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Śrī Śrīmad Gour Govinda Swami Mahārāja

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Śuddha-Nāma Bhajana – "Chanting the Pure Hame"

The information in this book is a compilation of lectures and informal talks delivered by Šrī Śrīmad Gour Govinda Swami Mahārāja.

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Dedicated to His Divine Grace Srila A.C. Bhaktivedanta Swami Prabhupada who spread the Holy Name throughout the world

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Mangalācaraņa

Auspicious Invocation

Recited before *Caitanya-caritāmṛta* class by Śrī Śrīmad Gour Govinda Swami Mahārāja

> om ajñāna-timirāndhasya jñānāñjana-śalākayā cakșur unmīlitam yena tasmai śrī-gurave namaḥ

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."¹

> śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"²

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca śrī-rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-visākhānvitāms ca

"I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā."³

> he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate gopeśa gopikā-kānta rādhā-kānta namo 'stu te

"O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopis* and the lover of Rādhārāņī. I offer my respectful obeisances unto You."

> tapta-kāñcana-gaurāngi rādhe vṛndāvanesvari vṛṣabhānu-sute devi praṇamāmi hari-priye

"I offer my respects to Rādhārāņī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa."

> vāñchā-kalpatarubhyas ca kṛpā-sindhubhya eva ca patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls." namo mahā-vadānyāya krsņa-prema-pradāya te krsņāya krsņa-caitanyanāmne gaura-tvise namaķ

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You."⁴

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā ya ātmāntar-yāmī puruṣa iti so 'syāmsa-vibhavaḥ ṣaḍ-aisvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam na caitanyāt krṣṇāj jagati para-tattvam param iha

"What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localised plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him."⁵

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedam gatau tau caitanyākhyam prakaṭam adhunā tad-dvayam caikyam āptam rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

"The loving affairs of Śrī Rādhā and Śrī Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."⁶ cirād adattam nija-gupta-vittam sva-prema-nāmāmṛtam aty-udāraḥ ā-pāmaram yo vitatāra gauraḥ kṛṣṇo janebhyas tam aham prapadye

"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."⁷

gaurah sac-caritāmṛtāmṛta-nidhih gauram sadaiva-stuve gaureņa prathitam rahasya-bhajanam gaurāya sarvam dade gaurādasti kṛpālu-ratra na paro gaurasya bhrityo bhavam gaure gauravamācarāmi bhagavan gaura-prabho rakṣa mām

"I pray to Śrīmān Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glories of Gaura. May my Lord Gaura protect me."⁸

mādhuryaiḥ-madhubhiḥ sugambhi-bhajana svarṇam bhujānām vanam kāruṇyāmṛta nirjharair upacitah sat-prema hemacālaḥ bhaktāmbodhara dharaṇī vijayanī niskampa-sampāvalī daivo na kula-daivatām vijayatām caitanya-kṛṣṇa-hariḥ

"I worship the golden hued Śrī Caitanya Mahāprabhu Who is absorbed in the enchanting mellows of *mādhurya rasa*. May the transcendental love of Kṛṣṇa that Mahāprabhu is distributing, pour down on this earth like a waterfall of nectar. All glories to that Śrī Kṛṣṇa Caitanya Mahāprabhu."⁹ ājānu-lambita-bhujau kanakāva-dātau sankīrtanaika-pitarau kamalāya-tākṣau visvambharau dvija-barau yuga-dharma-pālau vande jagat-priya-karau karuņāvatārau

"I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaņas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa."¹⁰

> anarpita-carīm cirāt karuņayāvatīrņah kalau samarpayitum unnatojjvala-rasām sva-bhakti-sriyam harih purața-sundara-dyuti-kadamba-sandīpitah sadā hrdaya-kandare sphuratu vah sacī-nandanah

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."¹¹

> śrī-kṛṣṇa-caitanyadeva rati-mati bhave bhaja prema-kalpa-taru-bara-dātā śrī-vraja-rāja-nandana rādhikā-jīvana-dhana aparūpa ei saba kathā

"O brother, always worship Śrī Kṛṣṇa Caitanyadeva who is the great philanthropist giving away the treasure of the desire tree of pure love for Kṛṣṇa. This Lord Caitanya is actually Lord Kṛṣṇa, the prince of Vraja and the life of Śrīmatī Rādhārāṇī. Descriptions of Him are spiritual sounds. They are not at all material."¹²

> navadvīpe avatari´ rādhā-bhāva angīkari´ tānra kānti angera bhūṣaṇa tina vānchā abhilāṣī´ sacī-garbhe parakāsi´ sange lanā pariṣada-gaṇa

"Lord Kṛṣṇa desired to appear in Navadvīpa to understand the intense love Śrīmatī Rādhārāṇī felt for Him, and accept Her golden complexion as His bodily ornament. In order to fulfill these three desires, the Lord appeared in Śacīdevī's womb. When the Lord appeared like this in the material world, all His associates followed Him, and also appeared in the world."¹³

> gaura-hari avatari ´premera vādara kari´ sādhilā manera tina kāja rādhikāra prāṇa-pati kivā bhāve kāṅde niti ihā bujhe bhakata-samāja

"The Lord appeared in the golden form of Lord Caitanya, and preached the message of pure love for Kṛṣṇa. In this way He fulfilled the three desires in His mind. Only the devotees are able to understand in what a wonderful way Kṛṣṇa, who is the Lord of Śrīmatī Rādhārāṇī's life, continually cried in ecstatic love of God."¹⁴

uttama adhama kichu na bāchila yāciyā dilaka kola kahe premānanda emana gaurānga hṛdaye dhariyā bola bhaja gaurānga kaha gaurānga laha gaurānga nāma (re) ye jana gaurānga bhaje sei haya āmāra prāņa (re)

"Never discriminating who was a fit candidate, elevated or degraded