authoritative source of Vedic literature that especially in this age; Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as *yajña*, *dana*, *tapah* and *kriyā*—sacrifices, charity and so on—are not at all possible. Therefore it is recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful.

Śrīmad-Bhāgavatam 7.5.23-24

By chanting, one is elevated to the transcendental platform beyond those stages attained by philosophers, religionists, yogīs, karmīs, etc.:

Lord Caitanya gives His judgment on the authority of *śāstras* that the chanting of the holy names of the Lord is the only means to elevate one to the transcendental platform, and actually we can see it is effective. Each and every one of our students who has seriously taken to this process may be examined individually, and any impartial judge will find it easy to see that they have advanced in their transcendental realization further than any philosophers, religionists, yogīs, *karmīs*, etc.

The Science of Self-Realization

By chanting the mahā-mantra, one achieves the results of karma, jñāna and yoga automatically:

The importance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is very strongly stressed in the Second Canto, First Chapter, verse 11, of the *Śrīmad-Bhāgavatam* in the following way: Śukadeva Gosvāmī tells Mahārāja Parīkṣit: "My dear King, if one is spontaneously attached to the chanting of the Hare Kṛṣṇa *mahā-mantra*, it is to be understood that he has attained the highest perfectional stage." It is specifically mentioned that the *karmīs* who are aspiring after the fruitive results of their activities, the salvationists who are aspiring to become one with the Supreme Person, and the yogīs who are aspiring after mystic perfections can achieve the results of all perfectional stages simply by chanting the *mahā-mantra*. Śukadeva uses the word *nirṇītam*, which means "it is already decided." He was a liberated soul and therefore could not accept anything which was not conclusive. So Śukadeva Gosvāmī especially stresses that it is already concluded that one who has come to the stage of chanting the Hare Kṛṣṇa *mantra* with determination and steadiness must be considered as having already passed the trials of fruitive activities, mental speculation and mystic yoga.

The Nectar of Devotion

Chanting the holy name is more effective than karma, jñāna, and yoga for becoming free from material bondage:

[Śukadeva Gosvāmī to King Parikṣit]: Ajāmila was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa. Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

It has actually been seen that even after achieving so-called perfection, many *karmīs*, *jñānīs* and *yogīs* become attached to material activities again. Many so-called *svāmīs* and *yogīs* give up material activities as false (*jagan mithya*), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves *sannyāsīs*, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with *śravaṇam kīrtanam viṣṇoḥ*: [SB 7.5.23] chanting and hearing the glories of the Lord. The Kṛṣṇa consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement. In other words, this process is the perfect method of atonement for actions performed in *rajaḥ* and *tamaḥ* (passion and ignorance). As stated in *Śrīmad-Bhāgavatam* (1.2.19):

*tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati*

As a result of *rajaḥ* and *tamaḥ*, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayaḥ*). Thus the knot of his

desire for fruitive activities is cut to pieces.

Śrīmad-Bhāgavatam 6.2.45-46

Explanation of the "harer nāma" verse in the Bṛhan-nāradya Purāṇa:

After this incident the Lord ate raw rice given by Śuklāmbara Brahmācārī and explained very elaborately the import of the "harer nāma" [Cc. Ādi 17.21] śloka mentioned in the Bṛhan-nāradya Purāṇa: "In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari." In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered. This verse repeats the word *eva* [certainly] three times for emphasis, and it also three times repeats *harer nāma* [the holy name of the Lord] just to make common people understand. The use of the word *kevalam* [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities. This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition "nothing else, nothing else, nothing else," which emphasizes the real process of self-realization.

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the *Bṛhan-nāradya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*....

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic *yoga* or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *śāstras*, we cannot make compromises with these so-called *jñānīs*, *yogīs*, *karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the injunctions of the *śāstras*.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.20-25

The systems of yoga and jñāna are not practicable in this age—only the

system of hari-kīrtana, chanting the holy name:

Other systems of self-realization, the *jñāna* process or *yoga* process, are also recognized, but it is not possible to practice them in this age. That is the verdict of the *Vedas*:

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt
[Śrīmad-Bhāgavatam 12.3.52]*

In the Satya-yuga, the Golden Age, it was possible to execute the meditation process. For instance, Vālmīki Muni meditated for sixty thousand years to get perfection. But where is our old age? Besides that, for the meditation process, as described in the *Bhagavad-gītā*, one has to select a secluded place, he has to execute it alone, he has to sit down in a rigid posture, he has to lead a life of complete celibacy, and so on. There are many rules and regulations. Thus *aṣṭāṅga-yoga* meditation is not possible. If one is satisfied by imitating, that is a different thing, but if one wants perfection, then he has to execute all the eight stages of *aṣṭāṅga-yoga*. If this is not possible, then it is a waste of time.

What is the ultimate goal of the *yoga* process or meditation? Contact with the Supreme, the Supersoul, the Supreme Lord, is the aim and object of all *yoga* processes. Similarly, philosophical research, the *jñāna* process, also aims at understanding the Supreme Brahman. These are recognized processes, undoubtedly, but according to authoritative description, they are not practical in this Iron Age of Kali. Therefore one has to take to this process of *hari-kīrtana*. Anyone can practice without prequalification.

The Science of Self-Realization

' h\$ pr(c\$sss\$ O j i äna, y(ga, m\$ditati(n and pi(us activiti\$s ar\$ n(t as \$))\$ctiv\$
in c"\$ansing th\$ h\$art as chanting th\$ h("y nam\$*

Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] one has to cleanse his heart. There are different processes to cleanse the heart—the *jñāna* process, the *yoga* process, the meditation process, pious activities. *Karma* also cleanses the heart. If one acts very piously, his heart will gradually be cleansed. But although these processes are recommended for cleansing the heart, in this age they are all difficult. To follow the

path of philosophical knowledge one must become a very learned scholar, one must read so many books, one must go to learned professors and scholars and speculate. One must search out a person who has seen the light. So these are all philosophical processes. Meditation is also a recommended process. One should question, "What am I?" Just consider: Am I this body? No. Am I this finger? No, this is my finger. If you contemplate your leg, you will see, "Oh, this is my leg." Similarly, you will find everything to be "mine." And where is that "I"? Everything is mine, but where is that "I"? When one is searching for that "I," that is meditation. Real meditation means concentrating all the senses in that way. But that meditation process is very difficult. One must control the senses. The senses are dragging one outward, and one has to bring them inward for introspection. Therefore there are eight processes in the *yoga* system. The first is controlling the senses by regulative principles. Then sitting postures—that will help to concentrate the mind. If one sits leaning over, that will not help; if one sits up straight, that will help. Then controlling the breathing, then meditation, then *samādhi*. But today these are very, very difficult processes. No one can immediately perform them. The so-called *yoga* processes are fragmental—only the sitting postures and a few breathing exercises are practiced. But that cannot bring one to the perfectional stage. The actual *yoga* process, although a recommended Vedic process, is very difficult in this age. Similarly one can try to get knowledge by the speculative philosophical process: "This is Brahman, this is not Brahman, so what is Brahman? What is spirit soul?" Such empiric philosophical discussion is also recommended, but it is useless in this age.

Therefore Caitanya Mahāprabhu—not only Caitanya Mahāprabhu but also the Vedic literature—says:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

Kalau means "in this age." *Nāsty eva, nāsty eva, nāsty eva*—three times *nāsty eva*. *Eva* means "certainly," and *nāsti* means "not." "Certainly not, certainly not, certainly not." What is that "certainly not"? One cannot realize oneself by *karma*. That is the first "certainly not." One cannot realize oneself by *jñāna*. That is the second "certainly not." One cannot realize oneself by *yoga*. Certainly not. *Kalau*. *Kalau* means "in this age." *Kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. In this age one certainly cannot achieve success by any of these three methods. Then what is the recommended process? *Harer nāma harer nāma harer nāmaiva kevalam*. Simply chant the Hare Kṛṣṇa mantra.

Kevalam means "only." Simply chant Hare Kṛṣṇa. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

The Science of Self-Realization

Chanting the holy name brings the perfection of penance, sacrifice and fruitive activity:

It is said in the *Skanda Purāṇa*:

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādīṣu
nūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."

Śrīmad-Bhāgavatam 2.9.36

In Kali-yuga, chanting the holy name is more important than study of Vedānta philosophy:

[Prakāśānanda Sarasvatī to Lord Caitanya]: "You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics? Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics? You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?" Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī: "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me [+c. , di 7.71]. 'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras or Vedic hymns.'"

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading

Vedānta philosophy and meditating. The *śāstras* strongly recommend:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."

People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying *Vedānta-sūtra*. One should therefore seriously take to the constant chanting of the holy name of the Lord.... Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa *mahā-mantra*. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in *Bhagavad-gītā*,

*vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

"By all the #\$das am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the #\$das." (Bg. 15.15)

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, *māyā*, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual *brahma-jñāna*, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Kṛṣṇa, who is always

completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection the *Śrīmad-Bhāgavatam* states:

*aho bata śva-ṣaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
teṣu tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." (S.B. 3.33.7)

Another quotation states:

*ṛg-vedo 'tha yajur-vedaḥ
sāma-vedo 'py atharvaṇaḥ
adhītās tena yenoktaṁ
harir ity akṣara-dvayam*

"A person who chants the two syllables *ha-ri* has already studied the four *Vedas-Sāma, Ṛg, Yajur* and *Atharva*."

Taking advantage of these verses, there are some *sahajiyās* who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the *Vedānta-sūtras* or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying the Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying

Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in *Bhagavad-gītā* (15.15). *Vedānta* means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.68-72

**In Kali-yuga, chanting the holy name is more important than accepting
sannyāsa for attaining self-realization:**

In this age of Kali-yuga *sannyāsa* is prohibited because persons in this age are all *śūdras* and cannot follow the rules and regulations of *sannyāsa* life. It is very commonly found that so-called *sannyāsīs* are addicted to nonsense—even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as *sannyāsīs*, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as *svāmīs*.

In Kali-yuga the injunction is that no one should accept *sannyāsa*. Of course, those who actually follow the rules and regulations must take *sannyāsa*. Generally, however, people are unable to accept *sannyāsa* life, and therefore Caitanya Mahāprabhu stressed, *kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of *sannyāsa* life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration "Kṛṣṇa" are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

Śrīmad-Bhāgavatam 3.24.35

**Because yogic celibacy is not possible in this age, Lord Caitanya recommended
the chanting of the holy name as the only means of spiritual realization:**

[Lord Kṛṣṇa to Arjuna]: Persons learned in the Vedas, who utter om̐kāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy...

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om̐ and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such *brahmacārī* (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the *brahmacārī* principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Bhagavad-gītā As It Is 8.11

Rather than hear the impersonalist conceptions of Śaṅkara, the common man should chant the mahā-mantra for self-realization:

Lord Caitanya immediately informed Prakāśānanda that in the modern age people in general are more or less bereft of all spiritual intellect. When such people come under the influence of Śaṅkarācārya's Māyāvādī (impersonalist) philosophy before beginning the most confidential *Vedānta-sūtras*, their natural tendency toward obedience to the Supreme is checked. The supreme source of everything is naturally respected by everyone, but this natural tendency is hampered when one takes to the impersonalist conceptions of Śaṅkara. Thus the spiritual master of Lord Caitanya suggested that it is better that one not study the *Śārīraka-bhāṣya* of Śaṅkarācārya, for it is very harmful to people in general. Indeed, the common man does not even have the intelligence to penetrate into the jugglery of words. He is better advised to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this quarrelsome age of Kali there is no alternative for self-realization.

Teachings of Lord Caitanya

In Kali-yuga, rather than looking toward the light of mental speculation and atheists, people should take advantage of Lord Caitanya's movement of chanting Hare Kṛṣṇa:

During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya's—the distribution of chanting the Hare Kṛṣṇa *mantra*—is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

Kṛṣṇa, the Supreme Personality of Godhead

In this age, worship of the śālagrāma-śilā is not as important as chanting the holy name:

It has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā*, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*.

harer nāma harer nāma

*harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

Śrī Caitanya-caritāmṛta Ādi-līlā 13.86

9. Lord Caitanya Introduced the Mahā-mantra to Counteract the Philosophy of Impersonalism

Lord Caitanya introduced the mahā-mantra to counteract the philosophy of impersonalism:

[Lord Caitanya to Prakāśānanda Sarasvatī]: "The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism."

Śrīpāda Śaṅkarācārya purposely claimed the *jīva-tattva*, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in *Bhagavad-gītā*, is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men....the Māyāvāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa *mahā-mantra*.

harer nāma harer nāma

*harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiṁ anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

People should simply engage in the chanting of the Hare Kṛṣṇa *mahā-mantra*, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Therefore the Hare Kṛṣṇa movement or Kṛṣṇa consciousness movement is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.120

10. In This Age, Chanting of the Holy Name Is More Important than Varṇāśrama-dharma

Because varṇāśrama-dharma has been lost in this age, Lord Caitanya has introduced the chanting of the mahā-mantra:

In *Bhagavad-gītā* (18.46) Śrī Kṛṣṇa says that every man can become perfect by following his qualities of work:

yataḥ pravṛttir bhutānām
yena sarvam idam tatam
sva-karmaṇā tam abhyarcya
siddhim vindatī mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus if one executes his duties as a perfect *kṣatriya*, *vaiśya*, *śūdra*, or whatever, Viṣṇu will be pleased. The purpose of work is to please Viṣṇu. Unfortunately, people have forgotten this. *Varṇāśrama-dharma*, the Vedic system of society, is therefore very important in that it is meant to give human beings a chance to perfect their lives by pleasing Kṛṣṇa. Unfortunately, the *varṇāśrama-dharma* has been lost in this age. Therefore Caitanya Mahāprabhu, just to give relief to the rotting, conditioned souls of this age of Kali-yuga, has given us the *mahā-mantra*.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bāhan-nāradēya Purāṇa)

Although we may try to revive the perfect *varṇāśrama* system, it is not possible in this age. People are fallen, disturbed and unfortunate:

prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed." (S.B. 1.1.10)

In this age, there will be insufficient rainfall and food, and the government will plunder one's income by heavy taxation. All of these characteristics of Kali-yuga are described in *Śrīmad-Bhāgavatam*. People will become so disgusted that they will suddenly leave their wife and children and go to the forest. How can the peaceful *varṇāśrama-dharma*

be revived when people are so harassed in this age? It is virtually impossible. Therefore the system of *bhakti-yoga*, the chanting of the Hare Kṛṣṇa *mahā-mantra*, should be adopted. The whole aim of *bhakti-yoga* is to satisfy Viṣṇu. *Yajñaiḥ saṅkīrtana-prayaiḥ*: Viṣṇu, Kṛṣṇa, came Himself as Caitanya Mahāprabhu to teach us the way of *saṅkīrtana*.

Teachings of Lord Kapila, the Son of Devahūti

For attaining the topmost goal, hearing and chanting about Lord Viṣṇu is more important than varṇāśrama-dharma:

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Out of humility, Śrī Caitanya Mahāprabhu questioned him. Caitanya Mahāprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell me of the best ideal for humanity and how to attain it." The ācārya replied, "When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life. When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures." Śrī Caitanya Mahāprabhu said, "According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa."

According to the Tattvavādīs, the best process is to execute the duties of the four *varṇas* and *āśramas*. In the material world, unless one is situated in one of the *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*), which are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of *varṇa* and *āśrama* for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.254-58

11. The Holy Name Counteracts the Effects of the Kali-yuga

The chanting of the *mahā-mantra* is especially meant for counteracting the

contaminations of Kali:

In the *Kali-santaraṇa Upaniṣad* it is stated:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

iti ṣoḍaśakam nāmnām
kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛśyate

"The sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the contaminations of Kali. To save oneself from the contamination of Kali, there is no alternative but the chanting of these sixteen words."

Teachings of Lord Caitanya

The *Kali-santaraṇa Upaniṣad* states, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.76

Mahārāja Parīkṣit saved his citizens from the clutches of Kali by propagating the holy name:

Even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Mahārāja Parīkṣit made an organized effort to propagate the chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali.

Śrīmad-Bhāgavatam 1.18.7

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy names, qualities, etc., of the Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, then a favorable condition will be created, the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful.

Śrīmad-Bhāgavatam 1.18.6

To become immune from the effects of the Kali-yuga, one must chant the holy name of the Lord:

In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Śrī Caitanya Mahāprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the state of transcendence and go back to Godhead. The offenseless chanter of the holy name is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

Śrīmad-Bhāgavatam 1.16.32-33

If people in general take to the chanting of the mahā-mantra, they will be freed from the contamination of Kali-yuga:

[Śukadeva Gosvāmī to King Parīkṣit]: Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

Among the four *yugas*—Satya, Tretā, Dvāpara and Kali—the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the

situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

If people take to this *saṅkīrtana* movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age.

Śrīmad-Bhāgavatam 9.10.51

12. In This Age, Kṛṣṇa Appears in His Name in Order to Annihilate the Demons and Protect the Devotees

Kṛṣṇa has now appeared in His holy name through the Hare Kṛṣṇa movement to annihilate the demons and protect the devotees:

[Vasudeva to Lord Kṛṣṇa]: O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

Kṛṣṇa appears in this world for two purposes, *paritrāṇāya sādhūnām vināśāya ca duṣkṛtam*: [Bg. 4.8] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured *asuras*, who unnecessarily bark like dogs and fight among themselves for political power. It is said, *kali-kāle nāma-rūpe kṛṣṇa avatāra*. The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name (*nāma-rūpe*). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these

rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one *asura* defeats another *asura*, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Kṛṣṇa movement. Lord Nṛsimhadeva appeared when Prahlāda was excessively harassed by his asuric father. Because of such asuric fathers—that is, the ruling politicians—it is very difficult to press forward the Hare Kṛṣṇa movement, but because Kṛṣṇa has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many *asuras* in the guise of politicians, gurus, *sādhus*, *yogīs* and incarnations, and they are misleading the general public away from Kṛṣṇa consciousness, which can offer true benefit to human society.

Śrīmad-Bhāgavatam 10.3.21

Just as formerly Kṛṣṇa appeared personally to decrease the military burden on the earth, He has now appeared by His name in the Hare Kṛṣṇa movement for the same purpose:

In this verse from *Śrīmad-Bhāgavatam* we find the words *puraiva puṁsāvadhṛto dharā-jvaraḥ*. The word *puṁsā* refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, the demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth.

Śrīmad-Bhāgavatam 10.1.22

13. The Holy Name Destroys the Demoniac Mentality of the People in General

As Kṛṣṇa appeared in order to kill the demons, the demoniac mentality of the

**people in general is killed in this age by the chanting of the Hare Kṛṣṇa
mantra:**

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the *Upaniṣads* it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in *Bhagavad-gītā*, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

Let people chant the Hare Kṛṣṇa *mantra* constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

Śrīmad-Bhāgavatam 10.1.64

**The Kṛṣṇa consciousness movement is killing the demoniac mentality of the
people by the chanting of the holy name:**

Whenever God incarnates He has two missions, as stated in the *Bhagavad-gītā*. There Kṛṣṇa says, "Whenever I appear, My mission is to deliver the pious devotees and to annihilate the demons." When Kṛṣṇa appeared, He had to kill many demons. If we see a picture of Viṣṇu we will notice that He has a conchshell, lotus flower, club, and disc. These last two items are meant for killing demons. Within this world there are two classes of men—the demons and the devotees. The devotees are called demigods; they are almost like God because they have godly qualities. Those who are devotees are

called godly persons, and those who are nondevotees, atheists, are called demons. So Kṛṣṇa, or God, comes with two missions: to give protection to the devotees and to destroy the demons. In this age Caitanya Mahāprabhu's mission is also like that: to deliver the devotees and annihilate the nondevotees, the demons. But in this age He has a different weapon. That weapon is not a club or disc or lethal weapon—His weapon is the *saṅkīrtana* movement. He killed the demoniac mentality of the people by introducing the *saṅkīrtana* movement. That is the specific significance of Lord Caitanya. In this age people are already killing themselves. They have discovered atomic weapons with which to kill themselves, so there is no need for God to kill them. But He appeared to kill their demoniac mentality. That is possible by this Kṛṣṇa consciousness movement.

The Science of Self-Realization

In Kali-yuga, rather than looking toward the light of mental speculation and atheists, people should take advantage of Lord Caitanya's movement of chanting Hare Kṛṣṇa:

During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles becomes prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya's—the distribution of chanting the Hare Kṛṣṇa *mantra*—is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

Kṛṣṇa, the Supreme Personality of Godhead

In this age, worship of the śālagrāma-śilā is not as important as chanting the

holy name:

It has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā*, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Ādi 17.21]*

Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

Śrī Caitanya-caritāmṛta Ādi-līlā 13.86

14. The Glories of Nāmācārya Haridāsa Ṭhākura

Haridāsa Ṭhākura—the ācārya of the holy name:

Sanātana Gosvāmī replied: "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate. The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you. My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting. Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both

duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

Śrī Caitanya-caritāmṛta Antya-līlā 4.99-103

Although born in a Muhammadan family, Haridāsa Ṭhākura became a regularly initiated brāhmaṇa as well as Nāmācārya by dint of chanting the holy name:

According to external vision, Haridāsa Ṭhākura belonged to a Muhammadan family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*, he became a regularly initiated *brāhmaṇa*. As stated in *Srīmad-Bhāgavatam* (3.33.6):

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña*, whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *saṁskṛta*, purified.... A person who is not purified by the prescribed process of *saṁskāra* is called *asaṁskṛta*, but if one remains *kriyā-hīna* even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified *mleccha* or *yavana*. On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya Haridāsa Ṭhākura because he performed the *nāma-yajña* a minimum of 300,000 times every day.

Śrī Caitanya-caritāmṛta Antya-līlā 3.124

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name through Haridāsa Ṭhākura:

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Muhammadan family....

Śrī Caitanya-caritāmṛta Antya-līlā 5.86

Śrī Caitanya Mahāprabhu says that He understands the glories of the holy name by the mercy of Haridāsa Ṭhākura:

[Lord Caitanya to Vallabha Bhaṭṭa]: "Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord. I have learned about the glories of the Lord's holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories."

Śrī Caitanya-caritāmṛta Antya-līlā 7.48-49

Nāmācārya Haridāsa Ṭhākura was the incarnation of Lord Brahmā:

[Lord Caitanya to Haridāsa Ṭhākura]: "Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

Haridāsa Ṭhākura is known as *nāmācārya* because it is he who preached the glories of chanting *hari-nāma*, the holy name of God. By using the words *tomāra avatāra* ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations to help in the prosecution of the Lord's mission.

Śrī Caitanya-caritāmṛta Antya-līlā 11.25

Haridāsa Ṭhākura delivers the prostitute sent by Rāmacandra Khān by his chanting of the holy name:

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola. Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night. For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him. A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist. Unable to tolerate that such respect was being offered to

Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him. By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness. Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity." Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridāsa Ṭhākura," she promised, "within three days." Rāmacandra Khān said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me." The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him." At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation. After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there. Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words. "My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you? I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together." Haridāsa Ṭhākura replied, "I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire." Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared. When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news. "Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him." The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances. "Last night you were disappointed. Please excuse my offense. I shall certainly accept you. Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled." After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari." When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows. "I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end. I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish. Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom." The prostitute

returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura. After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord. "Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires." The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed. The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him. "Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul." Haridāsa Ṭhākura replied, "I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy. On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you." The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence." Haridāsa Ṭhākura replied, "Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness. Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa." After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari." Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master. The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night. She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally, and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person. Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her. Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

Haridāsa Ṭhākura defeats Māyā, in the form of a prostitute, and initiates her
in the chanting of the holy name:

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it. Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith. One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord. The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright. Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart. At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow. The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear. After coming there, the woman offered obeisances to the tulasī plant, and after circumambulating the tulasī plant she came to the door of the cave where Haridāsa Ṭhākura was sitting. With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice. "My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you. My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen." After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing. Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her. "I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day. As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything. Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire." After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name. In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left. For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā. Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest. At the end of the night of the third day, the woman spoke to

Haridāsa Ṭhākura as follows. "My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished." Haridāsa Ṭhākura said, "My dear friend, what can I do? I have made a vow. How, then, can I give it up?" After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you. I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract. My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra. There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord. Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas. Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa. The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa. Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu." After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra." After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations. Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful. During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa. All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead. The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love. What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa. What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

Haridāsa Ṭhākura could defeat Māyā because he was absorbed in thoughts of Kṛṣṇa by constantly chanting His holy name:

[Māyā to Haridāsa Ṭhākura]: After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you."

In *Bhagavad-gītā* (7.14) Lord Kṛṣṇa says:

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te*: [Bg. 7.14] "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

15. The Chanting of Hare Kṛṣṇa Is Not Limited to the Kali-yuga

The chanting of Hare Kṛṣṇa is not limited to the Kali-yuga but is applicable to other ages as well:

According to *Śrīmad-Bhāgavatam* there are different processes for different ages, but

the principle of each process remains valid in all ages. It is not that the chanting of Hare Kṛṣṇa is effective in this age and not in Satya-yuga. Nor is it that people were not chanting the holy names of Kṛṣṇa in Satya-yuga. In Satya-yuga meditation was the main process, and great *munis* meditated for periods extending upward of 60,000 years.... Caitanya Mahāprabhu introduced the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as a great means of propaganda for spreading love of God. It is not that it is recommended only for Kali-yuga. Actually, it is recommended for every age. There have always been many devotees who have chanted and reached perfection in all ages. That is the beauty of this Kṛṣṇa consciousness movement. It is not simply for one age, or for one country, or for one class of people. Hare Kṛṣṇa can be chanted by any man in any social position, in any country and in any age, for Kṛṣṇa is the Supreme Lord of all people in all social positions, in all countries, in all ages.

Elevation to Kṛṣṇa Consciousness

16. Chanting of the Holy Name Is the Easiest Means for Spiritual Advancement

Chanting Hare Kṛṣṇa is the easiest means of self-realization:

Kṛṣṇa says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Kṛṣṇa. So understanding Kṛṣṇa is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms.

Lord Caitanya Mahāprabhu has introduced this chanting of Hare Kṛṣṇa. He has not exactly introduced it; it is in the scriptures. But He has especially propagated this formula. In this age this is the easiest method of self-realization. Simply chant Hare Kṛṣṇa. It can be done by everyone. In my classroom, I am perhaps the only Indian. My students are all Americans, and they are taking part in the chanting very nicely, chanting and dancing. That means that, in any country, in any place, this can be performed. Therefore it is the easiest. You may not understand the philosophy of the *Bhagavad-gītā*. That is also not very difficult; but still, if you think that you cannot understand, you can still chant very easily: Hare Kṛṣṇa, Hare Kṛṣṇa.

If we want to understand God, Kṛṣṇa, this is the beginning. The easiest beginning—simply chanting. Now, there are many students of my ISKCON

institution. This institution is open a little over a year; but some of the students, by simply chanting, by the grace of Kṛṣṇa, have advanced in such a way that they can talk about the science of God, and they will very easily answer those human questions. So, this is the easiest method of transcendental meditation.

Kṛṣṇa says that out of many millions of people, one may understand Him. But, by chanting of this Hare Kṛṣṇa, as introduced by Lord Caitanya—chanting and dancing—you can understand Kṛṣṇa within a very short time.

The Path of Perfection

In Kali-yuga, chanting of Hare Kṛṣṇa is the simplest means to perfection:

In Satya-yuga meditation was the main process, and great *munis* meditated for periods extending upward of 60,000 years. In this age, however, perfection by that means of meditation is not possible because we are so short-lived. Consequently in this age it is especially recommended that we all sit down together and chant Hare Kṛṣṇa. It is very easy, and everyone can take part in it. There is no necessity of education, nor are any previous qualifications required. In this age people are also very slow and unfortunate, and they are contaminated with bad association. Caitanya Mahāprabhu introduced the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as a great means of propaganda for spreading love of God.

Elevation to Kṛṣṇa Consciousness

**Spiritual perfection is very easily attained through the process of chanting
Hare Kṛṣṇa:**

The *bhakti-yoga* process should be completed in this life, because in this life we have all the instruments necessary to become fully Kṛṣṇa conscious. We have *mṛdaṅgas* and cymbals and tongues with which to chant Hare Kṛṣṇa. Even if we don't have *mṛdaṅgas* and cymbals, we have a tongue. No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore we have all the instruments we need with us—a tongue and ears. We have only to chant Hare Kṛṣṇa and use our ears to hear this vibration, and all perfection will be there. We don't have to become highly educated scientists or philosophers. We have only to chant and hear.

The Path of Perfection

The easiest means of achieving spiritual success is to chant the holy names of

the Lord:

[Śukadeva Gosvāmī to King Parīkṣit]: What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

Śrīla Śukadeva Gosvāmī instructed Mahārāja Parīkṣit about the importance of the chanting of the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Śrīla Śukadeva Gosvāmī asserted that there is no use in living hundreds of years without any knowledge of the problems of life—better to live for a moment with full consciousness of the supreme interest to be fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the animal propensities of the eat-drink-and-be-merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord.... One should, therefore, utilize one's life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared to a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

Śrīmad-Bhāgavatam 2.1.12

Kṛṣṇa consciousness is a simple process, based upon chanting the holy name:

Kṛṣṇa consciousness is ... a very simple process. It is not necessary to become a great philosopher, scientist, or whatever. We need only chant the holy name of the Lord, understanding that His personality, His name, and His qualities are all absolute.

The Science of Self-Realization

If one chants even for one week, he will make solid progress in spiritual life:

If one takes to Caitanya Mahāprabhu's method, chanting Hare Kṛṣṇa, the first installment of gain will be *ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] all the dirty things will be cleansed from the heart simply by chanting. Chant. There is no expenditure, and there is no loss. If one simply chants for one week, he will see how much he will progress in spiritual knowledge.

The Science of Self-Realization

Chanting produces immediate effects:

""... Simply by touching the holy name with one's tongue, immediate effects are produced....""

Padyāvalī (24), by Rūpa Gosvāmī
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 15.110*]

Simply by keeping a picture of Lord Caitanya and chanting Hare Kṛṣṇa, one can worship God and realize Him:

In the *Śrīmad-Bhāgavatam* it is said that [Lord Caitanya] is the incarnation of God in this age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates—Nityānanda, Advaita, Gadādhara, and Śrīvāsa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Kṛṣṇa *mantra*, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Śrī Caitanya Mahāprabhu at home and chants Hare Kṛṣṇa, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Kṛṣṇa *mantra* and worship God. Therefore it is a great opportunity.

The Science of Self-Realization

From Haridāsa Ṭhākura's personal example we can understand that becoming highly elevated in Kṛṣṇa consciousness by chanting the holy name is very simple:

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāño station, which is at the border of Bangladesh and may be reached by the Eastern Railway from Sealdah Station in Calcutta. Haridāsa Ṭhākura, being the *ācārya* of chanting the Hare Kṛṣṇa *mahā-mantra*, is called Nāmācārya Haridāsa Ṭhākura. From his personal example we

can understand that chanting the Hare Kṛṣṇa *mantra* and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a *tulasī*, and before the *tulasī* chant the Hare Kṛṣṇa *mahā-mantra* undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra*. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. Such chanting is for the *mukta-puruṣa*, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day and offering respect to the *tulasī* plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra* with a vow before the *tulasī* plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the *tulasī* plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

Śrī Caitanya-caritāmṛta Antya-līlā 3.100

17. Chanting of the Holy Name Is the Foundation of Spiritual Life

Chanting the holy name is the basic principle of spiritual advancement:

[Lord Kapila to Devahūti]: A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord....

It is especially mentioned here, *nāma-sankīrtanāc ca*: one should chant the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement.

Śrīmad-Bhāgavatam 3.29.18

Devotional service begins with chanting of the holy name:

[Yamarāja to the Yamadūtas]: Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human

society.

The *Bhāgavatam* further says, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*: [SB 1.2.6] the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with *tan-nāma-grahaṇa*, chanting of the holy name of the Lord (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23]). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead.

Śrīmad-Bhāgavatam 6.3.22

– \$v(ti(na" s\$rvic\$ %\$gins . ith h\$aring th\$ h("y nam\$ chant\$d %y a pur\$
#ai/ ava*

Because the living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). When the 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 loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.105

Service to Kṛṣṇa begins with chanting His holy name and tasting His prasāda:

With our material senses, we cannot see Kṛṣṇa, nor can we even hear His name. We can begin to perceive Him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and take Kṛṣṇa *prasāda*. Thus the tongue has a dual function, and by utilizing it in this way, we will realize Kṛṣṇa. We cannot see Kṛṣṇa 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."

Elevation to Kṛṣṇa Consciousness

Sevonmukhe hi jihvādau [Brs. 1.2.234(1)] means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord.... The tongue should be engaged in chanting and in eating the Lord's *prasāda* so that the other senses will be controlled. Chanting is the medicine, and *prasāda* is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee.

Śrīmad-Bhāgavatam 4.7.24

If no one knows the Supreme Personality of Godhead, how can He be known? He can be known when the Supreme Lord comes before you and reveals Himself to you. Then you can know. Our senses are imperfect, and they cannot realize the Supreme Truth. When you adopt a submissive attitude and chant, realization begins from the tongue. To eat and to vibrate sound is the business of the tongue. If you can control your tongue for *prasāda*, spiritual food, and make the sound vibration of the holy name, then by surrender of the tongue you can control all the other senses. If you cannot control your tongue, you cannot control your senses. Taste *prasāda* and become spiritually advanced. You can have this process at your home: offer vegetarian foods to Kṛṣṇa, chant the Hare Kṛṣṇa *mantra* and offer obeisances:

*namo brāhmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

Everyone can offer, and then take the food with friends. And chant before the picture of Kṛṣṇa, and lead a pure life. Just see the result—the whole world will become Vaikuṇṭha, where there is no anxiety.

Kṛṣṇa Consciousness: The Topmost Yoga System

Surrender begins with giving up bad habits and chanting the Hare Kṛṣṇa mantra on beads:

Reporter: Do you think your movement is the only way to know God?

Śrīla Prabhupāda: Yes.

Reporter: How are you assured of that?

Śrīla Prabhupāda: From the authorities and from God, Kṛṣṇa. Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." [Bhagavad-gītā 18.66]

Reporter: Does "surrender" mean that someone would have to leave his family?

Śrīla Prabhupāda: No.

Reporter: But suppose I were to become an initiate. Wouldn't I have to come and live in the temple?

Śrīla Prabhupāda: Not necessarily.

Reporter: I can stay at home?

Śrīla Prabhupāda: Oh, yes.

Reporter: What about work? Would I have to give up my job?

Śrīla Prabhupāda: No, you'd simply have to give up your bad habits and chant the Hare Kṛṣṇa *mantra* on these beads—that's all.

The Science of Self-Realization

Continuous chanting of the holy name as part of the foundation of spiritual life:

[Nārada Muni to the reformed hunter]: "Nārada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasī plant on a raised platform. After planting the tulasī tree before your house, you should daily circumambulate that tulasī plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.'"

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a *tulasī* tree, water it in the morning, offer it

prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra*. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.260-61

**By hearing the transcendental vibration of the mahā-mantra, a sincere person
can make spiritual advancement:**

[Lord Kṛṣṇa to Arjuna]: Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who

are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

Bhagavad-gītā As It Is 13.26

By minimizing bodily necessities, the devotee can primarily devote his time to cultivating Kṛṣṇa consciousness through chanting the holy name:

[Lord Caitanya explains that] a devotee should accept only those things that are favorable to keep his body and soul together and should reject those things that increase the demands of the body. Only the bare necessities for bodily maintenance should be accepted. By minimizing bodily necessities, one can primarily devote his time to the cultivation of Kṛṣṇa consciousness through the chanting of the holy names of God.

Teachings of Lord Caitanya

Saṅkīrtana and chanting as fundamental principles for the execution of devotional service:

The next important items are as follows: ... 14) *Saṅkīrtana*. 15) Chanting....

The Nectar of Devotion

Unless one follows the regulative principles governing chanting and hearing of the holy name, one cannot become a pure devotee:

Unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee.

Śrī Caitanya-caritāmṛta Madhya-līlā 19.157

18. Chanting of the Holy Name Is the Most Important Element of Devotional Service

**The most important item in the execution of devotional service is the
chanting of the holy name:**

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu: "Which item is the most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

There are nine items to be executed in devotional service. These are enumerated in the following verse from *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam*

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and *sarvātma-nivedana*, offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In *The Nectar of Devotion*, these are expanded into sixty-four items. When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Madhya-līlā 6.241

**Of the nine processes of devotional service, chanting the holy name is the
most important:**

[Lord Caitanya to Sanātana Gosvāmī]: "Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his *Bhakti-sandarbha* (270)

iyam ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir

dīna-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇadi-viśrutiḥ. ata eva kalau svabhāvata evātidīneṣu lokeṣv āvirbhūya tān anāyāsenaiva tat-tad-yuga-gata-mahā-sādhanaṇām sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the #śdaś. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord."

Śrī Caitanya-caritāmṛta Antya-līlā 4.70-71

Of the nine processes of devotional service, hearing and chanting the mahā-mantra is the most important:

In the *bhakti-yoga* system there are nine different processes: hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Kṛṣṇa as a friend and sacrificing for Him. Out of these, *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting, are considered the most important. At a public *kīrtana* one person can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, while a group listens, and at the end of the *mantra*, the group can respond, and in this way there is a reciprocation of hearing and chanting.

The Perfection of Yoga

Hearing of the holy name of the Lord (śravaṇa) is the basis for understanding the other processes of devotional service:

[Prahāda Mahārāja to Hiraṇyakaśipu]: Prahāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (In other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has

dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

Hearing of the holy name of the Lord (*śravaṇa*) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential.... Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Śrī Caitanya Mahāprabhu recommends that one chant the holy name of Kṛṣṇa. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

Śrīmad-Bhāgavatam 7.5.23-24

**All processes of devotional service must be preceded and followed by kīrtana,
which is the most important process:**

[Lord Caitanya to Satyarāja]: "... One can complete the nine processes of devotional service simply by chanting the holy name."

The nine devotional processes such as *śravaṇa* and *kīrtana* can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book *Bhakti-sandarbha* (173): *yadyapy anyā bhaktiḥ kalau kartavyā, tadā kīrtanākhyā-bhakti-saṁyogenaiva*. Out of the nine processes of devotional service, *kīrtana* is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as *arcana*, *vandana*, *dāśya* and *sakhya*, should be executed, but they must be preceded and followed by *kīrtana*, the chanting of the holy name. We have therefore introduced this system in all of our centers. *Arcana*, *ārati*, *bhoga* offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.107

**Chanting of the holy name is one of the five most important practices of
devotional service:**

[Lord Caitanya to Sanātana Gosvāmī]: "One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the

Deity with faith and veneration. These live limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."

In the *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī states:

*aṅgānām pañcakasyāśya
pūrva-vilikhitasya ca
nikhila-śraiṣṭhya-bodhāya
punar apy atra śaṁsanam*

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service."

Śrī Caitanya-caritāmṛta Madhya-līlā 22.128-29

19. The Holy Name Is Meant to Be Chanted by All Persons

In the beginning of *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva offered his respectful obeisances to the Supreme Truth, Vāsudeva, Kṛṣṇa. After that he taught his son, Sukadeva Gosvāmī, to preach *Śrīmad-Bhāgavatam*. It is in this connection that Śukadeva Gosvāmī glorifies the Lord as *jayati*. Following in the footsteps of Śrīla Vyāsadeva, Śukadeva Gosvāmī and all the *ācāryas* in disciplic succession, the whole population of the world should glorify Lord Kṛṣṇa, and for their best interest they should take to this Kṛṣṇa consciousness movement. The process is easy and helpful. It is simply to chant the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Kṛṣṇa, the Supreme Personality of Godhead

The chanting of Hare Kṛṣṇa is universally applicable:

Caitanya Mahāprabhu introduced the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as a great means of propaganda for spreading love of God. It is not that it is recommended only for Kali-yuga. Actually, it is recommended for every age. There have always been many devotees who have chanted and reached perfection in all ages. That is the beauty of this Kṛṣṇa consciousness movement. It is not simply for one age, or for one country, or for one class of people. Hare Kṛṣṇa can be chanted by any man in any social position, in

any country and in any age, for Kṛṣṇa is the Supreme Lord of all people in all social positions, in all countries, in all ages.

Elevation to Kṛṣṇa Consciousness

Let there be one mantra for the whole world—the mahā-mantra:

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world—*Bhagavad-gītā*. And let there be one God only for the whole world—Śrī Kṛṣṇa. And one *mantra* only—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And let there be one work only—the service of the Supreme Personality of Godhead.

Bhagavad-gītā As It Is Intro

Chanting is free and open for everyone:

We are not charging anything, we are not asking for fees and giving the people some secret *mantra* and promising them that within six months they will become God. No. This is open for everyone—children, women, girls, boys, old people—everyone can chant and see the results.

The Science of Self-Realization

The holy name is readily available to everyone:

"The holy name of Lord Kṛṣṇa ... is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla...."

Padyāvalī (24), by Rūpa Gosvāmī

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 15.110*]

Three kinds of men—those who are liberated, those trying to be liberated, and those entangled in sense gratification—take pleasure in chanting the holy name:

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the

Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for *karmīs* and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kurukṣetra and His dancing in Vṛndāvana with the *gopīs*.... Everyone, therefore, including the *mumukṣus*, the *vimuktas* and the *karmīs*, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are *muktas*, liberated, it is especially pleasing. As described in *Śrīmad-Bhāgavatam*, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Nārada and other residents of Śvetadvīpa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The *mumukṣus*, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. *Karmīs* like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord...

Śrīmad-Bhāgavatam 10.1 "Additional Notes"

Śaṅkīrtana, chanting of the holy name, is meant both for the poor and the rich:

Lieutenant Mozee: Would you want to start the program in an area of affluence or an area of poverty?

Śrīla Prabhupāda: We do not draw such distinctions. Any place easily available to all kinds of men would be very suitable to hold *śaṅkīrtana*. There is no restriction that only the poor men need the benefit but the rich do not. Everyone needs to be purified. Do you think criminality exists only in the poorer section of society?

Lieutenant Mozee: No. But I meant to ask whether there would be more of a beneficial influence—more of a strengthening of the community—if the program were held in a poorer area rather than an affluent area.

Śrīla Prabhupāda: Our treatment is for the spiritually diseased person. When a person is afflicted with a disease, there are no distinctions between a poor man and a rich man. They are both admitted to the same hospital. Just as the hospital should be in a place

where both the poor man and the rich man can easily come, the location of the *saṅkīrtana* facility should be easily accessible to all. Since everyone is materially infected, everyone should be able to take advantage.

The Science of Self-Realization

Chanting of the holy name is recommended for not only the devotees, but for karmīs and jñānīs as well:

[Śukadeva Gosvāmī to King Parīkṣit]: 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 also those who are self-satisfied by dint of transcendental knowledge.

In this verse, Śrī Śukadeva Gosvāmī recommends the transcendental chanting of the holy name of the Lord.... This process is recommended not only for the successful execution of devotional service, but also even for those who are materially attached. According to Śrī Śukadeva Gosvāmī, this way of attaining success is an established fact, concluded not only by him, but also by all other previous *ācāryas*. Therefore, there is no need of further evidence. The process is recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

Śrīmad-Bhāgavatam 2.1.11

20. The Holy Name Benefits All Human Society

It creates a spiritual atmosphere in the world

Chanting of the holy name evokes the Vaikuṅṭha atmosphere, freeing the world from material hankering, envy and anxiety:

[Pracetās to Lord Viṣṇu]: Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

Vaikuṅṭha means "without anxiety," and the material world means full of anxiety.

As stated by Prahāda Mahārāja: *sadā samudvigna-dhiyām asad-grahāt*. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṇṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

*nāham tiṣṭhāmi vaikuṇṭhe
yoginām hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ*

"My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of the y(g)és, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities."

Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuṇṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (S.B. 1.2.17). Thus his material hankerings immediately stop. This *saṅkīrtana* movement started by the Society for Krishna Consciousness is meant for creating Vaikuṇṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the *śravaṇam kīrtanam* process throughout the world [SB 7.5.23]. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of *saṅkīrtana-yajña*, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.30.35

Nāma-saṅkīrtana can turn the masses toward spiritual realization and bring peace and friendship:

The Lord's congregational *saṅkīrtana* movement at Purī was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass *saṅkīrtana*, and leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

Śrīmad-Bhāgavatam Intro

The formula for world peace is to develop Kṛṣṇa consciousness by the simple process of chanting the holy name of God:

The earth is ... the property of God, but we, the living entities, especially the so-called civilized human beings, are claiming God's property as our own, under both an individual and collective false conception. If you want peace, you have to remove this false conception from your mind and from the world. This false claim of proprietorship by the human race on earth is partly or wholly the cause of all disturbances of peace on earth.

Foolish and so-called civilized men are claiming proprietary rights on the property of God because they have now become godless. You cannot be happy and peaceful in a godless society. In the *Bhagavad-gītā* Lord Kṛṣṇa says that He is the factual enjoyer of all activities of the living entities, that He is the Supreme Lord of all universes, and that He is the well-wishing friend of all beings. When the people of the world know this as the formula for peace, it is then and there that peace will prevail.

Therefore, if you want peace at all, you will have to change your consciousness into Kṛṣṇa consciousness, both individually and collectively, by the simple process of chanting the holy name of God. This is a standard and recognized process for achieving peace in the world. We therefore recommend that everyone become Kṛṣṇa conscious by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

This is practical, simple, and sublime. Four hundred and eighty years ago this formula was introduced in India by Lord Śrī Caitanya, and now it is available in your country. Take to this simple process of chanting as above mentioned, realize your factual position by reading the *Bhagavad-gītā As It Is*, and reestablish your lost relationship with Kṛṣṇa, God. Peace and prosperity will be the immediate worldwide result.

The Science of Self-Realization

Chanting can bring peace to the world:

Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow.

Śrīmad-Bhāgavatam 2.4.18

*Chanting of the holy name eradicates envy, and thus can bring real peace, unity and
fraternity to human society:*

When one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy for the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Nārāyaṇa or *saṅkīrtana-yajña* there cannot be peace in this material world.

Śrīmad-Bhāgavatam 4.30.36

*If the Lord is pleased by the performance of hari-nāma saṅkīrtana, then the entire world
will be in a peaceful and happy condition:*

My dear Mr. Katidia,

Please accept my greetings. With reference to your letter and your personal interview, I beg to inform you that without pleasing the Supreme Personality of Godhead, no one can become happy. Unfortunately people do not know who God is and how to make Him happy. Our Kṛṣṇa consciousness movement is therefore meant to present the Supreme Personality of Godhead directly to the people. As stated in the *Śrīmad-Bhāgavatam*, Seventh Canto, Sixth Chapter: *tuṣṭe ca tatra kim alabhyam ananta ādye/ kim tair guṇa-vyatikarād iha ye sva-siddhāḥ*.

The idea stated in this verse is that by pleasing the Supreme Personality of Godhead, we please everyone, and there is no question of scarcity. Because people do not know this secret of success, they are making their own independent plans to be happy. However, it is not possible to achieve happiness in this way. On your letterhead I find many important men in this country who are interested in relieving the sufferings of the people, but they should know for certain that without pleasing the Supreme Personality of Godhead all their attempts will be futile. A diseased man cannot live simply on the strength of the help of an expert physician and medicine. If this were so, then no rich man would ever die. One must be favored by Kṛṣṇa, the Supreme Personality of Godhead.

Therefore if you want to perform relief work simply by collecting funds, I think that it will not be successful. You have to please the supreme authority, and that is the way to success. For example, due to the performance of *saṅkīrtana* here, the rain has begun to fall after a drought of two years. The last time we performed a Hare Kṛṣṇa Festival in Delhi, there was imminent danger of Pakistan's declaring war, and when a newspaper

man approached me for my opinion, I said there must be fighting because the other party was aggressive. However, because of our *saṅkīrtana* movement, India emerged victorious. Similarly, when we held a festival in Calcutta, the Naxalite [Communist] movement stopped. These are facts. Through the *saṅkīrtana* movement we can not only get all facilities for living, but also at the end can go back home, back to Godhead. Those who are of a demoniac nature cannot understand this, but it is a fact.

I therefore request you, as leading members of society, to join this movement. There is no loss on anyone's part for chanting the Hare Kṛṣṇa *mantra*, but the gain is great. According to *Bhagavad-gītā* [3.21], what is accepted by leading men is also accepted by common men:

*yad yad ācarati śreṣṭhas
yat tad evetaro janaḥ
sa yat pramāṇam kurute
lokaś tad anuvartate*

"Whatever action a great man performs, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."

The *saṅkīrtana* movement of Kṛṣṇa consciousness is very important. Therefore, through you I wish to appeal to all the leading men of India to accept this movement very seriously and give us all facility to spread this movement throughout the world. Then there will be a very happy condition, not only in India but all over the world.

Hoping this will meet you in good health;

Your ever well-wisher,

A.C. Bhaktivedanta Swami

The Science of Self-Realization

The chanting of the holy name is the only remedy for setting the world aright:

This world of *māyā* is called *durāśrayā*, which means "false or bad shelter." One who puts his faith in *durāśrayā* becomes a candidate for hoping against hope. In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes. People try to rectify one mistake by making another mistake. This is the way of the struggle for existence in the material world. If one in this condition is advised to take to Kṛṣṇa consciousness and be happy, he does not accept such instructions.

This Kṛṣṇa consciousness movement is being spread all over the world just to remedy

this gross ignorance. People in general are misled by blind leaders. The leaders of human society—the politicians, philosophers and scientists—are blind because they are not Kṛṣṇa conscious. According to *Bhagavad-gītā*, because they are bereft of all factual knowledge due to their atheistic way of life, they are actually sinful rascals and are the lowest among men.

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta jñānā
āsuram bhāvam āśritāḥ*

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Such people never surrender to Kṛṣṇa, and they oppose the endeavor of those who wish to take Kṛṣṇa's shelter. When such atheists become leaders of society, the entire atmosphere is surcharged with nescience. In such a condition, people do not become very enthusiastic to receive this Kṛṣṇa consciousness movement, just as a diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is the only remedy for setting the world aright.

The Nectar of Instruction Text 7

It brings material prosperity

Scarcity 0)((d in this ag\$ can %\$ c(unt\$ract\$d %y pr(pagati(n 0
sa ì kértana-yaj ĩ a, chanting 0 th\$ h("y nam\$*

[The personified earth planet to King Pṛthu]: Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

When there is a scarcity of grain, the government should follow the methods prescribed in the *śāstra* and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. *Bhagavad-gītā*

recommends that we perform *yajña*, sacrifices. By the performance of *yajña*, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the *śāstras*, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is *saṅkīrtana-yajña*.

In this verse there are two significant words: *yogena*, "by the approved method," and *dṛṣṭena*, "as exemplified by the former *ācāryas*." One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the *śāstras* that intelligent men in this age will take to the *saṅkīrtana* movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this *saṅkīrtana*, this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in Kṛṣṇa consciousness is considered a thief. Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

Śrīmad-Bhāgavatam 4.18.8

If people in general chant the Hare Kṛṣṇa mantra, the necessities of life will automatically follow:

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties."

(Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvasaḥ* [Bg. 3.27]. Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in *Bhagavad-gītā*, *yajñād bhavati parjanyaḥ* [Bg. 3.14]. So that rainfall will be regulated, humanity should perform *yajñas*, sacrifices. *Yajñas* were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mantra*, as recommended in the *śāstras* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]). If people throughout the world take to the Kṛṣṇa consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. *Gṛhasthas*, or householders, should take the responsibility for organizing such natural production. It is therefore said, *tasyaiva hetoḥ prayateta kovidaḥ*. An intelligent person should try to spread Kṛṣṇa consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

Śrīmad-Bhāgavatam 7.14.7

In this age, people can be freed from drought and scarcity of rain by congregational chanting of the holy name:

When the Hare Kṛṣṇa *mantra* is chanted by many men together, the chanting is called *saṅkīrtana*, and as a result of such a *yajña* there will be clouds in the sky (*yajñād bhavati parjanyaḥ* [Bg. 3.14]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa *yajña*. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Kṛṣṇa consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa *mahā-mantra*, all their problems will be solved without difficulty.

Śrīmad-Bhāgavatam 9.1.17

In order to counteract scarcity in this age, people must perform saṅkīrtana-yajña, chanting

of the holy names:

In the present age of Kali there will eventually be a great scarcity of water (*anāvṛṣṭi*), for the general populace, due to ignorance and the scarcity of *yajña* ingredients, will neglect to perform *yajñas*. *Śrīmad-Bhāgavatam* therefore advises: *yajñaiḥ saṅkīrtana-prayaiḥ yajanti hi sumedhasaḥ*. After all, *yajña* is meant to satisfy the Supreme Personality of Godhead. In this age of Kali, there is great scarcity and ignorance; nonetheless, everyone can perform *saṅkīrtana-yajña*. Every family in every society can conduct *saṅkīrtana-yajña* at least every evening. In this way there will be no disturbance or scarcity of rain. It is essential for the people in this age to perform the *saṅkīrtana-yajña* in order to be materially happy and to advance spiritually.

Śrīmad-Bhāgavatam 5.4.3

By performance of saṅkīrtana-yajña, the congregational chanting of the holy name, people will be happy economically, politically, socially, religiously and culturally:

Yajña must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Kṛṣṇa consciousness movement has taken charge of introducing the chanting of Hare Kṛṣṇa all over the world. This Hare Kṛṣṇa movement is also *yajña*, but without the difficulties involved in securing paraphernalia and qualified *brāhmaṇas*. This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all the purposes of *yajña* will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (*annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ* [Bg. 3.14]). All our necessities can be produced simply by rainfall (*kāmaṁ vavarṣa parjanyaḥ* [SB 1.10.4]), and the earth is the original source of all necessities (*sarva-kāma-duḥkhā mahī*). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication and gambling—and in a pure state of existence should perform the simple *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

Śrīmad-Bhāgavatam 9.20.24-26

The performance of saṅkīrtana-yajña will make the world peaceful and prosperous:

Whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for *Yajña*, Lord Viṣṇu. As soon as

the process of *yajña* is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, and other agricultural products and minerals. As confirmed in *Bhagavad-gītā*, the process of *yajña* was instituted from the beginning of creation. By the regular performance of *yajña*, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of *saṅkīrtana-yajña*—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village.... If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous.... Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic *maha-mantra* is chanted regularly and heard regularly by the devotional process of *śravaṇaṁ kīrtanam* [SB 7.5.23], it will purify all societies, and thus humanity will be happy both materially and spiritually.

Śrīmad-Bhāgavatam 4.18.13-14

*The results derived by great sacrifices in the past can be derived by performing
saṅkīrtana-yajña:*

Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. *Bhagavad-gītā* confirms that Lord Brahmā created human society along with *yajña*, the performance of sacrifice. *Yajña* means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified *brāhmaṇas* who can perform sacrifices as prescribed in the *Vedas*. Therefore it is recommended in *Śrīmad-Bhāgavatam* (*yajñaiḥ saṅkīrtana-prāyaiḥ*) that by performing *saṅkīrtana-yajña* and by satisfying the *yajña-puruṣa*, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Pṛthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this *saṅkīrtana* movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If *saṅkīrtana-yajña* is performed, there will be no difficulty, not even for industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

Śrīmad-Bhāgavatam 4.19.7

*The whole world can become peaceful and prosperous through the saṅkīrtana-yajña:
The politicians have very little time to think of the welfare of the citizens, whom*

they oppress with heavy taxes in the form of income tax, sales tax and many other taxes—people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the *śāstras* that people should perform *saṅkīrtana-yajña*. Any householder, regardless of his position, can perform this *saṅkīrtana-yajña* without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa *mahā-mantra*. Somehow or other, everyone can manage to perform such a *yajña* and distribute *prasāda* to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa *mantra* at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute *prasāda*. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of *prasāda* and *saṅkīrtana*, the whole world can become peaceful and prosperous.

Śrīmad-Bhāgavatam 4.12.10

It creates a more auspicious political situation

Through popularizing the chanting of the holy name, brahminical culture and kṣatriya government will automatically be revived:

Because the population of the modern world consists mostly of *śūdras*, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily....

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a *kṣatriya* government. Instead, the government is a democracy in which any *śūdra* can be voted into taking up the governmental reins and capture the power to rule. Because of the poisonous effects of Kali-yuga, the *śāstra* (S.B. 12.2.13) says, *dasyu-prāyeṣu rājasu*: the government will adopt the policies of *dasyus*, or plunderers. Thus there will be no instructions from the *brāhmaṇas*, and even if there are brahminical instructions, there will be no *kṣatriya* rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiraṇyakaśipu planned to destroy the brahminical culture and the *kṣatriya* government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of *śūdras* and demons, the brahminical

culture is lost and can be revived only by the chanting of the *mahā-mantra*. Therefore the Kṛṣṇa consciousness movement, or the Hare Kṛṣṇa movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next.... Through the popularizing of *hari-kīrtana*, or the *saṅkīrtana* movement, the brahminical culture and *kṣatriya* government will automatically come back, and people will be extremely happy.

Śrīmad-Bhāgavatam 7.2.11

If we chant the holy name offenselessly, the kingdom of Rāma can appear even in this Kali-yuga:

[Śukadeva Gosvāmī to King Parīkṣit]: When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

All these facilities existed because of Lord Ramacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, *kali-kāla nāma-rūpe kṛṣṇa-avatāra*: Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

Śrīmad-Bhāgavatam 9.10.53

To counteract the unfortunate situation in government, the general populace should chant the mahā-mantra:

The protection of the earthly planet is dependent on proper rainfall, and as stated in *Bhagavad-gītā* and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall....

Thus the proper execution of *yajña*, sacrifice, is required. As indicated herein, King Pṛthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals, ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the *śāstras* advise:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.16.5

In this age, saintly persons should help the general populace not by political action, but by chanting the mahā-mantra:

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the *brāhmaṇas* do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the *mahā-mantra*, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa *mahā-mantra*, the general populace can derive all benefits without political implications.

Śrīmad-Bhāgavatam 4.14.12

It eradicates crime

Crime can be eradicated by mass saṅkīrtana, which changes the heart:

Lieutenant Mozee: I understand you have some ideas that could help us in our efforts to prevent crime. I'd be very interested to hear them.

Śrīla Prabhupāda: The difference between a pious man and a criminal is that one is pure in heart and the other is dirty. This dirt is like a disease in the form of uncontrollable lust and greed in the heart of the criminal. Today people in general are in this diseased condition, and thus crime is very widespread. When the people become purified of these dirty things, crime will disappear. The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called

saṅkīrtana and is the basis of our Kṛṣṇa consciousness movement. So, if you want to stop crime, then you must gather as many people as possible for mass *saṅkīrtana*. This congregational chanting of the holy name of God will dissipate all the dirty things in everyone's heart. Then there will be no more crime.... The age we live in is called Kali-yuga, the age of forgetting God. It is an age of misunderstanding and quarrel, and the people's hearts are filled with dirty things. But God is so powerful that if we chant His holy name we become purified, just as my disciples have become purified of their bad habits. Our movement is based on this principle of chanting the holy name of God. We give everyone the opportunity, without any distinction. They can come to our temple, chant the Hare Kṛṣṇa *mantra*, take a little *prasāda* as refreshment, and gradually become purified. So if the governmental authorities give us some facilities, then we can hold mass *saṅkīrtana*. Then, without a doubt, the whole society will change....

Lieutenant Mozee: If I could return to my original purpose for coming, might I ask what advice you could give to assist us in reducing crime? I recognize that the first and foremost way would be a return to God, as you say—there's no doubt about that—but is there something that we could immediately do to diminish this spreading criminal mentality?

Śrīla Prabhupāda: Yes. As I've already outlined in the beginning of our talk, you should give us the facility to chant the holy name of God and distribute *prasāda*. Then there will be a tremendous change in the population. I came alone from India, and now I have many followers. What did I do? I asked them to sit down and chant the Hare Kṛṣṇa *mantra*, and afterward I distributed a little *prasāda*. If this is done on a mass scale, the entire society will become very pleasing. This is a fact.

Lieutenant Mozee: Would you want to start the program in an area of affluence or an area of poverty?

Śrīla Prabhupāda: We do not draw such distinctions. Any place easily available to all kinds of men would be very suitable to hold *saṅkīrtana*. There is no restriction that only the poor men need the benefit but the rich do not. Everyone needs to be purified. Do you think criminality exists only in the poorer section of society?

Lieutenant Mozee: No. But I meant to ask whether there would be more of a beneficial influence—more of a strengthening of the community—if the program were held in a poorer area rather than an affluent area.

Śrīla Prabhupāda: Our treatment is for the spiritually diseased person. When a person is afflicted with a disease, there are no distinctions between a poor man and a rich man. They are both admitted to the same hospital. Just as the hospital should be in

a place where both the poor man and the rich man can easily come, the location of the *saṅkīrtana* facility should be easily accessible to all. Since everyone is materially infected, everyone should be able to take advantage.

The difficulty is that the rich man thinks he's perfectly healthy, although he's the most diseased of all. But as a policeman, you well know that there's criminality among rich men and poor men alike. So our chanting process is for everyone, because it cleanses the heart, regardless of the man's opulence or poverty. The only way to permanently change the criminal habit is to change the heart of the criminal. As you well know, many thieves are arrested numerous times and put into jail. Although they know that if they commit theft they will go to jail, still they are forced to steal, because of their unclean hearts. Therefore without cleansing the heart of the criminal, you cannot stop crime simply by more stringent law enforcement. The thief and the murderer already know the law, yet they still commit violent crimes, due to their unclean hearts. So our process is to cleanse the heart. Then all the troubles of this material world will be solved.

Lieutenant Mozee: That's a very difficult task, sir.

Śrīla Prabhupāda: It is not difficult. Simply invite everyone: "Come, chant Hare Kṛṣṇa, dance, and take sumptuous *prasāda*." What is the difficulty? We are doing this at our centers, and people are coming. But because we have very little money, we can hold *saṅkīrtana* only on a small scale. We invite everyone, and gradually people are coming to our centers and becoming devotees. If the government would give us a large facility, however, we could expand unlimitedly. And the problem is big; otherwise why are there national news articles asking what to do? No civil state wants this criminality. That's a fact. But the leaders do not know how to stop it. If they listen to us, however, we can give them the answer. Why crime? Because people are godless. And what to do? Chant Hare Kṛṣṇa and take *prasāda*. If you like, you can adopt this process of *saṅkīrtana*. Otherwise, we will continue conducting it on a small scale. We are just like a poor medical man with a small private practice who could open a big hospital if he were given the facility. The government is the executor. If they take our advice and adopt the process of *saṅkīrtana*, then the problem of crime will be solved.

Lieutenant Mozee: There are many Christian organizations in the United States that give the holy communion. Why doesn't this work? Why is this not cleansing the heart?

Śrīla Prabhupāda: To speak frankly, I find it difficult to find even one real Christian. The so-called Christians do not abide by the Bible's order. One of the ten commandments in the Bible is, "Thou shalt not kill." But where is that Christian who does not kill by eating the flesh of the cow? The process of chanting the Lord's holy

name and distributing *prasāda* will be effective if carried out by persons who are actually practicing religion. My disciples are trained to strictly follow religious principles, and therefore their chanting of the holy name of God is different from others'. Theirs is not simply a rubber-stamped position. They have realized the purifying power of the holy name through practice.

Lieutenant Mozee: Sir, isn't the difficulty that although a small circle of priests and devotees may follow the religious principles, those on the fringe deviate and cause trouble? For example, assume that the Hare Kṛṣṇa movement grows to gigantic proportions, as Christianity has. Wouldn't you then have a problem with people on the fringe of the movement who professed to be followers but were actually not?

Śrīla Prabhupāda: That possibility is always there, but all I am saying is that if you are not a true Christian, then your preaching will not be effective. And because we are strictly following religious principles, our preaching will be effective in spreading God consciousness and alleviating the problem of crime.

The Science of Self-Realization

21. Even the Lowest of Men Can be Elevated by the Holy Name

The holy name is readily available to even the lowest type of man:

"'The holy name of Lord Kṛṣṇa ... is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla...'"

Padyāvalī (24), by Rūpa Gosvāmī
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 15.110*]

Śrī Caitanya Mahāprabhu distributed the nectar of the holy name to everyone:

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

Śrī Caitanya-caritāmṛta Madhya-līlā 23.1

Regardless of social position, one should chant the holy name to overcome the spell of *māyā* and attain the transcendental platform:

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously. Observing the beggars eating *prasāda*, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name. As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking *prasāda*. Chanting means accepting one's self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of *māyā*; therefore the best course is to learn how to get out of the clutches of *māyā*....

One can overcome the spell of *māyā* and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with *śravaṇam kīrtanam*; [SB 7.5.23] therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa *mahā-mantra* for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

Śrī Caitanya-caritāmṛta Madhya-līlā 14.44-46

By chanting the holy name, one can be delivered regardless of caste, creed, color or social position:

Generally *brāhmaṇas* are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa *mantra*. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare

Kṛṣṇa mahā-mantra is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted brāhmaṇa who makes sacrifices and follows the Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Śrī Caitanya-caritāmṛta Madhya-līlā 19.69

Even the lowest class of men is delivered from sinful activities simply by hearing the holy name of the Lord:

[King Citraketu to Lord Saṅkarṣaṇa]: My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

As stated in the Śrīmad-Bhāgavatam (9.5.16), *yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ*: simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." 1Bāhan-nāradēya Purā a2

Śrī Caitanya Mahāprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. *Samsāra*, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of

saṅkīrtana or Kṛṣṇa conscious life.

Herein it is said, *yan-nāma sakṛc chravaṇāt*: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (*kirāta- hūṇāndhra- pulinda- pulkaśāḥ*). Such men, who are called *caṇḍālas*, are less than *śūdras*, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord.

Śrīmad-Bhāgavatam 6.16.44

Chanting of the holy names delivers one from the effects of sins and of lower-caste birth:

[Sūta Gosvāmī to the sages at Naimiṣāraṇya]: Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births. And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

The *dvija-bandhu*, or the less intelligent, uncultured men born of higher castes, put forward many arguments against the lower-caste men becoming *brāhmaṇas* in this life. They argue that birth in a family of *śūdras* or less than *śūdras* is made possible by one's previous sinful acts and that one therefore has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, *Śrīmad-Bhāgavatam* asserts that one who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower-caste birth.... Offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all-powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the *Bhagavad-gītā* the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower-caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every

devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth cannot stand in the way.

Śrīmad-Bhāgavatam 1.18.18-19

By chanting the holy name, even a lowborn person's body is changed into that of a brāhmaṇa:

[Śukadeva Gosvāmī to King Parīkṣit]: My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

Not to speak of a sanctified devotee, even a *caṇḍāla*, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste *brāhmaṇas* argue that unless one changes his body he cannot be accepted as a *brāhmaṇa*, for since the present body is obtained as a result of past actions, one who has in the past acted as a *brāhmaṇa* takes birth in a *brāhmaṇa* family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a *brāhmaṇa*. Herein it is said, however, that even *vidūra-vigata*, a *caṇḍāla*—a fifth-class untouchable—is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanātana Gosvāmī confirms this:

*yathā kāñcanatām
kāmsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

When a person, even though a *caṇḍāla*, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the *śāstras*, that he changes his body. This is to be understood without arguments. This verse clearly says, *sa jahāti bandham*: "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's *karma*. Although sometimes we cannot see the gross body

changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified.

Śrīmad-Bhāgavatam 5.1.35

By chanting the holy name offenselessly, even a person of low birth is freed from sinful reactions, becomes qualified as a brāhmaṇa, and becomes eligible to perform Vedic sacrifices:

[Devahūti to Lord Kapila]: To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasāmṛta-sindhu*, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gītā*. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those Persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of *brāhmaṇas*, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word *sadyaḥ*, "immediately," is used, and Śrīdhara Svāmī also remarks that one can *immediately* become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of

the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a *brāhmaṇa* is certainly due to pious activities in one's past life. But still a child who is born in a family of a *brāhmaṇa* depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of *caṇḍālas*, dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned *brāhmaṇa*.

Śrīdhara Svāmī especially remarks in this connection, *anena pūjyatvaṁ lakṣyate*. Some caste *brāhmaṇas* remark that by chanting Hare Kṛṣṇa, purification begins. Of course, that depends on the individual process of chanting, but this remark of Śrīdhara Svāmī's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a *brāhmaṇa*. As Śrīdhara Svāmī says, *pūjyatvaṁ*: he immediately becomes as respectable as a most learned *brāhmaṇa* and can be allowed to perform Vedic sacrifices.

Śrīmad-Bhāgavatam 3.33.6

Even a low-class person can become a *brāhmaṇa* and fit to perform Vedic sacrifices by chanting the holy name:

[Devahūti to Lord Kapila]: "'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'"

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a *caṇḍāla*, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.... A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma,

Rāma Rāma, Hare Hare. This is the proof. *Śvādo 'pi sadyaḥ savanāya kalpate*. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa*, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.186

Although born in a Muhammadan family, Haridāsa Ṭhākura became a regularly initiated *brāhmaṇa* as well as Nāmācārya by dint of chanting the holy name:

According to external vision, Haridāsa Ṭhākura belonged to a Muhammadan family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*, he became a regularly initiated *brāhmaṇa*. As stated in *Śrīmad-Bhāgavatam* (3.33.6):

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña*, whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *saṁskṛta*, purified.... A person who is not purified by the prescribed process of *saṁskāra* is called *asaṁskṛta*, but if one remains *kriyā-hīna* even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified *mleccha* or *yavana*. On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya Haridāsa Ṭhākura because he

performed the *nāma-yayña* a minimum of 300,000 times every day.

Śrī Caitanya-caritāmṛta Antya-līlā 3.124

Vallabha Bhaṭṭācārya admitted that those who chant the holy name are qualified as brāhmaṇas and Vaiṣṇavas:

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him. From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility. When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me." Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy." Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu. Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

Vallabha Bhaṭṭācārya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a *brāhmaṇa*. Sometimes so-called *brāhmaṇas* do not recognize our European and American disciples as devotees or *brāhmaṇas*, and some *brāhmaṇas* are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide *brāhmaṇas* and Vaiṣṇavas and are therefore exalted.

Śrī Caitanya-caritāmṛta Madhya-līlā 19.65-71

By the mercy of Śrī Caitanya Mahāprabhu, even unclean yavanas can become cultured Vaiṣṇavas by chanting the holy name:

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced

Vaiṣṇavas or *gosvāmīs* because caste *brāhmaṇas*, or *smārtas*, are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavana*, an unclean follower of non—Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa *mantra*, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.1

22. The Holy Name Benefits Even Lower Species of Life

All living entities, moving and nonmoving, were liberated by Śrī Caitanya Mahāprabhu's loud chanting of the holy name:

[Lord Caitanya to Haridāsa Ṭhākura]: "On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?" Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them. You have loudly chanted the Hare Kṛṣṇa *mantra*, and everyone, moving or not moving, has benefited by hearing it. My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo. Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy. When loud chanting of the Hare Kṛṣṇa *mantra* is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love. My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya. When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request. My dear

Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world. You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.... By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe."

Śrī Caitanya-caritāmṛta Antya-līlā 3.67-76, 86

Śrī Caitanya Mahāprabhu's pastime of causing the animals of Jhārikhaṇḍa forest to chant and dance:

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way. When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them. Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side. One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet. The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant, "Kṛṣṇa! Kṛṣṇa!" Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water. While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa. The elephants whose bodies were touched by the water splashed by the Lord began to chant, "Kṛṣṇa! Kṛṣṇa!" and dance and sing in ecstasy. Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished. Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him. Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them. "Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection." While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord. Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana. "Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce

animals live together there in transcendental friendship." When Śrī Caitanya Mahāprabhu said, "Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!" When all the tigers and deer danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss. When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way. Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa. When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him. Thus all living entities—some moving and some standing still in the forest of Jhārikhaṇḍa—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.25-46

The loud chanting of the holy name benefits even plants, creepers, and insects:

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

The loud chanting of the Hare Kṛṣṇa *mantra* is so powerful that it can even penetrate the ears of trees and creepers—what to speak of animals and human beings. Śrī Caitanya once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa *mahā-mantra* would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.45

Śrī Caitanya Mahāprabhu caused all moving and nonmoving creatures of Vṛndāvana to vibrate the holy name:

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!" All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.205-6

Not only is the chanter of the holy name purified but all hearers as well, even animals:

Not only is the chanter of the *mahā-mantra* purified, but the heart of anyone who happens to hear the transcendental vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is also cleansed. Even the souls embodied in lower animals, insects, trees and other species of life also become purified and prepared to become fully Kṛṣṇa conscious simply by hearing the transcendental vibration. This was explained by Ṭhākura Haridāsa when Caitanya Mahāprabhu inquired from him how living entities lower than human beings can be delivered from material bondage. Haridāsa Ṭhākura said that the chanting of the holy names is so powerful that even if one chants in the remotest parts of the jungle, the trees and animals will advance in Kṛṣṇa consciousness simply by hearing the vibration.

The Nectar of Instruction Text 4

The loud chanting of the holy name benefits even lower species of life:

Those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa *mahā-mantra* is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

Śrī Caitanya-caritāmṛta Ādi 9.39

One can show mercy to all living entities (even animals and plants) by loudly chanting the mahā-mantra:

[Nārada Muni to the Pracetās]: By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

The word *sarva-bhūteṣu* is significant because it applies not only to human beings but to all the living entities appearing in the 8,400,000 species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa *mahā-mantra*. When the transcendental

vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa *mahā-mantra* loudly, he actually shows mercy to all living entities.

Śrīmad-Bhāgavatam 4.31.19

Chapter II

The Theology of the Holy Name

Section A: The Transcendental Attributes of the Holy Name

1. The Lord Has Innumerable Names (to Indicate Different Functions and Dealings)

Kṛṣṇa expands Himself into many different names:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself..."

Śrī Caitanya-caritāmṛta Antya-līlā 20.16

God has unlimited names, each of which is God:

Śrīla Prabhupāda: Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him....

Father Emmanuel: But our understanding of the name of God is limited.

Śrīla Prabhupāda: Yes, we are limited, but God is unlimited. And because He is unlimited, or absolute, He has unlimited names, each of which is God. We can understand His names as much as our spiritual understanding is developed.

The different names of the Supreme Lord indicate different functions:

There are different names for the Supreme Lord, and these names have different purposes and meanings. For instance, He is known as Paramātmā the Supersoul, Brahman the Supreme Absolute, Sṛṣṭikartā the creator, Nārāyaṇa the transcendental Lord, Rukmiṇīramaṇa the husband of Rukmiṇī, Gopīnātha the enjoyer of the gopīs, and Kṛṣṇa. In this way the Lord has different names, and these names indicate different functions.

Teachings of Lord Caitanya

According to people's various desires, Kṛṣṇa distributes various holy names:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Because people vary in their desires, You have distributed various holy names by Your mercy."

Śrī Caitanya-caritāmṛta Antya-līlā 20.17

God has innumerable names, according to His dealings with innumerable devotees:

Since God is unlimited, His names also must be unlimited. Therefore we cannot settle on one name. For instance, Kṛṣṇa is sometimes called Yaśodā-nandana, the son of mother Yaśodā; or Devakī-nandana, the son of Devakī; or Vasudeva-nandana, the son of Vasudeva; or Nanda-nandana, the son of Nanda. Sometimes He is called Pārtha-sārathi, indicating that He acted as the charioteer of Arjuna, who is sometimes called Pārtha, the son of Pṛtha.

God has many dealings with His many devotees, and according to those dealings, He is called certain names. Since He has innumerable devotees, and innumerable relations with them, He also has innumerable names.

The Science of Self-Realization

One cannot fully realize the Lord merely by understanding the name of the creator:

Because the Lord is on the absolute platform, there is no difference between the holy name of the Lord and the Supreme Lord Himself. There are different names for the Supreme Lord, and these names have different purposes and meanings.... The aspect of the Supreme Lord as the creator is different from the aspect of the Lord as Nārāyaṇa.

Some of the names of the Lord as the creator are conceived by materialistic men. One cannot fully realize the essence of the Supreme Personality of Godhead by understanding the name of the creator because this material creation is a function of the external energy of the Supreme Lord.

Teachings of Lord Caitanya

2. "Kṛṣṇa" Is the Principal Name of God

"Kṛṣṇa" is the principal name of the Supreme Lord:

In his prayer, the author of *Śrīmad-Bhāgavatam* first proposes that Lord Śrī Kṛṣṇa is the primeval Lord and that if any transcendental nomenclature for the Absolute Personality of Godhead is to be accepted, it should be the name Kṛṣṇa, the all-attractive.... In *Padma Purāṇa* it is also stated that of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one.

Teachings of Lord Caitanya

The name "Kṛṣṇa," indicating the Supreme Lord, is the name of the highest order:

In the Vedic literature the supreme person is properly claimed to be Kṛṣṇa. The name "Kṛṣṇa," indicating the Supreme Lord, is the only truly intelligible name of the highest order. He is the controller of both material and antimaterial energies, and the very word "Kṛṣṇa" signifies that He is the supreme controller.

Easy Journey to Other Planets

According to Vedic knowledge "Kṛṣṇa" is the supreme name of God:

When we speak of Kṛṣṇa we refer to God. There are many names for God throughout the world and throughout the universe, but Kṛṣṇa is the supreme name according to Vedic knowledge. Therefore Lord Caitanya Mahāprabhu recommended the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as the supreme means for realization in this age.

Rāja-vidyā: The King of Knowledge

Because His opulences attract everyone, "Kṛṣṇa" is the principal name of God:

God has many names according to His activities, but because He possesses so many opulences and because with these opulences He attracts everyone, He is called Kṛṣṇa. The Vedic literature asserts that God has many names, but "Kṛṣṇa" is the principal name.

The Science of Self-Realization

**Of all the holy names of the Supreme Personality of Godhead, the name
"Kṛṣṇa" is the most powerful:**

Śrīla Śukadeva Gosvāmī has concluded the Nineteenth Chapter of the Tenth Canto of *Śrīmad-Bhāgavatam* by pointing out five particular excellences of Lord Kṛṣṇa.... The fourth excellence of Lord Kṛṣṇa's appearance concerns the glories of His name. It is stated in the Vedic literature that by chanting the different names of Lord Viṣṇu a thousand times, one may be bestowed with the same benefits as by thrice chanting the holy name of Lord Rāma. And by chanting the holy name of Lord Kṛṣṇa only once, one receives the same benefit. In other words, of all the holy names of the Supreme Personality of Godhead, including Viṣṇu and Rāma, the holy name of Kṛṣṇa is the most powerful. The Vedic literature therefore specifically stresses the chanting of the holy name of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya introduced this chanting of the holy name of Kṛṣṇa in this age, thus making liberation more easily obtainable than in other ages. In other words, Lord Kṛṣṇa is more excellent than His other incarnations, although all of them are equally the Supreme Personality of Godhead.

Kṛṣṇa, the Supreme Personality of Godhead

3. The Meaning of the Name "Kṛṣṇa"

The meaning of the name "Kṛṣṇa":

The name Kṛṣṇa means "all-attractive." God attracts everyone; that is the definition of "God." We have seen many pictures of Kṛṣṇa, and we see that He attracts the cows, calves, birds, beasts, trees, plants, and even the water in Vṛndāvana. He is attractive to the cowherd boys, to the *gopīs*, to Nanda Mahārāja, to the Pāṇḍavas, and to all human society. Therefore if any particular name can be given to God, that name is "Kṛṣṇa."

The Science of Self-Realization

Etymology of the word "kṛṣṇa":

"The word "kṛṣṇ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣṇ" is added to the affix "ṇa" it becomes Kṛṣṇa, which indicates the Absolute Truth."

Mahābhārata (Udyoga-parva, 71.4)
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 9.30*]

The etymology of the name "Kṛṣṇa":

If we analyze the *nirukti*, or semantic derivation, of the word "Kṛṣṇa," we find that *ṇa* signifies that He stops the repetition of birth and death, and *kṛṣṇ* means *sattārtha*, or "existence." (Kṛṣṇa is the whole of existence.) Also, *kṛṣṇ* means "attraction," and *ṇa* means *ananda*, or "bliss."

Śrīmad-Bhāgavatam 10.8.15

The name "Kṛṣṇa," meaning "all-attractive," can be applied only to God:

Śrīla Prabhupāda: ... Kṛṣṇa means "all-attractive."

Bob: Oh, I see.

Śrīla Prabhupāda: Yes. God has no name, but by His qualities we give Him names. If a man is very beautiful, we call him "beautiful." If a man is very intelligent, we call him "wise." So the name is given according to the quality. Because God is all-attractive, the name Kṛṣṇa can be applied only to Him. Kṛṣṇa means "all-attractive." It includes everything.

Perfect Questions, Perfect Answers

4. The Meaning of the Name "Rāma"

"Rāma" means spiritual enjoyment:

Those who are actually *yogīs* truly enjoy, but how do they enjoy? *Ramante yogino 'nante*—their enjoyment is unlimited, that unlimited enjoyment is real happiness, and such happiness is spiritual, not material. This is the real meaning of *Rāma*, as in the chant Hare Rāma. *Rāma* means enjoyment through spiritual life. Spiritual life is all pleasure, and Kṛṣṇa is all pleasure.

The Perfection of Yoga

"Hare Rāma" refers both to Śrī Balarāma and Lord Rāmacandra:

We may mention an incident that took place between two of our *sannyāsīs* while we were preaching the Hare Kṛṣṇa *mahā-mantra* in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma.... Those who are aware of the *viṣṇu-tattva* do not fight over all these details.

Śrī Caitanya-caritāmṛta Ādi-līlā 5.132

[Lord Kṛṣṇa to Yogamāyā]: The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

These are some of the reasons why Balarāma is known as Saṅkarṣaṇa, Balarāma or sometimes Rāma. In the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa; Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—people sometimes object when Rāma is accepted as Balarāma. But although devotees of Lord Rāma may object, they should know that there is no difference between Balarāma and Lord Rāma. Here *Śrīmad-Bhāgavatam* clearly states that Balarāma is also known as Rāma (*rāmeti*). Therefore, it is not artificial for us to speak of Lord Balarāma as Lord Rāma. Jayadeva Gosvāmī also speaks of three Rāmas: Paraśurāma, Raghupati Rāma and Balarāma. All of them are Rāmas.

Śrīmad-Bhāgavatam 10.2.13

The word "Rāma" refers both to Lord Balarāma and to Lord Nityānanda:

In the *mahā-mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

Śrī Caitanya-caritāmṛta Ādi-līlā Intro.

5. The Meaning of the Name "Hare"

"Hare is the vocative form of "Hara," the supreme pleasure energy of the Lord:

The word *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean "the supreme pleasure," and *Harā* is the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The Science of Self-Realization

Harā is Kṛṣṇa's internal potency, Śrīmatī Rādhārāṇī or Lakṣmī:

When we are chanting the *mahā-mantra*, we are actually addressing God and His energy, *Harā*. *Harā* is Kṛṣṇa's internal potency, Śrīmatī Rādhārāṇī. Thus the Vaiṣṇavas worship Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa and Sītā-Rāma. In the beginning of the Hare Kṛṣṇa *mahā-mantra* we first address the internal energy of Kṛṣṇa, Hare. Thus we say, "O Rādhārāṇī! O Hare! O energy of the Lord!"

Teachings of Lord Kapila, the Son of Devahūti

The Hare Kṛṣṇa mantra is first addressed to the spiritual energy of the Lord, which enlightens one:

Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa *mantra* is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called *sevonmukha*; at that time the spiritual energy gradually reveals the Lord to him.

Śrīmad-Bhāgavatam 4.9.6

A Vaisnava worships the energy of the Lord along with the Lord through chanting the mahā-mantra:

Because Kṛṣṇa and His energy appeared simultaneously, people have generally formed two groups—the *śaktas* and the Vaiṣṇavas—and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are *śaktas*,

and those interested in spiritual salvation and attaining the spiritual kingdom are Vaiṣṇavas. Because people are generally interested in material enjoyment, they are interested in worshipping Māyādevī, the energy of the Supreme Personality of Godhead. Vaiṣṇavas, however, are *śuddha-śaktas*, or pure *bhaktas*, because the Hare Kṛṣṇa *mahā-mantra* indicates worship of the Supreme Lord's energy, Harā. A Vaiṣṇava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaiṣṇavas all worship such Deities as Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa and Rukmiṇī-Dvārakādhīśa, whereas *durgā-śaktas* worship the material energy under different names.

Śrīmad-Bhāgavatam 10.2.11-12

6. The Relative Potency of the Names "Kṛṣṇa," "Rāma," and "Viṣṇu"

The holy name "Rāma" is equal to one thousand holy names of Viṣṇu:

[Śiva to Durgā]: "Lord Śiva addressed his wife Durgā as Varānanā and explained, I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand names of Lord Viṣṇu."

Brhad-viṣṇu-sahasra-nāma-stotra, 72.335
(from *Padma Purāṇa, Uttara-khaṇḍa*)
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 9.32*]

The holy name "Kṛṣṇa" is three times as powerful as the holy name "Rāma":

"The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa."

This verse from the *Brahmāṇḍa Purāṇa* is found in the *Laghu-bhāgavatāmṛta* (1.354), by Rūpa Gosvāmī. For every three times one chants the holy name of Rāma, one can attain the same results simply by chanting the name of Kṛṣṇa once.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.33

The relative transcendental value of the names "Viṣṇu," "Rāma," and "Kṛṣṇa":

It is said in the scriptures that one thousand names of Viṣṇu are equal to one name

of Rāma, and three names of Lord Rāma are equal to one name of Kṛṣṇa.

Śrīmad-Bhāgavatam 1.19.6

7. The Lord and His Holy Name Are Nondifferent

The holy name is identical with Kṛṣṇa:

"The holy name of Kṛṣṇa ... is identical with Kṛṣṇa ..."

Padyāvalī (24), by Rupa Gosvāmī

[cited: Śrī Caitanya-caritāmṛta Madhya-līlā 15.110]

The Hare Kṛṣṇa mantra is nondifferent from Kṛṣṇa:

[Lord Saṅkarṣaṇa to King Citraketu] All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, which exist because I manifest them. I am the form of the transcendental vibrations like omkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental sound and the eternally blissful spiritual form of the Deity—are My eternal forms; they are not material.

Śrīmad-Bhāgavatam 6.16.51

Kṛṣṇa's name is identical with His form:

"O Lord," the demigods say, "the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and realizes that he is always in Kṛṣṇa's company.

Śrīmad-Bhāgavatam 10.2.36

One must have faith that the holy name is identical with Kṛṣṇa:

One should accept the holy name of Kṛṣṇa to be identical with the Supreme

Personality of Godhead, Transcendence Himself. The holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also *cintāmaṇi*. The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.106

**In this age, Kṛṣṇa has descended as
Sound vibration—as His holy name**

Sometimes Kṛṣṇa descends personally, and sometimes He descends as sound vibration, and sometimes He descends as a devotee. There are many different categories of *avatāras*. In this present age Kṛṣṇa has descended in His holy name, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya Mahāprabhu also confirmed that in this age of Kali, Kṛṣṇa has descended in the form of sound vibration. Sound is one of the forms which the Lord takes. Therefore it is stated that there is no difference between Kṛṣṇa and His name.

Today people have forgotten their relationship with God, but this incarnation of Kṛṣṇa in the form of His holy names, this chanting of Hare Kṛṣṇa, will deliver all the people of the world from their forgetfulness.

Elevation to Kṛṣṇa Consciousness

**Lord Caitanya taught that the holy name of the Lord is nondifferent from the
Lord:**

Lord Caitanya instructed the mass of people in the Sāṅkhya philosophy of *acintya-bhedābheda-tattva*(2), which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration.

Teachings of Lord Caitanya

**Unlike the conditioned soul, there is no distinction between Kṛṣṇa's name
and His person:**

[Lord Caitanya to a brāhmaṇa]: "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 Kṛṣṇa'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 Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss."

The name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svarūpa*, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jīvera 'svarupa' haya-kṛṣṇera 'nitya-dāsa.'* [Cc. *Madhya* 20.108]. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *māyā* Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the *Padma Purāṇa*, Kṛṣṇa says, *mad-bhakta yatra gāyanti tatra tiṣṭhāmi nārada*: "O Nārada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Kṛṣṇa is immediately present.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.131-32, 135

Kṛṣṇa invests all His potencies in His holy name:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "... You have invested all Your potencies in [Your] names ..."

Śrī Caitanya-caritāmṛta Antya-līlā 20.16

Being identical with Kṛṣṇa, the holy name is fully transcendental and no less powerful than He:

""The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa'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 Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā, Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.""

Padma Purāṇa

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 17.133*]

The holy name is as perfect as the Lord Himself in fullness, purity, and eternity:

It is said in the *Padma Purāṇa*: "There is no difference between the holy name of the Lord and the Lord Himself. As such the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is no material sound vibration, nor has it any material contamination."

The Nectar of Devotion

The name of Kṛṣṇa is as powerful as Lord Kṛṣṇa Himself:

[The sages at Naimiṣāranya to Sūta Gosvāmī]: Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

The almighty Vāsudeva has empowered His name with the powers of His personal Self.... It is stated herein that the name of Kṛṣṇa is feared even by fear personified.

Śrīmad-Bhāgavatam 1.1.14

There is no difference between meditating on the eternal forms of Rādhā-Kṛṣṇa and chanting the mahā-mantra:

After rising from bed, Lord Kṛṣṇa would wash His mouth, hands and feet and would immediately sit down and meditate on Himself. This does not mean, however, that we

should also sit down and meditate on ourselves. We have to meditate upon Kṛṣṇa, Rādhā-Kṛṣṇa. That is real meditation. Kṛṣṇa is Kṛṣṇa Himself; therefore He was teaching us that *brāhma-muhūrta* should be utilized for meditation on Rādhā-Kṛṣṇa. By doing so, Kṛṣṇa would feel very much satisfied, and similarly we will also feel transcendently pleased and satisfied if we utilize the *brāhma-muhūrta* period to meditate on Rādhā and Kṛṣṇa and if we think of how Śrī Rukmiṇīdevī and Kṛṣṇa acted as ideal householders to teach the whole human society to rise early in the morning and immediately engage in Kṛṣṇa consciousness. There is no difference between meditating on the eternal forms of Rādhā-Kṛṣṇa and chanting the mahā-mantra, Hare Kṛṣṇa.

Kṛṣṇa, the Supreme Personality of Godhead

When one is free from māyā he can understand that the holy name and the Lord are identical:

The holy name and the Lord are identical. One who is completely free from the clutches of *māyā* can understand this fact.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

When one is situated on the absolute platform, he can understand the holy name and the Lord Himself to be identical:

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.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.108

Knowing that Śrī Kṛṣṇa is present in His name, pure devotees chant with full respect and veneration:

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration.

Bhāva results from understanding that Kṛṣṇa's person and name are identical:

The transcendental ecstatic attachment for Kṛṣṇa which results from perfectly understanding that Kṛṣṇa's person and name are identical is called *bhāva*. One who has attained *bhāva* is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from *bhāva*, and when *bhāva* is intensified, it is called love of Godhead. Lord Caitanya told Prakāśānanda Sarasvatī that the holy name of Kṛṣṇa, called the *mahā-mantra* (great chanting), enables anyone who chants it to attain the stage of love of Godhead, or intensified *bhāva*.

Teachings of Lord Caitanya

Māyāvādīs offend the holy name by differentiating it from the Lord Himself:

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *nāmāparādha* they gradually glide down from their exalted position of *brahma-jñāna*, as confirmed in the *Śrīmad-Bhāgavatam* (10.2.32):

*āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

Although by severe austerities they rise to the exalted position of *brahma-jñāna*, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic *mantra*, *sarvaṁ khalv idaṁ brahma* ("everything is Brahman"), they are unable to understand that the holy name is also Brahman. If they regularly chant the *mahā-mantra*, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

8. The Holy Name Is All-auspicious

The saṅkīrtana movement of chanting the holy name is the most auspicious

activity in the universe:

[Śukadeva Gosvāmī to King Parīkṣit]: Śukadeva Gosvāmī continued: My dear King; the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

Śrīmad-Bhāgavatam 6.3.31

The chanting of the holy name spreads all good fortune:

[Aditi to Lord Viṣṇu]: The goddess Aditi said: O master and enJoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rārna Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted.

Śrīmad-Bhāgavatam 8.17.8

The holy name as śravaṇa-maṅgala and puṇya-śravaṇa-kīrtana:

The Lord's holy name is called *śravaṇa-maṅgala*. This means that one receives everything auspicious simply by hearing the holy name. In another place in *Śrīmad-Bhāgavatam*, His holy name is described as *puṇya-śravaṇa-kīrtana*. It is a pious act simply to chant and hear all about the Lord.

Śrīmad-Bhāgavatam 2.7.15

The Hare Kṛṣṇa mantra is the greatest benediction:

It is said that once a poor *brāhmaṇa* worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor *brāhmaṇa*, Sanātana gave him the touchstone, and the *brāhmaṇa* was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanātana,

he thought, "If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?" He therefore returned and asked Sanātana Gosvāmī, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanātana Gosvāmī then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The *brāhmaṇa* said, "Yes, sir. Lord Śiva has sent me to you for the best benediction." Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor *brāhmaṇa* did so, and when he returned, Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa *mantra*. Thus by the benediction of Lord Śiva the *brāhmaṇa* got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.7.6

By the chanting of Kṛṣṇa's name, everything becomes white and pure:

When the great sage Nārada was chanting the glories of the Lord, the bluish line on the neck of Lord Śiva disappeared. Upon seeing this, Gaurī, the wife of Lord Śiva, suspected Lord Śiva of being someone else disguised as her husband, and out of fear she immediately left his company. Upon hearing the chanting of Kṛṣṇa's name, Lord Balarāma saw that His dress had become white, although He was generally accustomed to a bluish dress. And the cowherd girls saw all of the water of the Yamunā River turn into milk, so they began to churn it into butter. In other words, by the spreading of Kṛṣṇa consciousness, or the glories of Kṛṣṇa, everything became white and pure.

The Nectar of Devotion

The chief worshipable object is the holy name of Rādhā and Kṛṣṇa:

[Lord Caitanya to Rāmānanda Rāya]: Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which Is the chief?" Rāmānanda Rāya replies, "The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa *mantra*."

Śrī Caitanya-caritāmṛta Madhya-līlā 8.256

9. The Holy Name of Śrī Caitanya Mahāprabhu Is All-auspicious

A *brāhmaṇa* tells Prakāśānanda Sarasvatī that the name "Kṛṣṇa Caitanya" is
all-auspicious to the world:

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled."

Śrī Caitanya-caritāmṛta Madhya-līlā 17.113

**Simply by remembering or chanting Śrī Caitanya Mahāprabhu's holy name
one can be delivered from material existence:**

[The representative of the Orissan government, the mahā-pātra, thinking to himself!: "It must be Śrī Caitanya Mahāprabhu Himself who has changed the Muhammadan's mind. Due to His presence and even due to His remembrance, the world is liberated."

[The mahā-pātra to Lord Caitanya]: "Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified."

One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one *yavana* or *mleccha* addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: *darśana-smaraṇe yāñra jagat tārila*. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: *śrī-kṛṣṇa-caitanya* *prabhu-nityānanda* *śrī-advaita* *gadādhara* *śrīvāsādi-gaura-bhakta-vṛnda*. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from *māyā* to Kṛṣṇa.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.175-184

**Simply by chanting the holy name of Śrī Caitanya Mahāprabhu, people
throughout the world are becoming devotees:**

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as

mahā-vadānya-avatāra, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) people throughout the world are becoming devotees.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.51

One who chants the mantra "Gaurāṅga" and one who chants the names of Rādhā and Kṛṣṇa are on the same level:

[Nakula Brahmācārī to Śivānanda Sena]: "You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you."

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his *Amṛta-pravāha-bhāṣya*. Worshipers of Śrī Gaurasundara accept the four syllables *gau-ra-aṅ-ga* as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables *rā-dhā kṛṣ-ṇa* as the Gaura-gopāla mantra. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*). Therefore one who chants the mantra Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

Śrī Caitanya-caritāmṛta Antya-līlā 2.31

10. The Mahā-mantra Is a Spiritual Sound Vibration

The names of the Supreme Lord are not material:

[Dakṣa to Lord Viṣṇu]: The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

In regard to the significant word *anāma-rūpaḥ*, Śrī Śrīdhara Svāmī says, *prakṛta-nāma-rūpa-rahito 'pi*. The word *anāma*, which means "having no name," indicates that the Supreme Personality of Godhead has no material name. Simply by chanting the name of Nārāyaṇa to call his son, Ajāmila attained salvation. This means that Nārāyaṇa is not an ordinary mundane name; it is nonmaterial. The word *anāma*,

therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa *mahā-mantra* is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental.

Śrīmad-Bhāgavatam 6.4.33

The Hare Kṛṣṇa mahā-mantra should not be considered a material vibration:

In the *Padma Purāṇa* it is said:

*arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider *caraṇāmṛta* or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa *mahā-mantra* to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

Śrī Caitanya-caritāmṛta Madhya-līlā 20.217

The holy name is a spiritual sound from the spiritual world:

[The *mahā-mantra*] is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is *bhāgavata-prema*. Those who have developed love of Godhead can hear it.

Teachings of Lord Kapila, the Son of Devahūti

The holy name is eternally pure and transcendental:

Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and

beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura. *Golokera prema-dhana, hari-nāma-saṅkīrtana*: the transcendental vibration of *hari-nāma-saṅkīrtana* is imported from the spiritual world.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

The name of the Lord is transcendental:

[Amśumān to Lord Kapila]: O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

Śrīmad-Bhāgavatam 9.8.24

The chanting of the mahā-mantra is enacted from the spiritual platform:

By practical experience, one can perceive that by chanting this *mahā-mantra*, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower, animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes—within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind, and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa *mantra* is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the *mantra*, nor is there any need for mental speculation nor any intellectual adjustment for chanting this *mahā-mantra*. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification.

The Science of Self-Realization

Only the devotee can understand the transcendental nature of Kṛṣṇa's name:

[The demigods to Lord Kṛṣṇa in the womb of Devakī]: O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

As stated in the *Padma Purāṇa*:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them.... *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: [Brs. 1.2.234(3)] Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in *Bhagavad-gītā* (18.55):

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Only by *sevonmukha*, by engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead....

The Lord is also known as Giridhārī or Girivara-dhārī. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference

between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

Śrīmad-Bhāgavatam 10.2.36

11. The Holy Name Is Ever Fresh

Because the Hare Kṛṣṇa mantra is spiritual, chanting never becomes hackneyed or tiresome:

In the material world we are simply chewing the chewed, throwing it away, picking it up and then chewing it again. Spiritual variety is not like this. Spiritual variety is *ānandāmbudhi-varadhanam*: it is constantly increasing. It is even greater than the ocean, because the ocean does not increase. The shores of the ocean are set; they have certain limits. However, the ocean of bliss is constantly increasing. The more we enter into that spiritual bliss, the more we become joyful.

The young people in the Hare Kṛṣṇa movement chant the Hare Kṛṣṇa *mantra* all the time. If this *mantra* were material, how long would they chant it? It is not possible to chant a material name for very long because the chanting would become hackneyed and very tiresome. No one could be satisfied simply by chanting Hare Kṛṣṇa unless Hare Kṛṣṇa itself were spiritual. We may chant, "Mr. John, Mr. John, Mr. John," but after an hour we will be fed up. However, the more we become spiritually advanced, the more bliss we will derive from chanting Hare Kṛṣṇa.

Teachings of Lord Kapila, the Son of Devahūti

God is eternal, and His instructions and followers are also eternal. In *Bhagavad-gītā* (4.1) Kṛṣṇa tells Arjuna that millions of years ago He spoke *Bhagavad-gītā* to the sun-god. *Bhagavad-gītā* was spoken to Arjuna five thousand years ago, and if we read it today we will still find that it is fresh. *Bhagavad-gītā* and Kṛṣṇa are never old. Although Kṛṣṇa is the most ancient one, the oldest of all, He remains like a young boy in His teens. He never appears older than twenty. Kṛṣṇa's words are absolute, as well as His form, qualities and activities. They are always fresh and new. If they were not, how

could the devotees glorify them day after day with greater enthusiasm? The more one glorifies Kṛṣṇa, the more enthusiastic one becomes in glorifying, glorifying, glorifying. This is the meaning of spiritual. In the material world, if we repeat something once, twice, thrice or four times, it finally becomes hackneyed and disgusting. However, this Hare Kṛṣṇa *mahā-mantra* can be chanted twenty-four hours daily, and one will still feel fresh and enthusiastic. It is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world.

Teachings of Lord Kapila, the Son of Devahūti

It is said that it is the nature of a devotee to constantly apply his mind, energy, words, ears, etc., in hearing and chanting about Kṛṣṇa. This is called Kṛṣṇa consciousness, and for one who is rapt in hearing and chanting Kṛṣṇa, the subject matter never becomes hackneyed or old. That is the significance of transcendental subject matter in contrast to material subject matter. Material subject matter becomes stale, and one cannot hear a certain subject for a long time; he wants change. But as far as transcendental subject matter is concerned, it is called *nitya-navāyamāna*. This means that one can go on chanting and hearing about the Lord and never feel tired but will remain fresh and eager to hear more and more.

Kṛṣṇa, the Supreme Personality of Godhead

The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Kṛṣṇa *mahā-mantra* all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa *mahā-mantra*.

Śrīmad-Bhāgavatam 4.30.20

Our students can chant the Hare Kṛṣṇa *mantra* twenty-four hours a day, and they will never get tired. They will continue to dance and chant. And anyone can try it; because it is not material, one will never get tired of chanting Hare Kṛṣṇa. In the material world, if one chants anything, any favorite name, for three, four, or ten times, he will get tired of it. That is a fact. But because Hare Kṛṣṇa is not material, if one chants this *mantra*, he will never get tired. The more one chants, the more his heart will be cleansed of material dirt and the more the problems of his life within this material world will be solved.

The Science of Self-Realization

In the material world one may become very tired if he works all the time, but if one works in Kṛṣṇa consciousness, he can chant Hare Kṛṣṇa and engage in devotional service twenty-four hours a day and never get tired. But if we vibrate some mundane vibration, then we soon become exhausted. There is no question of becoming tired on the spiritual platform. The spiritual platform is absolute.

The Perfection of Yoga

12. The Mahā-mantra Is a Prayer for Deliverance, Protection, and Engagement in the Lord's Service

The meaning and significance of the mahā-mantra:

The word *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean "the supreme pleasure," and *Harā* is the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called *māyā*, is also one of the multienergies 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, *Hara*, it is established in its happy, normal condition.

These three words, namely *Hare*, *Kṛṣṇa*, and *Rāma*, are the transcendental seeds of the *mahā-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 *Harā* helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this *mantra* sincerely.

The Science of Self-Realization

The mahā-mantra is a form of prayer:

Simply by offering prayers to the Supreme Lord one can become perfect ... one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Kṛṣṇa *mahā-mantra* is also a prayer, for a prayer addresses the Supreme Personality of

Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Kṛṣṇa *mahā-mantra* also says, "My dear Lord Kṛṣṇa, my dear Lord Rāma, O energy of the Lord, Hare, kindly engage me in Your service."

Śrīmad-Bhāgavatam 4.24.69

The Hare Kṛṣṇa mahā-mantra addresses the Lord and His spiritual potency and is a prayer requesting engagement in Their transcendental loving service:

When we chant the Hare Kṛṣṇa *mahā-mantra* we are saying, "Hare! O energy of the Lord! O my Lord Kṛṣṇa!" In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.16

Caitanya Mahāprabhu teaches us that we should only beg God for His service life after life. This is the actual meaning of the Hare Kṛṣṇa *mahā-mantra*. When we are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, we are actually addressing God and His energy, Harā. Harā is Kṛṣṇa's internal potency, Śrīmatī Rādhārāṇī or Lakṣmī. *Jaya rādhe!* This is *daivī prakṛti*, and the devotees take shelter of the *daivī prakṛti*, Śrīmatī Rādhārāṇī. Thus the Vaiṣṇavas worship Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa and Sītā-Rāma. In the beginning of the Hare Kṛṣṇa *mahā-mantra* we first address the internal energy of Kṛṣṇa, Hare. Thus we say, "O Rādhārāṇī! O Hare! O energy of the Lord!" When we address someone in this way, he usually says, "Yes, what do you want?" The answer is, "Please engage me in Your service." This should be our prayer. We should not say, "O energy of the Lord, O Kṛṣṇa, please give me money. Please give me a beautiful wife. Please give me many followers. Please give me some prestigious position. Please give me the presidency." These are all material hankerings, which should be avoided.

Teachings of Lord Kapila, the Son of Devahūti

Chanting Hare Kṛṣṇa is asking the Lord, "Please engage me in Your service." This is the *mantra* taught by Caitanya Mahāprabhu Himself. *Hare* refers to the energy of the Lord, and *Kṛṣṇa* and *Rāma* are names for the Lord Himself. When we chant Hare Kṛṣṇa, we are asking Kṛṣṇa to please engage us in His service. This is because our entire material disease is due to our having forgotten to serve God. In illusion, we are

thinking, "I am God. What is the other God that I have to serve? I myself am God." Ultimately, that is the only disease, the last snare of illusion. First of all, a person tries to be a prime minister, president, Rockefeller, Ford, this and that, and when one fails or attains such a post and is still unhappy, he wants to become God. That is like becoming an even higher president. When I understand that the presidency does not afford me eternal bliss and knowledge, I demand the highest presidency. I demand to become God. In any case, the demand is there, and this demand is our disease. In illusion, we are demanding to be the highest, but the process of *bhakti-yoga* is just the opposite. We want to become servants, servants of the servants of the Lord. There is no question of demanding to become the Lord; we just want to serve. That's all.

The Path of Perfection

Ms. Nixon: Could you explain the meaning of the Hare Kṛṣṇa mantra?

Śrīla Prabhupāda: It is very simple. *Hare* means, "O energy of the Lord," and *Kṛṣṇa* means, "O Lord Kṛṣṇa." Just as there are males and females in the material world, similarly, God is the original male (*puruṣa*), and His energy (*prakṛti*) is the original female. So, when we chant Hare Kṛṣṇa, we are saying, "O Lord Kṛṣṇa, O energy of Kṛṣṇa, kindly engage me in Your service."

The Science of Self-Realization

The mahā-mantra is a prayer for engagement in the service of the spiritual energy:

Rāma and Kṛṣṇa are names of God, and *Hare* is the energy of God. So when we chant the *mahā-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 Kṛṣṇa 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 Kṛṣṇa* means, "O energy of God, O God [Kṛṣṇa], 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.

The Science of Self-Realization

The Hare Kṛṣṇa mantra is a prayer for acceptance and deliverance:

Hare refers to the energy of the Lord, and Kṛṣṇa and Rāma refer to the Lord Himself. Therefore, when we chant Hare Kṛṣṇa, we are praying, "O Lord, O energy of the Lord, please accept me." We have no other prayer than "Please accept me." Lord

Caitanya Mahāprabhu taught us that we should simply cry and pray that the Lord accept us. As Caitanya Mahāprabhu Himself prayed,

*ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-pankaja
sthita-dhūlī-saḍṣaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]*

"O Kṛṣṇa, son of Nanda, somehow or other I have fallen into this ocean of nescience and ignorance. Please pick me up and place me as one of the atoms at Your lotus feet."

If a man has fallen into the ocean, his only hope for survival is that someone comes to pick him up. He only has to be lifted one inch above the water in order to feel immediate relief. Similarly, as soon as we take to Kṛṣṇa consciousness, we are lifted up, and we feel immediate relief.

The Path of Perfection

The mahā-mantra is a prayer for the Lord's protection:

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 Harā helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this *mantra* sincerely.

The Science of Self-Realization

The Hare Kṛṣṇa mantra addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well:

In the *Mahā-mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

Śrī Caitanya-caritāmṛta Ādi Intro.

13. The Mahā-mantra Is the Essence and the Conclusion of All Vedic Knowledge,

Rituals, Hymns, and Mantras

(and Thus One Who Chants the Mahā-mantra Is Understood to Have Passed Through
All Vedic Knowledge and Practices in Previous Lives)

The essence of all Vedic knowledge is included in the mahā-mantra:

The *Nārada-ṣaṅkarātra* praises the Hare Kṛṣṇa mahā-mantra, as follows:

*trayo vedāḥ ṣaḍ-aṅgāni
chandāmsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥstham
yac cānyad api vān-mayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ*

"The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kā !a, jñāna-kā !a and upāsana-kā !a], the chanda³ or Vedic hymns, and the process for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.16

Since the holy name can deliver a conditioned soul, it is the essence of all
Vedic hymns:

[Īśvara Purī to Lord Caitanya]: "In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures."

Simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions.... In the present age the vibration of the Hare Kṛṣṇa mahā-mantra is the only process which is in a transcendental position beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be *sarva-mantra-sāra*, the essence of all Vedic hymns.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

The chanting of the holy name of the Lord is the substance of all the Vedic
mantras:

Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

*nanu bhagavan-nāmātmakā eva mantrāḥ; tatra viśeṣeṇa namaḥ-śabdādy-alan̄kṛtāḥ
śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam
ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api
nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato mantreṣu
nāmato 'py adhika-sāmarthye labdhe katham dīkṣādy-apekṣā? ucyate-yadyapi svarūpato
nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadarya-śīlānām vikṣipta-cittānām
janānām tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit
kācin maryādā sthāpitāsti*

Śrīla Jīva Gosvāmī states that the substance of all the Vedic *mantras* is the chanting of the holy name of the Lord. Every *mantra* begins with the prefix *nama om* and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every *mantra* chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.76

Kṛṣṇa consciousness, the chanting of the mahā-mantra, is the essence of the Vedic principle:

In the *Nārada-pañcarātra* it is stated that all the Vedic rituals, *mantras*, and understanding are compressed into the eight words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Similarly, in the *Kali-santaraṇa Upaniṣad* it is stated that these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, are especially meant for counteracting the degrading and contaminating influence of this materialistic age of Kali.... The process of chanting is, therefore, not only the sublime method for practical perfection of life, but the authorized Vedic principle inaugurated by the greatest Vedic scholar and devotee, Lord Caitanya (whom we consider an incarnation of Kṛṣṇa). We are simply following in His authorized footsteps.

The scope of the Kṛṣṇa consciousness movement is universal. The process for regaining one's original spiritual status of eternal life, full with bliss and knowledge, is not abstract, dry theorizing. Spiritual life is not described in the *Vedas* as theoretical, dry, or impersonal. The *Vedas* aim at the inculcation of pure love of God only, and this harmonious conclusion is practically realized by the Kṛṣṇa consciousness movement, or

by chanting the Hare Kṛṣṇa *mantra*.

As the goal of spiritual realization is only one, love of God, so the *Vedas* stand as a single comprehensive whole in the matter of transcendental understanding. Only the incomplete views of various parties apart from the bona fide Vedic lines of teaching give a rupturous appearance of the *Bhagavad-gītā*. The reconciliative factor adjusting all apparently diverse propositions of the *Vedas* is the essence of the *Veda*, or Kṛṣṇa consciousness (love of God).

The Science of Self-Realization

All Vedic literature prescribes the chanting of the name of Kṛṣṇa:

My dear Dr. Staal: ... Regarding convincing you that all scriptures prescribe chanting of the name of Kṛṣṇa, I can simply present the authority of Lord Caitanya. Lord Caitanya recommended, *kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31] ["Hari, Kṛṣṇa, is constantly to be praised" (*Śikṣāṣṭaka* 3)]. Similarly, Madhvācārya quotes, *vede rāmāyaṇe caiva hariḥ sarvatra gīyate* ["Hari is sung about everywhere in the *Vedas* and *Rāmāyaṇa*"]. Similarly, in the *Bhagavad-gītā* [15.15] the Lord says, *vedaiś ca sarvair aham eva vedyah* ["By all the *Vedas*, I am to be known"].

In this way we find all the scriptures aiming at the Supreme Person. In the *Ṛg-veda* [1.22.20] the *mantra* is *om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ* ["The demigods are always looking to that supreme abode of Viṣṇu"]. The whole Vedic process, therefore, is to understand Lord Viṣṇu, and any scripture is directly or indirectly chanting the glories of the Supreme Lord, Viṣṇu.

The Science of Self-Realization

One who chants the holy names is understood to have passed through all forms of Vedic ritual, sacrifice, austerity, and study:

[Devahūti to Lord Kapila]: Oh, how glorious are they whose tongues are chanting Your name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required.

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of *Śrīmad-Bhāgavatam*. One should not disbelieve

or think, "How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated *brāhmaṇa*?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the *Vedas* and practicing good behavior like that of the Aryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—must have already passed all lower stages. It is said that 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 sounded on the tip of the tongue, that is also sufficient. It is said herein that *nāma*, a singular number, one name, Kṛṣṇa or Rāma, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day....

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Ṭhākura Haridāsa did. He was apparently born in a family of Muhammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or *ācārya*, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahāprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the *Vedas* and performed all sacrifices. That is automatically understood. There is a hereditary class of *brāhmaṇas* called the *smārta-brāhmaṇas*, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of *brāhmaṇas* so that they can perform the Vedic rituals. But actually this is

not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called *brāhmaṇas* who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word *juhuvuḥ* means that the chanters of the holy name have already performed all kinds of sacrifices. *Sasnuḥ* means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called *āryāḥ* because they already finished all these requirements, and therefore they must be among the Aryans or those who have qualified themselves to become Aryans. "Aryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Aryan. Unless one studies the *Vedas*, one cannot become an Aryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is *anūcuḥ*, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word *gr̥ṇanti*, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high-court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of *brāhmaṇas* but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

Śrīmad-Bhāgavatam 3.33.7

[Lord Kṛṣṇa to Arjuna]: By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the

ritualistic principles of the scriptures.

Advanced yogīs are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the *yoga* principles, which can elevate them to complete Kṛṣṇa consciousness, the highest *yoga* perfection. In the *Śrīmad-Bhāgavatam* (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

*aho bata śvapaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dogeaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Ṭhākura Haridāsa as one of His most important disciples. Although Ṭhākura Haridāsa happened to take his birth in a Muslim family, he was elevated to the post of *nāmācārya* by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the *Vedas*, known as *śabda-brahma*. Unless, therefore, one is purified, one cannot take to the principle of Kṛṣṇa consciousness nor become engaged in chanting the holy name of the Lord, Hare Kṛṣṇa.

Bhagavad-gītā As It Is 6.44

As long as one is within the limited jurisdiction of fruitive activities or is involved in mental speculation, he may perhaps be eligible to study or teach the theoretical knowledge of *Vedānta-sūtra*, but he cannot understand the supreme, eternal, transcendental (completely liberated) vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One who has achieved perfection in chanting the transcendental Hare Kṛṣṇa vibration does not have to separately learn the philosophy of *Vedānta-sūtra*. According to the teachings of Caitanya Mahāprabhu, the bona fide spiritual master, those who do not understand the transcendental vibration as being nondifferent from the Supreme and who try to become Māyāvādī philosophers or experts in *Vedānta-sūtra* are all fools. Studying

Vedānta-sūtra by one's own efforts (the ascending process of knowledge) is another sign of foolishness. He who has attained a taste for chanting the transcendental vibration, however, actually attains the conclusion of Vedānta. In this connection, there are two verses in *Śrīmad-Bhāgavatam* which are very instructive. The purport of the first is that even if a low caste person is engaged in chanting the transcendental vibration, it is to be understood that he has performed all types of renunciation, austerities and sacrifice and has studied all the *Brahma-sūtras*. Thus one can be able to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The purport of the second verse is that one who chants the two syllables Ha-ri must be considered to have studied all the *Vedas*: the *Ṛg Veda*, *Atharva Veda*, *Yajur Veda* and *Sāma Veda*.

Teachings of Lord Caitanya

As stated in the Fifteenth Chapter, all the rules and regulations of the *Vedas* are meant for knowing Kṛṣṇa. If one understands Kṛṣṇa from the *Bhagavad-gītā* and becomes situated in Kṛṣṇa consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahāprabhu made this process very easy: He asked people simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is understood as having studied all Vedic literature. He has come to the conclusion perfectly.

Bhagavad-gītā As It Is 16.24

14. "Om̐" and "Hare Kṛṣṇa"^{note(4)}

Om̐kāra is a sound representation of the Supreme Lord:

The principal word in the *Vedas*, *praṇava om̐kāra*, is the sound representation of the Supreme Lord. Therefore *om̐kāra* should be considered the supreme sound.... *Om̐kāra* is the reservoir of all the energies of the Supreme Lord.... In *Bhagavad-gītā* the Lord has in many places given importance to *om̐kāra* (Bg. 8.13, 9.17, 17.24). Similarly, *om̐kāra* is given importance in the *Atharva Veda* and the *Māṇḍūkya Upaniṣad*. In his *Bhagavat-sandarbha*, Śrīla Jīva Gosvāmī says: "*Om̐kāra* is the most confidential sound representation of the Supreme Lord." The sound representation or name of the Supreme Lord is as good as the Supreme Lord Himself. By vibrating the sound of

omkāra, or of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can be delivered from the contamination of this material world. Because such vibrations of transcendental sound can deliver a conditioned soul, they are known as *tara*, or deliverers.... In the *Māṇḍūkya Upaniṣad* it is said that when *omkāra* is chanted, whatever is seen as material is seen perfectly as spiritual. In the spiritual world or in spiritual vision there is nothing but *omkāra*, or the one alternate, *om*.... As far as the *omkāra praṇava* is concerned, it is considered to be the sound incarnation of the Supreme Personality of Godhead. As such, *omkāra* is eternal, unlimited, transcendental, supreme and indestructible. He (*omkāra*) is the beginning, middle and end, and He is beginningless as well. When one understands *omkāra* as such, he becomes immortal. One should thus know *omkāra* as a representation of the Supreme situated in everyone's heart. One who understands *omkāra* and Viṣṇu as being one and the same and all-pervading never laments in the material world, nor does he remain a *śūdra*.

Although He (*omkāra*) has no material form, He is unlimitedly expanded, and He has unlimited form. By understanding *omkāra* one can become free from the duality of the material world and attain absolute knowledge. Therefore *omkāra* is the most auspicious representation of the Supreme Lord. Such is the description given by *Māṇḍūkya Upaniṣad* One should not foolishly interpret an Upaniṣadic description and say that because the Supreme Personality of Godhead "cannot" appear Himself in this material world in His own form, He sends His sound representation (*omkāra*) instead. Due to such a false interpretation, *omkāra* comes to be considered something material and consequently *omkāra* is misunderstood and praised as being simply an exhibition or symbol of the Lord. Actually *omkāra* is as good as any other incarnation of the Supreme Lord.

The Lord has innumerable incarnations, and *omkāra* is one of them. As Kṛṣṇa states in *Bhagavad-gītā*: "Amongst vibrations, I am the syllable *om*." (Bg. 9.17) This means that *omkāra* is nondifferent from Kṛṣṇa. Impersonalists, however, give more importance to *omkāra* than to the Personality of Godhead, Kṛṣṇa. The fact is, however, that any representational incarnation of the Supreme Lord is nondifferent from Him. Such an incarnation or representation is as good spiritually as the Supreme Lord. *Omkāra* is therefore the ultimate representation of all the *Vedas*. Indeed, the Vedic *mantras* or hymns have transcendental value because they are prefixed by the syllable *om*. The Vaiṣṇavas interpret *omkāra* as follows: by the letter O, Kṛṣṇa, the Supreme Personality of Godhead, is indicated; and by the letter M, the eternal servitor of the Supreme Lord, the living entity, is indicated. Śaṅkara has not given such importance to the *omkāra*. However, importance is given in the *Vedas*, the *Rāmāyaṇa*, and in the *Mahābhārata*

from beginning to end. Thus the glories of the Supreme Lord, the Supreme Personality of Godhead, are declared.

Teachings of Lord Caitanya

In the *Vedas*, the chief transcendental vibration *omkāra* is also Kṛṣṇa. *Praṇava omkāra* is the divine substance of the *Vedas*. Following the *Vedas* means chanting the Vedic *mantras*, and no Vedic *mantra* is complete without *omkāra*. In the *Māṇḍūkya Upaniṣad*, *omkāra* is stated to be the most auspicious sound representation of the Supreme Lord. This is also confirmed again in the *Atharva Veda*. *Omkāra* is the sound representation of the Supreme Lord and is therefore the principal word in the *Vedas*. In this connection, the Supreme Lord, Kṛṣṇa, says, *praṇavaḥ sarva-vedeṣu*: "I am the syllable *om* in all the Vedic *mantras*." [Bg. 7.8]

The Science of Self-Realization

The three words "om tat sat" are uttered in conjunction with the holy name of the Supreme Lord:

[The] three words, *om tat sat*, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word *om* is always found.... The three words *om tat sat* are uttered in conjunction with the holy name of the Supreme Lord, e.g., *om tad viṣṇoḥ*. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, *om* is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. *Om ity etad brahmaṇo nediṣṭam nāma* indicates the first goal. Then *tat tvam asi* indicates the second goal. And *sad eva saumya* indicates the third goal. Combined they become *om tat sat*. Formerly when Brahmā, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance.

Bhagavad-gītā As It Is 17.23

"Om" is Kṛṣṇa:

When we chant the Vedic *mantras* which begin with *om*, we can also remember Kṛṣṇa. *Om*, like Hare Kṛṣṇa, is also an address to God, and *om* is also Kṛṣṇa.

On the Way to Kṛṣṇa

All sounds are but reflections of the original spiritual sound "om" or "Hare Kṛṣṇa":

Śabdaḥ means sound, and whenever we hear any sound we should know that it is a vibration of the original sound, the pure spiritual sound *om* or Hare Kṛṣṇa. Whatever sound we hear in the material world is but a reflection of that original spiritual sound *om*.

On the Way to Kṛṣṇa

The sound "Hare Kṛṣṇa" contains "om":

[Lord Kṛṣṇa to Arjuna]: After being situated in this yoga practice and vibrating the sacred syllable *om*, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

It is clearly stated here that *om*, Brahman, and Lord Kṛṣṇa are not different. The impersonal sound of Kṛṣṇa is *om*, but the sound Hare Kṛṣṇa contains *om*. It is clearly recommended in this age that if one quits his body at the end of this life chanting the *mahā-mantra*, Hare Kṛṣṇa, he will reach the spiritual planets. Similarly, those who are devotees of Kṛṣṇa enter the Kṛṣṇa planet or Goloka Vṛndāvana whereas the impersonalists remain in the *brahmajyoti*. The personalists also enter many innumerable planets in the spiritual sky known as Vaikuṇṭhas.

Bhagavad-gītā As It Is 8.13

"After being situated in this yoga practice and vibrating the sacred syllable *om*, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." (Bg. 8.13) *Om*, or *omkāra*, is the concise form, or impersonal form, of the transcendental vibration. The *dhyāna-yogī* should vibrate *om* while remembering Kṛṣṇa, or Viṣṇu, the Supreme Personality of Godhead. The impersonal sound of Kṛṣṇa is *om*, but the sound *Hare Kṛṣṇa* contains *om*.

The Path of Perfection

The scriptures recommend the chanting of the Hare Kṛṣṇa mahā-mantra rather than *omkāra* in the Kali-yuga:

[Śukadeva Gosvāmī to King Parīkṣit]: In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra-praṇava, the root of all Vedic mantras....

In Satya-yuga the only *mantra* was *omkāra* (*om tat sat*). The same name *omkāra* is manifest in the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Unless one is a *brāhmaṇa*, one cannot utter *omkāra* and get the desired result. But in Kali-yuga almost everyone is a *śūdra*, unfit for

pronouncing the *praṇava*, *omkāra*. Therefore the *śāstras* have recommended the chanting of the Hare Kṛṣṇa *mahā-mantra*. *Omkāra* is a *mantra*, or *mahā-mantra*, and Hare Kṛṣṇa is also a *mahā-mantra*. The purpose of pronouncing *omkāra* is to address the Supreme Personality of Godhead, Vāsudeva (*om namo bhagavate vāsudevāya*). And the purpose of chanting the Hare Kṛṣṇa *mantra* is the same. *Hare*: "O energy of the Lord!" *Kṛṣṇa*: "O Lord Kṛṣṇa!" *Hare*: "O energy of the Lord!" *Rāma*: "O Supreme Lord, O supreme enjoyer!"

Śrīmad-Bhāgavatam 9.14.48

Although *omkāra* and the Hare Kṛṣṇa *mantra* are the same, Śrī Caitanya Mahāprabhu recommended the chanting of the *mahā-mantra* in this age:

Every Vedic *mantra* is called *brahma* because each *mantra* is preceded by the *brahmākṣara*, *aum* or *omkāra*. For example, *om namo bhagavate vāsudevāya*. Lord Kṛṣṇa says in *Bhagavad-gītā* (7.8), *praṇavaḥ sarva-vedeṣu*: "In all the Vedic *mantras*, I am represented by *praṇava*, or *omkāra*." Thus chanting of the Vedic *mantras* beginning with *omkāra* is directly chanting of Kṛṣṇa's name. There is no difference. Whether one chants *omkāra* or addresses the Lord as Kṛṣṇa, the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa *mantra* (*harer nāmaiva kevalam*). Although there is no difference between Hare Kṛṣṇa and the Vedic *mantras* beginning with *omkāra*, Śrī Caitanya Mahāprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 6.5.26

Chanting the Hare Kṛṣṇa *mantra* is more practical than chanting *omkāra* because one can do so without consideration of time and place:

[Nārada Muni to King Yudhiṣṭhira]: My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin to chant the Vedic *praṇava*.

Here the chanting of *omkāra* is recommended because in the beginning of transcendental realization, instead of chanting the Hare Kṛṣṇa *mahā-mantra*, one may chant *omkāra* (*praṇava*). There is no difference between the Hare Kṛṣṇa *mahā-mantra* and *omkāra* because both of them are sound representations of the Supreme Personality of Godhead. *Praṇavaḥ sarva-vedeṣu*. In all Vedic literatures, the sound vibration *omkāra* is the beginning. *Om namo bhagavate vāsudevāya*. The difference between chanting

omkāra and chanting the Hare Kṛṣṇa *mantra* is that the Hare Kṛṣṇa *mantra* may be chanted without consideration of the place or the sitting arrangements recommended in *Bhagavad-gītā* (6.11):

*śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nātinīcam
cailājina-kuśottaram*

"To practice y(ga, one should go to a secluded place and should lay ku4a grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place."

The Hare Kṛṣṇa *mantra* may be chanted by anyone, without consideration of the place or how one sits. Śrī Caitanya Mahāprabhu has openly declared, *niyamitaḥ smaraṇe na kālaḥ*. In chanting the Hare Kṛṣṇa *mahā-mantra* there are no particular injunctions regarding one's sitting place. The injunction *niyamitaḥ smaraṇe na kālaḥ* includes *deśa*, *kāla* and *pātra*—place, time and the individual. Therefore anyone may chant the Hare Kṛṣṇa *mantra*, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of *Bhagavad-gītā*. The Hare Kṛṣṇa *mahā-mantra*, however, may be chanted at any place and any time, and thus will bring results very quickly. Yet even while chanting the Hare Kṛṣṇa *mantra* one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

Śrīmad-Bhāgavatam 7.15.31

15. Definitions: Japa, Kīrtana, Saṅkīrtana, and Śravaṇa

The difference between japa and kīrtana:

When a *mantra* or hymn is chanted softly and slowly, that is called *japa*. The same *mantra*, when chanted loudly, is called *kīrtana*. For example, the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) when uttered very softly only for one's own hearing is called *japa*. The same *mantra*, when chanted loudly for being heard by all others, is called *kīrtana*. The *mahā-mantra* can be used for *japa* and *kīrtana* also. When *japa* is practiced it is for the personal benefit of the chanter, but when *kīrtana* is performed it is for the benefit of all

others who may hear.

In the *Padma Purāṇa* there is a statement: "For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

The Nectar of Devotion

The meaning of kīrtana and saṅkīrtana:

The chanting process offered by Lord Caitanya for achieving love of God is called *saṅkīrtana*. *Saṅkīrtana* is a Sanskrit word. *Sam* means *samyak*—"complete." And *kīrtana* means "glorifying" or "describing." So complete description means complete glorification of the Supreme, or the Supreme Complete Whole. It is not that one can describe anything or glorify anything and that will be *kīrtana*. From the grammatical point of view that may be *kīrtana*, but according to the Vedic system, *kīrtana* means describing the supreme authority, the Absolute Truth, the Supreme Personality of Godhead. That is called *kīrtana*.

This devotional service begins with the method of *śravaṇa*. *Śravaṇa* means "hearing," and *kīrtana* means "describing." One should describe, and another should hear. Or the same man himself can both describe and hear. He does not need anyone else's help. When we chant Hare Kṛṣṇa, we chant and hear. This is complete. This is a complete method. But what is that chanting and hearing? One must chant and hear about Viṣṇu, Kṛṣṇa. Not of anything else. *Śravaṇam kīrtanam viṣṇoḥ*: [SB 7.5.23] one can understand Viṣṇu, the all-pervading Absolute Truth, the Supreme Personality of Godhead, by the method of hearing.

The Science of Self-Realization

Definition of saṅkīrtana:

When a person loudly chants the glories of the Lord's activities, qualities, form, etc., it is called *saṅkīrtana*. *Saṅkīrtana* also refers to the congregational chanting of the holy name of the Lord.

The Nectar of Devotion

Definition of śravaṇa:

The nine processes of devotional service are as follows:

1. [*śravaṇa*] hearing the name and glories of the Supreme Personality of Godhead.

The Nectar of Instruction Text 3

16. The Name of Christ

The relationship of the names "Kṛṣṇa" and "Christ":

Śrīla Prabhupāda: What is the meaning of the word *Christ*?

Father Emmanuel: *Christ* comes from the Greek word *Christos*, meaning "the anointed one."

Śrīla Prabhupāda: *Christos* is the Greek version of the word *Kṛṣṇa*.

Father Emmanuel: This is very interesting.

Śrīla Prabhupāda: When an Indian person calls on Kṛṣṇa, he often says, "Kṛṣṭa." *Kṛṣṭa* is a Sanskrit word meaning "attraction." So when we address God as "Christ," "Kṛṣṭa," or "Kṛṣṇa," we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, "Our Father, who art in heaven, sanctified be Thy name," that name of God was "Kṛṣṭa" or "Kṛṣṇa." Do you agree?

Father Emmanuel: I think Jesus, as the son of God, has revealed to us the actual name of God: Christ. We can call God "Father," but if we want to address Him by His actual name, we have to say "Christ."

Śrīla Prabhupāda: Yes. "Christ" is another way of saying *Kṛṣṭa*, and "Kṛṣṭa" is another way of pronouncing *Kṛṣṇa*, the name of God. Jesus said that one should glorify the name of God, but yesterday I heard one theologian say that God has no name—that we can call Him only "Father." A son may call his father "Father," but the father also has a specific name. Similarly, "God" is the general name of the Supreme Personality of Godhead, whose specific name is Kṛṣṇa. Therefore whether you call God "Christ," "Kṛṣṭa," or "Kṛṣṇa," ultimately you are addressing the same Supreme Personality of Godhead.

Father Emmanuel: Yes, if we speak of God's actual name, then we must say, "Christos." In our religion, we have the Trinity: the Father, Son, and the Holy Spirit. We believe we can know the name of God only by revelation from the Son of God. Jesus Christ revealed the name of the father, and therefore we take the name Christ as the revealed name of God.

Śrīla Prabhupāda: Actually, it doesn't matter—*Kṛṣṇa* or *Christ*—the name is the same. The main point is to follow the injunctions of the Vedic scriptures that recommend chanting the name of God in this age.

The Science of Self-Realization

By chanting the holy name of Christ, Christians can attain the spiritual platform:

Father Emmanuel: Kṛṣṇa cannot give permission to eat animals?

Śrīla Prabhupāda: Yes—in the animal kingdom. But the civilized human being, the religious human being, is not meant to kill and eat animals. If you stop killing animals and chant the holy name Christ, everything will be perfect. I have not come to teach you, but only to request you to please chant the name of God. The Bible also demands this of you. So let's kindly cooperate and chant, and if you have a prejudice against chanting the name Kṛṣṇa, then chant "Christos" or "Kṛṣṭa"—there is no difference. Śrī Caitanya said: *nāmnām akāri bahudhā nija-sarva-śaktiḥ*. "God has millions and millions of names, and because there is no difference between God's name and Himself, each one of these names has the same potency as God." Therefore, even if you accept designations like "Hindu," "Christian," or "Muhammadan," if you simply chant the name of God found in your own scriptures, you will attain the spiritual platform. Human life is meant for self-realization—to learn how to love God. That is the actual beauty of man. Whether you discharge this duty as a Hindu, a Christian, or a Muhammadan, it doesn't matter—but discharge it!

Father Emmanuel: I agree.

Śrīla Prabhupāda [*pointing to a string of 108 meditation beads*]: We always have these beads, just as you have your rosary. You are chanting, but why don't the other Christians also chant? Why should they miss this opportunity as human beings? Cats and dogs cannot chant, but we can, because we have a human tongue. If we chant the holy names of God, we cannot lose anything; on the contrary, we gain greatly. My disciples practice chanting Hare Kṛṣṇa constantly. They could also go to the cinema or do so many other things, but they have given everything up. They eat neither fish nor meat nor eggs, they don't take intoxicants, they don't drink, they don't smoke, they don't partake in gambling, they don't speculate, and they don't maintain illicit sexual connections. But they do chant the holy name of God. If you would like to cooperate with us, then go to the churches and chant, "Christ," "Kṛṣṭa," or "Kṛṣṇa." What could be the objection?

Father Emmanuel: There is none For my part, I would be glad to join you....

Śrīla Prabhupāda: I think the Christian priests should cooperate with the Kṛṣṇa consciousness movement. They should chant the name Christ or Christos and should stop condoning the slaughter of animals. This program follows the teachings of the Bible; it is not my philosophy. Please act accordingly and you will see how the world

situation will change.

The Science of Self-Realization

If one thinks the Hare Kṛṣṇa mantra to be sectarian (Hindu), he can sing in the Christian church, which is the same process:

Kṛṣṇa specifically states that this process of Kṛṣṇa consciousness is *susukham*, very pleasant and easy to practice. Indeed, the devotional process is very pleasant; we melodiously sing with instruments, and someone will listen and also join (*śravaṇam kīrtanam* [SB 7.5.23]). Of course the music should be in relation with the Supreme Lord, in glorification of Him. Hearing *Bhagavad-gītā* is also part of devotional service, and in addition to hearing it one should be eager to apply it in his life. Kṛṣṇa consciousness is a science and should not be accepted blindly. There are nine processes of devotional service recommended (hearing, chanting, remembering, worshiping, praying, serving, engaging as a servitor of the Lord, establishing friendly relations with the Lord, offering everything to the Lord). These are all easy to practice and should be joyfully performed.

Of course if one thinks that *Bhagavad-gītā* and the Hare Kṛṣṇa mantra are part of the Hindu system and doesn't want to accept them because of this, he can nonetheless attend the Christian church and sing there. There is no difference between this process and that process; the point is whatever process one follows, he must become God conscious. God is neither Muslim nor Hindu nor Christian—He is God. Nor are we to be considered Hindu, Muslim or Christian. These are bodily designations. We are all pure spirit, part and parcel of the Supreme.

Rāja-vidyā: The King of Knowledge

17. Other Instructions on the Transcendental Attributes of the Holy Name

The holy name is the life and soul of all education:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "...[chanting of the holy name] is the life and soul of all education..."

Śrī Caitanya-caritāmṛta Antya-līlā 20.12

The vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa mahā-mantra:

The vibration of Kṛṣṇa's flute is always prominent in the ears of the *gopīs*. Naturally

they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears.... This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa *mahā-mantra*.

Śrī Caitanya-caritāmṛta Madhya-līlā 21.144

The mahā-mantra is so attractive that people participate when it is chanted publicly:

Although the *mahā-mantra* is in the Sanskrit language and many people do not know its meaning, it is still so attractive that people participate when it is chanted publicly.

The Path of Perfection

The holy name is the essence of all bliss:

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

Śrī Caitanya-caritāmṛta Ādi-līlā 1.96

The benefits of chanting cannot be taken away:

It is said that the sun is taking away our duration of life—every minute, every hour, every day—but if we engage ourselves in the topics of Uttama-śloka, the topics of the Lord, that time cannot be taken away. The time one devotes in a Kṛṣṇa consciousness temple cannot be taken away. It is an asset—a plus, not a minus. The duration of life, so far as the body is concerned, may be taken; however one tries to keep it intact, no one can do it. But the spiritual education we receive in Kṛṣṇa consciousness cannot be taken away by the sun. It becomes a solid asset.

Chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is a very easy thing to do. Time spent chanting cannot be taken away like time pertaining to the body. Fifty years ago I was a young man, but that time has been taken and cannot be returned. The spiritual knowledge I received from my spiritual master, however, cannot be taken away, but will go with me. Even after I quit this body, it will go with me; and if it is perfect in this life, then it will take me to the eternal abode.

Easy Journey to Other Planets

The Hare Kṛṣṇa mantra does not require śodhana, or purification of the mantra:

As enjoined in the *Hari-bhakti-vilāsa* (1.215, 219, 220):

*na cātra śātravā doṣā
narṇasvādi-vicāraṇā
ṛkṣarāśi-vicāro vā
na kartavyo manau priye*

*nātra cintyo 'ri-śuddhyādir
nāri-mitrādi-lakṣaṇam
siddha-sādhya-susiddhāri
rūpā-nātra vicāraṇā*

There is śodhana, or purification of the *mantra*, but there is no such consideration for the Kṛṣṇa *mantra*. *Balitvāt kṛṣṇa-mantrāṇām saṁskārāpekṣaṇam na hi*. "The Kṛṣṇa *mantra* is so strong that there is no question of śodhana." (1.235)

Śrī Caitanya-caritāmṛta Madhya-līlā 24.331

B. The Transcendental Effects of the Holy Name

1. The Holy Name Revives One's Dormant, Eternal Kṛṣṇa Consciousness

As a snake-bitten man is brought back to consciousness by the chanting of certain mantras, so one in the unconscious state of material life can be revived by hearing the mahā-mantra:

In the *Garuḍa Purāṇa* the stress on hearing is expressed very nicely. It is said there: "The state of conditioned life in the material world is just like a man lying unconscious, having been bitten by a snake. This is because both such unconscious states can be ended by the sound of a *mantra*." When a man is snake-bitten he does not die

immediately, but first becomes unconscious and remains in a comatose condition. Anyone who is in the material world is also sleeping, as he is ignorant of his actual self or his actual duty and his relationship with God. So materialistic life means that one is bitten by the snake of *māyā*, illusion, and thus, without any Kṛṣṇa consciousness, he is almost dead. Now, the so-called dead man bitten by a snake can be brought back again to life by the chanting of some *mantra*. There are expert chanters of these *mantras* who can perform this feat. Similarly, one can be brought back into Kṛṣṇa consciousness from the deadly unconscious state of material life by hearing of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Nectar of Devotion

The spiritual consciousness of the sleeping conditioned soul can be relieved by the transcendental sound of the mahā-mantra:

Spiritual existence is eternal, whereas the body is not. It is said that the spiritual atmosphere is *avyakta*, unmanifest. How, then, can it be manifest for us? Making the unmanifest manifest is this very process, of Kṛṣṇa consciousness. According to *Padma Purāṇa*,

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him."

In this verse, the word *indriyaiḥ* means "the senses." We have five senses for gathering knowledge (eyes, ears, nose, tongue, and skin), and five senses for working (voice, hands, legs, genitals, and anus). These ten senses are under the control of the mind. It is stated in this verse that with these dull material senses, we cannot understand Kṛṣṇa's name, form, and so forth. Why is this? Kṛṣṇa is completely spiritual, and He is also absolute. Therefore His name, form, qualities, and paraphernalia are also spiritual. Due to material conditioning, or material bondage, we cannot presently understand what is spiritual, but this ignorance can be removed by chanting Hare Kṛṣṇa. If a man is sleeping, he can be awakened by sound vibration. You can call him, "Come on, it's time to get up!" Although the person is unconscious, hearing is so prominent that even a

sleeping man can be awakened by sound vibration. Similarly, overpowered by this material conditioning, our spiritual consciousness is presently sleeping, but it can be revived by this transcendental vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Path of Perfection

By chanting the holy name, one's heart is purified and one's original Kṛṣṇa consciousness is awakened:

The understanding of Kṛṣṇa consciousness is innate in every living entity, and it is already developed to some extent when the living entity takes a human body. It is said in *Caitanya-caritāmṛta* (*Madhya-līlā* 22.107):

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens."

Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting-*śravaṇam kīrtanam* [SB 7.5.23]—one's heart is directly purified, and one's original Kṛṣṇa consciousness is immediately awakened. Kṛṣṇa consciousness is not artificially imposed upon the heart, it is already there. When one chants the holy name of the Supreme Personality of Godhead, the heart is cleansed of all material contamination.

The Nectar of Instruction Text 4

Chanting of the Hare Kṛṣṇa mantra revives one's dormant, eternal Kṛṣṇa consciousness:

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master,

he is said to be in illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original, pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original, natural energy of the living entity. When we hear this transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age.... No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the chanting of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Science of Self-Realization

Ms. Nixon: How does Kṛṣṇa consciousness develop in the practitioner?

Śrīla Prabhupāda: Kṛṣṇa consciousness is already there in the core of everyone's heart. But because of our materially conditioned life, we have forgotten it. The process of chanting the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—revives the Kṛṣṇa consciousness we already have. For example, a few months ago these American and European boys and girls did not know about Kṛṣṇa, but just yesterday we saw how they were chanting Hare Kṛṣṇa and dancing in ecstasy throughout the whole Ratha-yātrā procession [an annual festival sponsored by the Kṛṣṇa consciousness movement in cities around the world]. Do you think that was artificial? No. Artificially, nobody can chant and dance for hours together. They have actually awakened their Kṛṣṇa consciousness by following a bona fide process.

The Science of Self-Realization

2. The Role of the Holy Name in the Progression of Devotional Service

Regulative and spontaneous hearing and chanting in the development of pure

devotional service:

[Lord Caitanya to Sanātana Gosvāmī]: "If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees. When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure."

Śrī Caitanya-caritāmṛta Madhya-līlā 23.9-13

If, due to some righteous activities which provoke devotional service, one is influenced by the service attitude and takes shelter of the good association of pure devotees, he develops attachment for hearing and chanting. By developing chanting and hearing, one can advance further and further in regulative devotional service to the Supreme Lord. As one so advances, his misgivings about devotional service and his attraction for the material world proportionately diminish. By advancing in hearing and chanting, a devotee becomes more firmly fixed in his faith, and gradually his initial faith develops into a taste for devotional service, and that taste develops into attachment. When attachment becomes pure, it exhibits the two characteristics of *bhāva* and *rati*. When *rati* increases, it is called love of Godhead, and love of Godhead is the ultimate goal of human life.

Teachings of Lord Caitanya

Hearing and chanting of the mahā-mantra waters the seed and creeper of devotional service:

Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of

the material universe and enters into the *brahmajyoti* effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the *Caitanya-caritāmṛta*. It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

Bhagavad-gītā As It Is 10.9

The progressive development of the chanting of the holy name:

A bona fide spiritual master chants the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and the transcendental sound vibration enters into the ear of the disciple, and if a disciple follows in the footsteps of his spiritual master and chants the holy name with similar respect, he actually comes to worship the transcendental name. When the transcendental name is worshiped by the devotee, the name Himself spreads His glories within the heart of a devotee. When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy.

Teachings of Lord Caitanya

Simply by chanting, one becomes free from sinful life, steady in devotional service, and elevated to the platform of mahātmā:

To cultivate knowledge for worshiping Kṛṣṇa culminates after many, many births and deaths when one actually becomes wise. When one becomes wise in this way, he surrenders to Kṛṣṇa, recognizing Him at last to be the cause of all causes and all that is. That sort of great soul is very rare. So those who have surrendered to Kṛṣṇa life and soul are rare *sudurlabha mahātmās*. They are not ordinary *mahātmās*.

By the grace of Lord Caitanya that highest perfectional status of life is being distributed very freely. The effect is also very encouraging; otherwise, how are boys and girls without any background of Vedic culture quickly occupying the posts of rare *mahātmās* simply by vibrating this transcendental sound, Hare Kṛṣṇa? And simply on the basis of this chanting, the majority of them (those who are very sincere) are steady in devotional service and are not falling down to the four principles of material sinful life, namely (1) meat-eating, (2) illicit sexual connection, (3) taking of intoxicants, including coffee, tea, and tobacco, and (4) gambling. And that is the last *sūtra* of the *Vedānta-sūtra*, i.e., *anāvṛttiḥ śabdāt* ["By sound vibration one becomes liberated"].

One has to learn by the result (*phalena paricīyate*). Our students are ordered to act like this, and they are not falling down. That they are remaining on the platform of pure spiritual life without hankering to culture the above principles of *avidyā*, or sense gratification, is the test of their proper understanding of the *Vedas*. They do not come back to the material platform, because they are relishing the nectarean fruit of love of God.

The Science of Self-Realization

Chanting the Hare Kṛṣṇa mantra brings one to the point of full surrender to the lotus feet of Kṛṣṇa:

[Haridāsa Ṭhākura to the reformed prostitute]: "Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]). Why is it that people cannot do this? Kṛṣṇa assures us, *aham tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*: "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of *Bhagavad-gītā*, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa *mantra* constantly, under the instruction of Haridāsa Ṭhākura.... Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. *Na mām duṣkṛtino mūdḥāḥ prapadyante narādhamāḥ*: [Bg. 7.15] rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the

lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa *mantra* and rendering service unto the *tulasī* plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Kṛṣṇa, but if one is unable to do so he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

Śrī Caitanya-caritāmṛta Antya-līlā 3.137

When one revives his loving service to Kṛṣṇa, he automatically advances in spiritual progress by the mercy of the holy name:

Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called *sanātana*. When one revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name and the devotee automatically advances in his spiritual progress.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.84

3. The Holy Name Frees One from the Reactions to Sins

General instructions

The holy name vanquishes the results of all sinful activities:

"The holy name of Lord Kṛṣṇa ... is the annihilator of all sinful reactions..."

Padyāvalī (29), by Rūpa Gosvāmī

[cited: Śrī Caitanya-caritāmṛta Madhya-līlā 15.110]

[The Viṣṇudūtas to the Yamadūtas]: Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

The Yamadūtas had considered only the external situation of Ajāmila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamarāja and did not know that he had become free from the reactions of all his sins. The Viṣṇudūtas

therefore instructed that because he had chanted the four syllables of the name Nārāyaṇa at the time, of his death, he was freed from all sinful reactions. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the *smṛti-śāstra*:

*nāmno hi yāvatī śaktiḥ
pāpa-nirharāṇe hareḥ
tāvat kartuṁ na śaknoti
pātakam pātakī naraḥ*

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins that he is able to commit." (Bāhad-vi/ u Purā a2

*avaśenāpi yan-nāmni
kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ
simha-trastair mṛgair iva*

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear." (Saru!a Purā a2

*sakṛd uccāritam yena
harir ity akṣara-dvayam
baddha-parikaras tena
mokṣāya gamanam prati*

"By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation." (Skanda Purā a2

These are some of the reasons why the Viṣṇudūtas objected to the Yamadūtas' taking Ajāmila to the court of Yamarāja.

Śrīmad-Bhāgavatam 6.2.7

[The Viṣṇudūtas to the Yamadūtas]: Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Kṛṣṇa mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

One should take shelter of Kṛṣṇa-Balarāma, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world.

However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Kṛṣṇa, Balarāma or Nārāyaṇa.

Śrīmad-Bhāgavatam 6.2.16

[The Viṣṇudūtas to the Yamadūtas]: At the time of death, this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.

Śrīmad-Bhāgavatam 6.2.13

[The sages to Lord Indra]: One who has killed a brāhmaṇa, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. Other sinful persons, such as dog-eaters and caṇḍālas, who are less than śūdras, can also be freed in this way.

It is said in the *Bṛhad-viṣṇu Purāṇa*:

*nāmno hi yāvatī śaktiḥ
pāpa-nirharāṇe hareḥ
tāvat kartuṁ na śaknoti
pātakam pātakī naraḥ*

Also, in the *Prema-vivarta* by Jagadānanda Paṇḍita it is said:

*eka kṛṣṇa-nāme pāpīra yata pāpa-kṣaya
bahu janme sei pāpī karite nārāya*

This means that by once chanting the holy name of the Lord, one can be freed from the reactions of more sins than he can even imagine performing. The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured....

These verses name the performers of various sinful deeds. In the *Manu-saṁhitā* the following names are given. A son begotten by a brāhmaṇa and born from the womb of a śūdra mother is called a *pāraśava* or *niṣāda*, a hunter accustomed to stealing. A son begotten by a *niṣāda* in the womb of a śūdra woman is called a *pulkaśa*. A child begotten by a *kṣatriya* in the womb of the daughter of a śūdra is called an *ugra*. A child begotten

by a *śūdra* in the womb of the daughter of a *kṣatriya* is called a *kṣattā*. A child begotten by a *kṣatrīya* in the womb of a lower-class woman is called a *śvāda*, or dog-eater. All such offspring are considered extremely sinful, but the holy name of the Supreme Personality of Godhead is so strong that all of them can be purified simply by chanting the Hare Kṛṣṇa *mantra*.

The Hare Kṛṣṇa movement offers everyone a chance to be purified, regardless of birth or family. As confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāā khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

"Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him."

Even such sinful persons can certainly all be purified if they chant the holy name of the Lord under the direction of a pure devotee.

Śrīmad-Bhāgavatam 6.13.8-9

[Lord Brahmā to Nārada Muni]: The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."

The elephant addressed the Lord as *tīrtha-śravaḥ*, or "as famous as a place of pilgrimage." People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering His holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord.

Śrīmad-Bhāgavatam 2.7.15

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Muhammadanism could be counteracted, they advised him to drink hot

ghee and give up his life. When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do. In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do. The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly." Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa. When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.195-200

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brāhmaṇas and Vaiṣṇavas. The *karma* incurred by such activity is very great, but one can immediately nullify all this *karma* by surrendering to Lord Kṛṣṇa and chanting His holy name.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.189

Specialized instructions

The chanting of the holy name is the best means to atone for sinful activities because it attracts the attention and protection of the Supreme Lord:

[The Viṣṇudūtas to the Yamadūtas]: The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

Śrīmad-Bhāgavatam 6.2.9-10

By always chanting the mahā-mantra, Kṛṣṇa will protect us from sinful reactions:

One cannot commit sinful activities and at the same time advance in Kṛṣṇa consciousness. But Kṛṣṇa says, *aham tvām sarva-pāpēbhyo mokṣayiṣyāmi*: [Bg. 18.66] "Surrender unto Me, and I shall rescue you by giving you liberation from all kinds of

sinful reactions."

Every one of us, life after life, is knowingly or unknowingly committing sinful activities. I may knowingly kill an animal, and that is certainly sinful, but even if I do it unknowingly, it is also sinful. While walking on the street we unknowingly kill so many ants, and in the course of our other ordinary dealings—while cooking, while taking water, while using a mortar and pestle to crush spices—we kill so many living beings. Unless we remain Kṛṣṇa conscious, we are liable to be punished for all these unknowingly committed sinful acts.

If a child unknowingly touches fire, does it mean that the fire will excuse the child and not burn? No. Nature's law is so strict, so stringent, that there is no question of an excuse. Even in ordinary law, ignorance is no excuse. If we go to court and say, "I did not know that this action was criminal," this plea does not mean that we shall be excused. Similarly, ignorance is no excuse for transgressing nature's laws. Therefore, if we actually want to be free from the reactions of sinful life, we must be Kṛṣṇa conscious, for then Kṛṣṇa will free us from all sinful reactions. It is therefore recommended, *kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31]—one should always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare so that Kṛṣṇa will save us.

Teachings of Queen Kuntī

Thinking of Kṛṣṇa, by chanting His holy name, cleanses one of all sins:

In the material planets there are different grades of sinful activities, of which disrespecting a *brāhmaṇa* or Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities. Kṛṣṇa consciousness is the highest form of thought. Lord Viṣṇu is thought of in this age by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. From the statements of the *Bhāgavatam* it appears that if one thinks of Kṛṣṇa, even as an enemy, that particular qualification—*thinking of Viṣṇu or Kṛṣṇa*—cleanses one of all sins.

Śrīmad-Bhāgavatam 3.16.31

A single uttering of "Kṛṣṇa" wipes away the results of all sinful activities:

In the *Viṣṇu-dharma* there is a statement glorifying this process of congregational chanting: "My dear King, this word 'Kṛṣṇa' is so auspicious that anyone who chants this holy name immediately gets rid of the resultant actions of sinful activities from many, many births." That is a fact. There is the following statement in *Caitanya-caritāmṛta*: "A person who chants the holy name of Kṛṣṇa once can counteract the resultant

actions of more sinful activities than he is able to perform." A sinful man can perform many, many sinful activities, but he is unable to perform so many that they cannot be wiped out by one single uttering of "Kṛṣṇa."

The Nectar of Devotion

By chanting the holy name, one is freed from the sinful reactions of many millions of lives:

[Lord Caitanya to a Muhammadan holy man]: Śrī Caitanya Mahāprabhu said, "Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

Śrī Caitanya-caritāmṛta Madhya-līlā 18.205

Simply by hearing the holy name chanted by a pure devotee, one is purified of all sinful activities and becomes eligible to render devotional service:

[Haridāsa Ṭhākura to a prostitute]: "Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Śrī Caitanya-caritāmṛta Antya-līlā 3.126

Chanting frees one from sinful reactions if the chanting is offenseless:

[Lord Caitanya to Satyarāja]: "Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life...."

One can be freed from all sinful reactions by chanting the holy name without committing offenses.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.107

[Chand Kazi to Lord Caitanya]: "After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.' I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind." After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows. "The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure. Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious."

Confirming the potency of the *saṅkīrtana* movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Muhammadan *mleccha*, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination....

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.214-18

If one chants the holy name without offenses and without further sinful activities, he is freed from all reactions of sins:

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

One cannot be situated in the devotional service of the Lord unless one is freed from sinful life. This is confirmed in *Bhagavad-gītā*:

*yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

(Bg. 7.28) A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa *mahā-mantra* can relieve them from the reactions of their sins. *Eka kṛṣṇa-nāme*: only by chanting Kṛṣṇa's name is this possible. This is also confirmed in *Śrīmad-Bhāgavatam* (*kīrtanād eva kṛṣṇasya* [SB 12.3.51]). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām*

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa *mantra* and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (*premā pūmartho mahān*).

Śrī Caitanya-caritāmṛta Ādi-līlā 8.26

Even the lowest class of men is delivered from sinful activities simply by hearing the holy name of the Lord:

[King Citraketu to Lord Saṅkarṣaṇa]: My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

As stated in the *Śrīmad-Bhāgavatam* (9.5.16), *yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ*: simply by hearing the holy name of the Lord, one is immediately

purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bāhan-nāradēya Purāṇa a)

Śrī Caitanya Mahāprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. *Samsāra*, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of *saṅkīrtana* or Kṛṣṇa conscious life.

Herein it is said, *yan-nāma sakṛc chravaṇāt*: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (*kirata-hūṇāndhra-pulinda-pulkaśāḥ*). Such men, who are called *caṇḍālas*, are less than *śūdras*, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord.

Śrīmad-Bhāgavatam 6.16.44

One can become free from all contamination, especially that due to animal killing, by chanting the holy name:

[Nārada Muni to the hunter]: "Nārada Muni continued: 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.' In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses."

Those who kill animals and give them unnecessary pain—as people do in

slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa *mantra*. In this way people can save themselves from repeated birth and death.... This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāṇebhyo
mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the *karma* incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māṁsa* means "meat." It is said: *mām saḥ khādatīti māṁsaḥ*. That is, "I am now eating the flesh of an animal who

will some day in the future be eating my flesh."

Śrī Caitanya-caritāmṛta Madhya-līlā 24.251-52

A sinful person destined for hell can be delivered by the holy name of the Lord:

[Durvāsā Muni to Lord Nārāyaṇa]: O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

Śrīmad-Bhāgavatam 9.4.62

Chanting the holy name is more effective than Vedic ritualistic ceremonies for eradicating sin:

[The Viṣṇudūtas to the Yamadūtas]: By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia. The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called *dharma-śāstras*, beginning with the *Manu-saṁhitā* and *Parāśara-saṁhitā*, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as *uttamaśloka* because He is famous for His glorious activities. Thus

one serves the Lord by remembering His form, His attributes and pastimes. Śrīla Viśvanātha Cakravartī Ṭhākura explains that this is all possible simply by chanting the Lord's holy name because of the Lord's omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord's holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Śrī Caitanya Mahāprabhu declares, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All glories to Śrī Kṛṣṇa saṅkīrtana!" The saṅkīrtana movement we have started offers the best process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life....The statements in this verse have been confirmed previously in Śrīmad-Bhāgavatam (1.2.17):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (*puṇya-śravaṇa-kīrtana*). *Puṇya-śravaṇa-kīrtana* refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called *sattva-bhāvana*.

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore Śrīmad-Bhāgavatam (5.5.1) says, *tapo divyaṁ putrakā yena sattvaṁ śuddhyet*: one must perform *tapasya*, austerity, to purify his existence, in order to come to the spiritual platform. The *tapasya* of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as *karma*, *jñāna* and *yoga*, cannot cleanse the heart absolutely.

The chanting of the mahā-mantra is a special concession in the Kali-yuga to save people from the reactions to known or unknown sinful activities:

Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of *pañca-yajña*, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*: [SB 11.5.32] we may worship Lord Caitanya, the hidden incarnation of Kṛṣṇa. *Kṛṣṇa-varṇam tviṣākṛṣṇam*: although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the *saṅkīrtana-yajña*. The performance of *saṅkīrtana-yajña* is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mahā-mantra*.

Śrīmad-Bhāgavatam 9.16.23

For one who always chants the holy name, unintentional sins are excused:

[Yamarāja to the Yamadūtas]: Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord—not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the *saṅkīrtana* movement.

Śrīmad-Bhāgavatam 6.3.26

Even a faint light from the holy name eradicates sinful reactions and brings liberation:

[Haridāsa Ṭhākura to Lord Caitanya]: "Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.... Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures."

Śrī Caitanya-caritāmṛta Antya-līlā 3.63-65

In any condition or for any reason, if one chants the holy name of the Lord, he is freed from all sins:

[Śukadeva Gosvāmī to King Parīkṣit]: Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins.

Śrīmad-Bhāgavatam 5.25.11

Whether one chants knowingly or unknowingly, the holy name will free one from all reactions to sinful activities:

[The Viṣṇudūtas to the Yamadūtas]: As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if one chants the holy name he will become free from all sinful reactions....

In the Western countries, where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years

ago, such hippies did not know the Hare Kṛṣṇa *mantra*, but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa movement, which is supported in this verse. One may or may not know the value of chanting the Hare Kṛṣṇa *mantra*, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

Śrīmad-Bhāgavatam 6.2.18-19

Even chanting that is indirect, frivolous, neglectful, (etc.,) frees one from sin:

[The Viṣṇudūtas to the Yamadūtas]: One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

Śrīmad-Bhāgavatam 6.2.14

Even if the holy name is chanted for the sake of blasphemy, the holy name is so powerful that it frees one from reactions of sinful activities:

[Rūpa Gosvāmī and Sanātana Gosvāmī to Lord Caitanya]: "Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name. Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance."

Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

Śrī Caitanya-caritāmṛta Madhya-līlā 1.194-95

Even blasphemers can be freed from sinful activities by chanting the holy name:

Jaya and Vijaya inwardly knew that Kṛṣṇa is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Kṛṣṇa as an enemy, and even though blaspheming Lord Kṛṣṇa, they chanted the holy name of Kṛṣṇa constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Kṛṣṇa. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord.

A devotee should always appreciate his fortune in having been delivered from sinful activities by the chanting of the holy name:

Ajāmila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa? I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

Those engaged in broadcasting the holy name of Nārāyaṇa, Kṛṣṇa, through the Kṛṣṇa consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Kṛṣṇa *mantra*. Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life....

Every one of us should have this determination. We have been elevated to an exalted position by the mercy of Kṛṣṇa and the spiritual master, and if we remember that this is a great opportunity and pray to Kṛṣṇa that we will not fall again, our lives will be successful.

4. By Chanting the Holy Name, the Mind Becomes Controlled

One should control the mind by chanting the Hare Kṛṣṇa mantra, which engages the mind at the lotus feet of Kṛṣṇa:

One should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, *kāma*, *krodha*, *mada*, *moha*, *mātsarya* and *bhaya*—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be

very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.10

The chanting of the mahā-mantra fixes one's mind upon Kṛṣṇa:

Nārada Muni mentions this *sādhana-bhakti* in the *Śrīmad-Bhāgavatam*, Seventh Canto, First Chapter, verse 32. He says there to King Yudhiṣṭhira: "My dear King, one has to fix his mind on Kṛṣṇa by any means." That is called Kṛṣṇa consciousness. It is the duty of the *ācārya*, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of *sādhana-bhakti*.

Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa *mantra*. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of *sādhana-bhakti*. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness.

The Nectar of Devotion

The easiest way to control the mind is to chant Hare Kṛṣṇa in all humility:

[Arjuna to Lord Kṛṣṇa]: For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

*ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva ca
buddhiṁ tu sārathiṁ viddhi
manaḥ pragrahaṁ eva ca*

*indriyāṇi hayān āhur
viṣayāṁs teṣu gocarān
ātmendriya-mano-yukto
bhoktety āhur manīṣiṇaḥ*

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."

Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of *yoga*, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Kṛṣṇa," the great *mantra* for deliverance, in all humility. The method prescribed is *sa vai manaḥ kṛṣṇa-padāravindayoḥ*: [SB 9.4.18] one must engage one's mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

Bhagavad-gītā As It Is 6.34

One can control the mind by fixing it upon the sound of Kṛṣṇa's name:

The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord Śrī Kṛṣṇa or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Kṛṣṇa. One must thus meditate on *paramaṁ puruṣam*, the Supreme Person, and thus attain Him.

Bhagavad-gītā As It Is Intro

Chanting Hare Kṛṣṇa controls the wild horses of the mind:

When the mind is finally trained to the point where it will think of nothing but

Kṛṣṇa, it will attain peace and will become very tranquil.

*praśānta-manasaṁ hy enam
yoginam sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam*

"The y(ge whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin." (Bg. 6.27)

The mind is always concocting objects for happiness. I am always thinking, "This will make me happy," or "That will make me happy. Happiness is here. Happiness is there." In this way the mind is taking us anywhere and everywhere. It is as though we are riding on a chariot behind an unbridled horse. We have no power over where we are going but can only sit in horror and watch helplessly. As soon as the mind is engaged in the Kṛṣṇa consciousness process—specifically by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then the wild horses of the mind will gradually come under our control.

On the Way to Kṛṣṇa

It is only by transcendental vibration (chanting, etc.) that the mind can be stabilized:

"When the y(ge, by practice of y(ga, disciplines his mental activities and becomes situated in Transcendence—devoid of all material desires—he is said to have attained y(ga." (Bg. 6.18)

The perfection of *yoga* means keeping the mind in a state of equilibrium. Materially speaking, this is impossible. After reading a mundane novel once, you will not want to read it again, but you can read *Bhagavad-gītā* four times a day and still not tire of it. You may chant someone's name a half an hour, or sing a mundane song three or four times, but before long this becomes tiresome. Hare Kṛṣṇa, however, can be chanted day and night, and one will never tire of it. Therefore it is only through transcendental vibration that the mind can be kept in a state of equilibrium. When one's mental activities are thus stabilized, one is said to have attained *yoga*.

The Path of Perfection

5. The Holy Name Protects One from Pride

To avoid pride, one should chant the Hare Kṛṣṇa mantra incessantly:

When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him. When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness.... Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu. To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

Śrī Caitanya-caritāmṛta Madhya-līlā 7.140-41, 146-47

6. By Chanting, One Develops Forbearance

By chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops:

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate. For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

This practice of forbearance (*tṛṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.27-28

7. The Holy Name Eradicates Material Desires and Sinful Activity

By chanting the mahā-mantra, one can remove the seeds of desire from the

heart:

Śukadeva points out that austerity, charity and the performance of ritualistic ceremonies for counteracting sinful activities are recommended processes, but that by performing them one cannot remove the sinful desire-seed from the heart, as was the case with Ajāmila in his youth. This sinful desire-seed can be removed only by achieving Kṛṣṇa consciousness. And this can be accomplished very easily by chanting the *mahā-mantra*, or Hare Kṛṣṇa *mantra*, as recommended by Śrī Caitanya Mahāprabhu.

The Nectar of Devotion

By associating with the Supreme Lord by chanting His holy name, one becomes free from material desires:

Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Kṛṣṇa consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Kṛṣṇa through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment.

Śrīmad-Bhāgavatam 6.16.39

We must chant Hare Kṛṣṇa in order to cleanse the heart of lust and greed:

The whole world is revolving due to *kāma* and *lobha*. *Kāma* means "lusty desire," and *lobha* means "greed." People cannot have enough sex or money, and because of this, their hearts are filled with contaminations, which have to be cleansed by hearing, repeating and chanting. Human life is meant to get rid of *anarthas*, unwanted things, but where is the university or college where this science of purification is taught? The only institution is this Kṛṣṇa consciousness society. Kṛṣṇa is within the heart, and the contaminations are also there, but Kṛṣṇa will help us cleanse them. *Naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā* (S.B. 1.2.18). We must regularly hear *Śrīmad-Bhāgavatam* and chant Hare Kṛṣṇa; these are the two processes recommended by Caitanya Mahāprabhu.

Teachings of Lord Kapila, the Son of Devahūti

The only method of controlling the agitated senses is to chant and hear the holy name of the Lord:

The human form of life is meant for God realization, but this process, which begins

with *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]—hearing and chanting of the holy name of the Lord—is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee. In our Kṛṣṇa consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Śrīla Bhaktivinoda Ṭhākura as most greedy and unconquerable. To stop this attraction of the tongue, one is authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly, the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Kṛṣṇa consciousness. The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed.

Śrīmad-Bhāgavatam 7.9.40

If one can control the tongue by engaging it in tasting prasāda and chanting Hare Kṛṣṇa, all the other senses can be controlled:

Self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa.

Bhagavad-gītā As It Is 13.8-12

Those who have tasted the nectar of chanting the holy name do not care for any other spiritual bliss or for material comforts:

The personified *Vedas* said:] "The most intelligent devotees do not take to any means of self-realization except devotional service and constant engagement in the nine different processes of devotional life, especially hearing and chanting. When hearing and chanting about Your transcendental pastimes, Your devotees do not care even for

the transcendental bliss derived from liberation or from merging into the existence of the Supreme. Such devotees are not interested even in so-called liberation, and certainly they have no interest in material activities for elevation to the heavenly planets for sense gratification. Pure devotees seek only the association of *paramahamsas*, or great liberated devotees, so that they can continually hear and chant about Your glories. For this purpose the pure devotees are prepared to sacrifice all comforts of life, even giving up the material comforts of family life and so-called society, friendship and love. Those who have tasted the nectar of devotion by relishing the transcendental vibration of chanting Your glories, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, do not care for any other spiritual bliss or for material comforts, which appear to the pure devotee to be less important than the straw in the street."

Kṛṣṇa, the Supreme Personality of Godhead

By remaining fixed in chanting the holy name, one may protect himself from the sensual allurements of this age:

While traveling along the public way, Ajāmila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken *śūdra* and the prostitute, Ajāmila, who was a perfect *brahmacārī*, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a *brahmacārī* student who sees such behavior. For such a *brahmacārī* to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Kṛṣṇa consciousness very seriously, he can withstand the provocation created by sin. In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa *mantra*, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this Kali-yuga.

The test of the real change of heart from chanting the holy name is one's detachment from material enjoyment:

[Śaunaka Ṛṣi to Sūta Gosvāmī]: "If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from *Śrīmad-Bhāgavatam* (2.3.24), remarks that sometimes a *mahā-bhāgavata*, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a *kaniṣṭha-adhikārī*, neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the *mahā-bhāgavata* devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa mahā-mantra is that one becomes detached from material enjoyment. This is the real change. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a *kaniṣṭha-adhikārī* (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.25

By chanting the mahā-mantra offenselessly, one may be saved from the allurement of women:

A *gṛhastha*, *vānaprastha*, *sannyāsī*, and *brahmacārī* should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Kṛṣṇa consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Kṛṣṇa mahā-mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Kṛṣṇa mahā-mantra offenselessly, then, by the grace of Śrīla Haridāsa Ṭhākura, we may be saved from the allurement of women. However, if we are not very strict in chanting the Hare Kṛṣṇa mahā-mantra, we may at any time fall victim to women.

By chanting, one gives up sinful activities:

If one is sincere, he is initiated, and this stage is called *bhajana-kriyā*. One then actually engages in the service of the Lord by regularly chanting the Hare Kṛṣṇa *mahā-mantra*, sixteen rounds daily, and refraining from illicit sex, intoxicants, meat-eating and gambling. By *bhajana-kriyā* one attains freedom from the contamination of materialistic life. He no longer goes to a restaurant or hotel to taste so-called palatable dishes made with meat and onions, nor does he care to smoke or drink tea or coffee. He not only refrains from illicit sex, but avoids sex life entirely. Nor is he interested in wasting his time in speculating or gambling. In this way it is to be understood that one is becoming cleansed of unwanted things (*anartha-nivṛtti*). The word *anartha* refers to unwanted things. *Anarthas* are vanquished when one becomes attached to the Kṛṣṇa consciousness movement.

The Nectar of Instruction Text 7

By chanting Hare Kṛṣṇa constantly, Śrīla Prabhupāda's disciples are able to give up all sinful sense gratification:

If we chant the holy names of God, we cannot lose anything; on the contrary, we gain greatly. My disciples practice chanting Hare Kṛṣṇa constantly. They could also go to the cinema, or do so many other things, but they have given everything up. They eat neither fish nor meat nor eggs, they don't take intoxicants, they don't drink, they don't smoke, they don't partake in gambling, they don't speculate, and they don't maintain illicit sexual connections. But they do chant the holy name of God.

The Science of Self-Realization

Even if one cannot give up sinful life immediately, by chanting the mahā-mantra with faith and devotion he will be freed from sinful activities:

Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa *mahā-mantra*, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa *mahā-mantra* with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful.

Śrīmad-Bhāgavatam 9.10.51

Chanting of the holy name frees one from all undesirable habits:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Simply by chanting the holy name of Lord Kṛṣṇa, 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 Kṛṣṇa."

Śrī Caitanya-caritāmṛta Antya-līlā 20.11

8. The Holy Name Cleanses the Heart and Frees One from Material Contamination

The holy name cleanses the mirror of the heart:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence...."

Śrī Caitanya-caritāmṛta Antya-līlā 20.12

One is purified by hearing the holy name of the Lord:

[Durvāsā Muni to King Ambarīṣa]: What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

Śrīmad-Bhāgavatam 9.5.16

For internal cleanliness, one should chant the holy name:

One should always be careful to keep his body clean by bathing, brushing teeth, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Bhagavad-gītā As It Is 16.7

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process cleans the accumulated dust of past *karma* from the mind.

Bhagavad-gītā As It Is 13.8-12

One can directly perceive the results of chanting—transcendental pleasure and purification:

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen.

Bhagavad-gītā As It Is 9.2

Whether pure or impure, one should begin the chanting process which elevates one to purity:

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa."

The chanter has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa *mantra*. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa *mantra*, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

Śrī Caitanya-caritāmṛta Madhya-līlā 25.199

Whether one has pious credit or not, by chanting Hare Kṛṣṇa, he will immediately be purified:

Kṛṣṇa is present in the form of His transcendental name, and we can contact Him immediately by hearing His name. Simply by hearing the name *Kṛṣṇa* we immediately become freed from material contamination.

As stated in the Seventh Chapter of *Bhagavad-gītā* (7.28),

*yeṣāṁ tv anta-gataṁ pāpam
janānāṁ puṇya-karmaṇām*

*te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated, and who are freed from the duality of delusion, engage themselves in My service with determination."

It is herein stressed that one must be completely fixed in Kṛṣṇa consciousness, devoid of duality, and must execute only pious activities. Because the mind is flickering, dualities will always come. One is always wondering, "Shall I become Kṛṣṇa conscious, or should I engage in another consciousness," These problems are always there, but if one is advanced by virtue of pious activities executed in a previous life, his consciousness will be steadily fixed, and he will resolve, "I will be Kṛṣṇa conscious."

Whether we acted piously in this life or a previous life really doesn't matter. This chanting of Hare Kṛṣṇa is so potent that through it we will immediately be purified.

The Path of Perfection

The holy name removes the darkness covering the heart:

It is due to a lack of knowledge that people say that God is dead, that there is no God, and that we have no relationship with God. These thoughts have been compared to the thoughts of a man haunted by a ghost. Just as a haunted man speaks all nonsense, when we become covered by the illusory energy of God we say that God is dead. But this is not a fact. Therefore, we need this chanting process to cleanse our heart. Take to this simple process of chanting the Hare Kṛṣṇa *mantra*. In that way, in your family life, in your club, in your home, on the road—everywhere—chant Hare Kṛṣṇa, and this darkness covering your heart, covering your real position, will be removed. Then you'll understand your real constitutional position.

Lord Caitanya Mahāprabhu recommended: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. *Mārjana* means "cleanse," and *darpaṇa* means "mirror." The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because there is a material contact, our real identity is covered. Therefore *ceto-darpaṇa-mārjanam*: one has to cleanse his heart.... Simply chant Hare Kṛṣṇa. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is

open. And by chanting you will cleanse your heart.

The Science of Self-Realization

By chanting the Hare Kṛṣṇa mantra offenselessly in the association of devotees one becomes pure in heart and loses interest in everything external:

[Lord Śiva to Lord Viṣṇu]: The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

As stated in *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anakramiṣyati*

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

*'sādhū-saṅga': 'sādhū-saṅga'-sarva-śāstre kaya
lava-mātra sādhū-saṅge sarva-siddhi haya
(Śrī Caitanya-caritāmṛta Madhya-līlā 22.54)*

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. *Sādhū-saṅga*, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa mantra and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. *Idam hi viśvam bhagavān ivetaraḥ* (S.B. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by *sat-saṅga*, or association

with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a purehearted devotee is never disturbed. The *bhakti-yoga* process must be carried out by avoiding the ten offenses one can commit while chanting the *mahā-mantra* and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external.... The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

Śrīmad-Bhāgavatam 4.24.59

Lord Caitanya introduced the congregational chanting of Hare Kṛṣṇa so that the minds of the people in general may be cleansed:

Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Kṛṣṇa consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]).

Śrīmad-Bhāgavatam 5.18.11

In order to cleanse the heart of all contaminations (such as karma, jñāna and yoga) and enthrone the Supreme Personality of Godhead there, one must chant the holy name:

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu was personally giving

instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka* (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). In this age, everyone's heart is unclean, as confirmed in *Śrīmad-Bhāgavatam* (*hṛdy antaḥ-stho hy abhadrāṇi*) To wash all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa *mantra*. The first result will be that the heart is cleansed (*ceto-darpaṇa-mārjanam*). Similarly, *Śrīmad-Bhāgavatam* (1.2.17) also confirms this statement:

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If the devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (*śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, *anyābhilāṣa-pūrṇa*), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: *anyābhilāsitā-śūnyaṁ jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11(5)]. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our

hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

*saṁsāra viṣānāle, divā-niśi hiyā jvale,
juḍāite nā kainu upāya*

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. *Karmīs* generally think that the interaction of fruitive activities can be counteracted by another *karma*, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical *yoga* and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānīs* in the beginning take to the chanting of the Hare Kṛṣṇa *mahā-mantra* as a way to begin their various practices. However, when they falsely think that they have attained

release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. They are described in *Bhagavad-gīta* in this way:

*tan ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The demons are always envious of the Lord and are therefore most mischievous. By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as *kuṭi-nāti* (faultfinding) and *pratiṣṭhāśā* (the desire for name and fame and for high position), *jīva-himsā* (envy of other living entities), *niṣiddhācāra* (accepting things forbidden in the *śāstra*), *kāma* (desire for material gain) and *pūjā* (hankering for popularity). The word *kuṭi-nāti* means duplicity. As an example, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One's real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well—women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation).

The word *jīva-himsā* (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as *paropakāra*, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place,

he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional *guru*, mystic *yogī* or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants and meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed as clean as marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (*dharma*, *artha*, *kāma* and *mokṣa*). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra*. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as *ācāryas* must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti*, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

Śrī Caitanya-caritāmṛta Madhya-līlā 12.135

The easiest way to cleanse the mind of material contamination in this age is to

chant the Hare Kṛṣṇa mantra:

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa *mantra* to cleanse the mind of all material contamination ... As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such *yoga*, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, *śrī-kṛṣṇa-saṅkīrtanam*. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, 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 spiritual life has its beginning in this spiritual sound vibration.

Śrīmad-Bhāgavatam 4.23.17

Chanting the Hare Kṛṣṇa mantra cleanses one of all material contamination:

Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Kṛṣṇa consciousness, for Kṛṣṇa consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaiṣṇavas. Śrī Caitanya Mahāprabhu's movement aims at this purpose. Narottama dāsa Ṭhākura says:

*vrajendra-nandana jei, śacī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna yata chilo, hari-nāme uddhārilo,
tā'ra sākṣī jagāi-mādhāi*

The appearance of Śrī Caitanya Mahāprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Kṛṣṇa *mantra* and thus become fully pure, free from all material contamination. Once one becomes a pure Vaiṣṇava, he transcends all material conceptions of life.

Śrīmad-Bhāgavatam 6.18.43

No one can be more pure than devotees. Anyone who once utters the name of Viṣṇu

immediately becomes purified, inside and outside (*yaḥ smaret puṇḍarikākṣam*). Since a devotee constantly chants the Hare Kṛṣṇa *mantra*, no contamination of the material world can touch him. He is, therefore, actually purified. *Muci haya śuci haya yadi kṛṣṇa bhaje*. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a *brāhmaṇa* (*śuci*) if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa *mantra* is the purest in the whole universe.

Śrīmad-Bhāgavatam 4.12.37

After [the prostitute offered] her obeisances to the *tulasī* plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa *mantra*, she also chanted, "O my Lord Hari, O my Lord Hari."

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa *mahā-mantra*. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the *tulasī* plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all maternal contamination.

Śrī Caitanya-caritāmṛta Antya-līlā 3.122

By chanting the mahā-mantra, one is purified of material contamination and becomes eligible to engage in devotional service:

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa *mahā-mantra*. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in *Bhagavad-gītā*:

*yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇāṃ
te dvandva-moha-nirmuktā*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28)

Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity—illicit sex, meat-eating, intoxication and gambling—and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

Śrī Caitanya-caritāmṛta Madhya-līlā 6.242

9. The Holy Name Brings Faith in Kṛṣṇa Consciousness

Faith in Kṛṣṇa consciousness is attained by chanting the holy name:

[Lord Kṛṣṇa to Arjuna]: In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time. A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who believes firmly in Kṛṣṇa. One is called a faithful man who thinks that, simply by acting in Kṛṣṇa consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare," which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Kṛṣṇa and who controls the senses can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay.

Bhagavad-gītā As It Is 4.38-39

10. The Holy Name Liberates One from the Miseries of Material Existence

**To escape the ocean of material miseries and illusion, we must chant the
mahā-mantra:**

We are all pure spirit, part and parcel of the Supreme. God is *pavitram*, pure, and we are also pure. Somehow or other, however, we have fallen into this material ocean, and as the waves toss, we suffer. Actually we have nothing to do with the tossing waves of material miseries. We must simply pray, "Kṛṣṇa, please pick me up." As soon as we forget Kṛṣṇa, the ocean of illusion is there, and it at once captures us. The chanting of Hare Kṛṣṇa is most important in order to escape from this ocean.

Rāja-vidyā: The King of Knowledge

**Chanting the holy name is the universal remedy for all the miseries of
materialistic life:**

Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called *mumukṣu*. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful.

Śrīmad-Bhāgavatam 10.1 "Additional notes"

The holy name eradicates the miseries of material existence:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence...."

Śrī Caitanya-caritāmṛta Antya-līlā 20.12

**The only remedy for burning in the fire of material existence is chanting the
mahā-mantra:**

Material affairs have been compared to an ocean of poison. They have been described in a similar way by Śrīla Narottama dāsa Ṭhākura in one of his songs:

saṁsāra-visanale, divā-niśi hiyā jvale,

juḍāite nā kainu upāya

"My heart is always burning in the fire of material existence, and I have made no provisions for getting out of it."

*golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmila kene tāya*

"The only remedy is hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mahā-mantra, which is imported from the spiritual world, Goloka Vṛndāvana. How unfortunate I am that I have no attraction for this."

Śrīmad-Bhāgavatam 5.1.2

Chanting extinguishes the blazing fire of material miseries:

Due to our manipulation of material activities, a great deal of dust has collected over our mind's clear mirror, and as a consequence we are unable to see things in perspective. This vibration of transcendental sound (the Hare Kṛṣṇa *mantra*) will cleanse away this dust and enable us to see clearly our real constitutional position. As soon as we come to understand "I am not this body; I am spirit soul, and my symptom is consciousness," we will be able to establish ourselves in real happiness. As our consciousness is purified by this process of chanting Hare Kṛṣṇa, all our material miseries will disappear. There is a fire that is always blazing over this material world, and everyone is trying to extinguish it, but there is no possibility of extinguishing this fire of the miseries of material nature unless we are situated in our pure consciousness, in our spiritual life.

On the Way to Kṛṣṇa

How the chanting of the mahā-mantra extinguishes the blazing fire of material existence:

Mahārāja Yudhiṣṭhira was asked by Yamarāja, "What is the most wonderful thing in this world? Can you explain?" So Mahārāja Yudhiṣṭhira answered, "Yes. The most wonderful thing is that at every moment one can see that his friends, his fathers, and his relatives have died, but he is thinking, 'I shall live forever.'" He never thinks that he will die, just as an animal never thinks that at the next moment he may be slaughtered. He is satisfied with the grass, that's all. He is satisfied with the sense gratification. He does not know that he is also going to die.

My father has died, my mother has died, he has died, she has died. So I will also have to die. Then what is after death? I do not know. This is the problem. People do not take

this problem seriously, but the *Bhagavad-gītā* indicates that that is real education. Real education is to inquire why, although we do not want to die, death comes. That is real inquiry. We do not want to become old men. Why does old age come upon us? We have many problems, but this is the sum and substance of all of them.

In order to solve this problem, Lord Caitanya Mahāprabhu prescribes the chanting of Hare Kṛṣṇa. As soon as our heart is cleansed by chanting this Hare Kṛṣṇa *mantra*, the blazing fire of our problematic material existence is extinguished. How is it extinguished? When we cleanse our heart we will realize that we do not belong to this material world. Because people are identifying with this material world, they are thinking, "I am an Indian, I am an Englishman, I am this, I am that." But if one chants the Hare Kṛṣṇa *mantra*, he will realize that he is not this material body. "I do not belong to this material body or this material world. I am a spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with the material world." This is called liberation, knowledge. If I don't have anything to do with this material world, then I am liberated. And that knowledge is called *brahma-bhūta* [SB 4.30.20].

The Science of Self-Realization

Chanting the holy name is the ultimate solution to the perplexities of material existence:

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do. The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa *mantra* constantly."

This is a solution to all sinful activities. In this age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. *Tathā dehāntara-prāptir dhīras tatra na muhyati* [Bg. 2.13]. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa *mahā-mantra*. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Kṛṣṇa *mahā-mantra*, be

freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.197-98

To become free of the pangs of material existence, one must chant the mahā-mantra:

Śrīla Narottama dāsa Ṭhākura says, *samsāra-viṣānāle, divā-niśi hiyā jvale, juḍāite nā kainu upāya*: "We are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a *tapasvī*, which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Kṛṣṇa mantra.... all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

Śrīmad-Bhāgavatam 4.22.15

The Hare Kṛṣṇa mahā-mantra is the medicine to cure the disease of material life:

As Murari Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called *ādhyātmika*, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper

diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra*, and the diet of *prasāda*. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

Śrī Caitanya-caritāmṛta Ādi-līlā 10.51

Chanting the Hare Kṛṣṇa mantra frees one from the disease of material life:

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

When a man in the material world takes more interest in the materialistic way of life than in Kṛṣṇa consciousness, he is considered to be in a diseased condition. The normal condition is to remain an eternal servant of the Lord (*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Cc. *Madhya* 20.108]). This healthy condition is lost when the living entity forgets Kṛṣṇa due to being attracted by the external features of Kṛṣṇa's *māyā* energy.... Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention. One begins his treatment by chanting the Hare Kṛṣṇa *mahā-mantra* because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions (*ceto-darpaṇa-mārjanam* [Cc. *Antya* 20.12]). *Avidyā*, a misconception about one's spiritual identity, provides the foundation for *ahaṅkāra*, or false ego within the heart.

The real disease is in the heart. If the mind is cleansed, however, if consciousness is cleansed, a person cannot be harmed by the material disease. To cleanse the mind and heart from all misconceptions, one should take to this chanting of the Hare Kṛṣṇa *mahā-mantra*. This is both easy and beneficial. By chanting the holy name of the Lord, one is immediately freed from the blazing fire of material existence....The conclusion is that in order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa *mantra*.

The Nectar of Instruction Text 7

By constantly chanting the holy name of the Lord, one transcends the

distresses of the world of duality and thus becomes happy:

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence.... In this connection there is a statement by Prabodhānanda Sarasvatī: *viśvaṁ pūrṇa-sukhāyate*. Everyone in this material world is distressed by miserable conditions, but Śrīla Prabodhānanda Sarasvatī says that this world is full of happiness. How is this possible? He answers, *yat-kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*. A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Śrī Caitanya Mahāprabhu. By His personal behavior, Śrī Caitanya Mahāprabhu showed that He was never distressed but always happy in chanting the Hare Kṛṣṇa *mahā-mantra*. One should follow in the footsteps of Śrī Caitanya Mahāprabhu and engage constantly in chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

Śrīmad-Bhāgavatam 6.17.30

By constantly chanting Hare Kṛṣṇa, one can be forever freed from the cycle of birth and death:

[The child in the womb to Lord Viṣṇu]: Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father, they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Kṛṣṇa consciousness. Here it is stated, *upasādita-viṣṇu-pādaḥ*. This means realization of Kṛṣṇa consciousness. One who is intelligent by the grace of the Lord, and develops Kṛṣṇa consciousness, is successful in his life because simply by keeping himself in Kṛṣṇa consciousness, he will be saved from the repetition of birth and death.... In *Bhagavad-gītā* it is said that one's intelligence is his friend, and the same

intelligence can also be his enemy. Here also the same idea is repeated: *suhṛdātmanaiva*, friendly intelligence. Absorption of intelligence in the personal service of Kṛṣṇa and full consciousness of Kṛṣṇa always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Kṛṣṇa consciousness by constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the cycle of birth and death can be stopped for good.

Śrīmad-Bhāgavatam 3.31.21

Chanting the Hare Kṛṣṇa mahā-mantra frees one from the miseries of birth, death, old age, and disease:

[Lord Caitanya]: "Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death."

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa *mahā-mantra*. Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from all miseries, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.39

The Hare Kṛṣṇa mantra is especially suited to deliver us from material existence in the Kali-yuga:

Only the *dvijas* (the *brāhmaṇas*) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a *mantra* and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (*manaḥ śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a *mantra* from the Supreme Personality of Godhead, deliverance is impossible. The beginning *mantra* is the *Gāyatrī mantra*. Therefore, after purification, when one is

qualified to become a *brāhmaṇa* (*dvija*), he is offered the *Gāyatrī mantra*. Simply by chanting the *Gāyatrī mantra*, one can be delivered. This *mantra*, however, is suitable only for the *brāhmaṇas* and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable *mantra* that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa *mantra*.... In His *Śikṣāṣṭaka*, Lord Caitanya says, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All glories to the chanting of *śrī-kṛṣṇa-saṅkīrtana*!" The *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this *mantra* for deliverance.

We cannot invent any means to be delivered from the dangers of material existence.... Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the *mantra* from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa *mantra*, we shall be delivered from all the difficulties of this material world.

Śrīmad-Bhāgavatam 8.6.15

The fallen souls of Kali-yuga will be delivered by chanting the Hare Kṛṣṇa mahā-mantra:

Just before the beginning of Kali-yuga—or, in other words, at the end of Dvāpara-yuga—Lord Śrī Kṛṣṇa appeared and left His instructions in the form of *Bhagavad-gītā*, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Kṛṣṇa, and therefore, after some five thousand years, Kṛṣṇa came again as Śrī Caitanya Mahāprabhu just to teach the entire world how to surrender unto Him, unto Śrī Kṛṣṇa, and thus be purified....

Kali-yuga is full of contamination. This is described in the *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya*

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (*doṣa-nidhi*). But there is one chance, one opportunity. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: simply by chanting the Hare Kṛṣṇa mantra, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Śrī Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Śrī Caitanya Mahāprabhu appeared, He ushered in the era for the *saṅkīrtana* movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the *saṅkīrtana* movement and chanting the Hare Kṛṣṇa *mahā-mantra*, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which *Bhagavad-gītā* was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa *mahā-mantra* and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa *mahā-mantra* is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa mantra.

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

Those who have accepted the task of spreading the Hare Kṛṣṇa *mahā-mantra* in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Śrī Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the

world very sincerely. This is the best welfare activity for the peace and prosperity of human society.

Śrīmad-Bhāgavatam 8.5.23

The transcendental sound of Hare Kṛṣṇa can end material entanglement:

It is stated in the *Vedānta-sūtra* that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. *Anāvṛttiḥ śabdāt* means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Śrīmad-Bhāgavatam 3.26.32

The holy name brings liberation:

""The holy name of Kṛṣṇa is the controller of the opulence of liberation....""

Padyāvalī (29), by Rūpa Gosvāmī

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 15.110*]

For one who chants the holy name, the paths to liberation and heavenly happiness are at once open:

In the *Padma Purāṇa* there is a statement: "For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

The Nectar of Devotion

Even if uttered once, the holy name awards liberation:

Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer

*viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd-āttam muktidaṁ prāṇinām yat
paramam amṛtam ekaṁ jīvanam bhūṣaṇam me*

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

Śrī Caitanya-caritāmṛta Antya-līlā 4.71

By chanting the holy name, one attains the perfection of nirvāṇa, liberation from material existence:

The *bhakti-yoga* system is the topmost *yoga* system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of *nirvāṇa*, or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (*ānandāmbudhi-varḍhanam*). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called *viraktir anyatra ca*. It is the result of devotional service.

Śrīmad-Bhāgavatam 4.13.8-9

The devotee attains liberation by chanting the holy name:

Bhakti is in a far higher position than *mukti* because a person's endeavor to get liberation from the material encagement is automatically served in devotional service.... A devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is to liberate oneself from material entanglement....

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. *Bhakti*, therefore, is far better than *mukti* or the impersonalist position. The impersonalists undergo severe penances and austerities to attain *mukti*, but the *bhakta*, simply by engaging himself in the *bhakti* process, especially in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately develops control over the tongue by engaging it in chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is

the perfection of the *yoga* principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord.

Śrīmad-Bhāgavatam 3.25.33

The only way of liberation from material existence is chanting and hearing the holy name of the Lord:

In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But *māyā* is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.... The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of *māyā*, he will again be satisfied in a different atmosphere. This spell of *māyā* is called *āvaraṇātmikā śakti* because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool. still he is satisfied. This is the covering influence of *māyā*. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory *māyā* is to engage in the topics of Kṛṣṇa.... The International Society for Krishna Consciousness is operating for this purpose. We do not ask anyone to first change his position and then come to us. Instead we invite everyone to come with us and simply chant Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics of Kṛṣṇa, one's life will change; he will see a new light, and his life will be successful.

Śrīmad-Bhāgavatam 4.7.44

Chanting of the holy name is sufficient in itself for achieving liberation:

[Yamarāja to the Yamadūtas]: My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord's holy name.

Nevertheless, by chanting the holy name of the Lord, he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death. Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

In the assembly of Raghunātha dāsa Gosvāmī's father, Haridāsa Ṭhākura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. *Smārta-brāhmaṇas* and *Māyāvādīs* do not believe that one can achieve liberation in this way, but the truth of Haridāsa Ṭhākura's statement is supported by many quotations from *Śrīmad-Bhāgavatam*.

In his commentary on this verse, for example, Śrīdhara Svāmī gives the following quotation:

*sāyam prātar grṇan bhaktyā
duḥkha-grāmād vimucyate*

"If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries." Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (*anudinam idam ādareṇa śṛṇvan*).... Furthermore, he quotes from *Bhāgavatam* (6.3.31):

*tasmāt saṅkīrtanam viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam*

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, *etāvatālam agha-nirharaṇāya puṁsām*: [SB 6.3.24] simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word *alam*, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the *Amara-kośa*, the most authorized dictionary in the Sanskrit language, *alam*

bhūṣaṇa-paryāpti-śakti-vāraṇa-vācakam: the word *alam* is used to mean "ornament," "sufficiency," "power" and "restraint." Here the word *alam* is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajāmila. When Ajāmila chanted the holy name of Nārāyaṇa, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajāmila certainly was not very clean; indeed, he was famous as a great sinner. Furthermore, one's physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajāmila to have chanted clearly. Nevertheless, Ajāmila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful as Ajāmila? It is to be concluded that with a strong vow one should chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—for thus one will certainly be delivered from the clutches of *māyā* by the grace of Kṛṣṇa.

Śrīmad-Bhāgavatam 6.3.23-24

Even a faint light from the holy name brings liberation:

[Haridāsa Ṭhākura to Lord Caitanya]: "Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.... Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures."

Śrī Caitanya-caritāmṛta Antya-līlā 3.63, 65

**To establish ourselves on the spiritual platform, beyond the modes of nature,
we must chant the mahā-mantra:**

Śrī Kṛṣṇa encourages us to transcend the bodily conception of existence and attain to our actual spiritual life.

*guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto 'mṛtam aśnute*

"When the embodied being is able to transcend these three modes [goodness, passion, and ignorance], he can become free from birth, death, old age, and their distresses and can enjoy nectar even in this life." (Bg. 14.20)

To establish ourselves on the pure *brahma-bhūta* spiritual platform, above the three modes, we must take up the method of Kṛṣṇa consciousness. The gift of Caitanya Mahāprabhu, the chanting of the names of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—facilitates this process. This method is called *bhakti-yoga* or *mantra-yoga*, and it is employed by the highest transcendentalists.

Beyond Birth and Death

By constantly chanting the Hare Kṛṣṇa mahā-mantra, one remains in a liberated position, even within this material world:

[The demigods to Lord Kṛṣṇa in the womb of Devakī]: Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

How *bhakti-yoga* can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (*īhā yasya harer dāsyē*) by his activities, his mind and his words (*karmaṇā manasā girā*) may stay in any condition of life (*nikhilāsv apy avasthāsu*) and yet is no longer actually conditioned but is liberated (*jīvan-muktaḥ sa ucyate*). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendently situated. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati*: because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (SB 6.17.28) illustrating this liberated position, Śrī Caitanya Mahāprabhu prayed, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi*: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "All I want is Your causeless devotional service in My life, birth after birth." Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Nārada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. *Bhagavad-gītā* (9.14) therefore recommends

that one always engage at least in chanting the Hare Kṛṣṇa mahā-mantra:

satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."

Śrīmad-Bhāgavatam 10.2.37

Even if one chants the holy name imperfectly, he still easily attains liberation:

[A disciple of Prakāśānanda Sarasvatī to an assembly of disciples]: "In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.30

By chanting the holy name, one is liberated and attains love of Godhead:

As a result of chanting the Hare Kṛṣṇa mahā-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 Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.28

In spite of enjoying material facilities, people can be liberated in this very life by chanting the holy name:

[Maitreya to Vidura]: Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense

gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 3.22.34

To get freedom from death one should invite Yamarāja to kīrtana of the holy name:

[Śaunaka Ṛṣi to Sūta Gosvāmī]: O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get free from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of knowledge, but alas, the controller of death, Yamarāja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by Yamarāja. What to speak of stopping death, no one can enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamarāja is to call him to hear and chant the holy name of the Lord. Yamarāja is a great devotee of the Lord, and he likes to be invited to kīrtanas and sacrifices by the pure devotees, who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Śaunaka and others, invited Yamarāja to attend the sacrifice performed at Naimiṣāraṇya. This was good for those who did not want to die.

Śrīmad-Bhāgavatam 1.16.17

Māyāvādīs cannot tolerate scriptural statements indicating the ease of

attaining liberation through pure chanting of the holy name:

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector. This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor. He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation. This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee. After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name." Haridāsa Ṭhākura 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. For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation. 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.'" Gopāla Cakravartī said, "If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose." Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose." All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector. The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said. "What do you know about the devotional service of the Lord? You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious." Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service. With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice. "None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic. One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the

holy name."

Vaiṣṇavas strictly follow the directions of the *śāstras* regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the *śāstras* about how easily liberation can be achieved, for as stated in *Bhagavad-gītā*, *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: [Bg. 12.5] impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, *muktiḥ svayam mukulitāñjali sevate 'smān*: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the *ārindā pradhāna*, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura.

Śrī Caitanya-caritāmṛta Antya-līlā 3.190-206

11. By Chanting the Holy Name One Becomes Enlightened

The holy name frees one from false bodily identification

Chanting Hare Kṛṣṇa frees one from the bodily concept of life:

[Aṅgila said]: Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa.

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body as one's self. 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, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling. With determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The

first necessity is to become freed from the bodily concept of life.

Śrīmad-Bhāgavatam 6.2.38

The chanting of the holy name cleanses the heart and frees one from misidentification of the body as the self:

Śrī Caitanya Mahāprabhu's movement consists of spreading *kṛṣṇa-saṅkīrtana*. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All glories to the *śrī-kṛṣṇa-saṅkīrtana*!" Why is it so glorious? That has also been explained by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by the chanting of the Hare Kṛṣṇa *mahā-mantra*, one's heart is cleansed. The whole difficulty is that in this age of Kali there is no *sattva-guṇa* and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (*sa eva go-kharaḥ* [SB 10.84.13]). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed.... Caitanya Mahāprabhu therefore says, *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. To cleanse the core of the heart, which is full of misunderstanding, is possible only through *śrī-kṛṣṇa-saṅkīrtana*. The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

Śrīmad-Bhāgavatam 8.5.23

By chanting the Hare Kṛṣṇa mantra, one realizes that he is not the material body:

When we cleanse our heart we will realize that we do not belong to this material world. Because people are identifying with this material world, they are thinking, "I am an Indian, I am an Englishman, I am this, I am that." But if one chants the Hare Kṛṣṇa *mantra*, he will realize that he is not this material body. "I do not belong to this material body or this material world. I am a spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with the material world." This is called liberation, knowledge. If I don't have anything to do with this material world, then I am liberated. And that knowledge is called *brahma-bhūta* [SB 4.30.20].

The Science of Self-Realization

Knowledge that we are not these bodies is made easily attainable through the process of chanting Hare Kṛṣṇa:

We may be proud of our academic education, but if asked what we are, we are not able to say. Everyone is under the conception that this body is the self, but we learn from Vedic sources that this is not so. Only after realizing that we are not these bodies can we enter into real knowledge and understand what we actually are. This, then, is the beginning of knowledge.... This kind of knowledge may not seem to be so easily attainable, but it is made very easy by the mercy of Kṛṣṇa and Lord Caitanya Mahāprabhu who made this knowledge easily available through the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Rāja-vidyā: The King of Knowledge

Chanting Hare Kṛṣṇa is part of the treatment to cure one of the bodily conception of life:

Suppose you have a disease and you want to be cured. You have to follow the instructions of a physician. If he says, "Don't eat this; eat only this," you have to follow his prescription. Similarly, we also have a prescription for being cured of the bodily conception of life: Chanting Hare Kṛṣṇa, hearing about Kṛṣṇa's activities, and eating *kṛṣṇa-prasāda*. This treatment is the process of Kṛṣṇa consciousness.

The Science of Self-Realization

By chanting Hare Kṛṣṇa one is freed from false identification with the body and thus freed from suffering:

As soon as one understands his identity, his relationship with God, then immediately he becomes happy. We are so full of miseries because we have identified ourselves with the material world. Therefore we are unhappy. Anxieties and fearfulness are due to our misidentifying with the material world. The other day I was explaining that one who identifies with this bag of bones and skin is like an animal. So by chanting Hare Kṛṣṇa this misunderstanding will be cleansed. Cleansing of the heart means that one will understand that he does not belong to this material world. *Aham brahmāsmi*(6): I am spirit soul. As long as one identifies oneself with England, with India, or with America, this is ignorance. Today you are an Englishman because you were born in England, but in your next life you may not take your birth in England; it may be in China or Russia or some other country. Or you may not get this human form of body. Today you are a nationalist, you are a very great follower of your country, but tomorrow if you stay in your country you may be a cow being taken to the slaughterhouse.

The Science of Self-Realization

The effect of chanting the holy name is to become free from false egoism:

The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconceptions.

Śrīmad-Bhāgavatam 2.1.11

The devotee constantly chants Hare Kṛṣṇa and remains aloof from the material body:

A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs—the hands, legs, tongue, genitals, rectum, etc.—all working differently. The spirit soul, the living entity, who is in full knowledge of his position is always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and is not concerned with the bodily functions.... As far as the material body is concerned, there are six "waves," or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions.

Śrīmad-Bhāgavatam 4.17.29

By chanting the holy name, one comes directly to the spiritual platform and realizes his spiritual identity:

Mr. Faill: Do you think the great mystics down through the ages have actually seen the spiritual spark you mentioned earlier?

Śrīla Prabhupāda: What do you mean by "mystic"?

Mr. Faill: It's just a name given to people who have had an experience of another level of reality.

Śrīla Prabhupāda: We don't use the word *mystic*. Our reality is God realization, which occurs when we come to the spiritual platform. As long as we have a bodily concept of life, our understanding is sense gratification, because the body is made of senses. When we progress from the bodily platform and we see the mind as the center of sense activity, we take the mind as the final stage of realization. That is the mental platform. From the mental platform we may come to the intellectual platform, and from the intellectual platform we can rise to the transcendental platform. Finally we can rise above even the transcendental platform and come to the mature, spiritual platform. These are the stages of God realization. However, in this age, because people are so

fallen, the *śāstras* [scriptures] give the special recommendation that people come directly to the spiritual platform by chanting the holy names of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If we cultivate this practice on the spiritual platform, then immediately we can realize our spiritual identity. Then the process of God realization becomes successful very quickly.

The Science of Self-Realization

The Holy Name dispels the illusion of māyā

The medicine to awaken all living entities from the sleeping condition of material existence is the holy name:

The conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda Ṭhākura has sung, *kota nidrā jāo māyā-piśācīra kole*: "O living entity, how long will you sleep in this condition on the lap of the illusory energy?" People do not understand that they are actually sleeping in this material world, being devoid of knowledge of spiritual life. Caitanya Mahāprabhu therefore says:

*enechi auśadhi māyā nāśibāro lāgi'
hari-nāma-mahā-mantra lao tumi māgi'*

"I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and awaken "

Śrīmad-Bhāgavatam 5.13.9

Even a slight appearance of the holy name drives away ignorance due to sin:

"O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

Bhakti-rasāmṛta-sindhu (2.1.103)

[cited: *Śrī Caitanya-caritāmṛta Antya-līlā 3.62*]

Lord Caitanya introduced the chanting of the holy name to dispel the illusion of māyā:

[Lord Caitanya]: "Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere."

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

*enechi auṣadhi māyā nāśibāro lāgi'
hari-nāma-mahā-mantra lao tumi māgi'*

*bhaktivinoda prabhu-caraṇe pa
se harināma-mantra la-ila māgiyā*

The *saṅkīrtana* movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of *māyā*, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body; he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *māyā*, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the *saṅkīrtana* movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrīla Bhaktivinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa *mahā-mantra*. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa *mahā-mantra*, his life is successful.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.36

The holy name rises within one's heart like a powerful sun and dissipates the darkness of ignorance:

Vidura, while trying to detach his elder brother, Dhṛtarāṣṭra, from his familial attachments, said, "My dear brother, you just fix your mind on the lotus feet of Kṛṣṇa, who is worshiped with beautiful, erudite verses by great sages and saintly persons. Kṛṣṇa is the supreme deliverer among all deliverers. Undoubtedly there are great demigods like Lord Śiva and Lord Brahmā, but their positions as deliverers depend always upon the mercy of Kṛṣṇa." Therefore Vidura advised his elder brother, Dhṛtarāṣṭra, to concentrate his mind and worship only Kṛṣṇa. If one simply chants the holy name of Kṛṣṇa, this holy name will rise within one's heart like the powerful sun and will immediately dissipate all the darkness of ignorance. Vidura advised Dhṛtarāṣṭra to therefore think always of Kṛṣṇa, so that the volumes of contaminations due to sinful

activities would be washed off immediately.

The Nectar of Devotion

The devotees are protected from the actions and reactions of material nature by taking shelter of the holy name:

[The demigods to Lord Kṛṣṇa in the womb] "The action and reaction of the external energy of material nature (creation, maintenance and annihilation) are being carried on automatically. But simply by taking shelter of Your holy name—because Your holy name and Your personality are nondifferent—the devotees are sufficiently protected."

Kṛṣṇa, the Supreme Personality of Godhead

Constant chanting of the mahā-mantra keeps one aloof from māyā:

As it is stated in the *Bhagavad-gītā*, *mām eva ye prapadyante māyām etāṁ taranti te* [Bg. 7.14]. Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the *Bhāgavatam: sāṅgopāṅgāstra*—in this age, the *nārāyaṇāstra*, or weapon to drive away *māyā*, is the chanting of the Hare Kṛṣṇa *mantra* in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa....

Kṛṣṇa is like the sun, and *māyā*, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, *māyā* means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and *māyā* are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. *Māyām etāṁ taranti te*: [Bg. 7.14] constant chanting of the *mahā-mantra* will keep us always aloof from the illusory energy of *māyā*.

Śrīmad-Bhāgavatam 4.11.1-2

By chanting, one is freed from the darkness of māyā and becomes fully enlightened:

Nihāram iva bhāskaraḥ. *Bhāskaraḥ* refers to the sun. The sun immediately dissipates mist or fog as well as darkness. As stated before, we should try to make the sun of Kṛṣṇa rise within our hearts. In the *Caitanya-caritāmṛta* also it is stated that Kṛṣṇa is like the sun and that *māyā*, the illusory energy, is darkness. *Yāhāṁ kṛṣṇa, tāhāṁ nāhi māyāra adhikāra*: as soon as the sun of Kṛṣṇa is present, the darkness of *māyā* immediately disappears. Without following this process, it is very difficult to overcome the ocean of darkness, *māyā*. If we simply teach people to surrender unto Kṛṣṇa, God, all the fog and mist of illusion will disappear. The method is very simple: chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The more one goes on chanting, the more the darkness of many lives is dissipated.

Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting, one can cleanse the dust from the mirror of his mind and perceive things very distinctly. Thus one will know what he is, what God is, what this world is, what our relationship with God in this world is, how to live in this world, and what our next life is.

Kṛṣṇa Consciousness: The Matchless Gift

**The holy name enlightens one with
Perfect, transcendental knowledge**

By vibrating the transcendental sound of the Hare Kṛṣṇa mantra, the meaning of everything, both material and spiritual, is revealed:

[Lord Śiva to Lord Viṣṇu]: My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything.... I therefore offer my respectful obeisances again and again unto You.

Vedic evidence is called *śabda-brahma*. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The *Vedas* are known as *śabda-brahma* because evidence taken from the *Vedas* constitutes the ultimate understanding. This is because *śabda-brahma*, or the *Vedas*, represents the Supreme Personality of Godhead. However, the real essence of *śabda-brahma* is the chanting of the Hare Kṛṣṇa mantra. By vibrating this transcendental sound, the meaning of everything, both material and spiritual, is revealed. This Hare Kṛṣṇa is non-different from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything.... Lord Śiva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Kṛṣṇa mantra we can understand everything in both the material and spiritual worlds.

Śrīmad-Bhāgavatam 4.24.40

By chanting the mahā-mantra, one will understand Kṛṣṇa, and thus everything will be understood:

Simply by chanting, one can have self-realization, God realization, and when there is God realization, then nature realization is included also. For example, if one learns one, two, three, four, five, six, seven, eight, nine, and zero, then he has studied the entirety of mathematics because mathematics means simply changing the places of these ten figures. That's all. Similarly, if one simply studies Kṛṣṇa, then all his knowledge is perfect. And Kṛṣṇa is easily understood simply by chanting this *mantra*, Hare Kṛṣṇa. So

why not take this opportunity?

The Science of Self-Realization

All knowledge is revealed by the chanting of Hare Kṛṣṇa:

We cannot doubt that the transcendental is there. *Bhagavad-gītā* is being spoken by the Supreme Personality of Godhead Himself; therefore we should not doubt His word. The only problem is feeling and understanding what He is telling us. That understanding must be developed gradually, and that knowledge will be revealed by the chanting of Hare Kṛṣṇa. By this simple process, we can come to understand the spiritual kingdom, the self, the material world, God, the nature of our conditioning, liberation from material bondage, and everything else. This is called *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12], cleaning the dusty mirror of the impure mind.

The Path of Perfection

By chanting, the heart is cleansed and one can understand transcendental knowledge:

Kṛṣṇa says in the *Bhagavad-gītā*, "Māyā, this external energy, is very, very strong. No one can surpass it. It is almost impossible." Then how can one get free from this material nature? Kṛṣṇa says, "Simply by surrendering unto Me one can get relief from the onslaught of material nature." That is a fact. So we have to cleanse the heart to learn what is our relationship with God.

In the *Kaṭha Upaniṣad* it is stated, *nityo nityānāṁ cetanaś cetanānām*. The Supreme Absolute Personality of Godhead, or the Absolute Truth, is eternal. God is eternal, and we are also eternal. But the *Vedas* indicate that He is the supreme living creature. He is not dead. If He is not living, how is this world working? In the *Bhagavad-gītā* Kṛṣṇa says, "Under My supervision things are going on." In the Bible also it is said, "God created." That is a fact. Not that at one time there was a chunk and then this happened and then that. No. The *Vedas* tell us the actual facts, but we have to open our eyes to see. *Ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. That is the process of cleansing our hearts. When we cleanse our hearts, then we will be able to understand what Kṛṣṇa and the *Vedas* say.

The Science of Self-Realization

By chanting Hare Kṛṣṇa, one becomes enlightened with spiritual understanding:

When you can understand Kṛṣṇa's and your own position in a nice analytical way, then at once you become free from sinful reactions. This process will help you. Chant Hare Kṛṣṇa and cleanse your mind, and you will receive the message. One has to be qualified. If you chant and hear, for no payment, you will approach God. All things will become clear and illuminated.

The Path of Perfection

Chanting cleanses the mind and enables us to clearly see our constitutional position:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is transcendental sound vibration. It will help us to cleanse the dust from the mirror of the mind. At the present moment we have accumulated so much material dust on the mirror of the mind just as on Second Avenue (New York City) there is dust and soot over everything due to the heavy traffic. Due to our manipulation of material activities, a great deal of dust has collected over our mind's clear mirror, and as a consequence we are unable to see things in perspective. This vibration of transcendental sound (the Hare Kṛṣṇa *mantra*) will cleanse away this dust and enable us to see clearly our real constitutional position. As soon as we come to understand "I am not this body; I am spirit soul, and my symptom is consciousness," we will be able to establish ourselves in real happiness.

On the Way to Kṛṣṇa

By chanting Kṛṣṇa's names, we associate with Him and He enlightens us from within:

Everyone wants to see God immediately, but we can see God when we are qualified and in perfect knowledge. We can see God eye to eye, just as we are seeing one another, but qualification is required, and that qualification is Kṛṣṇa consciousness. Kṛṣṇa consciousness begins with *śravaṇa*, hearing about Kṛṣṇa through *Bhagavad-gītā* and other Vedic literatures, and *kīrtana*, repeating what we've heard and glorifying Kṛṣṇa by chanting His names. By chanting and hearing of Kṛṣṇa we can actually associate with Him, for He is absolute and nondifferent from His names, qualities, forms and pastimes. As we associate with Kṛṣṇa, He helps us to understand Him and dispels the darkness of ignorance with the light of knowledge. Kṛṣṇa is sitting within our hearts acting as guru. When we begin hearing topics about Him, the dust which has accumulated on our minds due to so many years of material contamination becomes gradually cleaned. Kṛṣṇa is a friend to everyone, but He is a special friend to His devotees. As soon as we become a little inclined toward Him, He begins to give favorable instructions from within our hearts so that we can gradually make progress.

Rāja-vidyā: The King of Knowledge

Perfect knowledge (and thus perfect activities) is derived from chanting the mahā-mantra:

Cetaḥ means "knowledge." Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the *vācaḥ*, or sound vibration, given by Vedic instructions. Here the word *vācaḥ*, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the

chanting of the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.24.43

Chanting Hare Kṛṣṇa is the easiest process for purifying the intelligence and understanding spiritual knowledge:

Mike Robinson: What about the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa...

Śrīla Prabhupāda: Chanting Hare Kṛṣṇa is the easiest process by which to become purified, especially in this age, when people are so dull that they cannot very easily understand spiritual knowledge. If one chants Hare Kṛṣṇa, then his intelligence becomes purified, and he can understand spiritual things.

The Science of Self-Realization

12. If One Chants His Holy Name, Kṛṣṇa Becomes Pleased and Obligated

Kṛṣṇa is pleased when one chants His holy name:

The Supreme Personality of Godhead exists everywhere (*aṇḍāntara-stha-paramāṇu-cayāntara- stham* [Bs. 5.35]). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such *saṅkīrtana*. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

Śrīmad-Bhāgavatam 8.17.24

Anyone who addresses the Lord by chanting His holy name attracts His attention and obligates Him:

Any person who is conscious of his friend's beneficent activities and never forgets his service is called grateful. In the *Mahābhārata*, Kṛṣṇa says, "When I was away from Draupadī, she cried with the words, 'He Govinda!' This call for Me has put Me in her debt, and that indebtedness is gradually increasing in My heart." This statement by Kṛṣṇa gives evidence of how one can please the Supreme Lord simply by addressing

Him: "He Kṛṣṇa! He Govinda!"

The *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His 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.

The Nectar of Devotion

13. Kṛṣṇa Helps the Sincere Chanter

If Kṛṣṇa sees that one is chanting Hare Kṛṣṇa sincerely, He helps internally and externally:

We should try to avoid the ten offenses in chanting the holy name, but anyone who chants Hare Kṛṣṇa sincerely is purified. *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam* [Cc. Antya 20.12] (*Śikṣāṣṭaka* 1). This is the easiest process by which the mirror of the mind can be cleansed. If Kṛṣṇa sees that someone is sincerely chanting Hare Kṛṣṇa, He will help. He is within everyone, and He can understand whether one is sincere or not. Kṛṣṇa helps a sincere devotee internally and externally. Internally He helps as Paramātmā by giving intelligence from within. *Dadāmi buddhi-yogaṁ tam*. Externally He helps as His representative, the spiritual master.

Teachings of Lord Kapila, the Son of Devahūti

Revival of love of God does not depend on mechanical hearing and chanting, but on the Lord's causeless mercy:

[Devotional service] is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service.

Śrīmad-Bhāgavatam 1.7.6

14. By Chanting His Holy Name, One Can Remember Kṛṣṇa

To always remember Kṛṣṇa and never forget Him is possible by constantly chanting the holy name:

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and regulations mentioned in the śāstras should be the servants of these two principles."

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa mahā-mantra twenty-four hours daily.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.113

Those who are intelligent ... are not concerned with the four-fold miseries of material life, but with elevation to the spiritual planets. One who is continuously in trance (*nitya-yuktasya yoginaḥ*) does not divert his attention to anything else. He is always situated in trance. His mind is always filled with the thought of Kṛṣṇa, without deviation (*ananya-cetāḥ satatam*). *Satatam* refers to anywhere and anytime.

In India I lived in Vṛndāvana, and now I am in America, but this does not mean that I am out of Vṛndāvana, because if I think of Kṛṣṇa always, then I'm always in Vṛndāvana, regardless of the material designation. Kṛṣṇa consciousness means that one always lives with Kṛṣṇa on that spiritual planet, Goloka Vṛndāvana, and that one is simply waiting to give up this material body. *Smarati nityaśaḥ* means "continuously remembering," and for one who is continuously remembering Kṛṣṇa, the Lord becomes *tasyāhaṁ sulabhaḥ*—easily purchased. Kṛṣṇa Himself says that He is easily purchased by this *bhakti-yoga* process. Then why should we take to any other process? We can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There are no rules and regulations. One can chant in the street, in the subway, or at his home or office. There is no tax and no expense. So why not take to it?

Beyond Birth and Death

"The first-class yogī is he who always thinks of Me." One should always remember that Kṛṣṇa is within his heart and think of Him. This is the proper system of

meditation. If we always chant the Hare Kṛṣṇa *mahā-mantra*, we will always remember Kṛṣṇa, and immediately the form of Kṛṣṇa will be awakened within our hearts. The process of always thinking of Kṛṣṇa is the process of Kṛṣṇa consciousness. The first-class *yogī* is he who is always conscious of Kṛṣṇa. One can be conscious of Kṛṣṇa by hearing about Him submissively.

Teachings of Lord Kapila, the Son of Devahūti

One can remember the Lord in constant devotion by the great blessing of the process of chanting the maha-mantra:

[Lord Kṛṣṇa to Arjuna]: For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

Bhakti-yoga is very simple and pure and easy to perform. One can begin by simply chanting Hare Kṛṣṇa. Kṛṣṇa is very merciful to those who engage in His service, and He helps in various ways that devotee who is fully surrendered to Him so he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time.... A pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable.... The pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa conscious process of chanting the *mahā-mantra*, Hare Kṛṣṇa.

Bhagavad-gītā As It Is 8.14

Lord Caitanya says that one can practice remembering Kṛṣṇa by chanting His names always:

[Kṛṣṇa] does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work.... The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Kṛṣṇa. If he doesn't practice remembering Kṛṣṇa while he is struggling for existence,

then it will not be possible for him to remember Kṛṣṇa at the time of death. Lord Caitanya also advises this. He says that one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Kṛṣṇa's instruction to Arjuna to "remember Me" and Lord Caitanya's injunction to always "chant the names of Lord Kṛṣṇa" are the same instruction. There is no difference, because Kṛṣṇa and Kṛṣṇa's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

Bhagavad-gītā As It Is Intro

Hearing and chanting of the holy name in the process of kṛṣṇa-smaraṇa:

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: "...In the neophyte stage one should always engage in hearing *kṛṣṇa-kathā*. This is called *śravaṇa-daśā*, the stage of hearing. By constantly hearing the transcendental holy name of Kṛṣṇa and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called *varaṇa-dāśa*. When one attains this stage, he becomes attached to the hearing of *kṛṣṇa-kathā*. When one is able to chant in ecstasy, he attains the stage of *smaraṇāvasthā*, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive *kṛṣṇa-smaraṇa*. At first, remembrance of Kṛṣṇa may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. When meditation expands and becomes constant, it is called *anusmṛti*. By uninterrupted and unceasing *anusmṛti* one enters the stage of *samādhi*, or spiritual trance. After *smaraṇa-daśā* or *samādhi* has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Kṛṣṇa. That is called *sampatti-daśā*, the perfection of life."

The Nectar of Instruction Text 8

When one is perfect in chanting and hearing, he will always remember Kṛṣṇa:

The more one chants the names of Kṛṣṇa, the more he becomes attached. Thus

service by *śravaṇa* and *kīrtana*, hearing and chanting about Kṛṣṇa, is the beginning. The next process is *smaraṇa*—always remembering Kṛṣṇa. When one is perfect in chanting and hearing, he will always remember Kṛṣṇa. In this third stage, he becomes the greatest *yogī*.

Kṛṣṇa Consciousness: The Matchless Gift

By constantly chanting the Hare Kṛṣṇa mantra, one can be fully in Kṛṣṇa consciousness and perfect his life:

The example of the *gopīs* is very instructive to persons who are trying to be absorbed in Kṛṣṇa consciousness. One can very easily associate with Kṛṣṇa simply by remembering His transcendental pastimes. Everyone has a tendency to love someone. That Kṛṣṇa should be the object of love is the central point of Kṛṣṇa consciousness. By constantly chanting the Hare Kṛṣṇa *mantra* and remembering the transcendental pastimes of Kṛṣṇa, one can be fully in Kṛṣṇa consciousness and thus make his life sublime and fruitful.

Kṛṣṇa, the Supreme Personality of Godhead

While chanting the Hare Kṛṣṇa mantra, one is reminded of the Lord's activities:

A devotee always thinks of the Lord continuously. While chanting the Hare Kṛṣṇa *mantra*, the words Kṛṣṇa and Hare immediately remind him of all the Lord's activities.

Śrīmad-Bhāgavatam 5.1.6

15. By Chanting, One Associates with the Lord Directly

We can associate with Kṛṣṇa through His vibrational presence:

Some people complain that when they pray to God they do not feel His presence. We should know that this is due to our incapacities, not God's. There are two conceptions of presence—the physical conception and the vibrational conception. The physical conception is temporary, whereas the vibrational conception is eternal. When we enjoy or relish the vibration of Kṛṣṇa's teachings in *Bhagavad-gītā*, or when we chant Hare Kṛṣṇa, we should know that by those vibrations He is immediately present. He is absolute, and because of this His vibration is just as important as His physical presence. When we feel separation from Kṛṣṇa or the spiritual master, we should just try to remember their words of instructions, and we will no longer feel that separation.

Such association with Kṛṣṇa and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Kṛṣṇa was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Kṛṣṇa, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Kṛṣṇa immediately by sound vibration; therefore we should give more stress to the sound vibration of Kṛṣṇa and of the spiritual master—then we'll feel happy and won't feel separation.

Elevation to Kṛṣṇa Consciousness

The devotee associates with the Lord through His sacred representation, the holy name:

Sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Mahārāja Daśaratha, the fathers of Lord Kṛṣṇa and Lord Rāma. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as recommended in the *śāstras*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (*tamasi mā jyotir gama*).

Śrīmad-Bhāgavatam 2.5.25

We can realize the presence of Kṛṣṇa through sound:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is a sound (*śabda*) that is nondifferent from Kṛṣṇa. The sound Kṛṣṇa and the original Kṛṣṇa are the same. When we chant Hare Kṛṣṇa and dance, Kṛṣṇa is also dancing with us. Of course we may say, "Well, I do not see Him," but why do we put so much stress on seeing? Why not hearing? Seeing, tasting, smelling, touching, and

hearing are all instruments for experience and knowledge. Why do we put such exclusive stress on seeing? A devotee does not wish to see Kṛṣṇa; he is satisfied by simply hearing of Kṛṣṇa. Seeing may eventually be there, but hearing should not be considered any less important. There are things which we hear but do not see—the wind may be whistling past our ears, and we can hear it, but there is no possibility of seeing the wind. Since hearing is no less an important experience or valid one than seeing, we can hear Kṛṣṇa and realize His presence through sound. Śrī Kṛṣṇa Himself says, "I am not there in My abode, or in the heart of the meditating yogī, but where My pure devotees are singing." We can feel the presence of Kṛṣṇa as we actually make progress.

Rāja-vidyā: The King of Knowledge

The Lord can be realized and worshiped through His transcendental sound representation:

[Nārada Muni to Śrīla Vyāsadeva]: Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

Our present senses are all made of material elements, and therefore they are imperfect in realizing the transcendental form of Lord Viṣṇu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. It is actually an experience of the transcendental Personality of Godhead, who possesses the pure form of eternity, bliss and knowledge....The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses, which can be revived by chanting the holy *mantras*, or transcendental sound representations.

Śrīmad-Bhāgavatam 1.5.38

By chanting the holy name, we can have the Lord's association:

One should ask that the grace of the Lord always be present on earth so that we may be favored with His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him

at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord.

Śrīmad-Bhāgavatam 1.16.32-33

Kṛṣṇa gives us His association through His holy name:

We should always remember that if we can keep ourselves always in company with Kṛṣṇa, we shall attain all perfection. And especially in this age, Kṛṣṇa has incarnated as the holy name (*kali-kāle nāma-rūpe kṛṣṇa avatāra*, Śrī Caitanya-caritāmṛta Ādi-līlā 17.22). Therefore Caitanya Mahāprabhu says:

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ*

"My dear Lord, You are so kind that You are giving me Your association in the form of Your holy name, and this holy name can be chanted in any situation."

There are no hard and fast rules for chanting Hare Kṛṣṇa. One can chant Hare Kṛṣṇa anywhere. Children, for example, also chant and dance. It is not at all difficult. While walking, our students take their beads with them and chant. Where is the loss? But the gain is very great for by chanting we associate with Kṛṣṇa personally. Suppose we were to associate personally with the President. How proud we would feel. "Oh, I am with the President." So should we not feel very much proud if we were to associate with the supreme president, who is able to create many millions of presidents like those of this world? This chanting is our opportunity to do so. Therefore Caitanya Mahāprabhu says, *etādṛṣī tava kṛpā bhagavan mamāpi*: "My dear Lord, You are so kind to me that You are always prepared to give me Your association."

Teachings of Queen Kuntī

**By chanting the holy name one associates with God, acquires godly qualities,
and becomes an associate of the Lord:**

Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him. Therefore to chant God's holy name means to associate directly with Him. When one associates with God, one acquires godly qualities, and when one is completely purified, one becomes an associate of the Supreme Lord.

The Science of Self-Realization

By chanting the mahā-mantra, one can associate with Kṛṣṇa directly:

Kṛṣṇa tells Arjuna to always remain in Kṛṣṇa consciousness. This is possible through the chanting of Hare Kṛṣṇa. Since Kṛṣṇa and His spiritual kingdom are nondifferent, being absolute, Kṛṣṇa and His sound vibration are the same. Simply by vibrating Kṛṣṇa's name, we can enjoy Kṛṣṇa's association. If we are walking down the street chanting Hare Kṛṣṇa, Kṛṣṇa is also going with us. If we walk down the street and look up at the sky, we may see that the sun or the moon is accompanying us. I can recall about fifty years ago, when I was a householder, my second son, who was about four years old at the time, was walking with me down the street, and he suddenly asked me, "Father, why is the moon going with us?"

If a material object like the moon has the power to accompany us, we can surely understand that the Supreme Lord, who is all-powerful, can always remain with us. Being omnipotent, He can always keep us company, provided that we are also qualified to keep His company. Pure devotees are always merged in the thought of Kṛṣṇa and are always remembering that Kṛṣṇa is with them. Lord Caitanya Mahāprabhu has confirmed the absolute nature of Kṛṣṇa in His *Śikṣāṣṭaka* (verse 2):

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālāḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard-and-fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

We may take the effort to spend a great deal of money and attempt to build or

establish a temple for Kṛṣṇa, but if we do so we must observe many rules and regulations and see properly to the temple's management. But herein it is confirmed that simply by chanting, any man can have the benefit of keeping company with Kṛṣṇa. Just as Arjuna is deriving benefit by being in the same chariot with Lord Śrī Kṛṣṇa, we can also benefit by associating with Kṛṣṇa through the chanting of His holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This *mahā-mantra* is not my personal concoction but is authorized by Lord Caitanya Mahāprabhu, who is considered to be not only an authority but the incarnation of Lord Śrī Kṛṣṇa Himself. It was Lord Caitanya Mahāprabhu who said, "O Lord, You are so kind to the people of this material world that You expand Yourself in Your holy name so that they can associate with You."

The Path of Perfection

While performing devotional service, the devotee remembers the supremacy of the Lord and associates with the Lord by repeating His transcendental names:

[Nārada Muni to Śrīla Vyāsadeva]: While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the *Bhagavad-gītā*: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor.... No one else but Lord Śrī Kṛṣṇa can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

Śrīmad-Bhāgavatam 1.5.36

The performer of offenseless kīrtana has positive association with the Lord:

[Śukadeva Gosvāmī prays]: Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

The devotees need not be disappointed in the physical absence of the Lord, though

they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc. (either all or some of them, or even one of them), can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Kṛṣṇa or Lord Rāma can at once surcharge the atmosphere spiritually. We must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless *kīrtana* has positive association with the Lord.

Śrīmad-Bhāgavatam 2.4.15

By chanting, one associates with Kṛṣṇa:

The same thing is confirmed in the *Ādi Purāṇa* by Kṛṣṇa. While addressing Arjuna He says, "Anyone who is engaged in chanting My transcendental name must be considered to be always associating with Me. And I may tell you frankly that for such a devotee I become easily purchased."

The Nectar of Devotion

Being deeply touched by a strong desire for Kṛṣṇa's association, a pure devotee always chants the mahā-mantra:

It was Sanātana Gosvāmī who later composed this verse:

*na premā śravaṇādi-bhaktir api vā yogo 'thava vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopījanavallabha vyathayate hā hā madāśaiva mām*

"I am poor in love of Godhead, and I have no asset for hearing about devotional service. Nor do I have any understanding of the science of devotional service, nor any cultivation of knowledge, nor any righteous activities to my credit. I am not even born in a high family. Nonetheless, O darling of the damsels of Vraja, I still maintain hopes of achieving You, and these hopes are always disturbing me." Such a devotee, being touched deeply by such strong desires, always chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Teachings of Lord Caitanya

One can come into contact with Kṛṣṇa immediately by hearing His holy name:

Kṛṣṇa consciousness is a method for connecting directly with the Supreme. This is

the special gift of Lord Caitanya Mahāprabhu. Not only is this method direct and immediate, but it is also practical. Although many people entering this Society have no qualifications, they have become highly advanced in Kṛṣṇa consciousness simply by coming in contact with the Society. In this age, life is very short, and a yoga process that takes a long time will not help the general populace. In Kali-yuga, people are all so unfortunate, and association is very bad. Therefore, this process of directly contacting the Supreme is recommended—*hari-nāma*. Kṛṣṇa is present in the form of His transcendental name, and we can contact Him immediately by hearing His name. Simply by hearing the name *Kṛṣṇa* we immediately become freed from material contamination.

The Path of Perfection

Because Kṛṣṇa's name is nondifferent from Himself, when one chants he immediately comes into contact with Kṛṣṇa:

Lord Caitanya prayed:

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ
(Śikṣāṣṭaka 2)*

Kṛṣṇa, the transcendental holy name of God, has all potencies, Lord Caitanya said. Kṛṣṇa has unlimited potencies, and similarly in the holy name of Kṛṣṇa there are unlimited potencies. Kṛṣṇa has thousands and thousands of names, of which the name *Kṛṣṇa* is the chief, and there are no hard and fast rules for chanting. It is not that one must chant at a certain time. No. At any time one may chant. Furthermore, Kṛṣṇa's name is identical with Kṛṣṇa Himself. Therefore the holy name of Kṛṣṇa is Kṛṣṇa.

We should not think that Kṛṣṇa is living in His abode, Goloka Vṛndāvana, and that His name is different from Him. In the material world, of course, in the material conception, a name is different from the fact it represents. But in the absolute world there are no such differences. The name is as potent as Kṛṣṇa is. We have a tongue, and if we use this tongue to chant Hare Kṛṣṇa, we shall immediately come directly in touch with Kṛṣṇa, because the name *Kṛṣṇa* and the person Kṛṣṇa are not different. We may think that Kṛṣṇa is far, far away, but in fact Kṛṣṇa is within us. He is far away, but at the same time He is the nearest. But even if we think that Kṛṣṇa is far, far away, His name is present. We can chant Hare Kṛṣṇa, and Kṛṣṇa will immediately become

available. Kṛṣṇa is available in this easy way, for which there are no hard and fast rules. We can chant at any time and immediately get Kṛṣṇa. Just see the mercy of Kṛṣṇa!

Teachings of Queen Kuntī

Because the Lord and His holy name are identical, when a pure devotee chants, the Lord is immediately present:

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

Being absolute, Lord Jagannātha is identical in person, form, picture, *kīrtana* and all other circumstances. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a *kīrtana* of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

Śrī Caitanya-caritāmṛta Madhya-līlā 1.126

By hearing the mahā-mantra, one can always feel the presence of the Lord:

There is a statement about hearing and chanting the *mahā-mantra*: "It is said that saints have been able to hear the vibrating strings of the *vīṇā* in the hands of Nārada, who is always singing the glories of Lord Kṛṣṇa. Now this same sound vibration has entered my ears, and I am always feeling the presence of the Supreme Personality. Gradually I am becoming bereft of all attachment for material enjoyment."

The Nectar of Devotion

Kṛṣṇa is easily attainable by chanting Hare Kṛṣṇa:

Kṛṣṇa consciousness means always living with Kṛṣṇa in His spiritual planet. Because we are conscious of Kṛṣṇa, we are already living with Him. We simply have to wait to give up this material body to go there. For one who remembers Kṛṣṇa without deviation, He is easy to obtain. *Tasyāhaṁ sulabhaḥ pārtha*: [Bg. 8.14] "I become very cheap for them." For one who takes to Kṛṣṇa consciousness, the most valuable thing becomes very easy to obtain. Because one is engaged in *bhakti-yoga*, Kṛṣṇa becomes easily available. Why should we try so hard to attain Kṛṣṇa, when Kṛṣṇa Himself says, "I am easy to obtain"? We have only to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There is no fast rule and regulation. We can chant in the street or on the subway, in our home or in our

office. There is neither expenditure nor tax.

The Path of Perfection

Kṛṣṇa, being attracted, appears Himself in His glorification:

[Nārada Muni to Śrīla Vyāsadeva]: The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

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. 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. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada Muni penetrates into the presence of the Lord by the transcendental chanting.

Śrīmad-Bhāgavatam 1.6.33

Lord Kṛṣṇa is personally present in offenseless chanting:

[Sūta Gosvāmī to the sages at Naimiṣāraṇya]: Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

Messages of the Personality of Godhead Śrī Kṛṣṇa are nondifferent from Him. Whenever, therefore, offenseless hearing and glorification of God are undertaken, it is

to be understood that Lord Kṛṣṇa is present there in the form of transcendental sound, which is as powerful as the Lord personally. Śrī Caitanya Mahāprabhu, in His *Śikṣāṣṭaka*, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound.

Śrīmad-Bhāgavatam 1.2.17

When a devotee chants Hare Kṛṣṇa, Kṛṣṇa and His internal potency are dancing on his tongue:

One who is engaged in Lord Kṛṣṇa's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane—he lives in Kṛṣṇa. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Kṛṣṇa, Kṛṣṇa and His internal potency are dancing on the tongue of the devotee.

Bhagavad-gītā As It Is 12.8

16. The Holy Name Attracts One to Kṛṣṇa

By hearing the holy name, one becomes attracted to Kṛṣṇa:

From the *Śrīmad-Bhāgavatam*, Lord Caitanya gives an example of pure devotion: it is said in the *Bhāgavatam* that Kṛṣṇa is situated in everyone's heart. Therefore, just as rivers flow and their natural tendency is to reach the sea, so as soon as one hears the glories of the Lord, his soul is at once attracted toward the Supreme Lord. This is the beginning of pure devotional service. As soon as there is the chanting vibration, Hare Kṛṣṇa, immediately Kṛṣṇa's paraphernalia, Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's abode, Kṛṣṇa's associates—everything—all of a sudden become manifested within because He is present. This is the beginning of one's Kṛṣṇa consciousness. To remember by reference to a context means that as soon as one hears a code word, one at once remembers all the information behind that code. Similarly, when our minds are attracted to Kṛṣṇa and everything about Kṛṣṇa simply by hearing a little glorification of His qualities, that is the beginning of pure Kṛṣṇa consciousness.

The Science of Self-Realization

By chanting the holy name, the devotee becomes attracted to Kṛṣṇa:

The Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Kṛṣṇa in order to achieve Him. One should work only for Kṛṣṇa. It does not matter in what kind of work one engages, but that work should be done only for Kṛṣṇa. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Kṛṣṇa, and he can sacrifice everything for Kṛṣṇa's satisfaction, just as Arjuna did in the Battle of Kurukṣetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

Bhagavad-gītā As It Is 12.6-7

17. The Holy Name Invokes an Attitude of Service to the Lord

The test of successful chanting is eagerness to render service to the Lord:

[Muhammadan governor to Lord Caitanya]: The Muhammadan governor then said, "Since you have so kindly accepted me, please give me some order so that I can render You some service." The Muhammadan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

If one is purified by following Śrī Caitanya Mahāprabhu's orders—that is, by chanting the holy name of Kṛṣṇa—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.... After being released from one's sinful reactions (*karma*), one becomes eager to serve the Lord. This is the test. Since the Muhammadan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.188-89

One engaged in chanting the holy name becomes freed from the bodily conception and attached to serving the Lord:

A person properly initiated by a bona fide spiritual master and engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare gradually becomes freed from the conception of "I" and "mine" and becomes attached to the Lord's transcendental loving service in one of the five transcendental relationships. Such transcendental service is not a subject matter for gross and subtle bodies. Only when one can understand that there is no difference between the Supreme and His name can one be situated in Kṛṣṇa consciousness. At such a time one no longer needs to make grammatical adjustments. Rather, one becomes more interested in petitioning the Lord: "Hare Kṛṣṇa—O my Lord, O energy of the Lord, please engage me in Your service!"

Teachings of Lord Caitanya

18. By Chanting the Holy Name, One Achieves Direct Service to the Lord

By chanting the holy name, one achieves liberation from material existence and direct engagement in the service of the Lord:

[Īśvara Purī to Lord Caitanya]: "'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.'"

In the *Anubhāṣya*, Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead, Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, he can realize a transcendental position which is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, *śānta*, *dāśya*, *sakhya*, *vātsalya* and *mādhurya*—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, *sambandha-jñāna*, *abhidheya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead (*premā pum-artho mahān*). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa *mantra* very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Māyāvādī *sannyāsīs* generally indulge. Śrī Śaṅkarācārya also stressed this point. *Na hi na hi rakṣati dukṛt-karaṇa*: "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa *mahā-mantra*. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa *mantra*, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

**By offenseless chanting, one attains God realization, develops mystic powers
and, ultimately, becomes a confidential devotee of the Lord:**

[Nārada Muni to Śrīla Vyāsadeva]: Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form. O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has

unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord.

Śrīmad-Bhāgavatam 1.5.38-39

Chanting Hare Kṛṣṇa not only frees one from false ego, but elevates the soul to its eternal, constitutional position of pure devotional service:

Simply understanding *ahankāra* means no more than understanding the false identification. Simply understanding that I am not matter, I am soul, is not perfection. The impersonalist, the void philosopher, simply thinks of the negative, that I am not this matter, I am not this body. This will not stay. You have to not only realize that you are not matter, but you have to engage yourself in the spiritual world. And that spiritual world means to be working in Kṛṣṇa consciousness. That spiritual world, that functioning of real life, is Kṛṣṇa consciousness.... Chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is the process not merely of putting an end to this false conception of the self, but it goes beyond that, to the point where the pure spirit soul engages in his eternal, blissful, all-knowing activities in the loving service of God. This is the height of conscious development, the ultimate goal of all living entities now evolving through the cycles and species of material nature.

Kṛṣṇa Consciousness: The Topmost Yoga System

19. By Chanting the Holy Name, One Comes to Understand / Realize / See Kṛṣṇa

By chanting, one comes to understand Kṛṣṇa:

""Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa

really is."

*Bhakti-rasāmṛta-sindhu (1.2.234) [cited:
Śrī Caitanya-caritāmṛta Madhya-līlā 17.136]*

Kṛṣṇa says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Kṛṣṇa. So understanding Kṛṣṇa is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms.... Kṛṣṇa says that out of many millions of people, one may understand Him. But, by chanting of this Hare Kṛṣṇa, as introduced by Lord Caitanya—chanting and dancing—you can understand Kṛṣṇa within a very short time.

Kṛṣṇa Consciousness: The Topmost Yoga System

That is the qualification to understand *Bhagavad-gītā* as it is and Kṛṣṇa as He is—one must become Kṛṣṇa conscious.

And what is this Kṛṣṇa consciousness? That is the process of cleansing the dust from the mirror of the mind through the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting this *mantra* and by hearing *Bhagavad-gītā*, we can gradually attain to Kṛṣṇa consciousness. *Īśvaraḥ sarva-bhūtānāṁ* [Bg. 18.61]—Kṛṣṇa is always present within our heart. The individual soul and the Supersoul are both sitting in the tree of the body. The individual soul (*jīva*) is eating the fruit of the tree, and the Supersoul (*Paramātmā*) is witnessing. As the individual soul begins the process of devotional service and gradually begins to develop his Kṛṣṇa consciousness, the Supersoul who is seated within begins to help him dust all the impurities from the mirror of the mind. Kṛṣṇa is a friend to all saintly persons, and the attempt to become Kṛṣṇa conscious is a saintly endeavor. *Śravaṇaṁ kīrtanam* [SB 7.5.23]—by chanting and hearing one can come to understand the science of Kṛṣṇa and thereby come to understand Kṛṣṇa.... Śrī Kṛṣṇa Himself comes to deliver *Bhagavad-gītā* and to help us to become God conscious. Indeed, this very material creation is given to us to utilize for this cultivation. But if after receiving this chance and this gift of human life we do not utilize them to develop Kṛṣṇa consciousness, we shall be missing this rare opportunity. The process for cultivation is very simple: *śravaṇaṁ kīrtanam*—hearing and chanting. We have nothing to do other than listen, and by listening carefully, enlightenment is sure to come. Kṛṣṇa will surely help, for He is seated within. We only have to make the effort and spare a little time.... This chanting of Hare Kṛṣṇa is a process by which all contaminations due to material association are removed from the mirror of the mind. There is no need for external help in reviving our Kṛṣṇa consciousness, for Kṛṣṇa consciousness is dormant within the self. In fact, it is the very

quality of the self. We have only to invoke it by this process.

On the Way to Kṛṣṇa

Kṛṣṇa is available under any circumstances, if we want to catch Him. Kṛṣṇa says in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me."

If one is actually very serious in searching for Kṛṣṇa, Kṛṣṇa is everywhere. *Andāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ taṁ ahaṁ bhajāmi* (Bs. 5.35). Kṛṣṇa is present within the universe, within our hearts, and even within the atom. So it is not difficult to find Him, but one must know the process by which to do so. This process is very simple, and by the order of Śrī Caitanya Mahāprabhu we are distributing this process to everyone, without charge. The process is to chant Hare Kṛṣṇa. As soon as one chants Hare Kṛṣṇa, one will immediately understand Kṛṣṇa.

Teachings of Queen Kuntī

Understanding God begins with understanding His name:

Although this material world is nothing but darkness, people are very proud of their eyes. They are always saying, "Can you show me God?" The answer to that is: "Have you the eyes to see God?" Why is the emphasis placed on seeing? Certainly, God can be seen, as stated in *Brahma-saṁhitā* (5.38), *premāñjana-cchurita-bhakti-vilocanena*: "Govinda [Kṛṣṇa] is always seen by the devotee whose eyes are anointed by the pulp of love."

If we are devotees, lovers of God, the ointment of love will clear our eyes. In order to see God, we have to cleanse our eyes by wiping away the cataracts of material contamination. Although we may be eager to see God, we cannot see Him with these material eyes. Not only can we not see Him, but we cannot understand Him, although His name is there. Understanding God means first of all understanding His name. Therefore from the beginning we should chant the Hare Kṛṣṇa *mahā-mantra*. God is not different from His name. Kṛṣṇa's name and Kṛṣṇa's person are the same.

Teachings of Lord Kapila, the Son of Devahūtī

The process of understanding Kṛṣṇa begins with chanting the holy name:

The transcendental nature of Kṛṣṇa is not possible to understand with our blunt material senses. Kṛṣṇa's name, form, qualities and pastimes are all *divya*, divine. Our present material senses have to be purified by engagement in the Lord's service, and our first engagement begins with the tongue. It is with the tongue that we can chant the transcendental names of the Lord.

Teachings of Lord Kapila, the Son of Devahūti

One can understand Kṛṣṇa only by devotional service, beginning with chanting the holy name:

In the *Brahma-saṁhitā* it is stated that the Personality of Godhead cannot be understood simply by study of the *Vedānta* literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known.... The fact is that no one can understand Kṛṣṇa without rendering devotional service and without developing Kṛṣṇa consciousness. The *Gītā* confirms this.

One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then only can one understand the Supreme Personality of Godhead.

Bhagavad-gītā As It Is 7.24

One must chant the holy name to cleanse the mind and heart so that one can become sober, understand his higher duty, and understand the Lord:

Prahlāda is always situated in the Vaikuṇṭha planets of the spiritual world, but on behalf of the fallen souls he asks how, when his mind is always disturbed by material things, he can discuss the transcendental position of the Lord.... especially in this age of Kali, the mind must be cleansed; and this is possible only by the chanting of the Hare Kṛṣṇa *mahā-mantra*. *Ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. In this age, the process of chanting the Hare Kṛṣṇa *mahā-mantra* is the only method by which to cleanse the sinful mind. When the mind is completely cleansed of all sinful reactions, one can then understand his duty in the human form of life. The Kṛṣṇa consciousness movement is meant to educate sinful men so that they may become pious simply by chanting the Hare Kṛṣṇa *mahā-mantra*.... To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the

Hare Kṛṣṇa *mahā-mantra*. Prahlāda Mahārāja has confirmed this process in previous verses. *Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ* [SB 7.9.43]. Prahlāda further confirms that if one's mind is always absorbed in thought of Kṛṣṇa, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

Śrīmad-Bhāgavatam 7.9.39

The process of Kṛṣṇa consciousness is the process of purifying the senses through the chanting of Hare Kṛṣṇa so that one can understand God:

God cannot be seen by material senses, therefore the *bhakti-yoga* process is the process of purifying the senses so that we will be able to understand what and who God is. We have power of seeing, hearing, touching, tasting and so on, but if these senses are blunt, we cannot understand God. The process of Kṛṣṇa consciousness is the process of training these senses through regulated principles, specifically through the chanting of Hare Kṛṣṇa.

Rāja-vidyā: The King of Knowledge

By chanting of the holy name, which is the basis of devotional service and bhāgavata-dharma, one comes to understand the Supreme Personality of Godhead:

[Yamarāja to the Yamadūtas]: Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

The *Bhāgavatam* says, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*: [SB 1.2.6] the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with *tan-nāma-grahaṇa*, chanting of the holy name of the Lord (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23]). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead.

Śrīmad-Bhāgavatam 6.3.22

By chanting the mahā-mantra, one will understand Kṛṣṇa, and thus everything will be understood:

Simply by chanting, one can have self-realization, God realization, and when there is God realization, then nature realization is included also. For example, if one learns one, two, three, four, five, six, seven, eight, nine, and zero, then he has studied the entirety of mathematics because mathematics means simply changing the places of these ten figures. That's all. Similarly, if one simply studies Kṛṣṇa, then all his knowledge is perfect. And Kṛṣṇa is easily understood simply by chanting this *mantra*, Hare Kṛṣṇa. So why not take this opportunity?

The Science of Self-Realization

In this age, the chanting of Hare Kṛṣṇa will deliver the people of the world from their forgetfulness of God:

Today people have forgotten their relationship with God, but this incarnation of Kṛṣṇa in the form of His holy names, this chanting of Hare Kṛṣṇa, will deliver all the people of the world from their forgetfulness. Lord Caitanya Mahāprabhu says that if we chant or associate with the chanting of the holy names of Kṛṣṇa, we will reach the highest perfectional stage of life.

Elevation to Kṛṣṇa Consciousness

In order to attain God realization and spiritual happiness in this age, we have only to chant the names of Kṛṣṇa:

Kṛṣṇa is within, but due to our material conditioning, we do not realize it. Those who are of the nature of fiends and demons (*rākṣasīm āsurīm*) think that this material life is all and that it is the purpose of human life to squeeze out as much pleasure from matter as possible. They try squeezing, but they are constantly baffled. Squeezing material nature is not the process for finding out real pleasure. If we are searching for real pleasure, we have to take to Kṛṣṇa consciousness. All happiness in the material world has a beginning and an end, but happiness in Kṛṣṇa is unlimited, and there is no end. In order to get this happiness we simply have to sacrifice a little time and chant Hare Kṛṣṇa. In former ages, the great sages and demigods used to sacrifice their whole lives for realizing the Supreme, and still they would not attain success. For this age Caitanya Mahāprabhu has given an easy process for God realization. All that is necessary is careful listening. We have to listen to *Bhagavad-gītā*, and we have to chant the names of Kṛṣṇa and listen to them carefully. We should not be puffed up, falsely thinking that our knowledge is great or that we are very learned. We need only become

a little gentle and submissive to hear the messages from Kṛṣṇa.

Rāja-vidyā: The King of Knowledge

One can realize Kṛṣṇa by hearing and vibrating the Hare Kṛṣṇa mantra and tasting prasāda:

The word *mahātmā* means "broad-minded." One who cannot understand Kṛṣṇa is not broad-minded, but cripple-minded. If one becomes broad-minded, then by the grace of Kṛṣṇa one can understand Kṛṣṇa.

The process of understanding Kṛṣṇa is *sevonmukha*—by rendering service. *Sevonmukhe hi jihvādau* [Brs. 1.2.234(7)]. Realization of Vāsudeva is possible by rendering service, beginning with the tongue. The tongue has two functions—to vibrate and to taste. So if one repeatedly hears and vibrates the Hare Kṛṣṇa *mantra* and tastes *prasāda*, food offered to Kṛṣṇa, by this very simple method one will realize Vāsudeva, Kṛṣṇa. Kṛṣṇa will reveal Himself. It is not that by our endeavor alone we can understand Kṛṣṇa, but our endeavor in loving service will make us qualified, and then Kṛṣṇa will reveal Himself (*svayam eva sphuraty adaḥ*).

Teachings of Queen Kuntī

By offenseless chanting, one attains God realization, develops mystic powers and, ultimately, becomes a confidential devotee of the Lord:

[Nārada Muni to Śrīla Vyāsadeva]: Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form. O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with

specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord.

Śrīmad-Bhāgavatam 1.5.38-39

By chanting the Hare Kṛṣṇa mantra offenselessly in the association of devotees one becomes pure in heart and realizes the transcendental nature of the Lord:

[Lord Śiva to Lord Viṣṇu]: The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

As stated in *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
tad joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

*'sādhū-saṅga', 'sādhū-saṅga'-sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Śrī Caitanya-caritāmṛta Madhya-līlā 22.54)*

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. *Sādhū-saṅga*, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa *mantra* and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa *mantra* purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the

external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. *Idam hi viśvaṁ bhagavān ivetaraḥ* (S.B. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by *sat-saṅga*, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a purehearted devotee is never disturbed. The *bhakti-yoga* process must be carried out by avoiding the ten offenses one can commit while chanting the *mahā-mantra* and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevī becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a *muni*. The word *muni* means "thoughtful." A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Śukadeva Gosvāmī are also called *muni*, and Vyāsadeva is addressed as Mahāmuni. A devotee is addressed as *muni*, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

Śrīmad-Bhāgavatam 4.24.59

Offenseless chanting leads to realization of the form, qualities and pastimes of the Lord:

By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc.... Hearing of the holy name gradually promotes one to the stage of hearing about His form, about His attributes, His pastimes and so on, and thus the necessity of the chanting of His glories develops successively.

Śrīmad-Bhāgavatam 2.1.11

By chanting the holy name, one is cleansed of the material concept of life and

awakens in realization of the Lord's transcendental form, qualities, etc.:

As enunciated by Lord Śrī Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead—*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him.

Śrīmad-Bhāgavatam 7.5.23-24

Simply by keeping a picture of Lord Caitanya and chanting Hare Kṛṣṇa one can worship God and realize Him:

In the *Śrīmad-Bhāgavatam* it is said that [Lord Caitanya] is the incarnation of God in this age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates—Nityānanda, Advaita, Gadādhara, and Śrīvāsa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Kṛṣṇa *mantra*, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Śrī Caitanya Mahāprabhu at home and chants Hare Kṛṣṇa, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Kṛṣṇa *mantra* and worship God. Therefore it is a great opportunity.

The Science of Self-Realization

Hearing the vibration of the sound Hare Kṛṣṇa is nondifferent from seeing the Supreme Personality of Godhead directly:

In *bhakti* there are nine different activities: *śravaṇam kīrtanam viṣṇoḥ smaraṇam pada-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23].

Because all these devotional activities are absolute, there is no fundamental difference between worshiping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord.... Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called *kīrtana*. Performing *kīrtana* and hearing the vibration of the sound Hare Kṛṣṇa is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord's activities.

Śrīmad-Bhāgavatam 7.4.25-26

**By constantly chanting the mahā-mantra, one makes progress in spiritual life
and ultimately sees Kṛṣṇa face to face:**

Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called *maṅgala*, or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items—namely illicit sex life, intoxication, gambling and flesh-eating—and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* and daily meditation three times a day by chanting the *Gāyatrī mantra*. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror.

Śrīmad-Bhāgavatam 4.21.42

**Kṛṣṇa reveals Himself to one who performs devotional service, beginning with
chanting:**

When it is not possible to understand even the material things which we daily see with our eyes, what can we say of the spiritual world and Kṛṣṇa, the Supreme

Personality of Godhead? He is the supreme spiritual form, and it is not possible to understand Him by our limited senses. Then why are we bothering so much for Kṛṣṇa consciousness, if it is not possible? If these imperfect senses cannot realize Kṛṣṇa as He is? The answer is that if you become submissive, if you develop the spiritual attitude of following Kṛṣṇa, and you are as a servant or a friend, as a parent or as a lover—if you begin to give service to the Supreme Lord then you can begin to know Him.

Your service begins with the tongue. How? By the tongue you can chant Hare Kṛṣṇa, and by the tongue you can taste *kṛṣṇa-prasāda*, spiritual food. So, the beginning of the process is very nice. You can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and whenever *prasāda* is offered to you by Kṛṣṇa, by His kindness, you accept it. The result will be that if you become submissive, and if you begin this service—chanting and eating *prasāda*—Kṛṣṇa will reveal Himself before you.

Kṛṣṇa Consciousness: The Topmost Yoga System

Kṛṣṇa reveals Himself to the devotee who faithfully chants His holy name:

When one fully engages in chanting the Hare Kṛṣṇa *mahā-mantra*, he gradually realizes his own spiritual identity. Unless one faithfully chants the Hare Kṛṣṇa *mantra*, Kṛṣṇa does not reveal Himself: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* (*Bhakti-rasāmṛta-sindhu* 1.2.234). We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (*sevonmukhe hi jihvādau*), which means that we should always chant the holy names of the Lord and accept *kṛṣṇa-prasāda*. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

The Nectar of Instruction Text 5

The Lord reveals Himself to the offenseless chanter:

Chanting of the Hare Kṛṣṇa *mantra* is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa *mantra*, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, 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.

Śrīmad-Bhāgavatam 4.8.53

20. The Holy Name Evokes Love of God

Liberation and freedom from sinful reactions are merely by-products of chanting the holy name. The real result is ecstatic love of Kṛṣṇa:

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name. Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage." Haridāsa Ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa. 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.' Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight. 'As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.'" After reciting this verse, Haridāsa Ṭhākura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridāsa Ṭhākura, "It is better for you to explain the meaning of this important verse." Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night. With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties. Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa. Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name."

Śrī Caitanya-caritāmṛta Antya-līlā 3.176-86

The holy name brings love for Kṛṣṇa:

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

Śrī Caitanya-caritāmṛta Antya-līlā 3.268

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

Cc Ādi-līlā 1.96

As a result of chanting the Hare Kṛṣṇa mahā-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 Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.28

By chanting offenselessly, one attains love of Godhead:

[Lord Caitanya to Sanātana Gosvāmī]: "Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Śrī Caitanya-caritāmṛta Antya-līlā 4.71

When one is on the transcendental stage of chanting the holy name, he attains love of God:

By chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Teachings of Lord Caitanya

By chanting, one is freed from material activities and develops love for Kṛṣṇa:

[Lord Caitanya to Satyarāja]: "By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened."

Śrī Caitanya-caritāmṛta Madhya-līlā 15.109

By constantly chanting the holy name, one easily attains liberation and love of Godhead:

[Lord Caitanya to Prakāśānanda Sarasvatī]: Śrī Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.154

Chanting the holy name initiates the flow of waves of love for Kṛṣṇa:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Simply by chanting the holy name of Lord Kṛṣṇa, 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 Kṛṣṇa."

Śrī Caitanya-caritāmṛta Antya-līlā 20.11

If one is expert in chanting the holy name, he will, without fail, attain love of Godhead:

The Lord then told Sanātana Gosvāmī that the association of good devotees, engagement in the transcendental service of the Lord, the understanding of Śrīmad-Bhāgavatam, the chanting of the holy name of the Lord, and residence in a holy place like Vṛndāvana or Mathurā are all very important for elevation to the transcendental plane. One need not attain all five of these items; if one is expert in just one of them, he will, without fail, be elevated to the stage of love of Godhead.

Teachings of Lord Caitanya

The great fruit of love of Godhead is distributed through the medium of chanting the mahā-mantra:

The fruit of love of God is so tasteful that wherever a devotee distributes it, those

who relish the fruit, anywhere in the world, immediately become intoxicated.

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu's gift, the Hare Kṛṣṇa *mahā-mantra*. The statements of *Caitanya-caritāmṛta* are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting of the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.48

How chanting the holy name elevates one to the position of ecstatic pure devotional service to Kṛṣṇa:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service. The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

Śrī Caitanya-caritāmṛta Antya-līlā 20.13-14

By associating with pure devotees engaged in chanting the Hare Kṛṣṇa mantra, one's heart is purified and one develops pure love for Kṛṣṇa:

An example of rising to the stage of ecstatic love by executing the regulative principles of devotional service is given in the life story of Nārada, which is described to Vyāsadeva in *Śrīmad-Bhāgavatam*. Nārada tells there of his previous life and how he developed to the stage of ecstatic love. He was engaged in the service of great devotees and used to hear their talks and songs. Because he had the opportunity to hear these pastimes and songs of Kṛṣṇa from the mouths of pure devotees, he became very attracted within his heart. Because he had become so eager to hear these topics, he gradually developed within himself an ecstatic love for Kṛṣṇa. This ecstatic love is prior to the pure love of Kṛṣṇa, because in the next verse Nārada confirms that by the gradual process of hearing from the great sages he developed love of Godhead. In that connection, Nārada continues to say in the First Canto, Fifth Chapter, verse 28, of the *Bhāgavatam*, "First I passed my days in the association of the great sages during the

rainy autumn season. Every morning and evening I heard them while they were singing and chanting the Hare Kṛṣṇa *mantra*, and thus my heart gradually became purified. As soon as I heard them with great attention, the influence of the modes of material ignorance and passion disappeared, and I became firmly fixed in devotional service to the Lord."

These are practical examples of how one can develop to the stage of ecstatic love simply by the association of pure devotees. It is essential, therefore, that one constantly associate with pure devotees who are engaged morning and evening in chanting the Hare Kṛṣṇa *mantra*. In this way one will get the chance to purify his heart and develop this ecstatic pure love for Kṛṣṇa.

The Nectar of Devotion

By chanting the Hare Kṛṣṇa mahā-mantra, one's heart becomes cleansed, one's love for Kṛṣṇa and eternal relationship with Him is revived, and one goes back to Godhead:

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]*

In this verse, Śrī Caitanya Mahāprabhu is described as *mahā-vadānya*, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa *mahā-mantra*. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa *mantra* we are cleansed of all dirty things (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]), we shall be able to understand very easily that Kṛṣṇa is the only object of love (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234(8)]). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to

have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa *mantra*, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called *svarūpa-siddhi*(9). We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, *patita-pāvana-hetu tava avatāra*: Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

Śrīmad-Bhāgavatam 10.3.37-38

Anyone who has attained transcendental affection for Kṛṣṇa by constantly chanting His holy name remains satisfied in any condition of life simply by remembering the holy name:

There is a statement by a person fallen in a hellish condition of life. He addressed the Supreme Lord thus: "My dear Lord, Yamarāja has placed me in a situation which is full of filthy and obnoxious smells. There are so many insects and worms, surrounded by the stools left by different kinds of diseased persons. And after seeing this horrible scene, my eyes have become sore, and I am becoming nearly blind. I therefore pray, O my Lord, O deliverer from the hellish conditions of life. I have fallen into this hell, but I shall try to remember Your holy name always, and in this way I shall try to keep my body and soul together." This is another instance of ecstatic love for Kṛṣṇa in an abominable situation.

It is to be understood that any person who is constantly engaged in chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has attained a transcendental affection for Kṛṣṇa, and as such, in any condition of life, he remains satisfied simply by remembering the Lord's name in full affection and ecstatic love.

The Nectar of Devotion

Whereas the holy name of Lord Rāma gives liberation, the holy name of Lord Kṛṣṇa gives one ecstatic love of Kṛṣṇa:

[Māyādevī, in the form of a prostitute, to Haridāsa Ṭhākura]: "The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa."

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa *mahā-mantra*. The Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again.... The Hare Kṛṣṇa *mahā-mantra*, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

Śrī Caitanya-caritāmṛta Antya-līlā 3.257

**Revival of love of God does not depend on mechanical hearing and chanting,
but on the Lord's causeless mercy:**

[Devotional service] is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service.

Śrīmad-Bhāgavatam 1.7.6

21. The Holy Name Evokes Ecstasy

Offenseless chanting of the holy name brings ecstasy:

[Lord Caitanya to Prakāśānanda Sarasvatī]: "After describing the potency of the Hare Kṛṣṇa *mahā-mantra*, My spiritual master taught Me another verse, advising Me to always keep the name within My throat. 'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.' Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered. While chanting the holy name of the Lord in pure ecstasy, I lose Myself, and thus I laugh, cry, dance and sing just like a madman. Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge. I saw that I had become mad by chanting

the holy name, and I immediately submitted this at the lotus feet of My spiritual master. 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra! Chanting the holy name in ecstasy causes one to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak. 'It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.'"

Śrī Caitanya Mahāprabhu prays in His *Śikṣāṣṭaka*:

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-virahēṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence."

It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa *mahā-mantra* his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.... In this verse [83] it is explained that one who chants the Hare Kṛṣṇa *mantra* develops *bhāva*, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. *Bhāva* is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes *jagad-guru*. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Thus all the

disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kṛṣṇa *mahā-mantra*.... While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called *bhāva*, one always thinks of Kṛṣṇa in many different ways. One who has attained this *bhāva* stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration, tears, etc., are added to this *bhāva* stage, the devotee gradually attains love of Kṛṣṇa.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.75-83

One who chants offenselessly develops symptoms of ecstasy and becomes eligible to enter the kingdom of God:

[Lord Brahmā to the demigods]: Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities....

When one is free from all ten offenses in chanting the holy name of God, he develops the ecstatic bodily features called *pulakāśru*. *Pulaka* means "symptoms of happiness," and *āśru* 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.

Śrīmad-Bhāgavatam 3.15.25

By hearing the holy name, the devotee is merged in transcendental bliss:

[Lord Caitanya to Sārvabhauma Bhaṭṭācārya]: "In conclusion, dealings in affection

with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

Śrī Caitanya-caritāmṛta Madhya-līlā 10.140

The holy name enables one to taste the full nectar of transcendental life at every step:

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "... The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step."

Śrī Caitanya-caritāmṛta Antya-līlā 20.12

One who chants the holy name is blessed by Kṛṣṇa and experiences devotional ecstasy:

[Lord Caitanya to Amogha]: "Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you." After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇu. Thus he became mad with ecstatic love and began to dance emotionally. While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms—trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.277-79

Chanting brings one to the spiritual platform of ecstasy:

By practical experience also, one can perceive that by chanting this mahā-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: (1) being stopped as though dumb, (2) perspiration, (3) standing up of hairs on the body, (4) dislocation of voice, (5) trembling, (6) fading of the body, (7) crying in ecstasy, and (8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and

dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly.

The Science of Self-Realization

A small attachment for chanting Hare Kṛṣṇa (etc.) can arouse devotional ecstasy even in a neophyte:

Rūpa Gosvāmī has stated that the five kinds of devotional activities—namely, residing in Mathurā, worshiping the Deity of the Lord, reciting *Śrīmad-Bhāgavatam*, serving a devotee, and chanting the Hare Kṛṣṇa *mantra*—are so potent that a small attachment for any one of these five items can arouse devotional ecstasy even in a neophyte.

The Nectar of Devotion

If materialistic persons would use their dry tongues to chant the holy name, they would taste sweet nectar and enjoy life:

O my merciful Lord Caitanya, may the nectarean Ganges water of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

Śrī Caitanya-caritāmṛta Ādi-līlā 2.2

By the simple process of chanting, one's transcendental bliss simply increases:

[Kṛṣṇa consciousness] is called *avyayam*. *Vyaya* means "exhaustion." For example, one may have a hundred dollars, and if they are spent one after another, the next day it will come to zero. That is *vyaya*, exhaustible. But Kṛṣṇa consciousness is not like that. If you cultivate this knowledge of Kṛṣṇa consciousness, then it will increase. That is certified by Lord Caitanya Mahāprabhu. *Ānandāmbudhi-varadhanam*. *Ānanda* means "pleasure," "transcendental bliss," and *ambudhi* means "ocean." In the material world we see that the ocean does not increase. But if one cultivates Kṛṣṇa consciousness, then his transcendental bliss will simply increase. *Ānandāmbudhi-varadhanam*. And I shall always remind everyone that the process is very simple. Anyone can chant, anywhere, without taxation or loss, but the gain is very great.

The Science of Self-Realization

The word *rasa* means "taste," or "mellow." We enjoy sweets or candy because of their taste. Everyone is trying to enjoy some taste, and we want to enjoy sex because there is some taste there. That is called *ādi* taste. Material tastes are different because they are tasted and quickly finished. Material tastes last only a few minutes. You may take a piece of candy, taste it, and say, "Oh, that is very nice," but you have to taste another in order to continue the enjoyment. Material taste is not unlimited, but real taste is without end. Spiritual taste cannot be forgotten; it goes on increasing. *Ānandāmbudhi-varadhanam*. Caitanya Mahāprabhu says, "This taste is always increasing." Spiritual taste is like the ocean in the sense that it is very great. The Pacific Ocean is always tossing, but it is not increasing. By God's order, the ocean does not extend beyond its limit, and if it extends, there is havoc. Lord Caitanya Mahāprabhu says that there is another ocean, an ocean of transcendental bliss, an ocean that is always increasing. *Ānandāmbudhi-varadhanam pratipadam pūrṇāmṛtāsvādanam/sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*. By chanting Hare Kṛṣṇa, our pleasure potency increases more and more.

The Path of Perfection

A pure devotee absorbed in chanting the holy name of Kṛṣṇa merges into the ocean of love of Kṛṣṇa:

To realize our relationship with Kṛṣṇa, we have but to follow in the footsteps of Lord Caitanya and His chief associates, the six Gosvāmīs—Śrī Rūpa, Sanātana, Śrī Jīva, Gopāla, Raghunātha dāsa, and Raghunātha Bhaṭṭa. These Gosvāmīs were always engaged in chanting Hare Kṛṣṇa and dancing in ecstasy. They taught that when one is merged in *kṛṣṇa-kīrtana*, or the chanting of the holy names of Kṛṣṇa, he merges into the ocean of love of Kṛṣṇa. As soon as the sound of Kṛṣṇa's name is vibrated, one can

immediately merge into the ocean of love. That is the sign of pure devotion. Thus at *kīrtanas* the six Gosvāmīs would merge immediately into the ocean of love of Godhead.

The Science of Self-Realization

A devotee should long for the day when, by chanting the holy name,
symptoms of ecstasy will appear in his body:

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.... The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered. With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

While chanting the Hare Kṛṣṇa *mahā-mantra*, Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His *Śikṣāṣṭaka*:

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-virahēṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." (Çik/ä/6aka 7)

This is the perfectional stage of chanting the Hare Kṛṣṇa *mantra* and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa *mantra*, the time will come when these symptoms will appear. Tears will fill his eyes, and he will be unable to chant distinctly the *mahā-mantra*, and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.49-52

A devotee's aspiration to chant in ecstasy:

"O lotus-eyed one, when will I be able to always chant Your holy name, and being

inspired by that chanting, when will I be able to dance on the banks of the Yamunā?"

Bhakti-rasāmṛta-sindhu (1.2. 156)
[cited: *Teachings of Lord Caitanya*]

"My dear Lord, O lotus-eyed one, when will that day come when on the bank of the Yamunā, I shall become just like a madman, and continue to chant Your holy name while incessant tears flow from my eyes?"

Nārada-pañcarātra
[cited: *The Nectar of Devotion*]

The whole universe becomes ecstatic by the influence of the transcendental vibration of the holy name:

The goodness of the great sage Nārada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung:

*nārada muni, bājāya vīṇā,
'rādhikā-ramaṇa'-nāme
nāma amani, uditā haya,
bhakata-gīta-sāme*

*amiya-dhārā, variṣe ghana,
śravaṇa-yugale giyā
bhakata jana, saghane nāce,
bhariyā āpana hiyā*

*mādhurī-pūra, āsaba paśi',
mātāya jagata-jane
keha vā kāṇde, keha vā nāce,
keha māte mane mane*

*pañca-vadana, nārade dhari',
premera saghana rola
kamalāsana, nāciyā bale,
'bola bola hari bola'*

*sahasrānana, parama-sukhe,
'hari hari' bali' gāya*

nāma-prabhāve, mātila viśva,
nāma-rasa sabe pāya

śrī-kṛṣṇa-nāma, rasane sphuri',
purā 'la āmāra āśa
śrī-rūpa-pade, yācaye ihā,
bhaktivinoda dāsa

The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a *vé ā*, vibrating the sound *rādhikā-rama ā*, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called *mādhurē-p&ra*. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!'" The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Ṭhākura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of *har\$ṛ nāma* [+c. 7di 17.21] may go on nicely like this."

Śrīmad-Bhāgavatam 6.5.22

Nāma-saṅkīrtana makes the world dance in ecstasy:

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

Śrī Caitanya-caritāmṛta Ādi-līlā 3.19

**To taste the nectar of the holy name, great demigods and sages, and even
Kṛṣṇa Himself, descended in human form:**

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa. All of them,

including the great sage Nārada and devotees like Prahlaḍa, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead. The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love. What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

Śrī Caitanya-caritāmṛta Antya-līlā 3.262-65

Those who have tasted the nectar of chanting the holy name do not care for any other spiritual bliss or for material comforts:

[The personified *Vedas* said:] "The most intelligent devotees do not take to any means of self-realization except devotional service and constant engagement in the nine different processes of devotional life, especially hearing and chanting. When hearing and chanting about Your transcendental pastimes, Your devotees do not care even for the transcendental bliss derived from liberation or from merging into the existence of the Supreme. Such devotees are not interested even in so-called liberation, and certainly they have no interest in material activities for elevation to the heavenly planets for sense gratification. Pure devotees seek only the association of *paramahamsas*, or great liberated devotees, so that they can continually hear and chant about Your glories. For this purpose the pure devotees are prepared to sacrifice all comforts of life, even giving up the material comforts of family life and so-called society, friendship and love. Those who have tasted the nectar of devotion by relishing the transcendental vibration of chanting Your glories, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, do not care for any other spiritual bliss or for material comforts, which appear to the pure devotee to be less important than the straw in the street."

Kṛṣṇa, the Supreme Personality of Godhead

Bhāva results from understanding that Kṛṣṇa's person and name are identical:

The transcendental ecstatic attachment for Kṛṣṇa which results from perfectly understanding that Kṛṣṇa's person and name are identical is called *bhāva*. One who has attained *bhāva* is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from *bhāva*, and when *bhāva* is intensified, it is called love of Godhead. Lord Caitanya told Prakāśānanda Sarasvatī that the holy name of Kṛṣṇa, called the *mahā-mantra* (great chanting), enables anyone who chants it to attain the

stage of love of Godhead, or intensified *bhāva*.

Teachings of Lord Caitanya

The bliss derived from chanting the holy name is far greater than the happiness of impersonal Brahman realization:

[Lord Caitanya to Prakāśānanda Sarasvatī]: "Compared to the ocean of transcendental bliss which is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.97

Impersonalists' apparent ecstatic reactions to chanting the holy name are merely reflections of ecstatic love:

Sometimes impersonalists who are not actually in devotional service may also exhibit such symptoms of ecstatic love, but this is not accepted as actual ecstasy. It is a reflection only. For example, sometimes in Vārāṇasī, a holy city for impersonalist scholars, there may be seen a *sannyāsī* crying from hearing the glories of the Lord. Impersonalists also sometimes chant the Hare Kṛṣṇa *mantra* and dance, but their aim is not to serve the Lord. It is to become one with the Lord and merge into His existence. Rūpa Gosvāmī therefore says that even if the reactions to chanting are manifested in the impersonalist's body, they should not be considered to be symptoms of actual attachment, but reflections only, just like the sun reflected in a dark room through some polished glass. The chanting of Hare Kṛṣṇa, however, is so nice and transcendental that it will eventually melt even the hearts of persons who are impersonalists. Rūpa Gosvāmī says that the impersonalists' symptoms are simply reflections of ecstatic love, not the real thing.

The Nectar of Devotion

22. Chanting of the Holy Name in the State of Ecstasy

In the stage of *bhāva*, the devotee is strongly attached to the process of chanting:

[Lord Caitanya to Sanātana Gosvāmī]: "Due to having a great relish for the holy

name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly. 'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.' At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.... 'O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?' These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa."

Śrī Caitanya-caritāmṛta Madhya-līlā 23.32-34, 37-38

[The quoted statements are found in *Bhakti-rasāmṛta-sindhu*, 1.3.38 and 1.2.156 respectively.]

Strong attachment to chanting as a characteristic of ecstatic love:

Rūpa Gosvāmī next describes the characteristics of a person who has actually developed his ecstatic love for Kṛṣṇa. The characteristics are as follows: ... 7) He is very much attached to the chanting of the holy names of the Lord...

The Nectar of Devotion

Taste for chanting the holy name as a subordinate sign of ecstatic emotion:

"When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify."

Bhakti-rasāmṛta-sindhu 1.3.25-26

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 23.18-19*]

An advanced devotee experiences ecstasy in chanting the holy name:

[Kavi to Mahārāja Nimi]: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a

madman, not caring for outsiders."

Śrīmad-Bhāgavatam 11.2.40

[cited: *Śrī Caitanya-caritāmṛta* *Madhya-līlā* 9.262 and *Madhya-līlā* 23.41]

While chanting the holy name, a pure devotee manifests symptoms of ecstasy:

[Īśvara Purī to Lord Caitanya]: "It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord. When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman. Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra."

Śrī Caitanya-caritāmṛta *Ādi-līlā* 7.87-90

A pure devotee, whose consciousness is absorbed in the Supreme Lord, chants the holy name in ecstasy:

[Prahāda Mahārāja to his schoolmates]: When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respect to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Kṛṣṇa, Hare Kṛṣṇa! O my Lord, O master of the universe!"

When one chants the holy name of the Lord in ecstasy, not caring for outward social conventions, it is to be understood that he is *ātmamati*. In other words, his consciousness is turned toward the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam 7.7.35

Ecstatic chanting as a symptom of actual love of Godhead:

[Lord Caitanya to Sanātana Gosvāmī]: "Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing."

Physical symptoms of ecstasy produced by chanting the holy name:

[Lord Caitanya said]: "My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

Śrī Caitanya-caritāmṛta Antya-līlā 20.36

Effects of the ecstatic chanting of the name of Kṛṣṇa:

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

Vidagdha-mādhava (1.15), by Rūpa Gosvāmī
[cited: *Śrī Caitanya-caritāmṛta Antya-līlā 1.99*]

Nārada Muni's ecstatic symptoms due to chanting the Hare Kṛṣṇa mantra:

When there was stretching of the body of Nārada Muni from chanting the Hare Kṛṣṇa mantra, he chanted so loudly that it was apprehended that Lord Nṛsiṃha had appeared. Thus all the demons began to flee in different directions.

The Nectar of Devotion

The spiritual master experiences ecstasy in chanting the holy name:

*mahāprabhoḥ kīrtana-nṛtya-gīta
vāditra-māḍyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

"Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saikīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a

spiritual master."

Śrī Śrī Gurv-aṣṭaka (verse 2), by Viśvanātha Cakravartī Ṭhākura

Those who chant Hare Kṛṣṇa in ecstasy are unconcerned with the derision of outsiders:

"We shall not care for any outsiders. If they should deride us, we shall still not care for them. We shall simply enjoy the transcendental mellow of chanting Hare Kṛṣṇa, and thus we shall roll on the ground and dance ecstatically. In this way we shall enjoy transcendental bliss."

Padyāvalī, by Rūpa Gosvāmī
[cited: *The Nectar of Devotion*]

Those who chant the holy name in spontaneous ecstatic love can taste the sweetness of Kṛṣṇa's pastimes:

[Lord Caitanya to Rūpa Gosvāmī]: "The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love."

Śrī Caitanya-caritāmṛta Madhya-līlā 21.119

Hearing and chanting in the stage of love of Godhead:

[Lord Caitanya to Sanātana Gosvāmī]: "When the permanent ecstasies [neutrality, servitorship, and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows."

In *Bhakti-rasāmṛta-sindhu*, the following definition is given:

*athāsyāḥ keśava-rater
lakṣitāyā nigadyate
sāmagrī-paripoṣeṇa
paramā rasa-rūpatā*

*vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām*

*ānītā śravaṇādibhiḥ
eśā kṛṣṇa-ratiḥ sthāyī
bhāvo bhakti-raso bhavet*

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (*sthāyī-bhāva*), becomes the mellow of devotional service (*bhakti-rasa*).

Śrī Caitanya-caritāmṛta Madhya-līlā 23.47

23. By Chanting the Holy Name, One Returns Home, Back to Godhead

In Kali-yuga, one can attain liberation and return to the spiritual kingdom by chanting the holy name:

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]: "'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.'"

Śrīmad-Bhāgavatam 12.3.51

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 20.344*]

By chanting, one becomes liberated and returns home, back to Godhead:

[Lord Caitanya to Satyarāja]: "...One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered."

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.... 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.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.108

By chanting the Hare Kṛṣṇa mahā-mantra, one's heart becomes cleansed, one's love for Kṛṣṇa and eternal relationship with Him is revived, and one goes back to Godhead:

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]*

In this verse, Śrī Caitanya Mahāprabhu is described as *mahā-vadānya*, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa *mahā-mantra*. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa *mantra* we are cleansed of all dirty things (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]), we shall be able to understand very easily that Kṛṣṇa is the only object of love (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234(10)]). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa *mantra*, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called *svarūpa-siddhi*(11). We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, *patita-pāvana-hetu tava avatāra*: Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

Śrīmad-Bhāgavatam 10.3.37-38

By chanting Hare Kṛṣṇa one can become purified of all material

contamination and return home, back to Godhead:

Generally people are not aware of their interest in life—to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many *Vaikuṇṭha* planets, and the topmost planet is *Kṛṣṇaloka*, *Goloka Vṛndāvana*.... One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual *Vaikuṇṭha* planets, and in particular the planet known as *Goloka Vṛndāvana*, and should learn the art of going there by the simple method of devotional service, beginning with hearing (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]). This is also confirmed in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

One can go to the supreme planet (*param vrajet*) simply by chanting the Hare *Kṛṣṇa mantra*. This is especially meant for the people of this age (*kaler doṣa-nidheḥ*). It is the special advantage of this age that simply by chanting the Hare *Kṛṣṇa mahā-mantra* one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

Śrīmad-Bhāgavatam 4.29.48

If one constantly thinks of Kṛṣṇa by chanting His holy name, he will return to Kṛṣṇaloka at the time of death:

[Lord Kṛṣṇa to Arjuna]: And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word *smaraṇa* (remembering) is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. To remember Kṛṣṇa one should chant the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than the tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Kṛṣṇa and so attain the supreme goal.

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind? Mahārāja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Mahārāja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Kṛṣṇa is the best process for successfully changing one's state of being to transcendental life.

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Kṛṣṇa by chanting Hare Kṛṣṇa. This will free one from material contamination and engage the mind and intelligence in Kṛṣṇa. By chanting Kṛṣṇa's names, one will be transferred to the supreme planet, Kṛṣṇaloka, without a doubt.

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

In this verse Lord Kṛṣṇa stresses the importance of remembering Him. One's memory of Kṛṣṇa is revived by chanting the *mahā-mantra*, Hare Kṛṣṇa. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear and tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord.... The devotee can constantly think of the object of worship, the Supreme Lord, in any of His features, Nārāyaṇa, Kṛṣṇa, Rāma, etc., by chanting Hare Kṛṣṇa. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. *Yoga* practice is meditation on the Supersoul within; similarly, by chanting Hare Kṛṣṇa one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. One example often given is that of the caterpillar that

thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

Bhagavad-gītā As It Is 8.5-8

One who chants the holy name of the Lord constantly during one's life can, at the time of death, return home, back to Godhead:

[Śukadeva Gosvāmī to King Parīkṣit]: While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa *mantra* very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Śrīmad-Bhāgavatam 6.2.49

Those who chant the mahā-mantra escape continual rebirth and go to the spiritual planet of Kṛṣṇa, even in this life:

[Lord Kṛṣṇa to Arjuna]: When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated.

The less intelligent *jīvas* try to remain within this material world and are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahmā they exhibit their activities, and at the coming of Brahmā's night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The *jīvas* (individual souls) remain compact in the body of Viṣṇu and again and again are manifest at the arrival of Brahmā's day. When Brahmā's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years. Finally, when Brahmā is born again in another millennium, they are again manifest. In

this way the *jīvas* are captivated by the material world. However, those intelligent beings who take to Kṛṣṇa consciousness and chant Hare Kṛṣṇa, Hare Rāma in devotional service transfer themselves, even in this life, to the spiritual planet of Kṛṣṇa and become eternally blissful there, not being subject to such rebirths.

Bhagavad-gītā As It Is 8.18

Better than performing Vedic ritualistic ceremonies to go to higher material planets is to chant the holy name and return home, back to Godhead:

[Śukadeva Gosvāmī to King Parīkṣit]: One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies. Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life.... There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in *Bhagavad-gītā* (9.21), *kṣīṇe puṇye martya-lokaṁ viśanti*: when the period of one's enjoyment in the heavenly planets is terminated because of the limited extent of the results of one's pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life....

A devotee's duty is to chant the Hare Kṛṣṇa *mantra*. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa

consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Mahārāja Parikṣit has compared their activities to *kuñjara-śauca*, the bathing of an elephant.

Śrīmad-Bhāgavatam 6.3.32-33

The purpose of the Kṛṣṇa consciousness movement is to teach the people in general how to enter the kingdom of God in the next life through the chanting of the names of God:

It is not possible in our human condition to understand the Absolute Supreme Personality of Godhead completely, but with the help of *Bhagavad-gītā*, the statements given by the Supreme Personality of Godhead, and of the spiritual master, we can know Him to the best of our capacity. If we can know Him in reality, then immediately after leaving this body we can enter into the kingdom of God. Kṛṣṇa says, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*: "After leaving this body, one who is in knowledge does not come again to this material world, for he enters into the spiritual world and comes to Me." (Bg. 4.9)

The purpose of our Kṛṣṇa consciousness movement is to propagate this advanced scientific idea to people in general, and the process is very simple. Simply by chanting the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one cleanses the dirt from his heart and gains understanding that he is part and parcel of the Supreme Lord and that it is his duty to serve Him. This process is very pleasant: we chant the Hare Kṛṣṇa *mantra*, we dance rhythmically, and we eat nice *prasāda*. While enjoying this life, we are preparing to enter into the kingdom of God in our next life. This is not a fabrication—it is factual.

Easy Journey to Other Planets

By chanting the holy name, the soul is attracted by Kṛṣṇa to go back to Godhead:

Recognizing Kṛṣṇa to be the Supreme Brahman, Arjuna addresses Him, *sthāne hṛṣīkeśa....*"The world becomes joyful hearing Your name, and thus do all become attached to You." [Bg. 11.36] The process of chanting is herein authorized as the direct means of contacting the Supreme Absolute Truth, the Personality of Godhead. Simply by chanting the holy name Kṛṣṇa, the soul is attracted by the Supreme Person, Kṛṣṇa, to go home, back to Godhead.

Even if performed without knowledge or education, chanting the holy name (and dancing and taking prasāda) will lead anyone, even an animal, back to Godhead:

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord. Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari." Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised. When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom. Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śaci. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

This is the result of *sādhū-saṅga* [Cc. Madhya 22.83], consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasāda*, not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take *prasāda* and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

Śrī Caitanya-caritāmṛta Antya-līlā 1.28-33

Even unintentional chanting of the holy name, if offenseless, will take one back to Godhead:

[Śukadeva Gosvāmī to King Parīkṣit]: While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and

inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

Śrīmad-Bhāgavatam 6.2.49

24. Even Improper Chanting of the Holy Name Yields Beneficial Results

General instructions

Even if one chants the holy name imperfectly, he still easily attains liberation:

[A disciple of Prakāśānanda Sarasvatī to an assembly of disciples]: "In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.30

Even imperfectly uttered, the holy name frees one from sin:

[Haridāsa Ṭhākura to Lord Caitanya]: Nāmācārya Haridāsa Ṭhākura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life."

Śrī Caitanya-caritāmṛta Antya-līlā 3.61

In any condition or for any reason, if one chants the holy name of the Lord, he is freed from all sins:

[Śukadeva Gosvāmī to King Parīkṣit]: Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins.

Śrīmad-Bhāgavatam 5.25.11

Even chanting that is indirect, frivolous, neglectful (etc.), frees one from sin:

[The Viṣṇudūtas to the Yamadūtas]: One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This

is accepted by all the learned scholars of the scriptures.

Śrīmad-Bhāgavatam 6.2.14

Conditions of effectiveness of partial or improper uttering of the holy name:

[Haridāsa Ṭhākura to Lord Caitanya]: "The letters of the holy name have so much spiritual potency that they act even when uttered improperly."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* ("improperly uttered") is not used here to refer to the 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 Kṛṣṇa. 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 Kṛṣṇa.

Śrī Caitanya-caritāmṛta Antya-līlā 3.59

Whether vibrated properly or improperly, the holy name will liberate the chanter providing it is not done to facilitate sinning:

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord."

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

*sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva; kintu
nāma-sevanasya mukhyaṁ yat phalaṁ, tan na sadyaḥ sampadyate. tathā
deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha-tac*

ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

*tan nāma ced yadi dehādi-madhye nikṣiptam-deha-bharaṇādy-artham eva vinyastam,
tadāpi phala-janakam na bhavati kim? api tu bhavaty eva, kintv atreha loke śīghram na
bhavati, kintu vilambenaiva bhavatīty arthaḥ.*

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

Śrī Caitanya-caritāmṛta Antya-līlā 3.60

Even unconscious, unintentional, Or accidental chanting is effective

Even unconscious chanting of the holy name liberates one from birth and death:

[The sages at Naimiṣāraṇya to Sūta Gosvāmī]: Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

The transcendental name of Kṛṣṇa, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

Śrīmad-Bhāgavatam 1.1.16

Even if one chants the holy name of the Lord unintentionally, he is fully purified:

[Śukadeva Gosvāmī to King Parīkṣit]: That old man Ajāmila had ten sons, of whom the youngest was a baby named Nārāyaṇa. Since Nārāyaṇa was the youngest of all the sons, he was naturally very dear to both his father and his mother. Because of the child's broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed the child's activities. When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him. When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa. Ajāmila then saw three awkward persons, with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies.

With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name Nārāyaṇa. My dear King, the order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety.

Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Nārāyaṇa, the old man always chanted the holy name of Nārāyaṇa. Although he was referring to the small child and not to the original Nārāyaṇa, the name of Nārāyaṇa is so powerful that even by chanting his son's name he was becoming purified (*harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]). Śrīla Rūpa Gosvāmī has therefore declared that if one's mind is somehow or other attracted by the holy name of Kṛṣṇa (*tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet* [SB 7.1.32]), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Kṛṣṇadāsa, Govinda dāsa, Nārāyaṇa dāsa and Vṛndāvana and get the chance to be purified....

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Nārāyaṇa, he was calling his child, saying, "Nārāyaṇa, please come eat this food. Nārāyaṇa, please come drink this milk." Somehow or other, therefore, he was attached to the name Nārāyaṇa. This is called *ajñāta-sukṛti*. Although calling for his son, he was unknowingly chanting the name of Nārāyaṇa, and the holy name of the Supreme Personality of Godhead is so transcendently powerful that his chanting was being counted and recorded.... Somehow or other, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death (*ante nārāyaṇa-smṛtiḥ* [SB 2.1.6]), and therefore he became all-perfect simply by concentrating his mind on the name of Nārāyaṇa.

It may also be concluded that Ajāmila, who was the son of a *brāhmaṇa*, was accustomed to worshiping Nārāyaṇa in his youth because in every *brāhmaṇa*'s house there is worship of the *nārāyaṇa-śilā*. This system is still present in India; in a rigid *brāhmaṇa*'s house, there is *nārāyaṇa-sevā*, worship of Nārāyaṇa. Therefore, although the contaminated Ajāmila was calling for his son, by concentrating his mind on the holy name of Nārāyaṇa he remembered the Nārāyaṇa he had very faithfully worshiped in his youth.

In this regard Śrīla Śrīdhara Svāmī expressed his verdict as follows: *etac ca tad-upalālanādi-śrī-nārāyaṇa-namoccarāṇa-māhātmyena tad-bhaktir evābhūd iti*

siddhantopayogitvenāpi draṣṭavyam. "According to the *bhakti-siddhānta*, it is to be analyzed that because Ajāmila constantly chanted his son's name, Nārāyaṇa, he was elevated to the platform of *bhakti*, although he did not know it." Similarly, Śrīla Vīrarāghava Ācārya gives this opinion: *evam vartamānaḥ sa dvijo mṛtyu-kāle upasthite satyajñō nārāyaṇākhye putra eva matiṁ cakāra matiṁ āsaktām akarod ity arthaḥ*. "Although at the time of death he was chanting the name of his son, he nevertheless concentrated his mind upon the holy name of Nārāyaṇa." Śrīla Vijayadhvaja Tīrtha gives a similar opinion:

mṛtyu-kale deha-viyoga-lakṣaṇa-kāle mṛtyoḥ sarva-doṣa-pāpaharasya harer anugrahāt kāle datta-jñāna-lakṣaṇe upasthite hṛdi prakāśite tanaye pūrṇa-jñāne bāle pañca-varṣa-kalpe prādeśamātre nārāyaṇāhvaye mūrti-viśeṣe matiṁ smaraṇa-samarthaṁ cittam cakāra bhaktyāsmarad ity arthah.

Directly or indirectly, Ajāmila factually remembered Nārāyaṇa at the time of death (*ante nārāyaṇa-smṛtiḥ* [SB 2.1.6])....

A person who performs sinful activities performs them with his body, mind and words. Therefore three order carriers from Yamarāja came to take Ajāmila to Yamarāja's abode. Fortunately, even though he was referring to his son, Ajāmila chanted the four syllables of the *hari-nāma* Nārāyaṇa, and therefore the order carriers of Nārāyaṇa, the Viṣṇudūtas, also immediately arrived there. Because Ajāmila was extremely afraid of the ropes of Yamarāja, he chanted the Lord's name with tearful eyes. Actually, however, he never meant to chant the holy name of Nārāyaṇa; he meant to call his son.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks, *hari-kīrtanam niṣamyāpatan, katham-bhūtasya bhartur nāma bruvataḥ*: the order carriers of Lord Viṣṇu came because Ajāmila had chanted the holy name of Nārāyaṇa. They did not consider why he was chanting. While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chanting the Lord's name, the order carriers of Lord Viṣṇu, the Viṣṇudūtas, immediately came for Ajāmila's protection. *Hari-kīrtana* is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajāmila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Viṣṇudūtas heard their master's name being chanted, they immediately came. In this regard Śrīla Vijayadhvaja Tīrtha remarks: *anena putra-sneham antareṇa prācīnādrṣṭa-balād udbhūtayā bhaktyā bhagavan-nāma-saṅkīrtanam iti jñāyate*. "Ajāmila chanted the name of Narayaṇa because of his excessive attachment to his son. Nevertheless, because of his past good

fortune in having rendered devotional service to Narayana, he apparently chanted the holy name in full devotional service and without offenses."

Śrīmad-Bhāgavatam 6.1.24-30

Whether one chants knowingly or unknowingly, the holy name will free one from all reactions to sinful activities:

[The Viṣṇudūtas to the Yamadūtas]: As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa *mantra*, but if one chants the holy name he will become free from all sinful reactions....

In the Western countries, where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years ago, such hippies did not know the Hare Kṛṣṇa *mantra*, but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa movement, which is supported in this verse. One may or may not know the value of chanting the Hare Kṛṣṇa *mantra*, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

Śrīmad-Bhāgavatam 6.2.18-19

The holy name acts even when chanted without reference to the Supreme Lord by those bereft of Vedic culture:

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course

of discussion He inquired as follows. "My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts. How will these yavanas be delivered? To My great unhappiness, I do not see any way." Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence. Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa. A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

If a child touches fire, the fire will burn him, and if an elderly man touches fire it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, "hā rāma, hā rāma," but although yavanas do not know the transcendental meaning of "hā rāma, hā rāma," they say those words in the course of their ordinary life. For the yavanas the words "hā rāma" mean "abominable," whereas the devotee exclaims the words "ha rāma" in ecstatic love. Nevertheless, because the words "hā rāma" are the spiritual *summum bonum*, the fact is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "hā rāma," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "hā rāma" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

Namācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed. 'Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?'"

This refers to an instance in which a meat-eater being killed by a boar uttered the words "hā rāma, ha rāma" again and again at the time of his death. Since this is a quotation from the *Nṛsimha Purāṇa*, this indicates that in the Purāṇic age there must also have been mlecchas and yavanas (meat-eaters), and the words "hā rāma," meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words "hā rāma" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

Even unintentional chanting of the holy name, if offenseless, will take one back to Godhead:

[Śukadeva Gosvāmī to King Parīkṣit]: While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

Śrīmad-Bhāgavatam 6.2.49

Either deliberate or accidental chanting of the holy name immediately frees one from sinful reactions:

[Śukadeva Gosvāmī to King Parīkṣit]: If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

Śrīmad-Bhāgavatam 5.24.20

**Even if chanted in separate parts,
The holy name is effective**

The holy name is effective even if vibrated in separate parts (provided there are no offenses):

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether ... properly joined or vibrated in separate parts."

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

*vāci gataṁ prasaṅgād vāñ-madhya pravṛttam api, smaraṇa-pātha-gataṁ kathaṁcin
manaḥ-spr̥ṣṭam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇam
vāśuddha-varṇam api vā; 'vyavahitam' śabdāntareṇa yad-vyavadhānam
vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaram prasaṅgād āpatitam*

śabdāntaram tena rahitam sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

*yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmasty eva,
tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi
tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitam
ity arthaḥ; yadvā, vyavahitam ca tad-rahitam capi va; tatra 'vyavahitam'-nāmnāḥ kiñcid
uccāraṇānantaram kathañcid āpatitam śabdāntaram samādhāya paścān
nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpam, madhye śabdāntareṇāntaritam ity arthaḥ,
'rahitam' paścād avaśiṣṭākṣara-grahaṇa-varjitam, kenacid amśena hīnam ity arthaḥ,
tathāpi tārayaty eva.*

Suppose one is using the two words "halaṁ riktam." Now the syllable *ha* in the word "halaṁ" and the syllable *ri* in "riktam" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "hari." Similarly, in the word "rāja-mahiṣī," the syllables *ra* and *ma* appear in two separate words, but because they somehow or other appear together, the holy name *rāma* will act, provided there are no offenses.

Śrī Caitanya-caritāmṛta Antya-līlā 3.60

**Even if chanted jokingly,
The holy name is effective**

Because the holy name is absolute, it is effective whether one chants sincerely or jokingly:

Kṛṣṇa consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaiṣṇava dressed in saffron garments with beads on his neck and *tilaka* on his forehead, they are immediately irritated. They criticize the Vaiṣṇavas by sarcastically saying Hare Kṛṣṇa, and some people also chant Hare Kṛṣṇa sincerely. In either case, since Hare Kṛṣṇa is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaiṣṇavas are pleased when the demons chant Hare Kṛṣṇa because this shows that the Hare Kṛṣṇa movement is taking ground.

Śrīmad-Bhāgavatam 7.5.7

**Even chanting for the sake
Of blasphemy is effective**

Even if the holy name is chanted for the sake of blasphemy, the holy name is so powerful

that it frees one from reactions of sinful activities:

[Rūpa and Sanātana Gosvāmī to Lord Caitanya]: "Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name. Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance."

Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

Śrī Caitanya-caritāmṛta Madhya-līlā 1.194-95

Even demons who utter Kṛṣṇa's name only for blaspheming Him attain liberation:

The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, "Kṛṣṇa is bad, Kṛṣṇa is a thief" and so on, but Kṛṣṇa, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul's chanting of "Kṛṣṇa, Kṛṣṇa" so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Kṛṣṇa's name constantly.

Śrīmad-Bhāgavatam 7.1.25

Even if uttered to chastise Kṛṣṇa, the holy name brings liberation:

[Svarūpa Dāmodara to a Bengali poet]: "Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

Śrī Caitanya-caritāmṛta Antya-līlā 5.155

Even blasphemers can be freed from sinful activities by chanting the holy name:

Jaya and Vijaya inwardly knew that Kṛṣṇa is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Kṛṣṇa as an enemy, and even though blaspheming Lord Kṛṣṇa, they chanted the holy name of Kṛṣṇa constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Kṛṣṇa. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord.

Śrīmad-Bhāgavatam 7.1.26

25. A Devotee Can Be Satisfied in Any Condition of Life Simply by Chanting

**A pure devotee can be satisfied in any condition of life simply by chanting
Hare Kṛṣṇa:**

For the spiritual master, a pure devotee, heaven and hell are both the same if there is no Kṛṣṇa consciousness. In hell people are suffering in so many ways, and in heaven they are enjoying their senses in so many ways, but a devotee of the Lord can live any place where there is Kṛṣṇa consciousness, and since he brings this consciousness with him, he is always self-satisfied. If he is sent to hell, he will be satisfied simply chanting Hare Kṛṣṇa. In fact, he does not believe in hell but in Kṛṣṇa. Similarly, if he were put in heaven, where there are so many opportunities for sense gratification, he would also remain aloof, for his senses are satisfied by Kṛṣṇa Himself. Thus for the service of the Lord a devotee is prepared to go anywhere, and for this reason he is very dear to Kṛṣṇa.

The Science of Self-Realization

**Anyone who has attained transcendental affection for Kṛṣṇa by constantly
chanting His holy name remains satisfied in any condition of life simply by
remembering the holy name:**

There is a statement by a person fallen in a hellish condition of life. He addressed the Supreme Lord thus: "My dear Lord, Yamarāja has placed me in a situation which is full of filthy and obnoxious smells. There are so many insects and worms, surrounded by the stools left by different kinds of diseased persons. And after seeing this horrible scene, my eyes have become sore, and I am becoming nearly blind. I therefore pray, O my Lord, O deliverer from the hellish conditions of life. I have fallen into this hell, but I shall try to remember Your holy name always, and in this way I shall try to keep my body and soul together." This is another instance of ecstatic love for Kṛṣṇa in an abominable situation.

It is to be understood that any person who is constantly engaged in chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has attained a transcendental affection for Kṛṣṇa, and as such, in any condition of life, he remains satisfied simply by remembering the Lord's name in full affection and ecstatic love.

The Nectar of Devotion

Even in a hellish condition, the devotee may chant Hare Kṛṣṇa and be happy:

[The Kumāras to Lord Viṣṇu]: O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Kṛṣṇa. In any condition of life, if one goes on chanting he will never be unhappy.

Śrīmad-Bhāgavatam 3.15.49

In spite of the ups and downs of material life, one must engage himself in Kṛṣṇa consciousness by chanting the mahā-mantra:

The whole population of the world should glorify Lord Kṛṣṇa, and for their best interest they should take to this Kṛṣṇa consciousness movement. The process is easy and helpful. It is simply to chant the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya has therefore recommended that one should be callous to the material ups and downs. Material life is temporary, and so the ups and downs of life may come and go. When they come, one should be as tolerant as a tree and as humble and meek as the straw in the street, but certainly he must engage himself in Kṛṣṇa consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

Kṛṣṇa, the Supreme Personality of Godhead

26. The Holy Name Protects the Devotee from Falldown

If one keeps himself pure and steady by constantly chanting the holy name,

one will be saved from falldown:

Ajāmila's exalted position as a *brāhmaṇa* was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life, by chanting the four syllables of the name Nārāyaṇa, he was saved from the gravest danger of falling down. *Svalpam apy asya dharmasya trāyate mahato bhayāt*: even a little devotional service can save one from the greatest danger. Devotional service, which begins with chanting of the holy name of the Lord, is so powerful that even if one falls down from the exalted position of a *brāhmaṇa* through sexual indulgence, he can be saved from all calamities if he somehow or other chants the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in *Bhagavad-gītā* it is advised that one not forget the chanting of the holy name even for a moment (*satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ* [Bg. 9.14]). There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Kṛṣṇa *mahā-mantra*, he will be safe without a doubt.

Śrīmad-Bhāgavatam 6.1.63

The chanting of Hare Kṛṣṇa protects a devotee from all accidental falldowns:

Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the *Vedas*, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

Bhagavad-gītā As It Is 9.31

27. The Holy Name Protects One from Danger and Fear

To be free from danger, one should chant the Hare Kṛṣṇa mantra:

[Śukadeva Gosvāmī to King Parīkṣit]: My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ SB 7.5.23], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

Śrīla Bhaktivinoda Ṭhākura has sung: *nāmāśraya kari' yatane tumi, thākaha āpana kāje*. Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa *mahā-mantra* and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a maternal point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padam padam yad vipadām* [SB 10.14.58]). Therefore we should be encouraged to chant the Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

Śrīmad-Bhāgavatam 10.6.3

When chanting the mahā-mantra, one is completely safe, even in this dangerous material world:

When chanting the *mahā-mantra*, we are completely safe, even in this most dangerous position. We should always be aware that in this material world, we are always in a dangerous position. *Śrīmad-Bhāgavatam* confirms: *padam padam yad vipadām na teṣām* [SB 10.14.58]. In this world, there is danger at every step. The devotees of the Lord, however, are not meant to remain in this miserable, dangerous place. Therefore we should take care to advance in Kṛṣṇa consciousness while in this human form. Then our happiness is assured.

The Path of Perfection

Prayer for protection by the holy names:

[Viśvarūpa to Lord Indra]: May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa *mahā-mantra*.... May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers

and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.

Śrīmad-Bhāgavatam 6.8.27-30

By remembering Viṣṇu (by chanting the Hare Kṛṣṇa mahā-mantra) one can be protected from many dangers and bad elements:

[The elderly gopīs to Lord Kṛṣṇa]: The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Māṭṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

While decorating the body with *tilaka*, we give protection to the body by chanting twelve names of Viṣṇu. Although Govinda, or Lord Viṣṇu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu," and always think of Lord Viṣṇu. *Viṣṇor ārādhanam param*: this is the highest form of worship. If one remembers Viṣṇu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The *Āyurveda-sāstra* recommends, *auśadhim cintayed viṣṇum*: even while taking medicine, one should remember Viṣṇu, because the medicine is not all and all and Lord Viṣṇu is the real protector. The material world is full of danger (*padam padam yad vipadām* [SB 10.14.58]). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa mahā-mantra. Therefore Śrī Caitanya Mahāprabhu has recommended, *kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31], *param vijayate śrī-kṛṣṇa-saṅkīrtanam* and *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]

Śrīmad-Bhāgavatam 10.6.27-29

Mother Yasoda chanted different names of Viṣṇu for Kṛṣṇa's protection:

The gopīs, headed by mother Yaśodā and Rohiṇī, chanted twelve names of Viṣṇu to give Kṛṣṇa's body full protection from all evil influences. They washed their hands and feet and sipped water three times, as is the custom before chanting *mantra*. They chanted as follows: "My dear Kṛṣṇa, may the Lord who is known as Maṇimān protect

Your thighs; may Lord Viṣṇu who is known as Yajña protect Your legs; may Lord Acyuta protect Your arms; may Lord Hayagrīva protect Your abdomen; may Lord Keśava protect Your heart; may Lord Viṣṇu protect Your arms; may Lord Urukrama protect Your face; may Lord Īśvara protect Your head; may Lord Cakradhāra protect Your front; may Lord Gadādhara protect Your back; may Lord Madhusūdāna who carries a bow in His hand protect Your eyesight; may Lord Viṣṇu with His conchshell protect Your left side; may the Personality of Godhead Upendra protect You from above, and may Lord Tārṅkṣya protect You from below the earth; may Lord Haladhāra protect You from all sides; may the Personality of Godhead known as Hṛṣīkeśa protect all Your senses; may Lord Nārāyaṇa protect Your breath; and may the Lord of Śvetadvīpa, Nārāyaṇa, protect Your heart; may Lord Yogeśvara protect Your mind; may Lord Pṛśnigarbha protect Your intelligence; and may the Supreme Personality of Godhead protect Your soul. While You are playing, may Lord Govinda protect You from all sides, and when You are sleeping, may Lord Mādhava protect You from all danger; when You are working may the Lord of Vaikuṇṭha protect You from falling down; when You are sitting, may the Lord of Vaikuṇṭha give You all protection; and while You are eating, may the Lord of all sacrifices give You all protection."

Thus mother Yaśodā began to chant different names of Viṣṇu to protect the child Kṛṣṇa's different bodily parts.... Mother Yaśodā was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Viṣṇu; therefore she took all shelter in the cows and the name of Viṣṇu just to protect her child Kṛṣṇa. She recited all the holy names of Viṣṇu so that He might save the child.

Kṛṣṇa, the Supreme Personality of Godhead

Ghosts and evil spirits cannot remain where there is chanting of the holy name:

Mother Yasodā was firmly convinced that she should protect her child from different kinds of evil spirits and ghosts—namely Dākinīs, Yātudhānīs, Kuṣmāṇḍas, Yakṣas, Rākṣasas, Vināyakas, Koṭarā, Revatī, Jyeṣṭhā, Pūtanā, Mātṛkās, Unmādas and similar other evil spirits who cause persons to forget their own existence and give trouble to the life—air and the senses. Sometimes they appear in dreams and cause much perturbation; sometimes they appear as old women and suck the blood of small children. But all such ghosts and evil spirits cannot remain where there is chanting of the holy name of God.

Kṛṣṇa, the Supreme Personality of Godhead

Demons and ghosts are vanquished by the holy name:

The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Viṣṇu, the Personality of Godhead. The demons are always busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, by either His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted.

Śrīmad-Bhāgavatam 1.19.34

The holy name vanquishes the fear of material existence:

The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as *māyā* or external energy, yet all fear is vanished as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

We can take advantage of these sounds and be free from all threatening problems of material existence.

Śrīmad-Bhāgavatam 1.11.2

By crying out the word "Kṛṣṇa" one can at once transcend a fearful situation:

The calves that were pasturing nearby entered into the deep forest, allured by new grasses, and gradually went out of sight. When the boys saw that the calves were not nearby they became afraid for their safety, and they immediately cried out, "Kṛṣṇa!" Kṛṣṇa is the killer of fear personified. Everyone is afraid of fear personified, but fear personified is afraid of Kṛṣṇa. By crying out the word "Kṛṣṇa," the boys at once transcended the fearful situation.

Kṛṣṇa, the Supreme Personality of Godhead

By chanting the holy name, one becomes fearless of death:

[The] principles of *vaidhī bhakti* are also described in *Śrīmad-Bhāgavatam*, Second Canto, First Chapter, verse 35, where Śukadeva Gosvāmī instructs the dying Mahārāja Parīkṣit as to his course of action. Mahārāja Parīkṣit met Śukadeva Gosvāmī just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Śukadeva Gosvāmī, however, gave this direction to him as follows: "My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God." If one can chant and hear Hare Kṛṣṇa and always remember Lord Kṛṣṇa, then he is sure to become fearless of death, which may come at any moment.

The Nectar of Devotion

28. Other Instructions on the Transcendental Effects of the Holy Name

One who chants the holy name will be situated in the transcendental disciplic succession:

One must have firm faith in the process of devotional service and the scriptures that support it.... In this age a person should ... chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra*. That is the sum and substance of eternal religion, known as *sanātana-dharma*.... If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.362

A serious devotee absorbed in the holy name cannot divert his attention to any subject matter not associated with Kṛṣṇa:

[Lord Caitanya to Sanātana Gosvāmī]: "The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such

are the effects of the vibration of Lord Kṛṣṇa's flute."

The vibration of Kṛṣṇa's flute is always prominent in the ears of the *gopīs*. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa *mahā-mantra*. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

Śrī Caitanya-caritāmṛta Madhya-līlā 21.144

Chanting the holy name even once, one becomes perfect:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.106

By chanting the holy name and serving the Vaiṣṇavas, one soon attains the shelter of Kṛṣṇa's lotus feet:

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it." The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

Śrī Caitanya-caritāmṛta Madhya-līlā 16.69-70

One who worships Lord Caitanya through saṅkīrtana is recognized and blessed by the Lord:

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed. Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure a cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement. One who worships Him by sacrificing his life, money, intelligence and words for the *saṅkīrtana* movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the *saṅkīrtana* movement is the most glorious.

Śrī Caitanya-caritāmṛta Ādi-līlā 3.77-78

Chanting of the holy name frees one from hellish conditions:

In the *Narasimha Purāṇa* it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell toward heaven. Durvāsā Muni has also supported this view: *mucyeta yan-nāmny udite nārako 'pi*. "Simply by chanting the holy name of the Lord all the inhabitants of hell became released from their hellish persecution."

Śrīmad-Bhāgavatam 2.9.36

Every devotee should perfect his chanting of the Hare Kṛṣṇa mantra so that if he takes birth again, he will not forget Kṛṣṇa consciousness:

[Śukadeva Gosvāmī to King Parīkṣit]: Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.

Such remembrance is described in *Bhagavad-gītā* (6.43-44):

*tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana*

*pūrvābhyāsenā tenaiva
hriyate hy avaśo 'pi saḥ*

In these verses it is assured that even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which he will in due course of time remember the Supreme Personality of Godhead. As explained later, Gajendra was formerly King Indradyumna, and somehow or other in his next life he became King of the elephants. Now Gajendra was in danger, and although he was in a body other than that of a human being, he remembered the *stotra* he had chanted in his previous life.

Yatate ca tato bhūyaḥ samsiddhau kuru-nandana. To enable one to achieve perfection, Kṛṣṇa gives one the chance to remember Him again. This is proved here, for although the King of the elephants, Gajendra, was put in danger, this was a chance for him to remember his previous devotional activities so that he could immediately be rescued by the Supreme Personality of Godhead.

It is imperative, therefore, that all devotees in Kṛṣṇa consciousness practice chanting some *mantra*. Certainly one should chant the Hare Kṛṣṇa *mantra*, which is the *mahā-mantra*, or great *mantra*, and also one should practice chanting *cintāmaṇi-prakara-sadmasu* or the Nṛsiṃha *stotra* (*ito nṛsiṃhaḥ parato nṛsiṃho yato yato yāmi tato nṛsiṃhaḥ*). Every devotee should practice in order to chant some *mantra* perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Kṛṣṇa consciousness, even if he becomes an animal. Of course, a devotee should try to perfect his Kṛṣṇa consciousness in this life, for simply by understanding Kṛṣṇa and His instructions, after giving up this body one can return home, back to Godhead. Even if there is some falldown, practice of Kṛṣṇa consciousness never goes in vain. For example, Ajāmila, in his boyhood, practiced chanting the name of Nārāyaṇa under the direction of his father, but later, in his youth, he fell down and became a drunkard, woman-hunter, rogue and thief. Nonetheless, because of chanting the name of Nārāyaṇa for the purpose of calling his son, whom he had named Nārāyaṇa, he became advanced, even though he was involved in sinful activities. Therefore, we should not forget the chanting of the Hare Kṛṣṇa *mantra* under any circumstances. It will help us in the greatest danger, as we find in the life of Gajendra.

Śrīmad-Bhāgavatam 8.3.1

Chapter III

The Practice of the Holy Name

1. The Three Stages of Chanting

The three stages of chanting the holy name:

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.

Śrīmad-Bhāgavatam 2.2.30

There are three stages in chanting the holy name of the Lord—the offensive stage, the stage of lessening offenses, and the pure stage. When a neophyte takes to the chanting of the Hare Kṛṣṇa *mantra*, he generally commits many offenses. There are ten basic offenses, and if the devotee avoids these, he can glimpse the next stage, which is situated between offensive chanting and pure chanting. When one attains the pure stage, he is immediately liberated. This is called *bhava-mahādāvāgni-nirvāṇam*. As soon as one is liberated from the blazing fire of material existence, he can relish the taste of transcendental life.

The Nectar of Instruction Text 7

There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, *nāmābhāsa*, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kṛṣṇa *mantra* without offenses, his dormant love for Kṛṣṇa immediately awakens. This is the perfection.

Śrīmad-Bhāgavatam 5.24.20

The *nāmābhāsa* stage of chanting elevates one to the position of offenseless chanting:

[Chand Kazi to his orderlies]: "'The Hindus chant the name Hari because that is the name of their God. But you are Muhammadan meat-eaters. Why do you chant the name of the Hindus' God?' The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa. Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house. Since that time, my tongue always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.' Another meat-eater said, 'Sir, please hear me. Since the day I joked with some

Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know."

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa *mahā-mantra*. This joking is also beneficial for such persons. *Śrīmad-Bhāgavatam*, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa *mahā-mantra*, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called *nāmābhāsa*, which is chanting that is almost on the transcendental stage. This *nāmābhāsa* stage is better than *nāmāparādha*. *Nāmābhāsa* awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.197-202

2. Offensive Chanting of the Holy Name

The TEN Offenses Against the Holy Name

' h\$ t\$n ()\$ns\$s against th\$ h("y nam\$*

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa *mahā-mantra*. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the *śāstra* (*Śrī Caitanya-caritāmṛta Antya-līlā 7.11*), *kṛṣṇa-śakti vinā nahe tāra pravartana*: one cannot distribute the holy names of the Hare Kṛṣṇa *mahā-mantra* unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

The second *nāmāparādha* is described as follows:

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karah*

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu'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 to be material, that is offensive. Similarly, to think the names of demigods such as Lord give to be as good as the name of Lord Viṣṇu—or in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called *guror avajñā*, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (*śruti-śāstra-nindanam*) is to blaspheme Vedic literatures such as the four *Vedas* and the *Purāṇas*. The fifth offense (*tathārtha-vādaḥ*) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (*hari-nāmnī kalpanam*) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

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

To think that since the Hare Kṛṣṇa *mantra* can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of *hari-nāma*.

The eighth offense is stated thus:

dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ.

It is offensive to consider the chanting of the Hare Kṛṣṇa *mantra* to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa *mahā-mantra* must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

*aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ*

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa *mantra*, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant

hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

*śrutvāpi nāma-māhātmyam
yaḥ prīti-rahito naraḥ
ahaṁ-mamādi-paramo
nāmni so 'py aparādha-kṛt*

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine [*ahaṁ mameti* SB 5.5.8]," and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra*, that is an offense.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.25

Śrīla Jīva Gosvāmī instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the *Padma Purāṇa*. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the *Padma Purāṇa* as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized *ācāryas* or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be

imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name. If such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name.

There are ten principal offenses which can be committed against the holy name. The first is to blaspheme the great devotees who have tried to spread the glories of the holy name throughout the world. The holy name of Kṛṣṇa is nondifferent from Kṛṣṇa, and one who attempts to spread the holy names throughout the world is beloved of Him. Kṛṣṇa Himself does not tolerate offenses against His pure devotees. The second offense is to deny that Lord Viṣṇu is the Absolute Truth. There is no difference between His name, quality, form, pastimes and activities, and one who sees a difference is considered an offender. The Lord is Supreme, and no one is equal to or greater than Him. Consequently if one thinks that the Lord's names are nondifferent from the names of demigods, he offends. The Supreme Lord and the demigods should never be considered on the same level.

The third offense is to consider the bona fide spiritual master to be a common man.

The fourth offense is to blaspheme Vedic literature and authorized scriptures like the *Purāṇas*. The fifth offense is to consider the glories attributed to the holy names to be exaggerations. The sixth offense is to concoct perverted theories about the holy name. The seventh offense is to commit sinful activities on the strength of chanting the holy name. It is understood that by chanting the holy names one is free from sinful reactions, but this does not mean that one should act sinfully on the strength of chanting. That is the greatest offense. The eighth offense is to consider that religious rituals, austerity, sacrifices or other forms of renunciation are equal to chanting the holy name. Chanting the holy name is as good as associating with the Supreme Personality of Godhead. Pious activities are only means to approach the Supreme Personality of Godhead, and they can even be performed for some material reason. The ninth offense is to preach the glories of the holy name of God to a faithless person who is not interested in hearing them. The tenth and last offense is to maintain material attachment even after hearing and chanting the holy names of God. The idea is that by chanting the holy name without offense, one can obtain elevation to the liberated platform. On the liberated platform one is freed from all material attachments. Thus if one chants the holy names and still has material attachments, he must be committing some offense.

Teachings of Lord Caitanya

The offenses against the chanting of the holy name are as follows:

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- (2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore, if someone thinks that he can chant "Kālī, Kālī!" or "Durgā, Durgā!" and it is the same as Hare Kṛṣṇa, that is the greatest offense.)
- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Kṛṣṇa to be imagination.
- (6) To give some interpretation on the holy name of the Lord.
- (7) To commit sinful activities on the strength of the holy name of the Lord. (It should not be taken that because by chanting the holy name of the Lord one can be freed from all kinds of sinful reaction, one may continue to act sinfully and after that chant Hare Kṛṣṇa to neutralize his sins. Such a dangerous mentality is very offensive and should be avoided.)
- (8) To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the *Vedas* as fruitive activities (*karma-kāṇḍa*).
- (9) To instruct a faithless person about the glories of the holy name. (Anyone can take part in

chanting the holy name of the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better not to instruct them in this matter.)

(10) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaiṣṇava must guard against these offenses in order to quickly achieve the desired success.

The Nectar of Devotion

Comments on Individual Offenses Against the Holy Name

8n\$ sh(u"d n\$ith\$r \$ngag\$ in, n(r h\$ar, %"asph\$my () d\$ v(t\$\$\$*

Śrīla Jīva Gosvāmī Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name.... Quoting from the *Mārkaṇḍeya Purāṇa*, Śrī Gosvāmījī says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord.

Śrīmad-Bhāgavatam 2.1.11

One should not equate the name of the Lord with those of the demigods:

As far as distinguishing the Lord's holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except for the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one's name can be as powerful as that of the Lord. By chanting the Lord's holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahmā, Śiva or any other powerful god can never be equal to the Supreme Lord Viṣṇu.

Śrīmad-Bhāgavatam 2.1.12

[Devahūti to Lord Kapila]: Oh, how glorious are they whose tongues are chanting Your holy name!...

It is specifically said here, *tubhyam*: "unto You only." One must chant God's name, not, as the Māyāvādī philosophers say, any name, such as a demigod's name or the

names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called *pāṣaṇḍī* or an offender.

Śrīmad-Bhāgavatam 3.33.7

Guru-aparādha is the most grievous offense against the holy name*

While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. Such offenses are called *vaiṣṇava-aparādha*. *Aparādha* means "offense." If one commits *vaiṣṇava-aparādhas*, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled.... Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of *vaiṣṇava-aparādha* is called *guru-aparādha*, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this *guru-aparādha* is considered the most grievous offense.

Śrīmad-Bhāgavatam 4.21.37

, discip . h ("acks) faith in his spiritual master (r . h(acts independently) r(m him cannot attain success in chanting 9ar\$: ā/ a*

It appears from the talks of Lord Caitanya that a person who cannot keep his faith in the words of the spiritual master and who acts independently cannot attain the desired success in chanting Hare Kṛṣṇa. In the Vedic literatures it is stated that the import of all transcendental literature is revealed to one who has unflinching faith in the Supreme Lord and his spiritual master. Lord Caitanya firmly believed in the statements of His spiritual master, and He never neglected the instructions of His spiritual master by stopping His *saṅkīrtana* movement. Thus the transcendental potency of the holy name encouraged Him more and more in chanting Hare Kṛṣṇa, the *mahā-mantra*.

Teachings of Lord Caitanya

; (rship\$rs O imp\$rs(na"ists are guilty O th\$ O)\$ns\$ O %asph\$ming th\$ #dic

While describing one of the offenses against chanting the holy names, an offense called *śruti-śāstra-nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti-sandarbha*: *yathā pāṣaṇḍa-mārgeṇa dattātreyaṣabha-devopāsakānām pāṣaṇḍinām*. Worshipers of impersonalists like Dattatreya are also *pāṣaṇḍis*.

Śrī Caitanya-caritāmṛta Madhya-līlā 18.115

<āyāvādēs O)\$nd th\$ h("y nam\$ %y di))\$r\$ntiating it)r(m th\$ =(rd 9ims\$")*

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *nāmāparādha* they gradually glide down from their exalted position of *brahma-jñāna*, as confirmed in the *Śrīmad-Bhāgavatam* (10.2.32):

*āruhya kṛcchreṇa param padam tataḥ patanty
adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

Although by severe austerities they rise to the exalted position of *brahma-jñāna*, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic *mantra*, *sarvaṁ khalv idaṁ brahma* ("everything is Brahman"), they are unable to understand that the holy name is also Brahman. If they regularly chant the *mahā-mantra*, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

' (think that g"(ri)icati(n O th\$ h("y nam\$ is an \$>agg\$рати(n (r t(int\$pr\$th\$ g"(ri)s\$ O th\$ h("y nam\$ ar\$ O)\$ns\$s against th\$ h("y nam\$*

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation. When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's

face henceforward.

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa *mahā-mantra*, one unfortunate student said that such glorification of the holy name was an exaggeration in the *śāstras* to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called *artha-vāda*, and it is one of the ten offenses at the lotus feet of the holy name of the Lord.... The holy name is identical with the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a *pāṣaṇḍī*, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.72-73

One must not sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions:

The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa *mantra*, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

Śrīmad-Bhāgavatam 6.3.31

Along with the devotees from Bengal came a gentleman named Kālīdāsa. He never uttered anything but the holy name of Kṛṣṇa. Kālīdāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings. When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a *mahā-bhāgavata* like Kālīdāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa *mahā-mantra*, he will certainly become a victim of offenses unto the holy name. As it is said, *hari-nāma-bale pāpe pravṛtti*: one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. Playing with dice is certainly gambling, but it is clearly said here that Kālīdāsa did this only in jest. A *mahā-bhāgavata* can do anything, but he never forgets the basic principles. Therefore it is said, *vaiṣṇavera kriyā-mudrā*

vijñeha nā bujhaya: [Cc. Madhya 23.39] "No one can understand the activities of a pure devotee." We should not imitate Kālīdāsa.

Śrī Caitanya-caritāmṛta Antya-līlā 16.5-7

The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured. This does not mean, however, that one should intentionally commit sinful acts and think himself free from the reactions because he is chanting the holy name. Such a mentality is a most abominable offense at the lotus feet of the holy name. *Namno balād yasya hi pāpa-buddhiḥ*: the Lord's holy name certainly has the potency to neutralize all sinful activities, but if one repeatedly and intentionally commits sins while chanting the holy name, he is most condemned.

Śrīmad-Bhāgavatam 6.13.8-9

In the *Skanda Purāṇa* there is a statement about submission and humbleness. It is stated there: "My dear Lord, there is no sinful living entity who is more of a sinner than myself. Nor is there a greater offender than myself. I am so greatly sinful and offensive that when I come to confess my sinful activities before You, I am ashamed." This is a natural position for a devotee. As far as the conditioned soul is concerned, there is no wonder that he has some sinful activities in his past life, and this should be admitted and confessed before the Lord. As soon as this is done the Lord excuses the sincere devotee. But that does not mean that one should take advantage of the Lord's causeless mercy and expect to be excused over and over again, while he commits the same sinful activities. Such a mentality is only for the shameless persons. Here it is clearly said, "When I come to confess my sinful activities I become ashamed." So if a person is not ashamed of his sinful activities and continues to commit the same sinful activities with the knowledge that the Lord will excuse him, that is a most nonsensical proposition. Such an idea is not accepted in any part of the Vedic literature. It is a fact that by chanting the holy name of the Lord one becomes washed clean of all sinful activities from his past life. But that does not mean that after being washed off, one should again begin sinful activities and expect to be washed again. These are nonsensical propositions and are not admitted in the devotional service. Someone may think: "For a whole week I may commit sinful activities, and for one day I will go to the temple or church and admit my sinful activities so that I can become washed off and again begin my sinning." This is most nonsensical and offensive and is not acceptable to the author of *Bhakti-rasāmṛta-sindhu*.

The Nectar of Devotion

The powerful holy name of the Lord can certainly deliver one from sinful effects, but one who desires to utilize this transcendental potency of the holy name of the Lord in one's sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord.

Śrīmad-Bhāgavatam 2.1.12

[Mahārāja Parikṣit] compared atonement to an elephant's bathing. The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Kṛṣṇa *mahā-mantra* and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses. Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called *nāmno balād yasya hi pāpa-buddhiḥ*, committing sinful activities on the strength of chanting the Hare Kṛṣṇa *mahā-mantra*.

The Nectar of Instruction Text 1

One should not think that because the holy name of Kṛṣṇa can nullify sinful activities, one may commit a little sinful activity and chant Hare Kṛṣṇa to nullify it. This is the greatest offense (*nāmno balād yasya hi pāpa-buddhiḥ*). The members of some religious orders go to church and confess their sins, but then they again commit the same sinful activities. What then is the value of their confession? One may confess, "My Lord, out of my ignorance I committed this sin," but one should not plan, "I shall commit sinful activities and then go to church and confess them, and then the sins will be nullified, and I can begin a new chapter of sinful life." Similarly, one should not knowingly take advantage of the chanting of the Hare Kṛṣṇa *mantra* to nullify sinful activities so that one may then begin sinful acts again. We should be very careful. Before taking initiation, one promises to have no illicit sex, no intoxicants, no gambling, and no meat-eating, and this vow one should strictly follow. Then one will be clean. If one keeps oneself clean in this way and always engages in devotional service, his life will be a success.

Teachings of Queen Kuntī

For those who want to be initiated in this Society for Kṛṣṇa consciousness, there are four principles: no illicit sex, no intoxication, no meat-eating, and no gambling. We don't say, "No sex." But we do say, "No illicit sex." If you want sex, get married and have Kṛṣṇa conscious children. "No intoxication" means not even taking tea or coffee—to say nothing of other intoxicants. And there is no gambling and no meat-eating

(including fish and eggs). Simply by following these four basic rules and regulations, one becomes immediately uncontaminated. No further endeavor is necessary. As soon as one joins this Kṛṣṇa consciousness movement and follows these rules and regulations, material contamination is immediately removed, but one must be careful not to be contaminated again. Therefore these rules and regulations should be followed carefully.

Material contamination begins with these four bad habits, and if we manage to check them, there is no question of contamination. Therefore, as soon as we take to Kṛṣṇa consciousness, we become free. However, we should not think that because Kṛṣṇa consciousness makes us free, we can again indulge in these four bad habits and get free by chanting. That is cheating, and that will not be allowed. Once we are freed, we should not allow ourselves to become contaminated again. One should not think, "I shall drink or have illicit sex and then chant and make myself free."

The Path of Perfection

It is an ordinary pi(us activity*

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to *brāhmaṇas* or saintly persons, opening charitable educational institutions, distributing free foodstuffs and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

*go-koṭi-dānam grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutam meru-survarṇa-dānam
govinda-kīrter na samam śatāmśaiḥ*

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the brāhmaṇas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa."

In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although *pāṣaṇḍīs* do not understand this, pious activity can never compare to the chanting of the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 3.79

To consider the chanting of the holy name to be an auspicious religious ceremony is an offense:

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharmā-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-īśvara-vādīs*, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called *svāmīs* have written books saying that one may chant any name—Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pāṣaṇḍīs*—unbelievers.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.212

; hi"\$ chanting th\$ h("y nam\$, (n\$ sh(u"d n(t d\$Sir\$ mat\$ria" advanc\$m\$nt*

[Īśvara Purī to Lord Caitanya]: "'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.'"

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu,

the highest perfection in life is to develop one's love for Kṛṣṇa (*premā pūmartho mahān śrī-caitanya-mahāprabhor matam idam*). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhukṣus*, or those who desire to enjoy this material world, and *mumukṣus*, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhāva*, the preliminary stage of love of Godhead.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.84

Effects of Offensive Chanting

' h\$ h("y nam\$ \$radicat\$ \$ sins, %ut i) (n\$ O)\$nds th\$ h("y nam\$, h\$. i"" n(t %\$
d\$"iv\$r\$d*

In the *Padma Purāṇa* it is stated that even a person whose life is completely sinful will be completely protected by the Lord if he simply surrenders unto Him. So it is accepted that one who surrenders unto the Supreme Personality of Godhead becomes freed from all sinful reactions. And even when a person becomes an offender unto the Supreme Personality of Godhead Himself, he can still be delivered simply by taking shelter of the holy names of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the chanting of Hare Kṛṣṇa is beneficial for eradicating all sins; but if one becomes an offender to the holy names of the Lord, then he has no chance of being delivered.

The Nectar of Devotion

, n O)\$ns\$ at th\$ "(tus)\$t O) th\$ h("y nam\$ is \$>tr\$m\$"y dang\$r(us*

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation. When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward. Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

There are many kinds of offenses, but the offense known as *nāmāparādha*, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned

everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a *nāmāparādhā*. The holy name is identical with the Supreme Personality of Godhead.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.72-74

; ith(ut chanting O)\$ns\$"ss"y, (n\$ cann(t pr(p\$r"y advanc\$ in : ā/ a
c(nsci(usn\$ss*

One should know for certain that without chanting the holy name of the Lord offenselessly, one cannot be a proper candidate for advancement in Kṛṣṇa consciousness.

The Nectar of Instruction Text 5

0) (n\$ c(mmits O)\$ns\$ against th\$ h("y nam\$, h\$. i"" n(t achi\$ v\$ attachm\$nt)(r
chanting*

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "...My dear Lord, although You bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

Śrī Caitanya-caritāmṛta Antya-līlā 20.16

0) (n\$ chants th\$ h("y nam\$ O)\$nsiv\$"y, (n\$ d(\$s n(t achi\$ v\$ "(v\$)(r th\$
Supr\$m\$ =(rd*

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.29-30

0) (n\$ chants . ith O)\$ns\$, \$v\$n many "i)\$tim\$ O chanting . i"" n(t %ring him
"(v\$ O 5(dh\$ad*

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa

mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa *mantra* for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the *Śikṣāṣṭaka*:

*tṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*
[Cc. Ādi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." 1Çik/ä/6aka 3)

One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

Śrī Caitanya-caritāmṛta Ādi 8.16

0) (n\$ chants . ith(ut trying t(giv\$ up 0)\$ns\$, th\$ r\$a" cr\$\$p\$r 0) %hakti . i"" %\$
stunt\$d %y th\$ un. ant\$d cr\$\$p\$rs 0) s\$ns\$ grati)icati(n, \$tc.*

[Lord Caitanya to Rūpa Gosvāmī]: "When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout...The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers. 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."

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:

'*niṣiddhācāra*', '*kutīnāṭī*', *jīva-hīmsana*'
'*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 *Śrīmad-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 *sādhū*, *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-bija* has been stunted.

Śrī Caitanya-caritāmṛta Madhya-līlā 19.152, 157-60

0) (n\$ chants th\$ h("y nam\$. ith(ut pr(p\$r und\$rstanding, just t(mak\$ a sh(. ,
h\$. i"" n\$v\$r attain p\$r)\$cti(n in chanting*

[Lord Caitanya to Prakāśānanda Sarasvatī]: "I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa *mantra* to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.95-96

8n\$ sh(u"d av(id th(s\$. h(O)\$nd th\$ chanting O th\$ h("y nam\$*

One should avoid...those who offend the chanting of the Hare Kṛṣṇa *mantra*.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.131

Other Instructions Concerning Offensive Chanting

- u\$ t(n(t %\$ing)r\$\$d)r(m mat\$ria" c(ntaminati(n, a n(n-#ai/ ava %rāhma a
cann(t chant th\$ h("y nam\$ O)\$ns\$"\$ss"y*

[Lord Caitanya to Amogha]: "...When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa. Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

Whoever understands Brahman is called a *brāhmaṇa*, and when a *brāhmaṇa* engages in the Lord's devotional service, he is called a Vaiṣṇava. Unless one comes to

understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A *brāhmaṇa* can chant the Hare Kṛṣṇa *mantra* on the platform of *nāmābhāsa*, but not on the platform of pure vibration. When a *brāhmaṇa* engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called *abhidheya*. When one attains that stage, he is called a *bhāgavata* or a Vaiṣṇava. This indicates that he is free from contamination and material attachment....A *brāhmaṇa* may be a very learned scholar, but this does not mean that he is free from material contamination. A *brāhmaṇa*'s contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a *brāhmaṇa* transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.276-77

3. Offenseless Chanting of the Holy Name

General Instructions

8n\$ sh(u"d av(id 0)\$ns\$ against th\$ h("y nam\$*

[Lord Caitanya to Sanātana Gosvāmī]: "...One should avoid offenses against devotional service and the holy name."

The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.117

Mechanical chanting is not as powerful as offenseless chanting:

Mechanical chanting is not as powerful as chanting of the holy name without offenses.

Śrī Caitanya-caritāmṛta Ādi-līlā 10.43

' h\$ ()\$ns"\$ss chant\$r () th\$ h("y nam\$ is as auspici(us as th\$ = (rd and can

The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

Śrīmad-Bhāgavatam 1.16.32-33

How to Develop Offenseless Chanting

ṣṭhaḥ . (r'd*
ṣṭhaḥ . (r'd*

The chanting of the Hare Kṛṣṇa *mantra* is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Kṛṣṇa *mantra* without offenses, one increases his love for Kṛṣṇa....

Śrīla Viśvanātha Cakravartī Ṭhākura quotes this verse from the *Padma Purāṇa*:

*nāmāparādha-yukt
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca*

Even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one will become free from such offenses by chanting again and again. *Pāpa-kṣayaś ca bhavati smaratām tam ahar-niśam*: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Śrī Caitanya Mahāprabhu.

Śrīmad-Bhāgavatam 6.3.24

' (%c(m\$)r\$\$)r(m O)\$ns\$\$ t(th\$ h("y nam\$, (n\$ must c(ntinu\$ t(chant
c(nstant"y and a"s(hum%"y O)\$r pray\$rs in g"(ri)icati(n O th\$ h("y nam\$*

While chanting the holy name of the Lord, one should be careful to avoid ten offenses....

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 *Nāma-kaumudī* it is recommended that if one is an offender at the lotus feet of a Vaiṣṇava, he should submit to that Vaiṣṇava 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 upāśyamānam* and *nivṛtta-tarṣair upagīyamānād* [SB 10.1.4]. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

Śrīmad-Bhāgavatam 7.5.23-24

By devoting (perfecting) one's service attitude (and thus becoming) free from offenses, one can chant the holy name without offense.

Caitanya Mahāprabhu has recommended that everyone chant the Hare Kṛṣṇa *mantra* just to cleanse the dust from the heart. If the dust of the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their heart and want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Kṛṣṇa *mantra*. One should, therefore, be encouraged to develop his service attitude toward the Lord, because this will help him to chant without any offense. And so, under the guidance of a spiritual master, the disciple is trained simultaneously to render service and at the same time to chant the Hare Kṛṣṇa *mantra*. As soon as one develops his spontaneous service attitude, he can immediately understand the transcendental nature of the holy names of the *mahā-mantra*.

The Nectar of Devotion

One can chant the Hare Kṛṣṇa *mantra* without offense by perfecting one's service attitude.

Devahūti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire *bhakti* process is a process of submission. That is also Caitanya Mahāprabhu's teaching:

trṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If one is interested in advancing in chanting Hare Kṛṣṇa, Caitanya Mahāprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Kṛṣṇa offenselessly.

Teachings of Lord Kapila, the Son of Devahūti

; h\$ n (n\$ r\$a"iA\$ that th\$ h("y nam\$ and th\$ =(rd ar\$ id\$ntica", h\$ can chant
())\$ns\$"ss"y*

When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

' h\$ h("y nam\$ cann(t %\$ chant\$d ())\$ns\$"ss"y %y (n\$. h(is n(t pur\$*

It is said in the *Padma Purāṇa*: "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is no material sound vibration, nor has it any material contamination." The holy name cannot, therefore, be chanted offenselessly by one who has failed to purify his senses. In other words, materialistic senses cannot properly chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. But, by adopting this chanting process, one is given a chance to actually purify himself so that he may very soon chant offenselessly.

Caitanya Mahāprabhu has recommended that everyone chant the Hare Kṛṣṇa *mantra* just to cleanse the dust from the heart. If the dust of the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their heart and want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Kṛṣṇa *mantra*.

The Nectar of Devotion

Effects of Offenseless Chanting

By chanting *Om* repeatedly, one comes to realize that the Lord and His name are identical.

Offenseless chanting leads to realization of oneness of the holy name and the Lord Himself:

The chanting of the holy names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa *mahā-mantra* offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself.

The Nectar of Instruction Text 5

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.16

' (r\$ a"iA\$ that : ā/ a and 9is nam\$ ar\$ n(ndi))\$r\$nt, (n\$ has t(chant th\$ h("y nam\$ O)\$ns\$"ss"y*

Unless one is advanced in *kṛṣṇa-prema*, love of Kṛṣṇa, he cannot see or understand. By the blunt material senses, we cannot even understand the name of Kṛṣṇa. People are always asking, "Why are these people chanting Hare Kṛṣṇa?" They cannot understand, although Kṛṣṇa realization begins with the name. The name of Kṛṣṇa and Kṛṣṇa are nondifferent, but we cannot realize this intellectually. We have to practice chanting Hare Kṛṣṇa to realize it. When we actually advance in devotional service and chant the Hare Kṛṣṇa *mahā-mantra* offenselessly, we will realize that Kṛṣṇa and His name are

nondifferent.

Teachings of Lord Kapila, the Son of Devahūti

Other effects of offenseless chanting

' h\$ m\$aning and \$))\$ct O O)\$ns\$"\$ss chanting*

[Sūta Gosvāmī to the sages at Naimiṣāraṇya]: And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

One who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower-caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord.

Śrīmad-Bhāgavatam 1.18.19

8))\$ns\$"\$ss chanting a. ak\$ns (n\$@ (rigina" d(rmant : å/ a c(nsci(usn\$ss and is th\$ %\$ginning O sādhana-%hakti*

The process of devotional service—beginning with chanting and hearing—is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti*. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.

By chanting (O)ṅkaraḥ, (one gets immediate shelter at : ā/ aṁ "(tuṣ)ṅkaraḥ

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa."

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa mahā-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa mahā-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform.

One can control the heart (hāva) (one's heart) (O)ṅkaraḥ chanting (O)ṅkaraḥ (namḥ)

[Śaunaka Ṛṣi to Sūta Gosvāmī]: Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord.... It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural

consequences and are the preliminary symptoms of the *bhāva* stage, which occurs before one reaches the perfectional stage of *prema*, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the *Sandarbha*. In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The *bhāva* stage is manifested by eight transcendental symptoms, namely inertness, perspiration, standing of hairs on end, failing in the voice, trembling, paleness of the body, tears in the eyes and finally trance.... real, steady *bhāva* is definitely displayed in the matter of cessation of material desires (*kṣānti*), utilization of every moment in the transcendental loving service of the Lord (*avyartha-kālatvam* [Cc. *Madhya* 23.18-19]), eagerness for glorifying the Lord constantly (*nāma-gāne sadā ruci* [Cc. *Madhya* 23.32]), attraction for living in the land of the Lord (*prītis tad-vasati-sthale*), complete detachment from material happiness (*virakti*), and pridelessness (*māna-śūnyatā*). One who has developed all these transcendental qualities is really possessed of the *bhāva* stage, as distinguished from the stonehearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the *ācāryas*. As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name.

Śrīmad-Bhāgavatam 2.3.24

8n\$. h(chants 0)\$ns\$"ss"y d\$"\$"(ps sympt(ms 0 \$cstasy and %\$c(m\$s \$"igi%"\$
t(\$nt\$r th\$ kingd(m 0 5(d*

[Lord Brahmā to the demigods]: Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities....

When one is free from all ten offenses in chanting the holy name of God, he

develops the ecstatic bodily features called *pulakāśru*. *Pulaka* means "symptoms of happiness," and *āśru* 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.

Śrīmad-Bhāgavatam 3.15.25

By chanting, one attains the mystic powers and, ultimately, the condition of the Lord.

[Nārada Muni to Śrīla Vyāsadeva]: Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form. O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord.

Śrīmad-Bhāgavatam 1.5.38-39

One who sincerely chants the holy name is more than a brāhmaṇa.

Śrī Caitanya Mahāprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even *caṇḍālas*, *mlecchas* and *yavanas*—to chant the holy name of the Lord.... Whoever follows Śrī Caitanya Mahāprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a *brāhmaṇa*.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.187

; h\$ n (n\$ chants th\$ h("y nam\$ O)\$ns\$"\$ss"y, h\$ can mak\$ discip"\$s a"" (v\$r th\$
 . (r"d*

When one is completely fit to chant the holy name [offenselessly], he is eligible to make disciples all over the world, and he actually becomes *jagad-guru*. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.83

Even Unintentional Chanting Can be Offenseless If Not Performed to Counteract Sinful Activities

Bv\$ n unint\$nti(na" chanting can %\$ O)\$ns\$"\$ss i) n(t p\$r)(rm\$d t(c(unt\$ract
 sin)u" activiti\$s*

[The Viṣṇudūtas to the Yamadūtas]: Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation. The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, "My dear Nārāyaṇa, please come here." Although calling the name of his son, he nevertheless uttered the four syllables *nā-rā-ya-ṇa*. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

Previously, when engaged in sinful activities to maintain his family, Ajāmila

chanted the name of Nārāyaṇa without offenses. To chant the holy name of the Lord just to counteract one's sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (*nāmno balād yasya hi pāpa-buddhiḥ*). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because of chanting the holy name of Nārāyaṇa in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Nārāyaṇa to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

Śrīmad-Bhāgavatam 6.2.7-8

**Bv\$ n th(ugh h\$. as sin)u", , jāmi"a@ casua" chanting . as in(O)\$nsiv\$ %\$caus\$ it
 . as n(t p\$ r)(rm\$ d t(c(unt\$ ract his sin)u" activiti\$s***

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord...

Ajāmila had named his son Nārāyaṇa, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Nārāyaṇa is not different from the Supreme Lord Nārāyaṇa. When Ajāmila named his son Nārāyaṇa, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Nārāyaṇa thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

One may argue, "Since he was constantly chanting the name of Nārāyaṇa, how was it possible for him to be associating with a prostitute and thinking of wine?" By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that his ultimate chanting of Nārāyaṇa was the cause of his being freed. However, his chanting would then have been a *nāma-aparādha*. *Nāmno balād yasya hi pāpa-buddhiḥ*: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a *nāma-aparādhī*, an offender to the holy name. In response it may be said that Ajāmila's chanting was inoffensive because he did not chant the name of Nārāyaṇa with the purpose of counteracting his sins. He did not

know that he was addicted to sinful actions, nor did he know that his chanting of the name of Nārāyaṇa was neutralizing them. Thus he did not commit a *nāma-aparādha*, and his repeated chanting of the holy name of Nārāyaṇa while calling his son may be called pure chanting. Because of this pure chanting, Ajāmila unconsciously accumulated the results of *bhakti*. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajāmila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the *śāstras* it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

Śrīmad-Bhāgavatam 6.2 "Supplementary note"

4. One Must Receive the Holy Name from Proper Spiritual Authorities

' h\$ h("y nam\$ must %\$ r\$c\$iv\$d)r(m spiritua" s(urc\$s*

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

It is said in the *Padma Purāṇa*, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [Cc. *Madhya* 17.136]. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa *mantra* must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the *Padma Purāṇa*:

avaiṣṇava-mukhodbhāṣaṁ
pūtaṁ hari-kathāmr̥taṁ
śravaṇaṁ naiva kartavyaṁ
sarvopachāraṁ yathā prayaj

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

Śrī Caitanya-caritāmṛta Antya-līlā 1.101

8n\$ sh(u"d r\$c\$iv\$ th\$ h("y nam\$)r(m spiritua" auth(riti\$s*

[Śukadeva Gosvāmī to King Parīkṣit]: 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 also those who are self-satisfied by dint of transcendental knowledge.

Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means that hearing from the authorities is the first essential.

Śrīmad-Bhāgavatam 2.1.11

' h\$ transc\$nd\$nta" s(und must %\$ r\$c\$iv\$d thr(ugh a r\$pr\$s\$ntativ\$ () th\$
discip"ic succ\$ssi(n*

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord.... There is no bar for chanting this transcendental sound by anyone, provided it is received through Nārada's representative, coming down by the chain of disciplic succession, or the *paramparā* system.

Śrīmad-Bhāgavatam 1.5.39

0) n(t r\$c\$iv\$d thr(ugh th\$ chain () discip"ic succ\$ssi(n, th\$ h("y nam\$ d(\$s n(t
act*

One may receive a published *mantra* anywhere, but unless it is accepted through the chain of disciplic succession, the *mantra* does not act. It is said by authoritative sources that any *mantra* chanted without having been received from the disciplic succession has no efficacy.

Śrīmad-Bhāgavatam 4.8.53

' h\$ discip"\$ r\$c\$iv\$s th\$ auth(rity t(chant th\$ h("y nam\$)r(m th\$ spiritua"
mast\$r*

[Lord Caitanya to Prakāśānanda Sarasvatī]: "'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.' Saying this, My spiritual master taught Me one verse from Śrīmad-Bhāgavatam. It is the essence of all the Bhāgavatam's instructions; therefore he instructed Me this verse again and again. 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agīṭāta and loudly chants the holy name. He also laughs, cries, becomes agīṭāta and chants just like a madman, not caring for outsiders.' I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

, p\$rs(n . h(cann(t k\$\$p his)aith in th\$. (rds () his spiritua" mast\$r %ut acts
ind\$pn\$nt"y n\$v\$r r\$c\$iv\$s th\$ auth(rity t(chant th\$ h("y nam\$ () th\$ =(rd. 0t
is said in th\$ #\$das*

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah
[ŚU 6.23(12)]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by

His personal behavior. Believing in the words of His spiritual master, He introduced the *saṅkīrtana* movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the *saṅkīrtana* movement....

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa *mantra* to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of *Vedānta-sūtra*, I never followed the explanation of the Śaṅkara-sampradāya or Māyāvādī *sannyāsīs*. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of *Vedānta-sūtra*. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I become almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*) and liberation (*mokṣa*), it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as *bhāgavata-jīvana*, or the life of a devotee."

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I

nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.92-96

' h\$ h("y nam\$ sh(u"d %\$ r\$c\$iv\$d)r(m, and chant\$d und\$r th\$ dir\$cti(n O, th\$
%(na)id\$ spiritua" mast\$r*

[The transcendental sound representation] should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the *pāñcarātri*ka system, which is both recognized and authorized.

Śrīmad-Bhāgavatam 1.5.38

8n\$ can und\$rstand th\$ g"(ri\$s O th\$ h("y nam\$ %y th\$ m\$rcy O th\$ spiritua"
mast\$r*

The holy name and the Lord are identical. One who is completely free from the clutches of *māyā* can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

' h\$ spiritua" mast\$r d\$"iv\$rs th\$ discip"\$)r(m māyā %y initiating him int(th\$
chanting O th\$ h("y nam\$*

It is the spiritual master who delivers the disciple from the clutches of *māyā* by initiating him into the chanting of the Hare Kṛṣṇa *mahā-mantra*. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that

he can worship Lord Viṣṇu. This is the purpose of *dīkṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.61

One must receive the mahā-mantra from a guru, and make it one's own*

[Lord Śiva to the sons of King Prācīnabarhi]: Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

Lord Śiva voluntarily came to bless the sons of the King as well as do something beneficial for them. He personally chanted the *mantra* so that the *mantra* would be more powerful, and he advised that the *mantra* be chanted by the King's sons (*rāja-putras*). When a *mantra* is chanted by a great devotee, the *mantra* becomes more powerful. Although the Hare Kṛṣṇa *mahā-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. Lord Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

Śrīmad-Bhāgavatam 4.24.31-32

Being preserved and transmitted through disciplic succession, the holy name of the Lord is as powerful as during the physical appearance of the Lord + Caitanya*

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as *mahā-vadānya-avatāra*, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in *Brahma-saṁhitā*: *premāñjana-cchurita-bhakti-vilocanena*

santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa *mahā-mantra* is less powerful than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the *paramparā* system, one can be purified. Therefore in this verse it is said: *tathāpi tānra darśana-śravaṇa-prabhāve*. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like *Śrī Caitanya-caritāmṛta* and through the *paramparā* system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.51

5. The Chanting of a Pure Devotee Is Especially Effective

' h\$ chanting () th\$ 9ar\$: å/ a mantra sh(u"d %\$ h\$dard)r(m th\$ "ips () a pur\$ d\$V(t\$\$ () th\$ =(rd*

When the *mantra* is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved.

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+hanting () th\$ h("y nam\$s %y pur\$ d\$V(t\$\$s is v\$ry attractiv\$ and \$))\$ctiv\$*

[King Pratāparudra to Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya]: The King said, "Upon seeing all these devotees, I am much astonished, for I have never seen such an effulgence. Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously."

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of *saṅkīrtana* is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will

appreciate such *kīrtana* without hesitation.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.94-95

Simple hearing the holy name chanted by a pure devotee is a
sinful activity and becomes a taint of service

[Haridāsa Ṭhākura to a prostitute]: "Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa *mantra*, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in *Bhagavad-gītā* (7.28):

*yesām tv anta-gatam pāpam
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Śrī Caitanya-caritāmṛta Antya-līlā 3.126

— service begins . with hearing the holy name chanted by a pure
#ai/ ava*

Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual

consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). When the 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 loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.105

' h\$ ()\$ns\$"ss chanting () a pur\$ d\$v(t\$\$ can puri)y hundr\$ds and th(usands ()
(th\$r p\$(p"\$*

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

The transcendental power or potency of the Hare Kṛṣṇa *mahā-mantra* is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa *mahā-mantra* offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the *parampara* system.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.48-49

6. One Should Not Hear the Holy Name from a Nondevotee

8n\$ must n(t h\$ar th\$ h("y nam\$ chant\$d %y n(n-#ai/ avas*

Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is

like milk touched by the lips of a serpent, as stated in the *Padma Purāṇa*:

*avaiṣṇava-mukhodgīrṇam
pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam
sarpocchiṣṭam yathā payaḥ*

Śrī Caitanya-caritāmṛta Antya-līlā 1.101

8n\$ sh(u"d av(id h\$aring th\$ 9ar\$: â/ a mantra chant\$d %y a n(nd\$v(t\$\$*

As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

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7. Where and When One Should Chant

One can chant anywhere and anytime

' h\$ =(rd@ h("y nam\$ must %\$ h\$dard, g"(ri)i\$d, and r\$m\$m%r\$d a". ays and
\$v\$ry. h\$r\$*

[Śukadeva Gosvāmī to King Parīkṣit]: O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

All the great *ācāryas*, like Rāmānuja, Madhva, Caitanya, Sarasvatī Ṭhākura or even, in other countries, Muhammad, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called *sanātana-dharma* or *bhāgavata-dharma*. *Sanātana* means eternal, always and everywhere. *Bhāgavata* means pertaining to Bhagavān, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world. That will bring about the desired peace and prosperity so eagerly awaited by the people of the world.

: ā/ a c(nsci(usn\$\$s can %\$ cu"tivat\$d any. h\$r\$ and \$v\$ry. h\$r\$, . ith(ut mat\$ria" arrang\$m\$nts, %y chanting th\$ mahā-mantra*

It may be questioned herein how the child can be fully Kṛṣṇa conscious within the womb of the mother without any paraphernalia with which to execute Kṛṣṇa consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Viṣṇu ... One does not need any material arrangement to cultivate Kṛṣṇa consciousness. One can cultivate Kṛṣṇa consciousness anywhere and everywhere, provided he can always think of Kṛṣṇa. The *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Kṛṣṇa consciousness cannot be checked in any circumstance.

Śrīmad-Bhāgavatam 3.31.21

8n\$ can chant th\$ h("y nam\$ anytim\$ and anyp"ac\$*

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection."

Śrī Caitanya-caritāmṛta Antya-līlā 20.18

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "...there are no hard and fast rules for remembering [the holy names] ..."

Śrī Caitanya-caritāmṛta Antya-līlā 20.16

8n\$ can chant 9ar\$: ā/ a any. h\$r\$*

We have only to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There is no fast rule and regulation. We can chant in the street or on the subway, in our home or in our office.

The Path of Perfection

Other Instructions

Nāma-saṁkīrtana can be performed at home, with a small group of friends or with many people in a public place.

At a public *kīrtana* one person can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, while a group listens, and at the end of the *mantra*, the group can respond, and in this way there is a reciprocation of hearing and chanting. This can easily be performed in one's own home, with a small group of friends or with many people in a large public place.

The Perfection of Yoga

Chanting the *Ṣarṅg* : a mantra is a regulative principle of worship.

In the *Hari-bhakti-vilāsa* (Eleventh *Vilāsa*, verses 127-40) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned.... (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.334

One rising in the early morning should immediately chant the holy name and thus become auspicious and transcendental.

In the early morning hours (known as *brāhma-muhūrta*) one should get up and immediately chant the Hare Kṛṣṇa *mantra*, or, at least, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." In this way, one should remember Kṛṣṇa. Some *śloka*s or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.331

Being in danger (or happiness), a devotee constantly chants the mahā-mantra.

[Maitreya to Vidura]: Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore

he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Mahārāja saw the Viṣṇudutas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy names of the Lord, the Hare Kṛṣṇa *mantra*, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or happiness, constantly chants the Hare Kṛṣṇa *mantra*. When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this *mahā-mantra* he can please the Lord. This is the absolute nature of the *mahā-mantra*. Either in danger or in happiness, it can be chanted without limitation.

Śrīmad-Bhāgavatam 4.12.21

8. One Must Chant the Holy Name Constantly

' h\$ chi\$) (%j\$ct () c(nstant r\$m\$m%ranc\$)(r a"" "iving \$ntit"\$s is th\$ h("y nam\$ 1\$tc.2 () th\$ =(rd*

[Lord Caitanya to Rāmānanda Rāya]: Śrī Caitanya Mahāprabhu asked, "What should all living entities constantly remember?" Rāmānanda Rāya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes."

Śrī Caitanya-caritāmṛta Madhya-līlā 8.252

D("(. ing th\$ =(rd@ (rd\$r, a d\$v(t\$\$ chants 9is h("y nam\$ inc\$\$ssant"y*

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati]. It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?" Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You

should ask Him, for He will give you the proper answer." Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband. The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order. Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

Śrī Caitanya-caritāmṛta Antya-līlā 7.103-8

: ā/ a, in th\$ Bhagavad-gētā, r\$c(mm\$nds c(nstant chanting*

My dear Professor Staal: ... I am surprised to see that in the last paragraph of your letter you say, "It is an indisputable fact that the *Bhagavad-gītā* (not to mention the *Vedas*) does not require such constant chanting." I think that you have missed the following verse in the *Bhagavad-gītā*, apart from many other similar verses:

*satatam kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate
[Bhagavad-gītā 9.14]*

The engagement of the great souls, freed from delusion and perfect in their realization of God, is described here: *satatam kīrtayanto mām*—they are always (*satatam*) chanting (*kīrtayantaḥ*) My glories and—*nitya-yuktā upāsate*—always worshiping Me (Kṛṣṇa).

So I do not know how you can say "indisputable." ... By devotional service, by understanding well the Supreme Personality of Godhead, one can go to His abode and never come back again to this material condition. How is it possible? The answer is, simply by chanting His name constantly.

This is accepted by the exemplary disciple, Arjuna, who has perfectly learned the conclusion of spiritual science from the *yogeśvara*, the master of mystic knowledge, Kṛṣṇa. Recognizing Kṛṣṇa to be the Supreme Brahman, Arjuna addresses Him, *sthāne hṛṣīkeśa...*: "The world becomes joyful hearing Your name, and thus do all become attached to You." [Bg. 11.36]

The Science of Self-Realization

8n\$ sh(u"d chant th\$ h("y nam\$ O th\$ =(rd c(nstant"y*

[Lord Śiva to the sons of King Prācīnabarhi]: Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

The word *asakṛt* is significant, for it means not just for a few minutes but continuously. That is the instruction given by Lord Caitanya Mahāprabhu in His *Śikṣāṣṭaka. Kīrtanīyaḥ sadā hariḥ*: [Cc. Ādi 17.31] "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Kṛṣṇa consciousness movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Ṭhākura Haridāsa, who was chanting the Hare Kṛṣṇa *mantra* three hundred thousand times daily. Indeed, he had no other business. Some of the Gosvāmīs, like Raghunātha dāsa Gosvāmī, were also chanting very rigidly and also offering obeisances very rigidly. As stated in Śrīnivāsācārya's prayer to the six Gosvāmīs (*Śaḍ-gosvāmy-aṣṭaka*): *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. The word *saṅkhyā-pūrvaka* means "maintaining a numerical strength." Not only was Raghunātha dāsa Gosvāmī chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Śrīmad-Bhāgavatam 4.24.70

8n\$ sh(u"d aspir\$ t(chant th\$ 9ar\$: ā/ a mantra c(nstant"y*

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa *mantra* continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

*tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a

state of mind one can chant the holy name of the Lord constantly."

Sadā means "always." Haridāsa Ṭhākura says, *nirantara nāma lao*: "Chant the Hare Kṛṣṇa mantra without stopping."

Śrī Caitanya-caritāmṛta Antya-līlā 3.137

, d\$ v(t\$ \$ a". ays has a tast\$)(r chanting 9ar\$: â/ a*

There is a verse in which Śrīla Rūpa Gosvāmī says, *avyartha-kālatvam*: [Cc. *Madhya* 23.18-19] a devotee should be very much careful to see whether his time is being spent unnecessarily. He should ask himself, "Am I now engaged in *māyā*'s service or Kṛṣṇa's service?" This is a symptom of an advanced devotee. *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 Kṛṣṇa: "Oh, very nice. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, 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 Kṛṣṇa consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. *Nāma-gāne sadā ruciḥ*: we have to increase our taste for singing and chanting Hare Kṛṣṇa.

Teachings of Queen Kuntī

' (a". ays r\$m\$m%\$r : â/ a and n\$v\$r)(rg\$t 9im is p(ssi%"\$ %y c(nstant"y
chanting th\$ h("y nam\$*

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles."

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa *mahā-mantra*

twenty-four hours daily.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.113

+ (nstant chanting O th\$ mahā-mantra is th\$ m\$ans)(r c(ntinu(us"y
r\$m\$m%\$ring : å/ a*

Those who are intelligent, however, are not concerned with the four-fold miseries of material life, but with elevation to the spiritual planets. One who is continuously in trance (*nitya-yuktasya yoginaḥ*) does not divert his attention to anything else. He is always situated in trance. His mind is always filled with the thought of Kṛṣṇa, without deviation (*ananya-cetāḥ satatam*). *Satatam* refers to anywhere and anytime.

In India I lived in Vṛndāvana, and now I am in America, but this does not mean that I am out of Vṛndāvana, because if I think of Kṛṣṇa always, then I'm always in Vṛndāvana, regardless of the material designation. Kṛṣṇa consciousness means that one always lives with Kṛṣṇa on that spiritual planet, Goloka Vṛndāvana, and that one is simply waiting to give up this material body. *Smarati nityaśaḥ* means "continuously remembering," and for one who is continuously remembering Kṛṣṇa, the Lord becomes *tasyāhaṁ sulabhaḥ*—easily purchased. Kṛṣṇa Himself says that He is easily purchased by this *bhakti-yoga* process. Then why should we take to any other process? We can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There are no rules and regulations. One can chant in the street, in the subway, or at his home or office. There is no tax and no expense. So why not take to it?

Beyond Birth and Death

' (%\$c(m\$)r\$\$)r(m O)\$ns\$s t(th\$ h("y nam\$, (n\$ must c(ntinu\$ t(chant
c(nstant"y*

While chanting the holy name of the Lord, one should be careful to avoid ten offenses....

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 *Nāma-kaumudī* it is recommended that if one is an offender at the lotus feet of a Vaiṣṇava, he should submit to that Vaiṣṇava 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.

Śrīmad-Bhāgavatam 7.5.23-24

One should continue chanting the holy name even if one commits offenses.

The chanting of the Hare Kṛṣṇa *mantra* is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Kṛṣṇa *mantra* without offenses, one increases his love for Kṛṣṇa....

Śrīla Viśvanātha Cakravartī Ṭhākura quotes this verse from the *Padma Purāṇa*:

*nāmāparādha-yuktānām
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca*

Even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one will become free from such offenses by chanting again and again. *Pāpa-kṣayaś ca bhavati smaratām tam ahar-niśam*: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Śrī Caitanya Mahāprabhu.

Śrīmad-Bhāgavatam 6.3.24

One should perform *saṅkīrtana-yajña* by chanting the holy name continuously, without any interruption.

Mahārāja Bārhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one *yajña* in one place, he began performing another *yajña* in the immediate vicinity. At the present moment, there is a similar need to perform *saṅkīrtana-yajña* all over the world. The Kṛṣṇa consciousness movement has started performing *saṅkīrtana-yajña* in different places, and it has been experienced that wherever *saṅkīrtana-yajña* is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be

continued all over the world. The members of the Kṛṣṇa consciousness movement should perform *saṅkīrtana-yajñas* one after another, so much so that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa. Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart.... It is not possible at the present moment to perform repeated *yajñas* as Mahārāja Bārhiṣat performed, but it is within our means to perform *saṅkīrtana-yajna*, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflowed with the chanting of the Hare Kṛṣṇa *mantra*, the people of the world will be very, very happy.

Śrīmad-Bhāgavatam 4.24.10

, n advanc\$ d d\$ (t\$ \$ 1madhyama-%hāgavata2 is distinguish\$ d)r (m a n\$ (phyt\$
 %y his c(nstant chanting () th\$ h("y nam\$ 1and %y his str\$ssing th\$ imp(rtanc\$ ()
 chanting2*

[Inhabitant of Kulīna-grāma to Lord Caitanya]: The inhabitant of Kulīna-grāma said, "Please let me know who is actually a Vaiṣṇava and what his symptoms are." Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply. "A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called *madhyama-bhāgavata*, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee.... An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself *kṛṣṇa-dāsa*, Kṛṣṇa's servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa *mahā-mantra*.

Pur\$ d\$ v(t\$\$\$ in th\$ r\$ n(unc\$d (rd\$r sh(u"d hav\$ n((th\$r (ccupati(n than
chanting th\$ h("y nam\$*

[Lord Caitanya to Govinda dāsa]: "A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way."

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth Vilāsa (366, 379, 382):

*kṛtyāny etāni tu prāyo
gṛhinām dhaninām satām
likhitāni na tu tyakta-
parigraha-mahātmanām*

*prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti harim ye vai
te taranti bhavārṇavam*

*evam ekāntinām prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoḥ
kurvatām parama-prītyā
kṛtyam anyan na rocate*

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī says:

*yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti, tad
vināpi śaraṇāpatty-ādīnām ekatarenāpi puruṣārtha-siddher abhihitatvāt.*

One who chants the holy name of the Lord constantly during his life can, at the time of death, return home, back to Godhead.

[Śukadeva Gosvāmī to King Parīkṣit]: While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa *mantra* very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Śrīmad-Bhāgavatam 6.2.49

One who constantly chants the holy name of the Lord in Māyāpura, where the chanting of the holy name of the Lord is constant, will return home, back to Godhead.

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any other sound than the words "Hari! Hari!" and the beating of the mṛdaṅga and clashing of hand bells.

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpura. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*, with the addition of *haraye namaḥ*, *kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such saṅkīrtana must be preceded by the chanting of the holy names of the five *tattvas*—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two mantras—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara*

śrīvāsādi-gaura-bhakta-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, *haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.123

Onsted O c"(sing the church, the y c(u'd %\$ given t(the dsv(t\$\$s, . h(. (u'd chant the h("y name the r\$ t. \$nty-)(ur h(urs a day*

Instead of keeping the churches closed, why not give them to us? We would chant the holy name of God there twenty-four hours a day. In many places we have bought churches that were practically closed because no one was going there. In London I saw hundreds of churches that were closed or used for mundane purposes. We bought one such church in Los Angeles. It was sold because no one came there, but if you visit this same church today, you will see thousands of people.

The Science of Self-Realization

9. Devotees Must Chant (at Least) Sixteen Rounds Daily

' h\$)irst r\$gu"ative\$ principle\$ is that (n\$ must chant a)i>\$d num%\$r O r(unds*

[Lord Caitanya to Haridāsa Ṭhākura]: "Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly."

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Ṣaḍ-gosvāmy-aṣṭaka* it is stated: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānikṛtau*. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa *mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a

fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

Śrī Caitanya-caritāmṛta Antya-līlā 11.24

D(“(. ing in th\$)((tst\$ps 0 =(rd +aitanya, th\$ si> 5 (svāmés and 9aridāsa
Ehākura, d\$ (t\$ in th\$ "in\$ 0 =(rd +aitanya must chant a)i>\$d num%\$r 0
r(unds 1si>t\$ \$n2 dai"y*

[Lord Nityananda to Lord Caitanya]: "Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the water pot and external garments?"

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs—Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī—Śrīnivāsa Ācārya confirms: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. (*Ṣaḍ-gosvāmy-aṣṭaka*, 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (*tomāra dui hasta baddha nāma-gaṇane*). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the *Caitanya-candrāmṛta* and also in Śrīla Rūpa Gosvāmī's *Stava-mālā*:

*badhnan prema-bhara-prakampita-karo granthīn kaṭiḍorakaiḥ
saṅkhyātum nija-loka-maṅgala-hare-kṛṣṇeti nāmnām japan
(Caitanya-candrāmṛta, 9)*

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
(Caitanyāṣṭaka, 5)*

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but

chanting the holy name a fixed number of times daily is essential for every devotee.

Śrī Caitanya-caritāmṛta Madhya-līlā 7.37

8) a"" th\$ r\$gu"ativ\$ princip"\$s, th\$ spiritua" mast\$re (rd\$r t(chant at "\$ast
si>t\$\$n r(unds is m(st \$ss\$ntia"

One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neopyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

Śrī Caitanya-caritāmṛta Madhya-līlā 22.113

' h\$ d\$v(t\$\$ sh(u"d n(t div\$rt his att\$nti(n)r(m th\$ %asic princip"\$ () chanting
si>t\$\$n r(unds dai"y, acc(rding t(th\$ pr\$scri%\$d princip"\$s*

The Lord, being satisfied, instructed [Tapana Miśra] about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa *mahā-mantra* regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa *mantra*. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Ādi-līlā 16.15

' h\$ d\$v(t\$\$\$ () th\$: å/ a c(nsci(usn\$\$s m(v\$m\$nt must %\$ v\$ry car\$)u" t(
c(mp"\$t\$ th\$ir si>t\$\$n r(unds*

A devotee always has a taste for chanting Hare Kṛṣṇa: "Oh, very nice. Hare Kṛṣṇa,

Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." This is taste. Of course, this 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 Kṛṣṇa consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. *Nama-gāne sadā ruciḥ*: we have to increase our taste for singing and chanting Hare Kṛṣṇa.

Teachings of Queen Kuntī

Çré" a Pra%hupada r\$Fu\$sts a"" his stud\$nts t(chant si>t\$\$n O))\$ns\$"\$ss r(unds O th\$ mahā-mantra,)(""(. ing th\$ r\$gu"ativ\$ princip"\$s*

The *Bṛhan-nāradya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māya*. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma* [Cc. *Ādi* 17.21] *mahā-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.23

Stud\$nts O this 9ar\$: å/ a m(v\$m\$nt must chant at "\$ast si>t\$\$n r(unds dai"y*

The twentieth branch of the Caitanya tree was Haridāsa Ṭhākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa Ṭhākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa *mantra*. Therefore we have prescribed in our society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses.

Śrī Caitanya-caritāmṛta Ādi-līlā 10.43

, "th(ugh Çré" a Bhaktisiddhānta Sarasvatī pr\$scri%\$d si>ty-)(ur r(unds, th\$
: ā/ a c(nsci(usn\$ss m(v\$m\$nt pr\$scri%\$s si>t\$\$n %\$caus\$ O ; \$st\$rn\$rsē
ina%i"ity t(c(nc\$ntat\$)(r "(ng p\$ri(ds*

The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads. Therefore the minimum number of rounds is prescribed. However, Śrīla Bhaktisiddhānta Sarasvatī used to say that unless one chants at least sixty-four rounds of *japa* (one hundred thousand names), he is considered fallen (*patita*). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as *patita-pāvana*, the deliverer of the fallen.

The Nectar of Instruction Text 5

Haridāsa Ṭhākura . (u"d n(t \$v\$ n acc\$pt prasāda (r s"\$p unti" h\$)inish\$d his
dai"y r(unds*

Ṭhākura Haridāsa would not even accept *prasāda* nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names.

Bhagavad-gītā As It Is 6.17

+chanting a)i>\$d num%\$r O r(unds (n %\$ads is n\$c\$ssary)(r \$v\$ry(n\$, \$v\$ n a
paramahaGsa*

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest. Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the *mahā-mantra* was as acute as if he were an aspiring transcendentalist rather than a *paramahansa*. This means that even in the *paramahansa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahansa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by

Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. A *paramahansa* devotee is always engaged in chanting and rendering loving service to the Lord.

Śrī Caitanya-caritāmṛta Madhya-līlā 4.125

, n uttama-adhikari chants the prescribed number of rounds on japa beads*

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on *japa* beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an *uttama-adhikārī*, a highly advanced devotee, and his association should always be sought.

The Nectar of Instruction Text 5

— "ings . ith the material . (r'd)(r spreading the : ā/ a c(nsci(usn\$ss m(v\$mnt ar\$ spiritua", as "(ng as (n\$ dai"y chants sixteen rounds of the mahā-mantra*

In our preaching work, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the *mahā-mantra* every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

Śrīmad-Bhāgavatam 5.16.3

By chanting sixteen rounds of the mahā-mantra 16 times a day (n\$ g\$ts spiritua" strength . ith . hich t(pr\$ach : ā/ a c(nsci(usn\$ss a"" (v\$r th\$. (r'd*

[Chand Kazi to the devotees of Lord Caitanya]: "For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great

enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra*, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.126

0) (n\$ r\$gu"ar"y chants (n\$@ pr\$scri%\$d r(unds, h\$ is gradua""y "\$\$vat\$d t(th\$
uttama-adhikari p"at)(rm*

Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of *hari-nāma*, he is elevated step by step to the highest platform, *uttama-adhikārī*.

The Nectar of Instruction Text 5

8n\$. h(cann(t c(cmp"\$t\$ his assign\$d num%\$r 0 r(unds is in a dis\$a\$s\$d
c(nditi(n 0 spiritua" "i)\$*

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called *nāmācārya*. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

Śrī Caitanya-caritāmṛta Antya-līlā 11.23

+hanting th\$ h("y nam\$ HII,III tim\$s dai"y "ik\$ 9aridāsa Ehākura is)(r th\$
"i%\$rat\$d s(u". 0t sh(u"d n(t %\$ imitat\$d*

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra*. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. Such chanting is for the *mukta-puruṣa*, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day.

Śrī Caitanya-caritāmṛta Antya-līlā 3.100

10. One Develops a Taste for Chanting by Chanting

+hanting th\$ h("y nam\$, . hich is n\$ctar\$an and \$t\$rna", \$nthus\$s (n\$ t(chant
m(r\$ and m(r\$*

The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel

exhausted; rather, he will feel encouraged to continue chanting more and more.

Śrīmad-Bhāgavatam 3.21.22

' h\$ m(r\$ (n\$ chants th\$ nam\$ \$ O : ā/ a, th\$ m(r\$ h\$ %\$c(m\$ attach\$d t(chanting*

Once one has attained the spiritual platform, it is material service that actually becomes disgusting. For example, if one chants Hare Kṛṣṇa throughout his life, he will not grow tired of the names, but if one chants a material name over and over, he will soon become disgusted. The more one chants the names of Kṛṣṇa, the more he becomes attached.

Kṛṣṇa Consciousness: The Matchless Gift

, "th(ugh a p\$rs(n in ign(ranc\$ has n(tast\$)(r chanting th\$ h("y nam\$, i) h\$ chants, h\$. i"" d\$v\$"(p a tast\$)(r th\$ chanting*

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

The holy name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss. Naturally they are very sweet, like sugar candy, which appeals to everyone. Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions. Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy. Rather, a person with jaundice considers something sweet to taste very bitter. *Avidyā* (ignorance) similarly perverts the ability to relish the transcendently palatable name, quality, form and pastimes of Kṛṣṇa. Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the holy name and hearing Kṛṣṇa's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia. Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

The Nectar of Instruction Text 7

11. To Be Effective, Chanting Should Be Accompanied by the Four Regulative Principles

' h\$ chanting () th\$ 9ar\$: å/ a mantra . i"" %\$ \$))\$ctiv\$ i) acc(mpani\$d %y th\$ aust\$rity () giving up th\$)(ur sin)u" activiti\$s*

[Śukadeva Gosvāmī to King Parīkṣit]: For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto Nārāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [Paramahansa], let us offer our respectful obeisances unto Him."

From these verses it is apparent that the chanting of the *mahāmantra* or the Vedic *mantras* must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein—drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this *tapasya*, and then the chanting of the Hare Kṛṣṇa *mantra* will be effective without delay. One should not give up the process of austerity.

Śrīmad-Bhāgavatam 6.5.27-28

12. Before Chanting the Hare Kṛṣṇa Mahā-mantra, One Should Chant the Pañca-tattva Mahā-mantra

' (chant th\$ 9ar\$: å/ a mahā-mantra, (n\$ sh(u"d)irst tak\$ sh\$"t\$r () th\$ Pañca-tattva mahā-mantra*

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout. But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the

Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa mahā-mantra, but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa mahā-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the interactions of his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa....

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa mahā-mantra because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.29-31

By chanting the Panca-tattva mahā-mantra (n\$ %\$c(m\$s)r\$\$ O O)\$ns\$s in
chanting the 9ar\$: ā/ a mahā-mantra*

Whether he is offensive or inoffensive, anyone who even now chants *śrī-kṛṣṇa-caitanya prabhu nityānanda* is immediately overwhelmed with ecstasy, and tears fill his eyes.

It is very beneficial to chant the names *śrī-kṛṣṇa-caitanya prabhu nityānanda* before chanting the Hare Kṛṣṇa mahā-mantra because by chanting these two holy names *śrī-kṛṣṇa-caitanya prabhu nityānanda* one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa mahā-mantra he becomes free of offenses.

By chanting the Pañca-tattva mahā-mantra, (one is empowered to chant the Hare Kṛṣṇa mahā-mantra without offense. When chanting the Hare Kṛṣṇa mahā-mantra, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

When chanting the names of the Pañca-tattva, one should fully offer his obeisances: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa mahā-mantra without offense. When chanting the Hare Kṛṣṇa mahā-mantra, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.168

' (deriving the) opportunity to chant the mahā-mantra, (one should first chant the Pañca-tattva mahā-mantra)

As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra*, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.4

Before chanting the Hare Kṛṣṇa mahā-mantra, (one should first chant the Pañca-tattva mantra by chanting the Pañca-tattva mahā-mantra)

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

Kṛṣṇadāsa Kavirāja Gosvāmī teaches us first to offer respect to the Pañca-tattva—Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the *mantra-śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—we must chant the Pañca-tattva's names and offer our respects to them.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.4

13. One Must Distinctly Pronounce the Holy Name

; h\$ n chanting, (n\$ must v\$ry distinct"y pr(n(unc\$ th\$ mahā-mantra*

Chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. 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.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.32

0) (n\$ has chant\$d distinct"y during his "i)\$, it is Fuit\$ p(ssi%"\$ that \$v\$n at th\$ tim\$ () d\$ath h\$. i"" %\$ a%"\$ t(chant . ith)aith and "(v\$*

While the body is fit, one should chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

Śrīmad-Bhāgavatam 6.2.49

14. One Must Chant Loudly Enough to Hear Oneself

' h\$)irst r\$gu"ativ\$ princip"\$ is that (n\$ must chant a)i>\$d num%\$r () r(unds,

chanting "(ud"y \$n(ugh t(h\$ar (n\$s\$")*

[Lord Caitanya to Haridāsa Ṭhākura]: "Now that you have become old," the Lord said, "you may reduce the number of rounds, you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly."

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Ṣaḍ-gosvāmy-aṣṭaka* it is stated: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānikṛtau*. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa *mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds.

Śrī Caitanya-caritāmṛta Antya-līlā 11.24

0) (n\$ has chant\$d "(ud"y during his "i)\$, it is Fuit\$ p(ssi%"\$ that \$v\$n at th\$ tim\$
O d\$ath h\$. i"" %\$ a%"\$ t(chant . ith)aith and "(v\$*

While the body is fit, one should chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

Śrīmad-Bhāgavatam 6.2.49

15. One Must Chant in Humility

B>p"anati(n O th\$ Jtå äd api sunéc\$naJ v\$rs\$ O Çik/ä/6aka*

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances. A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate. For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water... "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is

always prepared to give all respect to others, can very easily always chant the holy name of the Lord." Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance." One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

This practice of forbearance (*trṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly....

When chanting the Hare Kṛṣṇa mahā-mantra, in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparādha*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-mantra. Therefore one must chant the Hare Kṛṣṇa mahā-mantra according to the principles of the above verse, *trṇād api sunīcena taror iva sahiṣṇunā*.... Chanting is very simple, but one must practice it seriously. Therefore the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.26-28, 31-33

, #ai/ ava is a%"\$ t(t("\$rat\$ insu"ts)r(m (th\$rs %\$caus\$ h\$ is simp"y int\$r\$st\$d
in hum%"y chanting th\$ h("y nam\$. ith(ut distur%anc\$*

[Haridāsa Ṭhākura to an assembly of scholars]: "All of you may now go to your homes. May Lord Kṛṣṇa bestow His blessings upon you all. Do not be sorry because of my being insulted."

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu.

*trṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly."

A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

Śrī Caitanya-caritāmṛta Antya-līlā 3.207

Succ\$ss in chanting O th\$ h("y nam\$ d\$ p\$nds)u""y up(n humi"ity*

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa. One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord. These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water. The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaiṣṇava is the most exalted person, he is priceless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa. If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

Śrī Caitanya-caritāmṛta Antya-līlā 20.20-26

8n\$ can chant 9ar\$: ā/ a ()\$ns\$"ss"y %y d\$v\$" (ping g\$nuin\$ humi"ity*

Devahūti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire *bhakti* process is a process of submission. That is also Caitanya Mahāprabhu's teaching:

*tṛṇād api sunī
taror iva sahiṣṇunā
amāninā mānadena*

kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If one is interested in advancing in chanting Hare Kṛṣṇa, Caitanya Mahāprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Kṛṣṇa offenselessly.

Teachings of Lord Kapila, the Son of Devahūti

' h\$ \$asi\$st . ay t(c(ntr(" th\$ mind is t(chant 9ar\$: âs a in a"" humi"ity*

[Arjuna to Lord Kṛṣṇa]: For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

*ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva ca
buddhiṁ tu sārathiṁ viddhi
manaḥ pragrahaṁ eva ca*

*indriyāṇi hayān āhur
viṣayāṁś teṣu gocarān
ātmendriya-mano-yukto
bhoktety āhur manīṣiṇaḥ*

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."

Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be

controlled by the practice of *yoga*, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Kṛṣṇa," the great *mantra* for deliverance, in all humility. The method prescribed is *sa vai manaḥ kṛṣṇa-padāravindayoḥ*: [SB 9.4.18] one must enage one's mind fully in Kṛṣṇa. Only then will there remain no other engagements to agītāte the mind.

Bhagavad-gītā As It Is 6.34

' h\$ \$))icacy O th\$ h("y nam\$ d\$ p\$ nds (n th\$ Fua"ity O)\$\$"ing O th\$ chant\$ r*

[Queen Kuntī to Lord Kṛṣṇa]: My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed-up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Kṛṣṇa." It is said in the *śāstras* that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed-up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the holy name in quality.

Śrīmad-Bhāgavatam 1.8.26

16. One Must Chant with Respect and Veneration

: n(. ing that Çré : ā/ a is prs\$nt in 9is nam\$, pur\$ d\$ (t\$\$\$ chant . ith)u""
r\$sp\$ct and v\$n\$ratī(n*

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration.

Śrī Caitanya-caritāmṛta Ādi-līlā 2.11

17. One Must Have Faith in the Holy Name

, madhyama-adhikārē has)irm)aith in chanting th\$ 9ar\$: ā/ a mantra*

While giving instructions to Sanātana Gosvāmī, Lord Caitanya Mahāprabhu divided devotional service into three categories.

*śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān*

"A person whose conclusive knowledge of the 4āstras is not very strong but who has developed firm faith in chanting the Hare Kṛṣṇa mahā-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikārē. Such a person is very fortunate."

(Śrī Caitanya-caritāmṛta Madhya-līlā 22.67) A madhyama-adhikārī is a śraddhāvān, a staunchly faithful person, and he is actually a candidate for further advancement in devotional service.

The Nectar of Instruction Text 5

9\$. h(chants th\$ h("y nam\$. ith)aith is a #ai/ ava*

[Satyarāja to Lord Caitanya]: Upon hearing this, Satyarāja said, "How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?" Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is

worshipable and is the topmost human being."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith.... One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service—especially in Deity worship—and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.... even a neophyte devotee is superior to the *karmīs* and *jñānīs* because he has full faith in chanting the holy name of the Lord.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.105-6

18. One Must Become a Servant of the Holy Name

One must become a servant of the holy name

In the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In *Bhakti-rasāmṛta-sindhu* it is clearly said: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234(13)]. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness

movement in the service of the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.16

19. The Process of Chanting Is Very Simple

One can perform kīrtana without musical instruments by clapping and chanting:

Anyone can chant Hare Kṛṣṇa. There is no need for instruments, although Caitanya Mahāprabhu introduced the *mṛdaṅga* (drum) and *karatālas* (cymbals). Otherwise, clapping in itself is sufficient. Anyone can sit down with his family, clap hands and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This *saṅkīrtana* is very easy to perform.

Teachings of Lord Kapila, the Son of Devahūti

' h\$ pr(c\$ss () chanting is v\$ry simp"\$*

So this process of *hari-kīrtana* is very simple: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Actually there are only three words: *Hare*, *Kṛṣṇa*, and *Rāma*. But they are very nicely arranged for chanting so that everyone can take the *mantra* and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Since we have started this movement in the Western countries, Europeans, Americans, Africans, Egyptians, and Japanese are all chanting. There is no difficulty. They are chanting very gladly, and they are getting the results. What is the difficulty? We are distributing this chanting free of charge, and it is very simple.

The Science of Self-Realization

' h\$ pr(c\$ss () chanting r\$Fuir\$s (n"y a t(ngu\$ and \$ars*

The *bhakti-yoga* process should be completed in this life, because in this life we have all the instruments necessary to become fully Kṛṣṇa conscious. We have *mṛdaṅgas* and cymbals and tongues with which to chant Hare Kṛṣṇa. Even if we don't have *mṛdaṅgas* and cymbals, we have a tongue. No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore we have all the instruments we need with us—a tongue and ears. We have only to chant Hare Kṛṣṇa and use our ears to hear this vibration, and all perfection will be there. We don't have

to become highly educated scientists or philosophers. We have only to chant and hear.

The Path of Perfection

20. The Pure Brahmachari Engages Fully in the Chanting of the Holy Name

' h\$ pur\$ %rahmacari \$ngag\$ \$u""y in har\$r nāmānukīrtanam*

[Lord Kṛṣṇa]: Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice.

The *brahmacārīs*, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A *brahmacārī* hears only words concerning Kṛṣṇa consciousness; hearing is the basic principle for understanding, and therefore the pure *brahmacārī* engages fully in *harer nāmānakīrtanam*—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 sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa.

Bhagavad-gītā As It Is 4.26

' h\$ %rahmacārē must chant th\$ h("y nam\$ up(n rising in th\$ m(rning*

In the morning, the first duty of a *brahmacārī* seeking spiritual elevation is *huta-hutāśana*, to offer sacrificial oblations to the Supreme Lord. Those engaged in *brahmacarya* cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*: there is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The *brahmacārī* must rise early in the morning, and, after placing himself, should chant the holy name of the Lord.

Śrīmad-Bhāgavatam 3.21.45-47

21. Householders Can Conduct Chanting at Home

Bv\$ñ h(us\$h("d\$rs can achi\$v\$p\$r)\$cti(n %y chanting th\$ 9ar\$: â/ a mantra*

[Nārada Muni to King Yudhiṣṭhira]: The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [gṛhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhira, I have now explained to you that process of religion.

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect *sannyāsī*, namely *Brahmajñāna* (spiritual knowledge). Even more important, he can advance in devotional service. Mahārāja Yudhiṣṭhira thought that because he was a *gṛhastha* there was no hope of his being liberated, and therefore he asked Nārada Muni how he could get out of material entanglement. But Nārada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Kṛṣṇa *mantra*, any man in any condition of life can achieve the highest perfection without a doubt.

Śrīmad-Bhāgavatam 7.15.74

?ath\$r than "\$av\$ his)ami"y, a h(us\$h("d\$r can puri)y his h(us\$h("d\$ situati(n %y r\$gu"ar"y chanting th\$ 9ar\$: â/ a mahā-mantra*

[Kūrma to Lord Caitanya]: The brāhmaṇa begged Lord Caitanya Mahāprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life." Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always. Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, If you follow these regulative principles, we will again meet here, or, rather you will never lose My company." At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

One must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the *brāhmaṇa* named Kūrma was materially happy, for he expressed his family tradition as *janma-kula-dhana*. Now, being glorified, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord....

It is not advisable in this age of Kali to leave one's family suddenly, for people are not trained as proper *brahmacārīs* and *gṛhasthas*. Therefore Śrī Caitanya Mahāprabhu advised the *brāhmaṇa* not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa *mahā-mantra* regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by everyone, there is no need to accept *sannyāsa*. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa *mantra* and teaching the same principle to everyone he meets.... Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of being engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa *mahā-mantra* at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication.... The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the *summum bonum* of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the *brāhmaṇa* Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa *mantra* and preach the instructions of Kṛṣṇa as they are given in *Bhagavad-gītā* and *Srīmad-Bhāgavatam*.... If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa *mantra*, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadīpa or Jagannātha Purī or in the midst of European cities where the materialistic way of life is very prominent. If a devotee

follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness....

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa *mahā-mantra* and instruct relatives and friends in the teachings of *Bhagavad-gītā* and *Śrīmad-Bhagavatam*.

Śrī Caitanya-caritāmṛta Madhya-līlā 7.126-30

One can make his place pleasant by chanting 9ar : ā/ a*

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and engage oneself in Deity worship. These four things will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one can mold his family life in this way to develop Kṛṣṇa consciousness, following these four principles, then there is no need to change from family life to renounced life.

Bhagavad-gītā As It Is 13.8-12

**: ā/ a c(nsci(us h(us\$h("d\$rs sh(u"d h("d sa i kértana)\$stiva"s in th\$ir h(m\$s %y distri%uting prasāda, ta"king a%(ut : ā/ a, and h("ding c(ngr\$gati(na" chanting
O th\$ h("y nam\$***

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night

there was a great festival of congregational chanting in the house of Advaita Ācārya. Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure. In this way all the opulences of Advaita Ācārya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing *prasāda* and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In *Śrīmad-Bhāgavatam* (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing *prasāda* and holding congregational chanting. Indeed, that *yajña* or sacrifice is most recommended in this age of Kali. In this age, other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty.

Śrī Caitanya-caritāmṛta Madhya-līlā 3.201-3

8n\$. h()\$\$s h\$ cann(t "iv\$ in th\$ t\$mp"\$ can practic\$: ā/ a c(nsci(usn\$ss at
h(m\$ %y chanting th\$ mahā-mantra, \$tc.*

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take *sannyāsa* like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*. One can also discuss the subject matter of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and install Deities of Radha-Kṛṣṇa or Gaura-Nitāi or both and worship Them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home, and, under superior guidance,

worship the Deity regularly, chanting the *mahā-mantra* and discussing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. We are teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

Śrī Caitanya-caritāmṛta Madhya-līlā 3.190

22. A Neophyte Devotee Should Not Retire to a Secluded Place to Chant

Sitting in a solitary place to chant the Hare Kṛṣṇa mahā-mantra is not recommended for neophytes*

[Lord Caitanya to Kāśī Miśra]: "Please give that room to Me, for I have need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

This statement of Śrī Caitanya Mahāprabhu is significant. *Nibhṛte vasiyā tāhāṇ kariba smaraṇa*: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa *mahā-mantra*. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an *ācārya*, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song: *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*. Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered

a cheating process. This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in a great meeting at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra*, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.176

' h\$ n\$(phyt\$ d\$v(t\$\$ must n(t giv\$ up pr\$aching t(chant 9ar\$: å/ a in
s("itud\$*

When disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute *nirjana-bhajana*. This means sitting silently in a solitary place and executing devotional service. This *nirjana-bhajana*, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

*duṣṭa mana, tumi kisera vaiṣṇava?
pratiṣṭhara tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a

solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating."

Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the *bhakti* cult, Kṛṣṇa consciousness, all over the world.

Śrīmad-Bhāgavatam 4.28.44

8n\$ sh(u"d n(t m\$r\$y chant in a s\$c"ud\$d p"ac\$ 1and)a"" d(. n2 %ut sh(u"d
pr\$ach*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura sings,

*duṣṭa mana, tumi kiserā vaiṣṇava?
pratiṣṭhara tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

"My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa mantra in a solitary place."

In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money.

Śrīmad-Bhāgavatam 4.29.1b

8n\$ sh(u"d n(t r\$tir\$ pr\$matur\$y t(#āndāvana)(r pr\$t\$nti(us s("itary
chanting O th\$ h("y nam\$*

Śrīla Śukadeva Gosvāmī has advised Mahārāja Parīkṣit in the beginning of the Second Canto that every conditioned soul should engage himself in hearing and chanting the transcendental pastimes of the Lord. Śrīla Śukadeva Gosvāmī also informed King Parīkṣit that previously many other kings and emperors went to the jungle to prosecute severe austerities and penances in order to go back home, back to Godhead. In India, it is still a practice that many advanced transcendentalists give up their family lives and go to Vṛndāvana to live there alone and completely engage in hearing and chanting of the holy pastimes of the Lord. This system is recommended in the *Śrīmad-Bhāgavatam*, and the six Gosvāmīs of Vṛndāvana followed it, but at the present moment many *karmīs* and pseudodevotees have overcrowded the holy place of

Vṛndāvana just to imitate this process recommended by Śukadeva Gosvāmī. It is said that many kings and emperors formerly went to the forest for this purpose, but Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja does not recommend that one take up this solitary life in Vṛndāvana prematurely.

One who goes prematurely to Vṛndāvana to live in pursuance of the instructions of Śukadeva Gosvāmī again falls victim of *māyā*, even while residing in Vṛndāvana. To check such unauthorized residence in Vṛndāvana, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has sung a nice song in this connection, the purport of which is as follows: "My dear mind, why are you so proud of being a Vaiṣṇava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog because such popularity is another extension of the influence of *māyā*."

Kṛṣṇa, the Supreme Personality of Godhead

Cn"\$ss (n\$ is \$>tr\$m\$"y advanc\$d in : å/ a c(ncsi(usn\$ss, (n\$. i"" %\$ in)"u\$nc\$d
%y th\$ m(d\$s () natur\$ i) (n\$ tri\$s t(chant in a s("itary p"ac\$*

There are many who like to chant the Hare Kṛṣṇa *mantra* in a silent, solitary place, but if one is not interested in preaching, talking constantly to the nondevotees, the influence of the modes of nature is very difficult to surpass. Therefore unless one is extremely advanced in Kṛṣṇa consciousness, one should not imitate Haridāsa Ṭhākura, who had no other business than chanting the holy name always, twenty-four hours a day. Prahlāda Mahārāja does not condemn such a process; he accepts it, but without active service to the Lord, simply by such methods one generally cannot attain liberation. One cannot attain liberation simply by false pride.

Śrīmad-Bhāgavatam 7.9.46

8n\$ sh(u"d n(t try t(imitat\$ \$>a"t\$d p\$rs(na"iti\$s "ik\$ 9aridāsa Ehākura %y
chanting in a s("itary p"ac\$*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya*, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa *mantra* in a solitary place." Such activities

constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in *Śrīmad-Bhāgavatam*, *naitat samācarej jātu manasāpi hy anīśvaraḥ* (10.33.30), and the following verse in *Bhakti-rasāmṛta-sindhu* (1.2.255):

*anāsaktasya viṣayān yathārham upayujjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.92

: ā/ a c(nsci(usnsss d(\$s n(t m\$an t(%\$c(m\$ in\$rt and t(chant th\$ h("y nam\$
in a s\$c"ud\$d p"ac\$*

Sometimes Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious by chanting the holy name of Lord Kṛṣṇa. But without being trained in the philosophy of Kṛṣṇa consciousness, it is not advisable to chant the holy name of Kṛṣṇa in a secluded place where one may acquire only cheap adoration from the innocent public.

Bhagavad-gītā As It Is 3.1

23. One Should Not Concoct Chants and Mantras

8n\$ d(\$s n(t hav\$ t(s\$arch)(r (r c(nc(ct a nam\$ 0 5(d t(chant. ' h\$4āstras

and particular names such as the 9 are : ā/ a mantra*

[Svāyambhuva Manu said, in trance]: The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies....

The Lord's activities are many, and according to His activities He has many names. He appeared as the son of mother Yaśodā, and also as the son of mother Devakī, and therefore He is named Devakī-nandana and Yaśodā-nandana. *Parāsyā śaktir vividhaiva śrūyate*: [Cc. Madhya 13.65, purport] the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The *śāstras* recommend which names we should chant, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the *śāstras* in chanting His holy name.

Śrīmad-Bhāgavatam 8.1.13

One should chant the mahā-mantra and not manufacture one. One should chant

Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet: [SB 12.3.51] simply by chanting the holy name of Kṛṣṇa, one is liberated and returns home, back to Godhead.... One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 7.5.23-24

One should not manufacture a mahā-mantra (one should not)

Taking advantage of Śrī Caitanya Mahāprabhu, there are many unscrupulous devotees who manufacture a *mahā-mantra* of their own. Sometimes they sing, *bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu nityānanda hare kṛṣṇa hare rāma śrī rādhe govinda*. Actually, however, one should chant the names of the full Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to chant first the full Pañca-tattva *mantra*

and then chant the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.4

+ (nc(ct\$d chants cann(t h\$"p us advanc\$ in d\$v(ti(na" s\$rvic\$*

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu. While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are *sahajiyās* who, not knowing the importance of the Pañca-tattva, concoct their own slogans such as *bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma* or *śrī kṛṣṇa caitanya prabhu nityānanda hare kṛṣṇa hare rāma śrī rādhe govinda*. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa *mahā-mantra* without offense. When chanting the Hare Kṛṣṇa *mahā-mantra*, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great *ācāryas*. This is confirmed in the *Mahābhārata*. *Mahājano yena gataḥ sa panthāḥ*: [Cc. *Madhya* 17.186] "The real path of progress is that which is traversed by great *ācāryas* and authorities."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.168-69

24. Results of Giving Up Chanting

' h\$ attracti(n () chanting th\$ h("y nam\$ is s(p(. \$r)u" that (n"y an anima" can giv\$ it up*

[King Pṛthu to Lord Viṣṇu]: My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

The glorification of the Supreme Lord can be very much appreciated by the Aryan family. Although there is no bar for others, the members of the Aryan family very quickly catch the essence of spiritual life.... Presently these descendants of the Aryan family are taking this Kṛṣṇa consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Kṛṣṇa *mahā-mantra* from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Aryans, but even though one does not belong to the Aryan family, he will become a Vaiṣṇava simply by hearing the *mantra* because the vibration has great influence over everyone.... The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa *mahā-mantra* continually for so many years instead of stopping and trying for *kaivalya*, liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the practice of chanting Hare Kṛṣṇa. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīmad-Bhāgavatam 4.20.26

One who cannot complete his assigned number of rounds is in a diseased condition of spiritual life.

[Lord Caitanya and Haridāsa Ṭhākura]: Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life.

0) . \$ n\$g"\$ct th\$ r\$gu"ativ\$ princip"\$ 0 chanting th\$ mahā-mantra, . \$. i"
\$v\$ntua""y)a"" d(. n*

[Śukadeva Gosvāmī to King Parīkṣit]: ...Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa *mahā-mantra*. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend *maṅgala-ārati*, worship the Deities, chant the Hare Kṛṣṇa *mantra*, study the Vedic literatures and follow all the rules prescribed by the *ācāryas* and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced.... Even if one is in the renounced order, he should never give up the regulative principles.

Śrīmad-Bhāgavatam 5.8.8

Bv\$n i) (n\$ is high"y \$"\$vat\$d in : å/ a c(naci(usn\$ss, i) h\$ st(ps chanting, his
d\$v(ti(na" cr\$\$\$p\$r . i"" dry up*

Kṛṣṇa is within you, and as soon as Kṛṣṇa sees that you are very sincere, that you are seeking, He sends a bona fide spiritual master. This combination of Kṛṣṇa and the spiritual master is the cause of one's receiving the seed of Kṛṣṇa consciousness. The seed is there. If you have a very nice seed of a rose bush, what is your duty? If you have a seed of any nice plant, it is your duty not to lock it up in the safety vault of a bank. Your duty is to sow it in the ground. Where should you sow that seed? If you have information of Kṛṣṇa consciousness, you just sow it in your heart. Not in this earth, but in the earth within yourself. And after sowing a seed you have to pour a little water on it, so that water is hearing and chanting. Once the seed is sown in the heart, just pour on a little water, and it will grow.

This process should not be stopped by the thought that because one is initiated there is no need of hearing and chanting. It should go on continuously. If you stop pouring water on a plant, it will dry up; it will not produce any fruit. Similarly, even if you are highly elevated in Kṛṣṇa consciousness, you cannot stop this process of hearing and

chanting because *māyā* is so strong, so powerful, that as soon as she sees, "Ah, here is an opportunity," at once you will dry up. By the process of pouring water, that plant of Kṛṣṇa consciousness grows.... If you continue this chanting and hearing process, you will grow and grow and actually reach Kṛṣṇa's lotus feet and there relish His association.

Kṛṣṇa Consciousness: The Topmost Yoga System

0) a d\$ v(t\$ \$) ai"s t(chant th\$ h("y nam\$, h\$. i"")a"" int(th\$ mat\$ria" c(nc\$pti(n
O "i)\$*

We have witnessed that some of our contemporaries who are supposed to be great preachers have gradually fallen into the material conception of life because they have failed to chant the holy name of the Lord.

The Nectar of Instruction Text 5

25. Chanting at the Time of Death

8n\$ sh(u"d pray t(th\$ =(rd t(%\$ a%"\$ t(chant 9is h("y nam\$ at th\$ tim\$ O
d\$ath*

[The priests at King Nābhi's sacrifice to Lord Viṣṇu]: Dear Lord, we may not be able to remember Your name, form and qualities, due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

The real success in life is *ante nārāyaṇa-smṛtiḥ* [SB 2.1.6]—remembering the holy name, attributes, activities and form of the Lord at the time of death. Although we may be engaged in the Lord's devotional service in the temple, material conditions are so tough and inevitable that we may forget the Lord at the time of death due to a diseased condition or mental derangement. Therefore we should pray to the Lord to be able to remember His lotus feet without fail at the time of death, when we are in such a precarious condition.

Śrīmad-Bhāgavatam 5.3.12

One who has chanted "Hare Kṛṣṇa" distinctly during his life, it is said that he will be able to chant it at the time of death with love and faith.

[Śukadeva Gosvāmī to King Parīkṣit]: While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned back to home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

While the body is fit, [one should] chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

Śrīmad-Bhāgavatam 6.2.49

One who is strong in chanting the Hare Kṛṣṇa mantra at the time of death

If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such time the sound vibration of Hare Kṛṣṇa, the *mahā-mantra*, may not come out. Thus one may forget Kṛṣṇa. Of course, those who are strong in Kṛṣṇa consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa *mantra*, especially when there is a signal from death.

Śrīmad-Bhāgavatam 4.28.15

It is said that one can chant the Hare Kṛṣṇa mantra at the time of death

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In *Bhagavad-gītā* (8.6) it is also confirmed:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

Those who are practicing Kṛṣṇa consciousness know that their examination will be held

at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful.... Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulaśekhara in his *Mukunda-mālā-stotra*:

*kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇam kutas te*
[MM 33]

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death.

Śrīmad-Bhāgavatam 4.23.13

' h\$ =(rd \$na%"\$s th\$ y(gi-d\$v(t\$\$ t(chant 9is h("y nam\$ at th\$ tim\$ 0 d\$ath
and thus g(%ack t(5(dh\$ad*

[Bhīṣma to King Yudhiṣṭhira]: The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

A yogi-devotee of the Lord engages himself twenty-four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service.... By such practice of yoga, or linking up in the service of the Lord, one is recognized by the Lord Himself.... The Lord calls such a rare devotee the best amongst all the *yogīs*. Such a perfect *yogī* is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the *yogī* is at once transferred by the internal energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors.

Śrīmad-Bhāgavatam 1.9.23

By chanting the holy name, (one) who is at the time of death*

[The] principles of *vaidhi bhakti* are also described in *Śrīmad-Bhāgavatam*, Second Canto, First Chapter, verse 35, where Śukadeva Gosvāmī instructs the dying Mahārāja Parīkṣit as to his course of action. Mahārāja Parīkṣit met Śukadeva Gosvāmī just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Śukadeva Gosvāmī, however, gave this direction to him as follows: "My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God."

The Nectar of Devotion

By chanting the holy name at the time of death, (one) enters the spiritual sky*

[The sages to Dhruva Mahārāja]: ...The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

By the grace of the Lord, if a devotee, at the time of death, can simply chant His holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—simply by chanting this *mahā-mantra*, he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death.

Śrīmad-Bhāgavatam 4.10.30

One who chants the holy name up (on account of) death is saved (from hellish) state at death*

[The Viṣṇudūtas to the Yamadūtas]: If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately

absolved from having to enter hellish life, even though he is sinful.

As stated in *Bhagavad-gītā* (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

If one practices chanting the Hare Kṛṣṇa *mantra*, he is naturally expected to chant Hare Kṛṣṇa when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Kṛṣṇa) when he meets with an accident and dies, he will be saved from hellish life after death.

Śrīmad-Bhāgavatam 6.2.15

By constantly chanting the holy name of the Lord (Hare Kṛṣṇa) at the time of death, one can attain the same state of being as he was in when he was chanting the holy name of the Lord.

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand. Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

Śrī Caitanya-caritāmṛta Antya-līlā 8.28-29

By chanting the holy name of the Lord (Hare Kṛṣṇa) at the time of death, one can attain the same state of being as he was in when he was chanting the holy name of the Lord.

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa *mantra* very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? ...one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

26. Other Instructions on the Practice of the Holy Name

On Ekādaśī day, (one should increase (one's) chanting of Hare Kṛṣṇa : ā/ a*

One should generally accept the following principles to properly execute devotional service: ... (9) observe fasting on Ekādaśī day. (This occurs on the eleventh day after the full moon and the eleventh day after the new moon. On such days no grains, cereals or beans are eaten; simply vegetables and milk are moderately taken, and chanting Hare Kṛṣṇa and reading scriptures are increased.)

Teachings of Lord Caitanya

+chanting the holy name (one's) (one's) chanting of Hare Kṛṣṇa has immense spiritual potency*

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant the Hare Kṛṣṇa mahā-mantra undisturbed.... the process of chanting the Hare Kṛṣṇa mahā-mantra with a vow before the tulasī plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

Śrī Caitanya-caritāmṛta Antya-līlā 3.100

* the most (one's) (one's) present at kīrtana the most*

In India there are sacred places where yogis go to meditate in solitude, as prescribed in *Bhagavad-gītā*. Traditionally, *yoga* cannot be executed in a public place, but insofar as *kīrtana*—*mantra-yoga*, or the *yoga* of chanting the Hare Kṛṣṇa mantra: Hare Kṛṣṇa,

Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is concerned, the more people present, the better. When Lord Caitanya Mahāprabhu was performing *kīrtana* in India some five hundred years ago, He organized in each group sixteen persons to lead the chanting, and thousands of persons chanted with them.

The Perfection of Yoga

' h\$ r\$ 0s n(n\$ \$d)(r m\$ nta" sp\$ cu" ati(n (r int\$ "" \$ctua" adjustm\$ nt)(r chanting
th\$ mahā-mantra*

This chanting of the Hare Kṛṣṇa *mantra* is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the *mantra*, nor is there any need for mental speculation nor any intellectual adjustment for chanting this *mahā-mantra*. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification.

The Science of Self-Realization

8n\$ may chant th\$ nam\$ 0 th\$)(rm 0 th\$ =(rd t(. hich (n\$ is attract\$d und\$r
th\$ guidanc\$ 0 a pur\$ d\$ v(t\$ \$ 0 that particu"ar)(rm 0 th\$ =(rd 1a"th(ugh
chanting th\$ nam\$: ā/ a und\$r th\$ guidanc\$ 0 a pur\$ d\$ v(t\$ \$ 0 : ā/ a is
\$sp\$cia""y r\$c(mm\$nd\$d2*

The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Kṛṣṇa, or one may chant the holy name of Lord Rāma or Nṛsiṁhadeva (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Kṛṣṇa should chant and hear from other pure devotees who are also attached to Lord Kṛṣṇa. The same principle applies for devotees attracted by Lord Rāma, Lord Nṛsiṁha and other forms of the Lord. Because Kṛṣṇa is the ultimate form of the Lord (*kṛṣṇas tu bhagavān svayam* [SB 1.3.28]), it is best to hear about Lord Kṛṣṇa's name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Kṛṣṇa. In *Śrīmad-Bhāgavatam*, great devotees like Śukadeva Gosvāmī have specifically described

Lord Kṛṣṇa's holy name, form and qualities.

Śrīmad-Bhāgavatam 7.5.23-24

0) (n\$ cann(t %ath\$ in . at\$r h\$ can %ath\$ %y chanting th\$ 9ar\$: å/ a mantra*

Prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath.... Actually householders and vānaprasthas should bathe two times a day (prātar-madhyāhnaḥ snānam vānaprastha-grhasthayaḥ). A sannyāsī should bathe three times daily, and a brahmacārī may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa mantra.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.331

' . \$"v\$ nam\$s () =(rd #i/ u sh(u"d %\$ r\$cit\$d . hi"\$ app"ying ti"aka*

[Lord Caitanya to Sanātana Gosvāmī]: "When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body."

While marking the body with *tilaka*, one should chant the following *mantra*, which consists of the twelve names of Lord Viṣṇu.

*lalāṭe keśavam dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādham tu
govindam kaṇṭha-kūpake*

*viṣṇum ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramam kandhare tu
vāmanam vāma-pārśvake*

*śrīdharam vāma-bāhau tu
hṛṣīkeśam tu kandhare
pṛṣṭhe ca padmanābham ca
kaṭyām dāmodaram nyaset*

"When one marks the forehead with tilaka, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back."

Śrī Caitanya-caritāmṛta Madhya-līlā 20.202

One should stamp the holy names of the Lord on his body.

[Lord Caitanya to Sanātana Gosvāmī]: "In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club."

Śrī Caitanya-caritāmṛta Madhya-līlā 24.332

Chapter IV The Propagation of the Holy Name

1. The Holy Name Should Be Propagated Throughout the World

One should chant the holy names of the Lord, but one should preach the chanting of the holy names to others.

[Īśvara Purī to Lord Caitanya]: "My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the

value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls."

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the *saṅkīrtana* movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees—namely, *goṣṭhy-ānandīs* and *bhajanānandīs*. *Bhajanānandī* refers to one who is satisfied to cultivate devotional service for himself, and *goṣṭhy-ānandī* is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

*naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimūkha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān*

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (SB 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya*, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa *mantra* in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is

actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.92

One who is advanced in chanting the holy name induces others to chant*

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa *mahā-mantra*, sometimes impede our loudly chanting this *mantra*, yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa *mahā-mantra* induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, *kṛṣṇa-śakti vinā nahe tāra pravartana*: unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa *mahā-mantra*. As devotees propagate the Hare Kṛṣṇa *mahā-mantra*, the general population of the entire world gets the opportunity to understand the glories of the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.83

,)t\$ initiati(n, th\$ d\$ v(t\$ tak\$ v\$ s\$ s\$ri(us"y th\$ chanting and spr\$ading O
th\$ h("y nam\$*

[Nārada Muni to Śrīla Vyāsadeva]: Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

The life of a sincere devotee of the Lord is thus explained in a nutshell by Nārada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and traveling all over the world so that others may also hear the glories of the Lord.... Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

Śrīmad-Bhāgavatam 1.6.26

One must %c(m\$ th\$ s\$rvant O th\$ h("y nam\$ %y distri%uting it t(th\$. (r"d*

In the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In *Bhakti-rasāmṛta-sindhu* it is clearly said: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234(14)]. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: one must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.16

, tru\$ #ai/ ava %\$st(. s th\$ pric\$"\$ss gi)t () th\$ mahā-mantra up(n s(ci\$ty*

Harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. One who has developed Kṛṣṇa consciousness will manifest all the good qualities of the demigods. Indeed, it is stated, *vāñcā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca*: a Vaiṣṇava or devotee of Kṛṣṇa is an ocean of mercy to others. He gives the greatest gift to society, for society is in dire need of God consciousness. A Vaiṣṇava bestows the priceless gift of the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Simply by chanting this *mantra*, one can remain in a liberated state.

Kṛṣṇa Consciousness: The Matchless Gift

' h\$ tru\$ ācārya pr\$ss\$nts : ā/ a t(\$v\$ry(n\$ %y pr\$aching th\$ h("y nam\$ thr(ugh(ut th\$. (r"d*

One cannot become an *ācārya* simply by mental speculation. The true *ācārya* presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky.... Since he is understood to be the most advanced devotee, he is called *paramahansa-ṭhākura*. *Ṭhākura* is a title of honor

offered to the *paramahansa*. Therefore one who acts as an *ācārya*, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called *paramahansa-ṭhākura*.

Śrī Caitanya-caritāmṛta Antya-līlā 7.1

= (rd +aitanya pr\$dict\$d that th\$ 9ar\$: ā/ a mantra . (u"d %\$ chant\$d in \$v\$ry
t(. n and vi""ag\$ in th\$. (r"d*

This method [*hari-kīrtana*] is recommended in the scriptures, and it was given to us by Caitanya Mahāprabhu five hundred years ago. He appeared in a town which is known as Navadvīpa. It is about sixty miles north of Calcutta. People still go there. We have a temple center there. It is also a sacred place of pilgrimage. Caitanya Mahāprabhu appeared there, and He started this mass *saṅkīrtana* movement, which is conducted without discrimination. He predicted that this *saṅkīrtana* movement would be spread all over the world and that the Hare Kṛṣṇa *mantra* would be chanted in every village and town on the surface of the globe.

Kṛṣṇa Consciousness: The Topmost Yoga System

, "" d\$v(t\$\$\$ sh(u"d c(m%in\$ t(distri%ut\$ th\$ 9ar\$: ā/ a mahā-mantra a"" (v\$r
th\$. (r"d*

[Lord Caitanya to His devotees]: "I am the only gardener. How many places can I go? How many fruits can I pick and distribute? It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not. Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere."

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa *mahā-mantra* should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa *mahā-mantra* without consideration of the time, place or situation.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.34-36

Bv\$n i) (n\$ is n(t . \$a"thy, h\$ can act)(r th\$ high\$st . \$"ar\$ () human s(ci\$ty

and p"\$as\$ th\$ Supr\$m\$ = (rd %y pr\$aching th\$ 9ar\$: â/ a mantra t(\$v\$ry(n\$*

[Lord Caitanya to His devotees]: "I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life."

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his *Bhakti-rasāmṛta-sindhu* that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the *bhakti* cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as recommended in *Bhagavad-gītā*:

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
(Bg. 9.26)*

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is the story in the *Mahābhārata* illustrating how by Kṛṣṇa's eating, the sixty thousand disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (*prāṇaiḥ*), by our wealth (*arthaiḥ*), by our

intelligence (*dhiyā*) or by our words (*vācā*) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa *mantra* to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa *mantra*. Thus the entire world situation will become very happy and peaceful.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.44

On this age, saintly persons should help the government to act, by chanting the mahā-mantra*

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the *brāhmaṇas* do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the *mahā-mantra*, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa *mahā-mantra*, the general populace can derive all benefits without political implications.

Śrīmad-Bhāgavatam 4.14.12

* by chanting the *mantra* : ā/ a sh(u'd % vig(r(us'y pr(pagat\$d a"" (v\$r th\$. (r'd %\$caus\$ it giv\$ tr\$m\$nd(us %\$n\$)it*

The process of Kṛṣṇa consciousness should be very vigorously propagated all over the world. Simply by seeing the Deity or simply by joining in chanting of the Hare Kṛṣṇa *mantra*, people will derive tremendous benefit. If one performs *kīrtana*, chanting, one will be able to think of Kṛṣṇa. One may think, "I danced for two hours and chanted Hare Kṛṣṇa. What is the meaning of this?" This is *smaraṇa*, thinking of Kṛṣṇa. One may even think, "I foolishly chanted 'Kṛṣṇa, Kṛṣṇa' for two hours." But that also is *smaraṇa*.

Teachings of Queen Kuntī

– distributing and receiving the holy name as an *amp* principle giving and receiving charity*

By chanting the holy names of the Lord we can actually convert many people throughout the world to Kṛṣṇa consciousness. Contributing or distributing the holy name of the Lord is a sublime example of contributing or giving charity (the *dadāti* principle). By the same token, one must also follow the *pratigṛhṇāti* principle and be willing and ready to receive the transcendental gift.

The Nectar of Instruction Text 4

One should engage in chanting the *Ṣar* : ā/ a mantra and preaching the chanting of this mantra, tolerating the harassment of the devotees and atheists*

*trṇad api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa *mantra* and preaching the chanting of this *mantra* because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects.

Śrīmad-Bhāgavatam 4.24.67

; when one is situated in the position of a devotee who chants the holy name of the Lord, he is qualified to initiate others in the chanting of the holy name*

When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes

its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this *mahā-mantra*, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Teachings of Lord Caitanya

2. The Kṛṣṇa Consciousness Movement and the Propagation of the Holy Name

D("(. ing in th\$)((tst\$ps O Çré +aitanya <ahāpra%hu, Çré"a Pra%hupada
distri%ut\$d th\$ mahā-mantra)r\$\$"y in th\$; \$st*

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love. Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country. All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message of the Hare Kṛṣṇa *mahā-mantra* without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

Śrī Caitanya-caritāmṛta Madhya-līlā 25.168-70

' h\$ sa ìkértana m(v\$m\$nt . as %\$gun in th\$; \$st . h\$n Çré"a Pra%hupada %\$gan

t(chant in ' (mpkins SFuar\$ Park in N\$. L(rk in MN00*

Lord Caitanya predicted:

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

"In all the villages and towns all over the world, everywhere, this saṅkīrtana movement will be preached."

This is His prediction.

So by the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our *saṅkīrtana* movement was first introduced in New York in 1966. At that time I came and began to chant this Hare Kṛṣṇa *mantra* in Tompkins Square. I was chanting there for three hours with a small *mṛdaṅga* (drum), and these American boys assembled and gradually joined, and so it is increasing. First of all it was started in a New York storefront, 26 Second Avenue, then we started our branches in San Francisco, Montreal, Boston, Los Angeles, Buffalo, Columbus. We now [1970] have twenty-four branches, including one in London and one in Hamburg. In London they are all American boys and girls, and they are preaching. They are not *sannyāsīs*, nor are they Vedāntists, nor Hindus, nor Indians, but they have taken this movement very seriously. Even in the *London Times* there was an article headlined, "Kṛṣṇa Chant Startles London." So we have many in the movement now.

The Science of Self-Realization

On pursuanc\$ () th\$ (rd\$r () =(rd +aitanya, 0S: +8N is trying t(intr(duc\$ th\$ chanting () 9ar\$: ā/ a thr(ugh(ut th\$. (r"d*

[Lord Caitanya] started this mass *saṅkīrtana* movement, which is conducted without discrimination. He predicted that this *saṅkīrtana* movement would be spread all over the world and that the Hare Kṛṣṇa *mantra* would be chanted in every village and town on the surface of the globe. In pursuance of the order of Lord Caitanya Mahāprabhu, following in His footsteps, we are trying to introduce this *saṅkīrtana* movement, chanting Hare Kṛṣṇa, and it is proving very successful everywhere. I am preaching especially in foreign countries, all over Europe, America, Japan, Canada, Australia, Malaysia, etc. I have introduced this *saṅkīrtana* movement, and now we have centers around the world. All eighty centers are being received with great enthusiasm. I have not imported these boys and girls from India, but they are taking this movement very

seriously because it appeals to the soul directly.

Kṛṣṇa Consciousness: The Topmost Yoga System

' h\$: â/ a c(nsci(usn\$ss m(v\$m\$nt is distri%uting th\$ 9ar\$: â/ a
mahā-mantra a"" (v\$r th\$. (r"d,)(""(. ing in th\$)((tst\$ps () Çré +aitanya
<ahāpra%hu*

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa mahā-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are chanting the Hare Kṛṣṇa *mahā-mantra* with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

Śrī Caitanya-caritāmṛta Ādi-līlā 16.19

=(rd +aitanya@ r\$Fu\$st t(chant th\$ h("y nam\$ is n(. \$>t\$nd\$d t(\$v\$ry(n\$ in
th\$. (r"d thr(ugh th\$: â/ a c(nsci(usn\$ss m(v\$m\$nt*

Śrī Caitanya Mahāprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even *caṇḍālas*, *mlecchas* and *yavanas*—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu's mercy. The Lord's request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through this Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu's instructions will certainly be purified.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.187

' h\$ m\$m%\$rs () th\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt sh(u"d)("")(. in th\$
)((tst\$ps () Nārada <uni %y chanting 9ar\$: ā/ a)(r th\$ir (. n %\$n\$)it and)(r
 th\$ %\$n\$)it () a"")a""\$n s(u"s*

[Śukadeva Gosvāmī to King Parīkṣit]: The seven musical notes—ṣa, ṛ, gā, ma, pa, dha and ni—are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣīkeśa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

Lord Brahmā is the *guru* of Nārada Muni, who is the *guru* of Vyāsadeva, and Vyāsadeva is the *guru* of Madhvācārya. Thus the Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada Muni. The members of this disciplic succession—in other words, the members of the Kṛṣṇa consciousness movement—should follow in the footsteps of Nārada Muni by chanting the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Kṛṣṇa *mantra*, and the instructions of *Bhagavad-gītā*, *Śrīmad-Bhagavatam* and *Caitanya-caritāmṛta*. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Nārada Muni. If one pleases Nārada Muni, then the Supreme Personality of Godhead, Hṛṣīkeśa, is also pleased (*yasya prasādād bhagavat-prasādaḥ* *(15)).

Śrīmad-Bhāgavatam 6.5.22

S(that th\$ minds () th\$ p\$(p"\$ in g\$n\$ra" may %\$ c"\$ans\$d, th\$: ā/ a
 c(nsci(usn\$ss m(v\$m\$nt is chi\$)"y \$ngag\$d in chanting th\$ 9ar\$: ā/ a mantra
 a"" (v\$r th\$. (r"d*

Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Kṛṣṇa consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa mantra to give everyone a chance to hear

Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world.

Śrīmad-Bhāgavatam 5.18.11

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is \$sp\$cia""y m\$ant)(r pr(pagating th\$ 9ar\$: ā/ a mantra*

In order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa *mantra*. The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa *mantra*. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society.

The Nectar of Instruction Text 7

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is simp"y r\$Fu\$sting p\$(p"\$ t(chant 9ar\$: ā/ a*

Our Kṛṣṇa consciousness movement is simply requesting people, "Chant Hare Kṛṣṇa." There was a cartoon in some newspaper that depicted an old lady and her husband sitting face to face. The lady is requesting her husband, "Chant, chant, chant." And the husband is answering, "Can't, can't, can't." So in this same way, we are requesting everyone, "Please chant, chant, chant." But they are replying, "Can't, can't, can't." This is their misfortune.

Still, it is our duty to make all such unfortunate creatures fortunate. That is our mission. Therefore we go into the street and chant. Although they say, "Can't," we go on chanting.

Teachings of Queen Kuntī

' h\$ d\$V(t\$\$\$ pu%"ic"y pr\$ach th\$ imp(rtanc\$ () th\$ 9ar\$: ā/ a mantra*

However one is situated, one should have the determination to go out and preach Kṛṣṇa consciousness. That endeavor should at least be there, and one who so attempts to preach renders the best service to the Lord. Despite opposition, one should attempt to elevate people to the highest standard of self-realization. One who has actually seen

the truth, who is in the trance of self-realization, cannot just sit idly. He must come out. Rāmānujācārya, for instance, declared the Hare Kṛṣṇa *mantra* publicly. He did not distribute it secretly for some fee. Recently, an Indian yogī came to America to give some "private *mantra*." But if a *mantra* has any power, why should it be private? If a *mantra* is powerful, why should it not be publicly declared so that everyone can take advantage of it? We are saying that this Hare Kṛṣṇa *mahā-mantra* can save everyone, and we are therefore distributing it publicly, free of charge.... The devotees are preaching without charge, declaring in the streets, parks, and everywhere, "Here! Here is the Hare Kṛṣṇa *mahā-mantra*. Come on, take it!"

The Path of Perfection

It is a preacher's duty to induce them (and to chant the Hare Kṛṣṇa : ā/ a mahā-mantra*

From that moment when the Māyāvādī sannyāsīs heard the explanation of Vedānta-sūtra from the Lord, their minds changed, and on the instruction of Caitanya Mahāprabhu, they too chanted, "Kṛṣṇa! Kṛṣṇa!" always. Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with kṛṣṇa-nāma.

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as *mahā-vadānyāvatāra*, or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, *karuṇayāvatīrṇaḥ kalau*: it is only by His mercy that He has descended in this age of Kali. Here this is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī sannyāsīs because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (*tān-sabāra kṣami' aparādha*). This is an example in preaching. *Āpani ācari' bhakti-śikhāimu sabāre*. Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa *mahā-mantra*. Our propagation of the *saṅkīrtana* movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa *mantra*, Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.149-50

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is m\$ant t(giv\$ th\$ pr(p\$r m\$dicin\$)(r th\$
c(nditi(n\$d s(u"sP th\$ 9ar\$: ā/ a mantra*

The word *dharma* means "duty." Although the word *dharma* is often translated as "religion" and religion is generally defined as a kind of faith, *dharma* is not in fact a kind of faith. *Dharma* means one's actual constitutional duty. It is one's duty to know the needs of the soul, but unfortunately we have no information of the soul and are simply busy supplying the necessities for bodily comfort.

Bodily comfort, however, is not enough. Suppose a man is very comfortably situated. Does it mean he will not die? Of course not. We speak of a struggle for existence and survival of the fittest, but bodily comforts alone cannot enable anyone to exist or survive permanently. Therefore, taking care of the body only is called *dharmasya glāniḥ*, or pollution of one's duty.

One must know the necessities of the body and also the necessities of the soul. The real necessity in life is to supply the comforts of the soul, and the soul cannot be comforted by material adjustments. Because the soul is a different identity, the soul must be given spiritual food, and that spiritual food is Kṛṣṇa consciousness. When one is diseased, he must be given the proper diet and the proper medicine. Both are required. If he is simply given medicine but not a proper diet, the treatment will not be very successful. Therefore the Kṛṣṇa consciousness movement is meant to give both the proper medicine and the proper diet for the soul. The diet is *kṛṣṇa-prasāda*, food that has first been offered to Kṛṣṇa, and the medicine is the Hare Kṛṣṇa *mantra*.

Teachings of Queen Kuntī

' h\$ m\$dicin\$ O th\$ mahā-mantra is d\$iv\$ring th(usands O āgāis and
<adhāis*

Narottama dāsa Ṭhākura sings: *hari hari vip Hale janama goñāinu*: "My dear Lord Kṛṣṇa, I have simply wasted my time." Why?

*manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu*

"Because I have received the human form of life, which is meant for understanding Kṛṣṇa, yet I have simply wasted my time by not taking advantage of this opportunity. I have done everything but worship Rādhā-Kṛṣṇa. Therefore I have taken poison knowingly."

When one takes poison knowingly, he commits suicide, and not taking advantage of the human form is something like that. If we do not understand Kṛṣṇa in this life, we are knowingly taking poison. This material life is just like a blazing forest fire. Eating, sleeping, enjoying sex and defending are the main material activities. When we are engaged simply in these things, our hearts are always burning as if we had taken poison. How can we be cured?

*golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāya*

"My dear Lord, You have given us the medicine of hari-nāma-saṅkīrtana, the chanting of Hare Kṛṣṇa. Unfortunately, I have no attraction for Your holy names."

It is also stated:

*vrajendra-nandana jei, śacī-suta hoilo sei,
balarāma hoilo nitāi*

"Kṛṣṇa has now come as Śrī Caitanya Mahāprabhu, the son of mother Śacī. And Balarāma has come as Lord Nityānanda."

What is Their business? They are delivering all kinds of sinful men simply by chanting Hare Kṛṣṇa. And what is the evidence of this? The evidence is that Śrī Caitanya Mahāprabhu and Nityānanda Prabhu delivered the sinful Jagāi and Madhāi. At the present moment everyone is like Jagāi and Madhāi, for everyone is intoxicated and mad after sex. Now, by the grace of Caitanya Mahāprabhu, thousands of Jagāis and Madhāis are being delivered. It is this active medicine, this Hare Kṛṣṇa *mahā-mantra*, that is doing it. It is the perfect yoga system.

Teachings of Lord Kapila, the Son of Devahūti

' h\$ h("y nam\$ is s(p(. \$r)u" that \$v\$n t(day, . h\$ r\$ v\$ r 0S: +8N pr\$ach\$rs g(, p\$(p"\$ %\$gin chanting 9ar\$: å/ a*

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant Hari and Kṛṣṇa. In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa *mahā-mantra*, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya Mahāprabhu was

the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa *mahā-mantra*, the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.7-8

; h\$rv\$ th\$y g(, d\$ v(t\$\$\$ in)us\$ th\$ p"ac\$. ith : ā/ a c(nsci(usn\$\$s %y
chanting 9ar\$: ā/ a*

When devotees meet in a place where there is no Kṛṣṇa consciousness, there is no harm, for they take the opportunity to chant Hare Kṛṣṇa and infuse the place with Kṛṣṇa consciousness. This opportunity should always be taken. It is not that one should close himself up in a room and chant alone. The great sage Nārada is a spaceman who travels all over the universe. Although he can dwell in the most elevated planets, he sometimes goes to hell and preaches there. That is the beauty of a servant of God—he is always acting out of love for Kṛṣṇa and His parts and parcels.

The Science of Self-Realization

' h\$ chanting () th\$ 9ar\$: ā/ a mantra is th\$ %\$st m\$ans)(r in)using spiritua"
c(nsci(usn\$\$s/ int(p\$(p"\$@ h\$arts*

My dear Professor Staal:

I thank you very much for your kind letter dated January 23, 1970. In the last paragraph of your letter you have mentioned that you are not irritated at the chanting of the Hare Kṛṣṇa *mantra* (like some people), but rather like it. This has given me much satisfaction, and I am sending herewith a copy of our magazine, *Back to Godhead*, issue number 28, in which you will find how the students [at a program at Ohio State University] liked this chanting of the Hare Kṛṣṇa *mantra*, although all of them were neophytes to this cult of chanting. Actually this chanting is very pleasing to the heart and is the best means of infusing spiritual consciousness, or Kṛṣṇa consciousness, into the hearts of people in general.

The Science of Self-Realization

One who has actually seen the truth, who is in the trance of self-realization, cannot just sit idly. He must come out. Rāmānujācārya, for instance, declared the Hare Kṛṣṇa mantra publicly. He did not distribute it secretly for some fee. Recently, an Indian yogī came to America to give some "private mantra." But if a mantra has any power, why should it be private? If a mantra is powerful, why should it not be publicly declared so that everyone can take advantage of it? We are saying that this Hare Kṛṣṇa mahā-mantra can save everyone, and we are therefore distributing it publicly, free of charge. But in this age, people are so foolish that they are not prepared to accept it. Rather, they hanker after some secret mantra and therefore pay some "yogī" thirty-five dollars or whatever for some "private mantra." This is because people want to be cheated. But the devotees are preaching without charge, declaring in the streets, parks, and everywhere, "Here! Here is the Hare Kṛṣṇa mahā-mantra. Come on, take it!" But under the spell of māyā, illusion, people are thinking, "Oh, this is not good." But if you charge something and bluff and cheat people, they will follow you.

The Path of Perfection

OS: +8N has \$sta%ish\$d its spiritua" c(mmmuniti\$s t(giv\$ \$v\$ry(n\$ a chanc\$ t(chant th\$ 9ar\$: ā/ a mantra*

"Simply by chanting this Hare Kṛṣṇa mantra one can become liberated and go back to Godhead."

This is practical and authorized, and one can also test himself to see how he is advancing simply by chanting. This Kṛṣṇa consciousness movement is not something new, something that we have introduced or manufactured. It is authorized on the Vedic principles, authorized by ācāryas like Caitanya Mahāprabhu and others. And the method is very simple; there is no loss. We are not charging anything, we are not asking for fees and giving the people some secret mantra and promising them that within six months they will become God. No. This is open for everyone—children, women, girls, boys, old people—everyone can chant and see the results.

To further this end we not only are establishing New Vṛndāvana, our farm project in West Virginia, but we are establishing other spiritual communities, such as New Navadvīpa and New Jagannātha Purī.

3. Only One Empowered by the Lord Can Propagate the Holy Name

One cannot propagate the holy name unless empowered by the Lord.

[Vallabha Bhaṭṭa to Lord Caitanya]: "The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement. You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it. You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (*jagad-guru*). One cannot become an *ācārya* simply by mental speculation.... The true *ācārya*, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. Indeed, he is personally embracing Kṛṣṇa

Śrī Caitanya-caritāmṛta Antya-līlā 7.11-13

Parāśya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Lord has multipotencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in *Caitanya-caritāmṛta* (Antya-līlā 7.11). *Kṛṣṇa-śakti vinā nahe tāra pravartana*: "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of *māyā* life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord, Śrī Kṛṣṇa, personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

In this age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa.... Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇāliṅgita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru* or spiritual master for the entire world, a devotee on the topmost platform, the *mahā-bhagavata* stage, and a *paramahansa-ṭhākura*, a spiritual form only fit to be addressed as *paramahansa* or *ṭhākura*."

[King Pratāparudra and Sārvabhauma Bhaṭṭācārya]: The King said, "According to evidence given in revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?" Bhaṭṭācārya replied, "Only a person who has received but a small fraction of mercy from the Lord can understand that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa. No one else can. If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept the Lord as the Supreme Personality of Godhead."

The *saṅkīrtana* movement can be spread by a person who is especially favored by Lord Kṛṣṇa (*kṛṣṇa-śakti vinā nahe tāra pravartana*). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called *labdha-caitanya* in the words of Bhaktisiddhānta Sarasvatī. The *labdha-caitanya* is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in

the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *sumedhasaḥ* means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the *saṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agītaṁ, but this cannot help one advance in Kṛṣṇa consciousness.... The same principles can be applied to demoniac persons, even though they be in the *sampradāya* of Lord Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.101-3

**One must become sharp. If he is (rd +aitanya and r\$Fu\$st \$v\$ry(n\$ t(chant
the mahā-mantra***

Whoever heard Lord Caitanya Mahāprabhu chant, "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way, they all followed the Lord, very eager to see Him. After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency. Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing. These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the eternity 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....

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the *mahā-mantra*. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

Śrī Caitanya-caritāmṛta Madhya-līlā 7.98-101

8n\$. h()("(. s in th\$)((tst\$ps ()=(rd +aitanya and th\$ ācāryas . i"" %\$ a%"\$
t(pr\$ach th\$ h("y nam\$ a"" (v\$r th\$ univ\$rs\$*

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the *saṅkīrtana* movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the *ācāryas* will successfully be able to preach the holy names of the Hare Kṛṣṇa *mahā-mantra* all over the universe.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.163

P\$rs(ns . h(, \$nd(. \$d . ith th\$ p(. \$r () Çré +aitanya <ahāpra%hu, spr\$ad th\$
h("y nam\$ thr(ugh(ut th\$. (r"d ar\$ s(m\$tim\$s ca""\$d āv\$4a-avatāras (r
incarnati(ns*

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities. To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees. Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

As stated in *Caitanya-caritāmṛta* (Antya-līlā 7.11):

kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa *mahā-mantra* throughout the world. Persons who do so are empowered. Therefore they are sometimes called *āveśa-avatāras* or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Antya-līlā 2.12-14

One who is empowered by the Supreme Personality of Godhead can broadcast the holy name throughout the world.

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [avirbhāva].

There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called *āveśa*.... The *Caitanya-caritāmṛta* states that in this age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called *āveśa*, or sometimes it is called *śaktyāveśa*.

Śrī Caitanya-caritāmṛta Ādi-līlā 10.56, 59

4. Only One Who Is Strictly Following Religious Principles Can Propagate the Holy Name

One who is strictly following religious principles can successfully propagate the holy name.

Lieutenant Mozee: There are many Christian organizations in the United States that give the holy communion. Why doesn't this work? Why is this not cleansing the heart?

Śrīla Prabhupada: To speak frankly, I find it difficult to find even one real Christian. The so-called Christians do not abide by the Bible's order. One of the ten commandments in the Bible is, "Thou shalt not kill." But where is that Christian who does not kill by eating the flesh of the cow? The process of chanting the Lord's holy name and distributing *prasāda* will be effective if carried out by persons who are actually practicing religion. My disciples are trained to strictly follow religious principles, and therefore their chanting of the holy name of God is different from others'. Theirs is not simply a rubber-stamped position. They have realized the purifying power of the holy name through practice.... If you are not a true Christian, then your preaching will not be effective. And because we are strictly following religious principles, our preaching will be effective in spreading God consciousness.

The Science of Self-Realization

Chapter V

Other Important Instructions Concerning the Holy Name

1. The Kṛṣṇa Consciousness Movement and the Holy Name

The Kṛṣṇa Consciousness Movement Is Based Upon the Chanting of the Holy Name

+chanting th\$ h("y nam\$ is th\$ %asis O th\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt*

The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called *saṅkīrtana* and is the basis of our Kṛṣṇa consciousness movement.... The age we live in is called Kali-yuga, the age of forgetting God. It is an age of misunderstanding and quarrel, and the people's hearts are filled with dirty things. But God is so powerful that if we chant His holy name we become purified, just as my disciples have become purified of their bad habits. Our movement is based on this principle of chanting the holy name of God. We give everyone the opportunity, without any distinction. They can come to our temple, chant the Hare Kṛṣṇa *mantra*,

take a little *prasāda* as refreshment, and gradually become purified.

The Science of Self-Realization

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is %as\$d up(n th\$ princip"\$ O chanting th\$
9ar\$: ā/ a mantra at \$v\$ry m(m\$nt, \$v\$ry. h\$R\$*

The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa *mantra* at every moment, as much as possible, both inside and outside of the temple, and, as far as possible, distribute *prasāda*. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of *prasāda* and *saṅkīrtana*, the whole world can become peaceful and prosperous.

Śrīmad-Bhāgavatam 4.12.10

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is %as\$d up(n th\$ princip"\$s O chanting th\$
9ar\$: ā/ a mahā-mantra, \$tc.*

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshipping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa mahā-mantra.

Śrī Caitanya-caritāmṛta Ādi-līlā 13.66

The Kṛṣṇa consciousness movement is chiefly engaged in chanting the mahā-mantra all over the world:

Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world.

Śrīmad-Bhāgavatam 5.18.11

The Kṛṣṇa consciousness movement is spreading all over the world due to the

chanting of the holy name

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt is %\$ing distri%ut\$d a"" (v\$r th\$. (r"d
thr(ugh th\$ chanting O th\$ h("y nam\$*

[Lord Caitanya]: "If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure."

This prediction of Lord Caitanya Mahāprabhu is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, and people who are leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in *saṅkīrtana*, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

Śrī Caitanya-caritāmṛta Ādi-līlā 9.40

' h(usands O p\$(p"\$ ar\$ attract\$d t(th\$ 9ar\$: ā/ a m(v\$m\$nt %y th\$
mahā-mantra*

The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa *mantra*. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society. We are sending *saṅkīrtana* parties all over the world, and they are experiencing that even in the remotest part of the world, where there is no knowledge of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra* attracts thousands of men to our camp. In some areas, people begin to imitate the devotees by shaving their heads and chanting the Hare Kṛṣṇa *mahā-mantra*, only a few days after hearing the *mantra*. This may be imitative, but imitation of a good thing is desired. Some imitators gradually become interested in being initiated by the spiritual master and offer themselves for initiation.

The Nectar of Instruction Text 7

' h\$ 9ar\$: ā/ a m(v\$m\$nt %\$gan and d\$v\$" (p\$d simp"y %y chanting 9ar\$

: ā/ a*

Śrīla Prabhupāda: ... I started my movement simply by chanting Hare Kṛṣṇa. I chanted in New York in a place called Tompkins Square Park, and soon people began to come to me. In this way, the Kṛṣṇa consciousness movement gradually developed. Many accepted, and many did not accept. Those who are fortunate have accepted.

The Science of Self-Realization

<any p\$(p"\$ ar\$ attract\$d t(0S: +8N simp"y %y chanting*

By the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our *saṅkīrtana* movement was first introduced in New York in 1966. At that time I came and began to chant this Hare Kṛṣṇa *mantra* in Tompkins Square. I was chanting there for three hours with a small *mṛdaṅga* (drum), and these American boys assembled and gradually joined, and so it is increasing.... We are attracting many students simply by chanting, and they are understanding the entire philosophy and becoming purified. This Society's movement started only four years ago, in 1966, and we have so many branches already. The American boys and girls are taking it very seriously, and they are happy. Ask any one of them. *Ceto-darpaṇa-mārjanam* [Cc. *Antya* 20.12]. They are cleansing the dirty things from the heart, simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Science of Self-Realization

Other instructions

' h\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt . i"" incr\$as\$ (n"y i) its "\$ad\$rs r\$main
)irm"y : ā/ a c(nsci(us %y)(""(. ing th\$ r\$gu"ativ\$ princip"\$s and r\$gu"ar"y
chanting th\$ 9ar\$: ā/ a mantra*

The Lord says in *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of

Bharata, and a predominant rise of irreligion—at that time I descend Myself."

In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in *Bhagavad-gītā* (*dehino 'smin yathā dehe* [Bg. 2.13]), within the body is the body's proprietor, the living force, which is more important. 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. Men of Kāṁsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Kṛṣṇa consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Kṛṣṇa consciousness movement. As stated by authorities (*Śrī Caitanya-caritāmṛta Ādi-līlā* 17.22), *kali-kāle nāma-rūpa kṛṣṇa-avatāra*: in this age, Kṛṣṇa has appeared in the Hare Kṛṣṇa *mahā-mantra*. The Kṛṣṇa consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kāṁsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Kṛṣṇa could not be killed by Kāṁsa, this movement cannot be checked by men of Kāṁsa's class. 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.

Śrīmad-Bhāgavatam 10.2.20

—\$a"ings . ith th\$ mat\$ria" . (r"d)(r spr\$ading th\$: ā/ a c(nsci(usn\$\$s
m(v\$m\$nt ar\$ spiritua", as "(ng as (n\$ dai"y chants si>t\$\$n r(unds () th\$
mahā-mantra*

In our preaching work, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the *mahā-mantra* every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

By chanting sixteen rounds of the mahā-mantra, one gets the spiritual strength. It is his strength that each of us has acquired by this.

[Chand Kazi to the devotees of Lord Caitanya]: "For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa mahā-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.126

Persons who are not public chanting of the holy name of the Lord, that the movement is pure and genuine.

[Chand Kazi to some devotees of Lord Caitanya]: "No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home."

Such orders stopping saṅkīrtana in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all

over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our *saṅkīrtana* movement is really authorized, for if *saṅkīrtana* were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the *saṅkīrtana* movement we are executing all over the world, and this proves that our *saṅkīrtana* movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.127

, t 0S: +8N@ . (r"d c\$nt\$r in <ayapur, th\$r\$ sh(u"d %\$ c(nstant chanting O
th\$ h("y nam\$s\$ O th\$ =(rd*

When the *saṅkīrtana* movement thus started, no one in Navadvīpa could hear any other sound than the words "Hari! Hari!" and the beating of the mṛdaṅga and clashing of hand bells.

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*, with the addition of *haraye namaḥ*, *kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such *saṅkīrtana* must be preceded by the chanting of the holy names of the five *tattvas*—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two *mantras*—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda* and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, *haraye namaḥ*, *kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.123

' h\$ m\$m%\$rs () 0S: +8N sh(u"d p\$)(rm nāma-sa i kērtana in <āyāpur during
5aura-p&r imā t(attract th\$ att\$nti(n () imp(rtant p\$(p"\$ in 0ndia*

The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Mayapur and perform *saṅkīrtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and *saṅkīrtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra.

Śrī Caitanya-caritāmṛta Madhya-līlā 11.96

2. Qualifications and Disqualifications for Understanding and Chanting the Holy Name

8n"y th\$ d\$ v(t\$\$ can und\$ rstand th\$ transc\$nd\$nta" natur\$ () : ā/ a\$ nam\$*

[The demigods to Lord Kṛṣṇa in the womb of Devakī]: O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

As stated in the *Padma Purāṇa*:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot

understand them.... *Sevonmukhe hi jihvādau sveyam eva sphuraty adaḥ*: [Brs. 1.2.234(16)] Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in *Bhagavad-gītā* (18.55):

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Only by *sevonmukha*, by engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead....

The Lord is also known as Giridhārī or Girivara-dhārī. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly, the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

Śrīmad-Bhāgavatam 10.2.36

, "th(ugh n(t advanc\$d in purity (r # \$dic \$ducati(n, th\$ y(ung p\$(p"\$ O th\$
; \$st c(u"d acc\$pt th\$ chanting O th\$ h("y nam\$ %\$caus\$ th\$y . \$r\$ n(t O)\$nsiv\$*

[Lord Caitanya to a brāhmaṇa]: "I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī."

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord.

However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra*? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra*, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa *mahā-mantra* would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa *mantra*, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa *mahā-mantra* in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called *mlecchas* and *yavanas* of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.145

' h\$ tast\$ () th\$ 9ar\$: å/ a mantra can %\$ tast\$d %y (n\$. h(is)r\$\$)r(m
mat\$ria" hank\$ring*

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt
(S.B. 10.1.4)*

Parīkṣit Mahārāja said to the great sage Śukadeva Gosvāmī, "The discourses on Śrīmad-Bhāgavatam that you are giving me are not ordinary. These *Bhāgavata* discourses are relishable for persons who are *nivṛtta-tṛṣṇa*, free from hankering."

Everyone in this material world is hankering for enjoyment, but one who is free from this hankering can taste how relishable the *Bhāgavatam* is. The word *bhāgavata* refers to anything in relationship to Bhagavān, the Supreme Lord, and the Hare Kṛṣṇa mantra is also *bhāgavata*. Thus Parīkṣit Mahārāja said that the taste of the *Bhāgavata* can be relished by one who is free from hankering to satisfy material desires.

Teachings of Queen Kuntī

; \$ can und\$stand th\$ nam\$ O 5 (d as much as (ur spiritua" und\$standing is d\$v\$" (p\$d*

Śrīla Prabhupāda: Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him....

Father Emmanuel: But our understanding of the name of God is limited.

Śrīla Prabhupāda: Yes, we are limited, but God is unlimited. And because He is unlimited, or absolute, He has unlimited names, each of which is God. We can understand His names as much as our spiritual understanding is developed.

The Science of Self-Realization

By chanting, (n\$ c(m\$s t(und\$stand : ā/ a 1and 9is h("y nam\$2*

"Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is."

Bhakti-rasāmṛta-sindhu (1.2.234)

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 17.136*]

' h\$ h("y nam\$ can %\$ h\$dard %y th(s\$. h(hav\$ d\$v\$" (p\$d "(v\$ O 5 (dh\$ad*

[The *mahā-mantra*] is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is *bhagavat-prema*. Those who

have developed love of Godhead can hear it.

Teachings of Lord Kapila, the Son of Devahūti

One cannot understand the glory of the holy name simply by logic and argument*

[Haridāsa Ṭhākura to an assembly of scholars]: "One cannot understand the glories of the holy name simply by logic and argument..."

Śrī Caitanya-caritāmṛta Antya-līlā 3.206

'transcendental' nature of the holy name cannot be understood by logic and argument, but by regular chanting . with faith*

The holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is a transcendental vibration because it comes from the transcendental platform, the supreme abode of Kṛṣṇa. Because there is no difference between Kṛṣṇa and His name, the holy name of Kṛṣṇa is as pure, perfect and liberated as Kṛṣṇa Himself. Academic scholars have no entrance by means of logic and other argument into the understanding of the transcendental nature of the holy name of God. The single path in understanding the transcendental nature of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the chanting of these names with faith and adherence.

Teachings of Lord Caitanya

Empiricists . who reject the paramparā system cannot understand the transcendental activities of the holy name*

The principles of the *paramparā* system were strictly honored in the ages of Satya-yuga, Tretā-yuga and Dvāpara-yuga, but in the present age, Kali-yuga, people neglect the importance of this system of *śrauta-paramparā*, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as

good as Kṛṣṇa Himself.... although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa *mahā-mantra*, it is a fact that simply by chanting the Hare Kṛṣṇa *mantra* offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called *Vaikuṇṭha*, which means "without anxiety." In the material world everything is full of anxiety (*kunṭha*), whereas in the spiritual world (*Vaikuṇṭha*) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa *mantra*, which is free from all anxiety....

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

Being ignorant and insensitive to the *āyāvādīs* cannot understand (or chant the proper name) of the Lord.

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda. Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord. The brāhmaṇa said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name. While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.' Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved. Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari." Śrī Caitanya Mahāprabhu replied, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya. The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name ... Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths."

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words

like *brahma*, *caitanya*, *ātmā*, *paramātmā*, *jagadīśa*, *īśvara*, *virāṭ*, *vibhu*, *bhūmān*, *viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Māyāvādī philosophers and the *pañcopāsakas* cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are *māyā*. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses.... Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by *māyā*. In other words, Māyāvādī impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, *ātmā* and *caitanya*.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.123-30, 132, 143

Because the māyāvādīs cannot understand the transcendental nature of the holy name, they cannot utter it*

According to the material conception, there is duality between the name, form, quality, emotions and activities of a person and the person himself, but as far as the transcendental vibration is concerned, there is no such limitation, for it descends from the spiritual world. In the spiritual world there is no difference between the name of the person and the quality of the person. Of course in the material world there is a

difference. Because the Māyāvādī philosophers cannot understand this, they cannot utter the transcendental vibration.

Teachings of Lord Caitanya

= (rd +aitanya . as disapp(int\$d %\$caus\$ th\$ <äyāvādés O : ä4é c(u"d n(t acc\$pt
th\$ chanting O th\$ h("y nam\$*

[Lord Caitanya to a brāhmaṇa]: "Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths. I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home. I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī."

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra*? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra*, He would deliver this big load, although the proper price was not paid.

Śrī Caitanya-caritāmṛta Madhya-līlā 17.143-45

8n\$ can m\$nta""y r\$sp\$ct, %ut sh(u"d av(id th\$ ass(ciat(i(n O, prākāta-sahajiyās
. h(chant th\$ 9ar\$: ā/ a mantra*

We can see from practical experience that there are different types of Vaiṣṇavas. The *prākṛta-sahajiyās* generally chant the Hare Kṛṣṇa *mahā-mantra*, yet they are attached to women, money and intoxication. Although such persons may chant the holy name of the Lord, they are not yet properly purified. Such people should be respected within one's mind, but their association should be avoided.

The Nectar of Instruction Text 5

Specimens of gés and jñānīs chant the mahā-mantra, but without proper understanding*

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogīs and jñānīs in the beginning take to the chanting of the Hare Kṛṣṇa mahā-mantra as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is.

Śrī Caitanya-caritāmṛta Madhya-līlā 12.135

3. Nāma-dīkṣā, Brahminical Initiation, and the Holy Name

Since the sāgṛnās do not chant the holy name, which is the main qualification for initiation according to the pāñcarātrika process*

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194):

*tāntrikeṣu ca mant
dīkṣāyām yoṣitām api
sādhvīnām adhikāro 'sti
śūdrādīnām ca sad-dhiyām*

"Śūdras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pāñcarātrika-mantras."

This is also confirmed in *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśr
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās*

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or dīkṣā-mantra, he is qualified to be initiated according to the pāñcarātrika process. According to Vedic principles, only a brāhmaṇa who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pāñcarātrika-vidhi or the vaidika-vidhi. When one is fit to accept the mantra, he is initiated by the pāñcarātrika-vidhi or the vaidika-vidhi. In any case, the result is the same.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.331

; hñ th\$ discip"\$ has %c(m\$ c(mpt\$nt and puri)i\$d %y chanting, th\$ spiritua"
mast\$r ()\$rs him th\$ sacr\$d thr\$ad*

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple.... By the process of initiation by the spiritual master, a person is accepted as a brāhmaṇa in his purified state of chanting the holy name of the Lord.

Śrīmad-Bhāgavatam 3.33.6

Bvñ . ith(ut r\$citati(n () kāma-gāyatrē, th\$ chanting () 9ar\$: ā/ a is
su))ici\$nt t(("\$vat\$ (n\$ t(th\$ high\$st spiritua" p"at)(rm*

Lord Kṛṣṇa is worshiped by the Gāyatrī mantra, and the specific mantra by which He is worshiped is called kāma-gāyatrī. Vedic literatures explain that that sound vibration which can elevate one from mental concoction is called gāyatrī. The kāma-gāyatrī mantra is composed of 24 1/2 syllables thus:

klīm kāma-devāya vidmahe
puṣpa-bāṇāya dhīmahi
tan no 'naṅgaḥ pracodayāt

This *kāma-gāyatrī* is received from the spiritual master when the disciple is advanced in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, this *kāma-gāyatrī mantra* and *saṁskāra*, or reformation of a perfect *brāhmaṇa*, are offered by the spiritual master when he sees that his disciple is advanced in spiritual knowledge. Even then, the *kāma-gāyatrī* is not uttered under certain circumstances. In any case the chanting of Hare Kṛṣṇa is sufficient to elevate one to the highest spiritual platform.

Teachings of Lord Caitanya

Haridāsa Ṭhākura) (rma"y initiated < äyā %y asking h\$ r t(chant th\$ 9ar\$: ā/ a mahā-mantra*

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra."

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa *mahā-mantra*.

Śrī Caitanya-caritāmṛta Antya-līlā 3.259

; h\$n (n\$ situat\$d (n th\$ p"at)(rm () (v\$ () 5(d chants th\$ h("y nam\$ "(ud"y, \$v\$ry(n\$ %\$c(m\$s initiat\$d in th\$ chanting () th\$ h("y nam\$*

When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this *mahā-mantra*, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Teachings of Lord Caitanya

4. Relative Importance of Chanting and Initiation

' h\$ chanting () th\$ h("y nam\$ d(\$s n(t d\$ p\$nd up(n initiati(n*

[Lord Caitanya to Satyarāja]: "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 [caṇḍāla] can be delivered."

In the *Rāmārcana-candrikā* it is stated:

*vinaiva dikṣāṁ viprendra
puraścaryāṁ vinaiva hi
vinaiva nyāsa-vidhinā
japa-mātreṇa siddhidā*

In other words, the chanting of the Hare Kṛṣṇa *mahā-mantra* is so powerful that it does not depend on official initiation...

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.... Simply by chanting the holy name, one is immediately delivered.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.108

' h\$ h("y nam\$ is s\$)-su))ici\$nt*

"...Simply by touching the holy name with one's 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 all these activities. It is self-sufficient."

Padyāvali (29), by Rūpa Gosvāmī

[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 15.110*]

; h\$th\$r (r n(t (n\$ is pr(p\$r"y initiat\$d, i) h\$ chants th\$ h("y nam\$ ())\$ns\$"ss"y,

[Lord Caitanya to Satyarāja]: Śrī Caitanya Mahāprabhu then finally advised, "One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's instruction.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.111

, "th(ugh chanting th\$ h("y nam\$ is su))ici\$nt)(r p\$r)\$cti(n, (n\$ sh(u"d r\$c\$iv\$
%rahminica" initiati(n)(r puri)icati(n*

If one is interested in the process of *arcana*, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for *arcana*, especially *Nārada-pañcarātra*. In this age, the *Pañcarātra* system is particularly recommended for *arcana*, Deity worship. There are two systems of *arcana*—the *bhāgavata* system and *pāñcarātrikī* system. In the *Śrīmad-Bhāgavatam* there is no recommendation of *pāñcarātrikī* worship because in this Kali-yuga, even without Deity worship, everything can be perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord.... The special purpose of Deity worship is to keep oneself always pure and clean....

Deity worship should be continued along with hearing and chanting.... By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the *arcana-vidhi*. One should therefore regularly take advantage of both the *bhāgavata* process and *pāñcarātrikī* process.

, "th(ugh chanting O th\$ h("y nam\$ is c(mp"\$t\$ in its\$"), initiati(n and – \$ity
 . (rship ar\$ sti"" n\$c\$\$\$sary)(r puri)icati(n*

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Nārada, in his *Pāñcarātrikī vidhi*, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshipping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.76

5. Relative Importance of Chanting and Deity Worship

On : a"i-yuga, chanting O th\$ 9ar\$: ā/ a mantra is m(r\$ p(. \$r)u" than – \$ity
 . (rship*

As it is said in Śrīmad-Bhagawtam (12.3.52):

*kṛte yad dhyāyato vi
 tretāyām yajato makhaiḥ*

*dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

"Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."

In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among *brāhmaṇas* and *Vaiṣṇavas*.... When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Tretā-yuga and was especially prominent in Dvāpara-yuga (*dvāpare paricaryāyām*). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Kṛṣṇa *mantra* is more powerful than Deity worship. Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the *saṅkīrtana* movement.

Śrīmad-Bhāgavatam 7.14.39

, "th(ugh chanting O th\$ h("y nam\$ is c(mp"\$t\$ in its\$"), initiati(n and – \$ity
. (rship ar\$ sti"" n\$c\$\$\$sary)(r puri)icati(n*

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Nārada, in his *pāñcarātrikī vidhi*, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshipping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned.

It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.76

Sa i kērtana, chanting O th\$ h("y nam\$, must g(hand in hand . ith – \$ity
. (rship*

Especially in this age of Kali, *saṅkīrtana* alone is sufficient. If the members of our temples in the different parts of the world simply continue *saṅkīrtana* before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although *saṅkīrtana* is sufficient for the perfection of life, the *arcana*, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and *saṅkīrtana* along parallel lines. This we should continue.

Śrīmad-Bhāgavatam 6.3.25

6. The Interrelationship Between Chanting and Studying Scripture

By %\$c(ming puri)i\$d %y chanting th\$ 9ar\$: å/ a mantra, th\$ g\$n\$ra" mass O
p\$(p"\$ can c(m\$ t(und\$stand Bhagavad-gētā and Çrēmad-Bhāgavatam*

Saintly people like Jaḍa Bharata do not speak ordinary words. Whatever they say is approved by great *yogīs* and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jaḍa Bharata. *Bhagavad-gītā* was spoken to Arjuna, not to others. Lord Kṛṣṇa especially selected Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to *śūdras*, *vaiśyas*, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Śrī Caitanya

Mahāprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Kṛṣṇa *mantra*. The general mass of people, although *śūdras* and less, can be purified by chanting this Hare Kṛṣṇa *mantra*. Then they can understand the exalted philosophical statements of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Our Kṛṣṇa consciousness movement has therefore adopted the chanting of the Hare Kṛṣṇa *mahā-mantra* for the general masses. When people gradually become purified, they are instructed in the lessons of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Materialistic people like *strī*, *śūdra* and *dvija-bandhu* cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaiṣṇava, for he knows the art of enlightening even *śūdras* in the highly elevated subject matter spoken in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

Śrīmad-Bhāgavatam 5.10.18

,)t\$r (n\$@ mind %\$c(m\$s c"\$ans\$d %y chanting 9ar\$: â/ a, (n\$ advanc\$s and
studi\$s th\$ #\$\$\$dic "it\$ratur\$*

Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world.

After one's mind becomes cleansed by chanting Hare Kṛṣṇa, one gradually comes to the platform of Kṛṣṇa consciousness and then reads books like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and *The Nectar of Devotion*. In this way, one becomes more and more purified of material contamination.

Śrīmad-Bhāgavatam 5.18.11

' (%\$c(m\$ attach\$d t(th\$ chanting () th\$ h("y nam\$, (n\$ must r\$ad
Çrémad-Bhāgavatam r\$gu"ar"y and . ith scrutiny*

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in *Śrīmad-Bhāgavatam*.

*anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje*

lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

[SB 1.7.6]

... acting on the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhāgavatam to relieve the conditioned souls from the clutches of māyā. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Śrīmad-Bhāgavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa mahā-mantra.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

' ("sarn a%(ut th\$ g"(ri\$s () th\$ h("y nam\$, (n\$ must h\$ar th\$ r\$ v\$a"\$d scriptur\$s
)r(m d\$ v(t\$\$\$*

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

Śrī Caitanya-caritāmṛta Antya-līlā 1.101

7. Even If One Cannot Read or Understand the Scriptures, He Can Attain Perfection Through Chanting

Bv\$n i) (n\$ is i""it\$rat\$ 1and thus cann(t r\$ad Bhagavad-gētā and
Çrémad-Bhāgavatam2 h\$ can sti"" p\$r)\$ct his "i)\$ simp"y %y chanting th\$
mahā-mantra*

A realized student of Kṛṣṇa consciousness can very easily say what his next life is, what God is, what the living entity is and what his relationship with God is. His knowledge is perfect because it is coming from perfect books of knowledge such as Bhagavad-gītā and Śrīmad-Bhāgavatam.

This, then, is the process of Kṛṣṇa consciousness. It is very easy, and anyone can

adopt it and make his life perfect. If someone says, "I'm not educated at all, and I cannot read books," he is still not disqualified. He can still perfect his life by simply chanting the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Kṛṣṇa has given us a tongue and two ears, and we may be surprised to know that Kṛṣṇa is realized through the ears and tongue, not through the eyes.

Kṛṣṇa Consciousness: The Matchless Gift

One can attain perfection in life by simply chanting the holy name of Kṛṣṇa.

In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra*, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.237

8. One Chants the Holy Name Due to Devotional Service Performed in Previous Lives

One can attain perfection in life by simply chanting the holy name of Kṛṣṇa.

In the *Padma Purāṇa* it is stated: "The chanting of the Hare Kṛṣṇa *mantra* is present only on the lips of a person who has for many births worshiped Vāsudeva."

The Nectar of Devotion

One can attain perfection in life by simply chanting the holy name of Kṛṣṇa.

The leader of the elephants was much distressed when he was attacked by the crocodile. Although the elephant is always stronger than the crocodile, the latter is stronger than the elephant when it is in the water. And because the elephant was a great devotee of the Lord in his previous birth, he was able to chant the holy name of the Lord by dint of his past good deeds. Every living entity is always distressed in this material world because this place is such that at every step one has to meet with some

kind of distress. But one who is supported by his past good deeds engages himself in the devotional service of the Lord, as confirmed in the *Bhagavad-gītā* (7.16). Those who are supported by impious acts cannot be engaged in the devotional service of the Lord, even though they are distressed. This is also confirmed in the *Bhagavad-gītā* (7.15). The Personality of Godhead Hari appeared at once on the back of His eternal bearer, Garuḍa, and delivered the elephant.

Śrīmad-Bhāgavatam 2.7.15

9. Anyone Who Chants the Holy Name Is Worthy of Respect

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa...

The *kaniṣṭha-adhikārī* is a neophyte who has received the *hari-nāma* initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a *kaniṣṭha-vaiṣṇava*.

The Nectar of Instruction Text 5

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa...
The *kaniṣṭha-adhikārī* is a neophyte who has received the *hari-nāma* initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a *kaniṣṭha-vaiṣṇava*.

[Rūpa Gosvāmī]: One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa...

One of our friends, a famous English musician, has become attracted to chanting the holy names of Kṛṣṇa, and even in his records he has several times mentioned the holy name of Kṛṣṇa. At his home he offers respect to pictures of Kṛṣṇa and also to the preachers of Kṛṣṇa consciousness. In all regards, he has a very high estimation for Kṛṣṇa's name and Kṛṣṇa's activities; therefore we offer respects to him without reservation, for we are actually seeing that this gentleman is advancing gradually in Kṛṣṇa consciousness. Such a person should always be shown respect. The conclusion is that anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the holy name should always be respected by Vaiṣṇavas.

The Nectar of Instruction Text 5

10. One Who Realizes that the Lord and His Name Are Identical Is a Pure Devotee and Should Be Respected

, d\$v(t\$\$. h(%"\$i\$v\$s that th\$ h("y nam\$ is id\$ntica" . ith th\$ =(rd is a pur\$
d\$v(t\$\$*

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

Śrī Caitanya-caritāmṛta Madhya-līlā 15.106

8n\$. h(has r\$a"iA\$d that th\$ =(rd and 9is nam\$ ar\$ id\$ntica" sh(u"d %\$ v\$ry
much r\$sp\$ct\$d*

The chanting of the holy names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa *mahā-mantra* offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself. One who has reached such an understanding should be very much respected by neophyte devotees.

The Nectar of Instruction Text 5

11. Great Souls Chant the Holy Name

, r\$a" mahātmā is a". ays \$ngag\$d in chanting th\$ g"(ri\$s 0 : ā/ a, praising 9is
h("y nam\$*

[Lord Kṛṣṇa to Arjuna]: Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

The *mahātmā* cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a *mahātmā* is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an

impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a *mahātmā* is attached to the Supreme Personality of Godhead.

Bhagavad-gītā As It Is 9.14

Understanding : ā/ a t(%\$ th\$ prima" s(urc\$ () \$v\$rything, gr\$at s(u"s g"(ri)y
9im %y chanting 9ar\$: ā/ a*

Understanding Kṛṣṇa to be the primal source of everything, how do the great souls act? Kṛṣṇa Himself characterizes them in this way:

satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." (Bg. 9.14)

That glorification is this process of *bhakti-yoga*, the chanting of Hare Kṛṣṇa.

Rāja-vidyā: The King of Knowledge

, mahātmā chants th\$ g"(ri\$s () th\$ =(rd via th\$ mahā-mantra*

This process of *kīrtana* (*kīrtayantaḥ*), always chanting the glories of the Lord, is the beginning of *mahātmā*. That process is simplified by Lord Caitanya Mahāprabhu, who imparted to mankind this chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Rāja-vidyā: The King of Knowledge

But () c(mpassi(n)(r th\$ p\$(p"\$ in g\$ns\$ra", saint"y p\$rs(ns tak\$ t(th\$ chanting
() th\$ 9ar\$: ā/ a mantra*

Even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of *varṇāśrama-dharma*.... In

this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa mantra, as recommended in the śāstras:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Śrīmad-Bhāgavatam 4.14.37

12. Our Misfortune: No Attachment for Chanting

It is (ur mis)(rtun\$ that a"th(ugh : å/ a mak\$\$ 9ims\$") s(avai"a%"\$ thr(ugh 9is
nam\$, . \$ hav\$ n(attachm\$nt)(r chanting*

The Kṛṣṇa consciousness movement is giving all facilities so that people may come here, chant, dance, live very peacefully, take kṛṣṇa-prasāda, and be happy, but people will not accept it. That is called misfortune. Caitanya Mahāprabhu, portraying the people of this age, therefore said, "I am so unfortunate that I have no attachment for chanting Hare Kṛṣṇa." Lord Caitanya prayed:

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālāḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ
(Śikṣāṣṭaka 2)

Kṛṣṇa, the transcendental holy name of God, has all potencies, Lord Caitanya said. Kṛṣṇa has unlimited potencies, and similarly in the holy name of Kṛṣṇa there are unlimited potencies. Kṛṣṇa has thousands and thousands of names, of which the name Kṛṣṇa is the chief, and there are no hard and fast rules for chanting.... We can chant at any time and immediately get Kṛṣṇa. Just see the mercy of Kṛṣṇa!

Therefore Caitanya Mahāprabhu said, *etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ*: "My dear Lord, You have given me such generous facilities by which to contact You, but I am so unfortunate that I have no attachment for these things. I have attachment for so many other things, but I have no attachment for

chanting Hare Kṛṣṇa. This is my misfortune." Kṛṣṇa is so magnanimous that He is present before us by the transcendental vibration of His name, which has all the potencies of Kṛṣṇa Himself, and if we remain in contact with that name we shall get all the benefits of Kṛṣṇa's benedictions. But still we are not inclined to chant the Hare Kṛṣṇa mantra. This is our misfortune.

Teachings of Queen Kuntī

0) (n\$ c(mmits 0)\$ns\$ against th\$ h("y nam\$, h\$. i"" n(t achi\$ v\$ attachm\$nt)(r chanting*

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]: "...My dear Lord, although You bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

Śrī Caitanya-caritāmṛta Antya-līlā 20.16

13. To Preach Effectively, One Must Chant the Holy Name

0n (rd\$ r t(hav\$ p(t\$ncy t(pr\$ach, th\$ pr\$ach\$rs 0 th\$: ā/ a c(nsci(usn\$ss m(v\$m\$nt sh(u"d %\$c(m\$ puri)i\$d %y chanting th\$ h("y nam\$*

Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa mahā-mantra. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions.

Śrī Caitanya-caritāmṛta Madhya-līlā 24.252

By chanting si>t\$ \$n r(unds 0 th\$ mahā-mantra 1\$tc.2 (n\$ g\$ts spiritua" str\$ngth . ith . hich t(pr\$ach : ā/ a c(nsci(usn\$ss a"" (v\$r th\$. (r"d*

[Chand Kazi to the devotees of Lord Caitanya]: "For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great

enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra*, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.126

14. Chanting of the Holy Name Continues in the Liberated State

Bv\$ n a s\$")-r\$a"iA\$d d\$v(t\$\$ must c(ntinu\$ t(\$>\$cut\$ a"" scriptura" injuncti(ns,
\$sp\$cia""y h\$aring and chanting*

[Lord Caitanya to Sanātana Gosvāmī]: "There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night."

Śrī Caitanya-caritāmṛta Madhya-līlā 22.156-57

, n *uttama-adhikāre* chants the prescribed number of rounds on *japa* beads*

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on *japa* beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an *uttama-adhikārī*, a highly advanced devotee, and his association should always be sought.

The Nectar of Instruction Text 5

+chanting a fixed number of rounds on beads is necessary (regularly, always a *paramahansa**)

Mādhavendra Pūrī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

Although Madhavendra Pūrī was not interested in eating and sleeping, his interest in chanting the *mahā-mantra* was as acute as if he were an aspiring transcendentalist rather than a *paramahansa*. This means that even in the *paramahansa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahansa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Pūrī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. A *paramahansa* devotee is always engaged in chanting and rendering loving service to the Lord.

Śrī Caitanya-caritāmṛta Madhya-līlā 4.125

* the prescribed chanting continues always (the *bhakti-yoga* creeper sows the seed)
"(thus) it is : a/ a in 5 ("ka #āndāvana")

The primary practice of *bhakti-yoga* will cause the seed already sowed in the heart to sprout, and by a regular watering process, as mentioned above, the *bhakti-yoga* creeper

will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe, as we have heard in the previous verses, reach the effulgent sky, the *brahmajyoti*, and go farther and farther and reach the spiritual sky, where there are innumerable spiritual planets called *Vaikuṇṭhalokas*. Above all of them is *Kṛṣṇaloka*, or *Goloka Vṛndāvana*, wherein the growing creeper enters and takes repose at the lotus feet of Lord Śrī Kṛṣṇa, the original Personality of Godhead. When one reaches the lotus feet of Kṛṣṇa at *Goloka Vṛndāvana*, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world.

Śrīmad-Bhāgavatam 2.2.30

On #aiku 6ha, th\$ "i%\$rat\$d s(u"s ar\$ a". ays chanting*

In *Vaikuṇṭha*, the spiritual world, there is no anxiety. *Vaikuṇṭha* means "freedom from anxiety," and in *Vaikuṇṭha* the liberated souls are always dancing, chanting, and taking *prasāda*. There are no factories, hard work, or technical institutions. There is no need for these artificial things. In *Vedānta-sūtra* it is stated, *ānandamayo 'bhyāsāt*: (*Vedānta-sūtra* 1.1.12) God is *ānandamaya*, full of bliss and pleasure. Since we are part and parcel of God, we also possess these same qualities. So the goal of our *yoga* process is to join with the supreme *ānandamaya*, Śrī Kṛṣṇa, to join His dance party. Then we will be actually happy.

The Path of Perfection

15. Chanting of the Holy Name in Kṛṣṇa-līlā

Cna%"\$ t()ind : å/ a, and c(mp"\$t\$"y a%(r%\$d in : å/ a c(nsci(usn\$ss, th\$ g(pés
gath\$r\$d (n th\$ %ank () th\$ Lamunä and chant\$d th\$ nam\$s () : å/ a*

All the *gopīs*, including *Rādhārāṇī*, began to proceed further into the forest until they could no longer see the moonlight.

When they saw that it was getting gradually darker, they stopped. Their mind and intelligence became absorbed in the thoughts of Kṛṣṇa; they all imitated the activities of Kṛṣṇa and His speeches. Due to their heart and soul being completely given to Kṛṣṇa, they began to chant His glories, completely forgetting their family interests. In this way,

all the *gopīs* assembled together on the bank of the Yamunā, and expecting that Kṛṣṇa must return to them, they simply engaged in the chanting of the glories of Śrī Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Kṛṣṇa, the Supreme Personality of Godhead

?'ādhārā é h\$aring is \$t\$rna""y)i>\$d (n : ā/ a\$ nam\$ and)am\$*

Rādhārāṇī's sense of hearing is eternally fixed on Kṛṣṇa's name and fame.

Teachings of Lord Caitanya

?'ādhārā é a"\$rtn\$\$s caus\$d %y h\$aring : ā/ a\$ nam\$*

When Śrīmatī Rādhārāṇī first saw Kṛṣṇa, She suddenly became conscious of all transcendental happiness, and the functions of Her different limbs were stunned. When Lalitā, Her constant companion, whispered into Her ear the holy name of Kṛṣṇa, Rādhārāṇī immediately opened Her eyes wide. This is an instance of alertness caused by hearing the sound of Kṛṣṇa's name.

The Nectar of Devotion

?'ādhārā é \$m%arrassm\$nt in chanting th\$ h("y nam\$ () : ā/ a n\$ar 9\$r
sup\$ri(rs*

One day Śrīmatī Rādhārāṇī was churning curd for Kṛṣṇa. At that time the jeweled bangles on Her hands were circling around, and She was also chanting the holy name of Kṛṣṇa. All of a sudden She thought, "I am chanting the holy name of Kṛṣṇa, and My superiors—My mother-in-law and My sister-in-law—may hear Me!" By this thought Rādhārāṇī became overanxious. This is an instance of feeling guilty because of devotion to Kṛṣṇa.

The Nectar of Devotion

' h\$ \$cstatic, d\$v(ti(na" chanting () ?'ādhārā é*

In the *Kṛṣṇa-karnāmṛta* there is another statement about the chanting of Rādhārāṇī. It is said by one of the associates of Rādhārāṇī: "O Lord Govinda, the girl who is the daughter of King Vṛṣabhānu is now shedding tears, and She is anxiously chanting Your

holy name—Kṛṣṇa! Kṛṣṇa!"

The Nectar of Devotion

16. Other Instructions

' h\$ =(rd as nāma-dh\$ya, (n\$. h(s\$ h("y nam\$ is . (rth chanting*

[Gajendra to Lord Viṣṇu]: "...All are purified simply by hearing Your holy name, which is worthy to be chanted."

The holy name of the Lord and topics in relation with Him are always worth hearing, and therefore He is called here in this verse *nāma-dheya*, or one whose holy name is worth chanting.

Śrīmad-Bhāgavatam 2.7.15

8n\$. h(has tak\$ n t(chanting has a"r\$ady r\$c\$iv\$d th\$ m\$rcy () Çré +aitanya
<ahāpra%hu*

Śrī Caitanya Mahāprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even *caṇḍālas*, *mlecchas* and *yavanas*—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu's mercy.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.187

, p\$rs(n situat\$d in : å/ a c(nsci(usn\$ss and \$ngag\$d . ith d\$t\$rminati(n in
chanting 9ar\$: å/ a is t(%\$ c(nsid\$r\$d t(%\$ (n th\$ transc\$nd\$nta" p(siti(n
\$v\$n i) %y accid\$nt h\$)a""s d(. n*

[Lord Kṛṣṇa to Arjuna]: Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

In the *Śrīmad-Bhāgavatam* it is stated that if a person falls down, but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a *yogi* fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words *sādhur eva*, "he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word *mantavyaḥ* is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable.

Bhagavad-gītā As It Is 9.30

,)irst-c"ass #ai/ ava is h\$. h(s\$ v\$ry pr\$\$nc\$ mak\$\$ (th\$rs chant th\$ h("y
nam\$ 1and . h(chants th\$ h("y nam\$ p\$r)\$ct"y2*

[Lord Caitanya to the inhabitants of Kulīna-grāma]: Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a *mahā-bhagavata*, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love

with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly.

Śrī Caitanya-caritāmṛta Madhya-līlā 16.74

+hanting th\$ h("y nam\$ O #i/ u has g(n\$ (n in #\$dic cu"tur\$ sinc\$ th\$
%\$ginning O hist(ry*

Mother Yaśodā was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Viṣṇu; therefore she took all shelter in the cows and the name of Viṣṇu just to protect her child Kṛṣṇa. She recited all the holy names of Viṣṇu so that He might save the child. Vedic culture has taken advantage of keeping cows and chanting the holy name of Viṣṇu since the beginning of history.

Kṛṣṇa, the Supreme Personality of Godhead

' h\$ #\$dic scriptur\$ d(n(t auth(riA\$ any kértana (th\$r than hari-kértana, th\$
g"(ri)icati(n O : á/ a*

In Bengal there is competition between the Vaiṣṇavas and the śaktas. The śaktas have introduced a certain type of kīrtana called *kālī-kīrtana*. But in the Vedic scriptures there is no recommendation of *kālī-kīrtana*. Kīrtana means *hari-kīrtana*. One cannot say, "Oh, you are Vaiṣṇava. You can perform *hari-kīrtana*. I shall perform *śiva-kīrtana* or *devi-kīrtana* or *gaṇeśa-kīrtana*." No. The Vedic scriptures do not authorize any kīrtana other than *hari-kīrtana*. Kīrtana means *hari-kīrtana*, the glorification of Kṛṣṇa.

The Science of Self-Realization

' h\$ J9ari 9aray\$ Nama3J pray\$r is an(th\$r . ay O chanting th\$ 9ar\$: á/ a
mahā-mantra*

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way. They chanted, "Haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana."

This is another way of chanting the Hare Kṛṣṇa *mahā-mantra*. The meaning is: "I

offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana."

Śrī Caitanya-caritāmṛta Madhya-līlā 25.63-64

On the spiritual atmosphere of Vṛndāvana, (namah) automatically chant the holy names*

In India there are hundreds of sacred places of pilgrimage, of which Prayāga, Hardwar, Vṛndāvana and Rāmeśvaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vṛndāvana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Kṛṣṇa and Rādhā. That we have actually seen and experienced.

Śrīmad-Bhāgavatam 3.20.4

' In Vṛndāvana, when one enters the atmosphere of chanting the holy names*

We should especially establish this New Vṛndāvana because Lord Caitanya recommended, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*: "Kṛṣṇa, the son of Nanda Mahārāja, in the Vṛndāvana-dhāma of Vrajabhūmi, is the supreme worshipable Deity, and His place Vṛndāvana is also worshipable." The Western boys and girls are taking to Kṛṣṇa consciousness, and they should have a place like Vṛndāvana. Swami Kīrtanānanda, who went to Vṛndāvana with me two years ago, knows what Vṛndāvana is like, so I have instructed him to construct at least seven temples. In Vṛndāvana, there are five thousand temples of Rādhā-Kṛṣṇa, but the most important temples are seven, established by the Gosvāmīs. Our program is to live in New Vṛndāvana, depend on agriculture and cows as an economic solution, and peacefully execute Kṛṣṇa consciousness, chant Hare Kṛṣṇa—that is the Vṛndāvana scheme.

The Science of Self-Realization

+chanting the holy names as muni-vrata, the vṛṇ. O siṅc*

[Lord Śiva to the sons of King Prācīnabarhi]: My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

The topmost yogī is he who constantly thinks of Kṛṣṇa within himself and chants the glories of the Lord.... The word *muni-vrataḥ* is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of *kṛṣṇa-kathā*. This is the silence of Mahārāja Ambarīṣa:

*sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikunṭha-guṇānuvarṇane*

"King Ambarīṣa always fixed his mind on the lotus feet of the Lord and talked of Him only." [SB 9.4.18]

We should also take this opportunity in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called *muni-vrata*.

Śrīmad-Bhāgavatam 4.24.71

S(m\$ cast\$ %rāhma as mistak\$ n"y think that i) n(n-%rāhma as chant th\$ h("y
nam\$, its p(t\$ncy is r\$duc\$d*

[Some nonbelieving Hindus to Chand Kazi]: "'Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted. According to Hindu scripture, God's name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.'"

Pāśaṇḍīs [unbelievers] do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as *brāhmaṇas* and their consequently higher position in the social order, they think of the other classes—namely, the *kṣatriyas*, the *vaiśyas* and *śūdras*—as lower classes. According to them, no one but the *brāhmaṇas* can chant the holy name of Kṛṣṇa, for if others chanted the holy name its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The *Bṛhan-nāradya Purāṇa* recommends:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

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

The *pāśaṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51). *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāśaṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāśaṇḍīs* do not believe in the words of the *śāstra* (*harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka*, *kīrtanīyaḥ sadā hariḥ*: [Cc. Ādi 17.31] one must chant the holy name of the Lord always, twenty-four hours a day. The *pāśaṇḍīs*, however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words *nīca bada bada* because anyone can join in the *saṅkīrtana* movement, as mentioned in *Śrīmad-Bhāgavatam* (2.4.18): *kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ*. This is a list of the names of *caṇḍālas*. The *pāśaṇḍīs* say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated *brāhmaṇa* caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the *brāhmaṇa* caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the *śāstras* and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

+chanting the Hare Kṛṣṇa mantra . if one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the vaiṣṇava-āparādha, or offense to a Vaiṣṇava, as "the mad elephant offense." One should be very careful not to offend a Vaiṣṇava or a brāhmaṇa. Even the great yogī Durvāsā was harassed by the Sudarśana cakra when he offended the Vaiṣṇava Mahārāja Ambarīṣa, who was neither a brāhmaṇa nor a sannyāsī but an ordinary householder. Mahārāja Ambarīṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Kṛṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Kṛṣṇa mantra, but if one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaiṣṇava or brāhmaṇa. This was the course that Durvāsā Muni had to follow, for he surrendered unto Mahārāja Ambarīṣa. A vaiṣṇava-āparādha cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

Śrīmad-Bhāgavatam 4.26.24

, renunciation should not mean that one has to renounce chanting the Hare Kṛṣṇa mahā-mantra. Renunciation does not mean that one has to renounce saṅkīrtana-yajña.

Even one who has renounced the world and has taken sannyāsa should not renounce chanting the Hare Kṛṣṇa mahā-mantra. Renunciation does not mean that one has to renounce saṅkīrtana-yajña.

Śrīmad-Bhāgavatam 5.6.2

rather than discuss the material, transcendental pastimes among
mundane materialists . he misinterpreted them, he should give them the
mahā-mantra so that they may become gradually purified and eventually
transcendental understanding*

[Priest calling Mādhavendra Purī]: Holding the pot of sweet rice, the priest called, "Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot for you!" The priest continued, "Would the sannyāsī whose name is

Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy).... Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the *gopīs*. He used to discuss these dealings only with three confidential friends. He never discussed *rāsa-līlā* publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible....

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopīnātha's stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world....

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (*brahma-bhūyāya kalpate* [Bg. 14.26]). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa *mahā-mantra* so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

Śrī Caitanya-caritāmṛta Madhya-līlā 4.133-34

' h\$ sa ì kértana party () th\$) (" (. \$rs () ' ukārāma \$>act"y r\$\$m%"\$s th(\$ ()
th\$ 5au!éya-#ai/ avas*

It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pandarapura. This Tukārāma Ācārya became very famous in the Mahārāṣṭra province, and he spread the *saṅkīrtana* movement all over the province. The *saṅkīrtana* party belonging to Tukārāma is still very popular in Bombay in the province of Mahārāṣṭra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as *Abhaṅga*. His *saṅkīrtana* party exactly resembles the Gauḍīya-Vaiṣṇava *saṅkīrtana* parties, for they chant the holy name of the Lord with *mṛdaṅga* and *karatālas*.

Śrī Caitanya-caritāmṛta Madhya-līlā 9.282

- u\$ t(th\$ in)"u\$nc\$ () Çré +aitanya <ahāpra%hu, \$v\$n t(day many sch("ars
and sannyāsés () #ārā asé gath\$r (n th\$ %anks () th\$ 5ang\$s t(p\$r)(rm
sa ì kértana*

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced. After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them. Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī *sannyāsīs* who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of Śrīmad-Bhāgavatam was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing Śrīmad-Bhāgavatam. Even at the present moment one can hear many discussions on Śrīmad-Bhagavatam taking place on the banks of the Ganges. Many scholars and *sannyāsīs* gather there to hear Śrīmad-Bhāgavatam and perform *saṅkīrtana*.

Śrī Caitanya-caritāmṛta Madhya-līlā 25.165-67

Appendix 1

Songs by Vaiṣṇava Saints on the Glories of the Holy Name

Çré Nāma

(from Gītāvalī)
by Bhaktivinoda Ṭhākura

(1)

*gāy gorā madhur sware
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

(2)

*gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko,
sukhe duḥkhe bhulo nā'ko, vadane hari-nām koro re*

(3)

*māyā-jāle baddha ho 'ye, ācho miche kāja lo 'ye,
ekhona cetana pe'ye, 'rādhā-mādhav' nām bolo re*

(4)

*jīvana hoilo śeṣa, nā bhajile hṛṣīkeśa
bhaktivinodopadeśa, ekbār nām-rase mātō re*

(1) Lord Gaurasundara sings in a very sweet voice, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

(2) Whether you are a householder or a sannyāśī, constantly chant "Hari! Hari!" Do not forget this chanting, whether you are in a happy condition or a distressful one. Just

fill your lips with the hari-nāma.

(3) You are bound up in the network of māyā and are forced to toil fruitlessly. Now you have obtained full consciousness in the human form of life, so chant the names of Rādhā-Mādhava.

(4) Your life may end at any moment, and you have not served the Lord of the senses, Hṛṣīkeśa. Take this advice of Bhaktivinoda Ṭhākura: "Just once, relish the nectar of the holy name!"

, ru (daya-kértana 0

Kīrtana songs to be sung at dawn
(from Gītāvalī)
by Bhaktivinoda Ṭhākura

part one

(1)

*udilo aruṇa pūraba-bhāge,
dwija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-brāje*

(2)

*'tāthaī tāthaī bājalo khol,
ghana ghana tāhe jhājera rol,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūṇura bāje*

(3)

*mukunda mādhava yādava hari,
bolena bolo re vadana bhoṛi',
miche nida-baśe gelo re rāti,
divasa śarīra-sāje*

(4)

*emana durlabha mānava-deho,
pāiyā ki koro bhāva nā keho,
ebe nā bhajile yaśodā-suta,
carama poribe lāje*

(5)

*udita tapana hoile asta,
dina gelo boli' hoibe byasta,
tabe keno ebe alasa hoy,
nā bhaja hṛdoya-rāje*

(6)

*jīvana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori' jatane tumi,
thākaha āpana kāje*

(7)

*jīvera kalyāna-sādhana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe,
hṛd-gagane birāje*

(8)

*kṛṣṇa-nāma-sudhā koriyā pān,
jurāo bhakativinoda-prāṇ,
nāma binā kichu nāhiko āro,
caudda-bhuvana-mājhe*

(1) When the eastern horizon became tinged with the redness that heralds the rising of the sun, the jewel among the %rāhma as, Lord Gaurasundara, immediately awakened. Taking His devotees with Him, He journeyed through the towns and villages of Nadia.

(2) The m̐ada gas resounded "t̐athaé, t̐athaé," and the j̐h̐ajas [large metal karat̐as that look like small cymbals] in that k̐értana played in time. Lord Gaurāṅga's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled.

(3) Lord Caitanya called out to the townsfolk, "You spend your nights uselessly sleeping and your days decorating your bodies! Now just fill your mouths with the holy names, 'Mukunda!' 'Mādhava!' 'Yādava!' and 'Hari!' chanting without offense!

(4) "You have achieved this rare human body. Don't you care for this gift? If you do not worship the darling of mother Yaśodā now, then great sorrow awaits you at the time of your death.

(5) "With every rising and setting of the sun, a day passes and is lost. Why then do you remain idle and not serve the Lord of the heart?

(6) "You should understand this essential fact: life is temporary and filled with various kinds of miseries. Therefore carefully take shelter of the holy name and remain always engaged in His service as your eternal occupation.

(7) "Desiring to bless all living entities, this sweet name of Kṛṣṇa has descended to this material universe and shines like the sun in the sky of the heart, destroying the darkness of ignorance."

(8) Drink the pure nectar of the holy name of Kṛṣṇa and thus satisfy the soul of Ṭhākura Bhaktivinoda. There is nothing except the holy name within all the fourteen worlds.

, ru (daya-k̐értana 00

part two

(1)

*j̐iv j̐āgo, j̐iv j̐āgo, gauracānda bole
kota nidrā j̐āo m̐āyā-ṭis̐āc̐ira kole*

(2)

*bhajibo boliyā ese saṁsāra-bhitare
bhuliyā rohile tumi avidyāra bhare*

(3)

tomāre loite āmi hoinu avatāra
āmi binā bandhu āra ke āche tomāra

(4)

enechi auṣadhi māyā nāśibāro lāgi'
hari-nāma mahā-mantra lao tumi māgi'

(5)

bhaktivinoda prabhu-caraṇe pariyā
sei hari-nāma-mantra loilo māgiyā

(1) Lord Gaurāṅga calls, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long in the lap of the witch Māyā.

(2) "You came into this world saying, 'O my Lord, I will certainly worship You,' but having forgotten this promise, you have remained in great ignorance.

(3) "I have descended just to save you. Other than Myself, who else is your friend?

(4) "I have brought the medicine for destroying the illusion of Māyā. Now pray for this hari-nāma mahā-mantra and take it."

(5) Ṭhākura Bhaktivinoda fell at the lotus feet of Lord Gaurāṅga, and after begging for the holy name, he received that mahā-mantra.

Ṭādhā-: ā/ a B("

(from Gītāvalī)
by Bhaktivinoda Ṭhākura

(1)

'rādhā-kṛṣṇa' bol bol bolo re sobāi
(ei) śikhā diyā, sab nadīyā
phirche nece' gaura-nitāi
(miche) māyār boṣe, jāccho bhese',
khāccho hābuḍubu, bhāi

(jīv) kṛṣṇa-dās, e biśwās,
korle to' āṛ duḥkḥo nāi
(kṛṣṇa) bolbe jabe, pulak ha'be
jhorbe āṅkhi, boli tāi

(*'rādhā*) *kṛṣṇa'* bolo, saṅge calo,
ei-mātra bhikhā cāi
(jāy) sakal'*bipod bhaktivinod*
bole, jakhon o-nām gāi

(3) Chant 'Rādhā-Kṛṣṇa' in the association of devotees. This is the only request I beg. Ṭhākura Bhaktivinoda says, "When I chant that holy name of the Lord, all dangers go away."

(from Śaraṇāgati)
by Bhaktivinoda Thākura

kabe ha'be bolo se-dina āmār
(āmār) aparādha ghuci', śuddha nāme ruci,
krpā-bale ha'be hrdoye sañcār

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*ṭṛṇādhika hīna, kabe nīje māni',
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amānī,
ho'ye āswādibo nāma-rasa-sār*

(3)

*dhana jana āra, kobitā-sundarī,
bolibo nā cāhi deho-sukha-karī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomār*

(4)

*(kabe) korite śrī-kṛṣṇa-nāma uccāraṇa,
ṇulakita deho gadgada bacana
baibarṇya-bepathu ha'be saṅghaṭana,
nirantara netre ba'be aśru-dhār*

(5)

*kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda boli' niṣkapaṭe
nāciyā gāiyā, berāibo chuṭe,
bātulera prāya chāriyā bicār*

(6)

*kabe nityānanda, more kori 'doyā,
chārāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā,
nāmera hāṭete dibe adhikār*

(7)

*kinibo, luṭibo, hari-nāma-rasa,
nāma-rase māti' hoibo bibaśa
rasera rasika-caraṇa paraśa,*

koriyā mojibo rase anibār

(8)

*kabe jībe doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhakativinoda, koriyā binoya,
śrī-ājñā-ṭahala koribe pracār*

(1) Please tell me, When will that day be mine—when my offenses will end and a taste for the pure holy name will be infused within my heart by the power of divine grace?

(2) Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride—when will I taste the essence of the liquid nectar of the holy name?

(3) Wealth, following, beautiful women, as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari, please give me unmotivated devotion to Your lotus feet, birth after birth.

(4) When, while articulating the divine name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture and my words be choked with emotion, when will pallor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

(5) When, in the land of Navadvīpa, on the banks of the Ganges, will I run about, guilelessly calling, "O Gaura! O Nityānanda!" dancing and singing like a madman, giving up all considerations?

(6) When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the holy name?

(7) I shall buy and plunder the mellows of the name of Hari, and becoming thoroughly intoxicated by those liquid mellows of the holy name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the holy name.

(8) When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Caitanya Mahāprabhu?

Çré Çré 5aura-Nityānand\$ – ayā

The Mercy of Śrī Gaura and Nityānanda
(from Dhāmālī)
by Locana dāsa Ṭhākura

(1)

*parama koruṇa, pahū dui jana
nitāi gauracandra
saba avatāra-sāra śiromaṇi
kevala ānanda-kanda*

(2)

*bhajo bhajo bhāi, caitanya nitāi
sudṛḍha biśwāsa kori
viṣaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari*

(3)

*dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā
paśu pākhī jhure, pāṣāṇa vidare,
śuni' jāṇra guṇa-gāthā*

(4)

*saṁsāre majiyā, rohili poriyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa*

PURPORT

by His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

This is a song by Locana dāsa Ṭhākura. *Pahū* means "Lord," and *dui jana* means "two." Locana dāsa Ṭhākura declares that the two Lords, Nitāi-Gauracandra—Lord Nitāi and

Lord Caitanya—are very merciful (*parama koraṇa*). *Saba avatāra-sāra śīromaṇi*. *Avatāra* means "incarnation," and *saba* means "all." They are the essence of all incarnations. The specific significance of these incarnations is that prosecuting Their way of self-realization is simply joyful (*kevala ānanda-kanda*), for They introduced chanting and dancing. There are many incarnations, like Lord Rāma and even Kṛṣṇa, who taught *Bhagavad-gītā*, which requires knowledge and understanding. But Lord Caitanya and Nityānanda introduced a process that is simply joyful—simply chant and dance. Therefore, Locana dāsa requests everyone, *bhajo bhajo bhāi, caitanya-nitāi*: "My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith." Don't think that this chanting and dancing will not lead to the desired goal. It will. It is the assurance of Lord Caitanya Mahāprabhu that one will get all perfection by this process. Therefore one must chant with firm faith and conviction (*biśwāsa kori*).

But what is the process? The process is *viṣaya chāriyā, se rase majiyā*. If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. That is the only restriction. If one gives up sense gratification, it is sure that he will reach the desired goal. *Mukhe bolo hari hari*: one simply has to chant, "Hare Kṛṣṇa! Hari Hari!" without any motive of sense gratification.

Dekho ore bhāi, tri-bhuvane nāi. Locana dāsa Ṭhākura says, "My dear brother, you just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda, because Their merciful qualities are so great that They make even birds and beasts cry, what to speak of human beings." Actually, when Lord Caitanya passed through the forest known as Jharikhaṇḍa, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Kṛṣṇa: It is so nice that anyone can join. Even the animals can join, what to speak of human beings. Of course, it is not possible for ordinary men to induce animals to chant, but if Caitanya Mahāprabhu could inspire animals to chant, at least we can encourage human beings to adopt this path of Hare Kṛṣṇa *mantra* chanting. It is so nice that even the most stonehearted man will be melted. *Pāṣāṇa* means "stone." It is so nice that even stone will melt.

But Locana dāsa Ṭhākura regrets that he is entrapped by sense gratification. He addresses himself, "My dear mind, you are entrapped in this sense gratification process, and you have no attraction for chanting Hare Kṛṣṇa. Since you have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, what can I say? I can simply think of my misfortune. Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement."

Prayer to One's Beloved Lord
(from Prārthanā)
by Narottama dāsa Ṭhākura

(1)

*hari hari! bifale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu*

(2)

*golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāy
saṁsāra-biṣānale, dibā-niśi hiyā jwale,
jurāite nā koinu upāy*

(3)

*brajendra-nandana jei, śacī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna jata chilo, hari-nāme uddhārilo,
tāra śākṣī jagāi mādhai*

(4)

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,
koruṇā karoho ei-bāro
narottama-dāsa koy, nā ṭheliho rāṅgā pāy,
tomā bine ke āche āmāra*

(1) O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Rādhā and Kṛṣṇa, I have knowingly drunk poison.

(2) The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari's holy names. Why did my attraction for that

chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.

(3) Lord Kṛṣṇa, who is the son of the King of Vraja, became the son of Śacī (Lord Caitanya), and Balarāma became Nitāi. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhāi are evidence of this.

(4) O Lord Kṛṣṇa, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottama dāsa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"

Appendix 2

Important Verses from Vedic and Vaiṣṇava Literature on the Glories of the Holy Name(17)

1. The Holy Name Is the Universal and Supreme Religion for this Age

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord."

Bṛhan-nāradiya Purāṇa [cited: Śrī Caitanya-caritāmṛta Ādi-līlā 7.76]

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

[SB 11.5.32]

[Karabhājana Ṛṣi to Mahārāja Nimi]:

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

Śrīmad-Bhāgavatam 11.5.32 [cited: Śrī Caitanya-caritāmṛta Antya-līlā 20.10]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate

"Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the #ṣḍas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name."

*Kalīśantaraṇa Upaniṣad [cited: Śrī Caitanya-caritāmṛta Ādi-līlā 7.76
transliteration given: Śrī Caitanya-caritāmṛta Ādi-līlā 3.40]*

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]:

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."

Śrīmad-Bhāgavatam 12.3.51 [cited: Śrī Caitanya-caritāmṛta Madhya-līlā 20.344]

kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]:

"Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."

Śrīmad-Bhāgavatam 12.3.52 [cited: *Śrī Caitanya-caritāmṛta Madhya-līlā* 20.345]

dhyāyan kṛte yajan yajñais
tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

"Whatever is achieved by meditation in Satya-yuga, by performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Keśava."

Viṣṇu Purāṇa (6.2.17), *Padma Purāṇa* (Uttara-khaṇḍa 72.25) and
Bṛhan-nārādīya Purāṇa (38.97) [cited: *Śrī Caitanya-caritāmṛta Madhya-līlā*
20.346]

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pāñcarātriké system; but in the age of Kali, one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name."

Nārāyaṇa-saṁhitā (quoted by Śrīla Madhvācārya in his commentary on
Muṇḍaka Upaniṣad) [cited: *Śrī Caitanya-caritāmṛta Antya-līlā* 7.12]

kalim sabhājayanty āryā
guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate

[Karabhājana Ṛṣi to Mahārāja Nimi]:

"Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra one can advance in spiritual

knowledge and attain life's goal."

Śrīmad-Bhāgavatam 11.5.36 [cited: Śrī Caitanya-caritāmṛta Madhya-līlā 20.347]

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

[Īśvara Purī to Lord Caitanya]:

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

Śrī Caitanya-caritāmṛta Ādi-līlā 7.74

etāvān eva loke 'smin
puṁsāṁ dharmāḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

[Yamarāja to the Yamadutas]:

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."

Śrīmad-Bhāgavatam 6.3.22

etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]:

"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 also those who are self-satisfied by dint of transcendental knowledge."

Śrīmad-Bhāgavatam 2.1.11

tattva-vastu-kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa
nāma-saṅkīrtana-saba ānanda-svarūpa

"The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence

of all bliss."

Śrī Caitanya-caritāmṛta Ādi-līlā 1.96

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣaṁ
sa samyag darśanaḥ pumān

[Nārada Muni to Vyāsadeva]:

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form."

Śrīmad-Bhāgavatam 1.5.38

II. The Transcendental Attributes and Effects of the Holy Name

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the—miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step."

Śrī Śrī Śikṣāṣṭaka (verse 1), by Lord Caitanya [cited: Śrī Caitanya-caritāmṛta Antya-līlā 20.12]

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānūrāgaḥ

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and

Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

Śrī Śrī Śikṣāṣṭaka (verse 1), by Lord Caitanya [cited: Śrī Caitanya-caritāmṛta Antya-līlā 20.16]

ākṛṣṭiḥ kṛta-cetasām sumanasām uccāṭanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāg iṅsate
mantra 'yam rasanā-sṛṅ eva phalati śrī-kṛṣṇa-nāmātmakaḥ

"The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the ca !ā"a. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's 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 all these activities. It is self-sufficient."

Padyāvalī (29), by Rūpa Gosvāmī [cited: Śrī Caitanya-caritāmṛta Madhya-līlā 15.110]

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa'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 Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical."

Padma Purāṇa [cited: *Śrī Caitanya-caritāmṛta Madhya-līlā 17.133*]

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakṛd-āttam muktidaṁ prāṇinām yat
paramam amṛtam ekaṁ jīvanam bhūṣaṇam me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

Brhad-bhāgavatāmṛta (1.9), by Sanātana Gosvāmī [cited: *Śrī Caitanya-caritāmṛta Antya-līlā 4.71*]

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-pankajānta
ayi mukta-kulair upāsyamānam
paritas tvām hari-nāma saṁśrayāmi

"O Hari-nāma! 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 Cpani/ads, the crown jewels of all the #\$das. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Nāmāṣṭaka (verse 1), by Rūpa Gosvāmī [cited: *Śrī Caitanya-caritāmṛta Antya-līlā 4.71*]

trayo vedāḥ ṣaḍ-aṅgāni
chandāmsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥstham
yac cānyad api vān-mayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ

"The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upāsana-kāṇḍa], the chandaḥ or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all #\$dānta. The chanting of the holy name is the only means to cross the ocean of nescience."

Nārada-pañcarātra [cited: *Śrī Caitanya-caritāmṛta Ādi-līlā* 7.76]

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanam pāvanānām
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

"O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

Bhakti-rasāmṛta-sindhu (2.1.103), by Rūpa Gosvāmī [cited: *Śrī Caitanya-caritāmṛta Antya-līlā* 3.62]

nāmno hi yāvatī śaktiḥ
pāpa-nirharāṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit."

Bṛhad-Viṣṇu Purāṇa [cited: *Śrīmad-Bhāgavatam* 6.2.7]

avaśenāpi yan-nāmni
kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear."

Garuda Purāṇa [cited: *Śrīmad-Bhāgavatam* 6.2.7]

"My dear King, this word 'Kṛṣṇa' is so auspicious that anyone who chants this holy name immediately gets rid of the resultant actions of sinful activities from many, many births."

Viṣṇu-dharma [cited: *The Nectar of Devotion*]

'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa

"Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest."

Śrī Caitanya-caritāmṛta Ādi-līlā 8.26

āpannaḥ saṁsṛtiṁ ghorāṁ
yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta
yad bibhetti svayaṁ bhayaṁ

[The sages at Naimiṣāraṇya to Sūta Gosvāmī]:

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."

Śrīmad-Bhāgavatam 1.1.14

sakṛd uccāritaṁ yena
harir ity akṣara-dvayaṁ
baddha-parikaras tena
mokṣāya gamanaṁ prati

"By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation."

Skanda Purāṇa [cited: *Śrīmad-Bhāgavatam 6.2.7*]

"For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

Padma Purāṇa [cited: *The Nectar of Devotion*]

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

[Īśvara Purī to Lord Caitanya]:

"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."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.73

*tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

[Lord Caitanya to Sanātana Gosvāmī]: "Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Śrī Caitanya-caritāmṛta Antya-līlā 4.71

*kṛṣṇa-ādi, āra yata sthāvara-jaṅgame
kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane*

"The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra."

Śrī Caitanya-caritāmṛta Antya-līlā 3.268

*anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana*

"As a result of chanting the Hare Kṛṣṇa mahā-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 Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches."

Śrī Caitanya-caritāmṛta Ādi-līlā 8.28

*saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama*

*kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana*

[Lord Caitanya to Svarūpa Dāmodara and Rāmānanda Rāya]:

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service. The result of chanting is that one awakens his love for

Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

Śrī Caitanya-caritāmṛta Antya-līlā 20.13-14

*kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva*

[Īśvara Purī to Lord Caitanya]:

"It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.83

*evaṁ-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

[Kavi to Mahārāja Nimi]:

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."

Śrīmad-Bhāgavatam 11.2.40 [cited: Śrī Caitanya-caritāmṛta Madhya-līlā 9.262]

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā,
tava nāma-grahaṇe bhaviṣyati*

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

*Śrī Śrī Śikṣāṣṭaka (verse 6), by Lord Caitanya [cited: Śrī Caitanya-caritāmṛta
Antya-līlā 20.36]*

*tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim*

no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

Vidagdha-mādhava (1.15), by Rūpa Gosvāmī [cited: Śrī Caitanya-caritāmṛta Antya-līlā 1.99]

*mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan*

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]:

"While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?"

Śrīmad-Bhāgavatam 6.2.49

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]*

"Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is."

Bhakti-rasāmṛta-sindhu (1.2.234), by Rūpa Gosvāmī [cited: Śrī Caitanya-caritāmṛta Madhya-līlā 17.136]

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu*

kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

"The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā, ignorance, cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."

The Nectar of Instruction, Text 7

'kāñhāra smaraṇa jīva karibe anukṣaṇa?'
'kṛṣṇa-nāma-guṇa-līlā-pradhāna smaraṇa'

Śrī Caitanya Mahāprabhu asked, "What should all living entities constantly remember?" Rāmānanda Rāya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes."

Śrī Caitanya-caritāmṛta Madhya-līlā 8.252

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādiṣu
nūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."

Skanda Purāna [cited: Śrīmad-Bhāgavatam 2.9.36]

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

[Devahuti to Lord Kapila]:

"To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him."

aho bata śva-ṣaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te
[SB 3.33.7]

[Devahūti to Lord Kapila]:

"Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *śāstras* and fulfilled everything required."

Śrīmad-Bhāgavatam 3.33.7

rāma rāmeti rāmeti
rame rāme manorame
sahasra-nāmabhis tulyam
rāma-nāma varānane

[Lord Śiva to his wife, Durgā]:

"I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu."

Brhad-Viṣṇu-sahasranāma-stotra, 72.335 (from *Padma Purāṇa*, *Uttara-khaṇḍa*)
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā* 9.32]

sahasra-nāmnām puṇyānām
trir-āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikam tat prayacchati

"The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa."

Brahmāṇḍa Purāṇa (quoted in *Laghu-bhāgavatāmṛta*, 1.354, by Rūpa Gosvāmī)
[cited: *Śrī Caitanya-caritāmṛta Madhya-līlā* 9.33]

III. The Practice of the Holy Name

*tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly."

Śrī Śrī Śikṣāṣṭaka (verse 3), by Lord Caitanya, Śrī Caitanya-caritāmṛta Antya-līlā 20.21 [cited: Śrī Caitanya-caritāmṛta Antya-līlā 3.207]

*bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pāde prema-dhana*

"If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting."

Śrī Caitanya-caritāmṛta Ādi-līlā 8.16

*nāmāparādha-yuktānām
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca*

[Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again.]

Padma Purāṇa [cited: Śrīmad-Bhāgavatam 6.3.24]

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gr̥hyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ*

[Śukadeva Gosvāmī to Mahārāja Parīkṣit]:

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

Śrīmad-Bhāgavatam 2.3.24 [cited: *Śrī Caitanya-caritāmṛta Ādi-līlā* 8.25]

*duṣṭa mana! tumi kiserā vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating."

Song by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura [cited: *Śrīmad-Bhāgavatam* 4.28.33]

IV. The Propagation of the Holy Name

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

[Lord Caitanya]:

"In every town and village, the chanting of My name will be heard."

Caitanya-bhāgavata, by Vṛndāvana dāsa Ṭhākura [cited: *Śrī Caitanya-caritāmṛta Madhya-līlā* 25.264]

*kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nāhe tāra pravartana*

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement."

Śrī Caitanya-caritāmṛta Antya-līlā 7.11

*nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana*

[Īśvara Purī to Lord Caitanya]:

"My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛpā-nāma, for by this process You will be able to deliver all fallen souls."

Śrī Caitanya-caritāmṛta Ādi-līlā 7.92

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

'ācāra', 'pracāra',-nāmera karaha 'dui' kārya
tumi-sarva-guru, tumi jagatera ārya

Śrī Caitanya-caritāmṛta Ādi-līlā 7.92

[Sanātana Gosvāmī to Haridāsa Ṭhākura]:

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

Śrī Caitanya-caritāmṛta Antya-līlā 4.102-3

kali-yuge yuga-dharma-nāmera pracāra
tathi lāgi' pīta-varṇa caitanyāvatāra

"The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya."

Śrī Caitanya-caritāmṛta Ādi-līlā 3.40

V. Other Verses About the Holy Name

nāhaṁ tiṣṭhāmi vaikunṭhe
yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ

"My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of the yogeś, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities."

[cited: *Śrīmad-Bhāgavatam* 4.30.35]

"The chanting of the Hare Kṛṣṇa mantra is present only on the lips of a person who has for many births worshiped Vāsudeva."

Padma Purāṇa [cited: *The Nectar of Devotion*]

...yajñānām japa-yajño 'smi...

[Kṛṣṇa to Arjuna]:

"...Of sacrifices I am the chanting of the holy names [japa]..."

Bhagavad-gītā As It Is 10.25

avaiṣṇava-mukhodgīrṇam
pūtām hari-kathāmṛtam
śravaṇam naiva kartavyam
sarpocchiṣṭam yathā payaḥ

[The holy name chanted by non-Vaiṣṇavas is like milk touched by the lips of a serpent.]

Padma Purāṇa [cited: *Śrī Caitanya-caritāmṛta Antya-līlā 1.101*]

"kṛṣṇa-nāma nirantara yāñhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tāñhāra caraṇe

[Lord Caitanya to an inhabitant of Kulīna-grāma]:

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

Śrī Caitanya-caritāmṛta Madhya-līlā 16.72

yāñhāra darśane mukhe āise kṛṣṇa-nāma
tāñhāre jāniha tumi 'vaiṣṇava-pradhāna'

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

Śrī Caitanya-caritāmṛta Madhya-līlā 16.74

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent religious scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started *Back to Godhead*, an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West and is published in over thirty languages.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, adopting the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multi-volume translation of and commentary on the eighteen-thousand-verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of the *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was

practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vrindaban, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vrindaban, now a thriving farm community of more than two thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. Since then, under his supervision, his disciples have established children's schools throughout the United States and the rest of the world, with the principal educational center now located in Vṛndāvana, India.

Śrīla Prabhupāda also inspired the construction of several large international cultural centers in India. The center at Śrīdhāma Māyāpur in West Bengal is the site for a planned spiritual city, an ambitious project for which construction will extend over the next decade. In Vṛndāvana, India, is the magnificent Kṛṣṇa-Balarāma Temple and International Guesthouse. There is also a major cultural and educational center in Bombay. Other centers are planned in a dozen other important locations on the Indian subcontinent.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into over thirty languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy.

In just twelve years, in spite of his advanced age, Śrīla Prabhupāda circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

Endnotes

1 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

2 (Popup - acintya-bhedabheda-tattva)

This philosophy is propounded by Lord Caitanya as *acintya-bhedābheda-tattva*. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the Bhāgavata school, as confirmed here by Kapiladeva. [SB 3.28.41 Purport]

3 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

4 (Popup - Popup)

This section includes only those instructions on *omkāra* encountered while gathering references on the *mahā-mantra*. *Omkāra* was not separately researched.

5 (Popup - Popup)

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

6 (Popup - aham brahmasmi)

Simply to understand that one is not matter but spirit soul (aham brahmāsmi: "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nṛṇām, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge. [SB 3.25.1 Purport]

7 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (*Bhakti-rasāmṛta-sindhu* 1.2.234)

8 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

9 (Popup - Svarupa-siddhi)

Svarūpa-siddhi-the perfection of one's eternal relationship with the Supreme Lord.

10 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

11 (Popup - Svarupa-siddhi)

Svarūpa-siddhi-the perfection of one's eternal relationship with the Supreme Lord.

12 (Popup - Popup)

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving

service unto Him." (*Bhakti-rasāmṛta-sindhu* 1.2.234)

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of *ātmā* and *Paramātmā* and the distinction between matter and spirit will be automatically revealed. This *ātma-tattva*, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a *mahājana* such as Prahlāda Mahārāja.

13 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

14 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

Śrī Śrī Gurv-aṣṭaka
Eight Prayers to the Guru
by Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of *gurus* and disciples. He says, "One who, with great care and attention, loudly recites this beautiful prayer to the spiritual master during the *brāhma-muhūrta* obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death."

(1)

*samsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

samsāra-(of) material existence; *dāvā-anala*-(by) the forest fire; *līḍha*-afflicted; *loka*-the people; *trāṇāya*-to deliver; *kārūṇya*-of mercy; *ghanāghana-tvam*-the quality of a cloud; *prāptasya*-who has obtained; *kalyāṇa*-auspicious; *guṇa*-(of) qualities; *arṇavasya*-who is an ocean; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

(2)

*mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-māḍyan-manaso rasena*

romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

mahāprabhoḥ-of Lord Caitanya Mahāprabhu; *kīrtana*-(by) chanting; *nṛtya*-dancing; *gīta*-singing; *vāditra*-playing musical instruments; *mādyat*-gladdened; *manasaḥ*-whose mind; *rasena*-due to the mellows of pure devotion; *roma-añca*-standing of the hair; *kampa*-quivering of the body, *aśru-taraṅga*-torrents of tears; *bhājaḥ*-who feels; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the *saṅkīrtana* movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(3)

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

śrī-vigraha-(of) the *arcā-vigraha* (Deities), *ārādhana*-the worship; *nitya*-daily; *nānā*-(with) various; *śṛṅgāra*-clothing and ornaments; *tat*-of the Lord; *mandira*-(of) the temple; *mārjana-ādau*-in the cleaning, etc.; *yuktasya*-who is engaged; *bhaktān*-his disciples; *ca*-and; *niyuñjataḥ*-who engages; *api*-also; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(4)

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tr̥ptān hari-bhakta-saṅghān
kṛtvaiva tr̥ptim bhajataḥ sadaiva

vande guroḥ śrī-caraṇāravindam

catuḥ-four; *vidha*-kinds; *śrī*-holy, *bhagavat-prasāda*-which have been offered to Kṛṣṇa; *svādu*-palatable; *anna*-(by) foods; *tr̥ptān*-spiritually satisfied; *hari*-(of) Kṛṣṇa; *bhakta-saṅghān*-the devotees; *kṛtvā*-having made; *eva*-thus; *tr̥ptim*-satisfaction; *bhajataḥ*-who feels; *sada*-always; *eva*-certainly; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(5)

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam*

śrī-rādhikā-(of) Śrīmatī Rādhārāṇī; *mādhavayoḥ*-of Lord Mādhava (Kṛṣṇa); *apāra*-unlimited; *mādhurya*-conjugal; *līlā*-pastimes; *guṇa*-qualities; *rūpa*-forms; *nāmnām*-of the holy names; *prati-kṣaṇa*-at every moment; *āsvādana*-relishing; *lolupasya*-who aspires after; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(6)

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

nikuñja-yūnaḥ-of Rādhā and Kṛṣṇa; *rati*-(of) conjugal love; *keli*-(of) pastimes; *siddhyai*-for the perfection; *yā yā*- whatever; *ālibhiḥ*-by the *gopīs*; *yuktiḥ*-arrangements;

apekṣaṇīyā-desirable; *tatra*-in that connection; *ati-dākṣyāt*-because of being very expert; *ati-vallabhasya*-who is very dear; *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is very dear, because he is expert in assisting the *gopīs*, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

(7)

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

sākṣāt-directly; *hari-tvena*-with the quality of Hari; *samasta*- all; *śāstraiḥ*-by scriptures; *uktaḥ*-acknowledged; *tathā*-thus *bhāvyate*-is considered; *eva*-also; *sadbhiḥ*-by great saintly persons; *kintu*-however; *prabhoḥ*-to the Lord; *yaḥ*-who; *priyaḥ*-dear; *eva*-certainly; *tasya*-of him (the *guru*); *vande*-I offer obeisances; *guroḥ*-of my spiritual master; *śrī*-auspicious; *caraṇa-aravindam*-unto the lotus feet.

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].

(8)

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāṁs tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam

yasya-of whom (the spiritual master); *prasādāt*-by the grace; *bhagavat*-(of) Kṛṣṇa; *prasādaḥ*-the mercy; *yasya*-of whom; *aprasādāt*-without the grace; *na*-not; *gatiḥ*-means of advancement; *kutaḥ api*-from anywhere; *dhyāyan*-meditating upon; *stuvan*-praising; *tasya*-of him (the spiritual master); *yaśaḥ*-the glory; *tri-sandhyam*-three times a day (sunrise, noon, and sunset); *vande*-I offer obeisances; *guroḥ*-of my spiritual master;

śrī-auspicious; *caraṇa-aravindam*-unto the lotus feet.

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

16 (Popup - Popup)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."
(*Bhakti-rasāmṛta-sindhu* 1.2.234)

17 (Popup - Popup)

Many additional verses on the holy name can be found in *Śrīmad-Bhagavatam*, Sixth Canto, Chapters [Two](#) and [Three](#) ("Ajāmila Delivered by the Viṣṇudūtas" and "Yamarāja Instructs His Messengers").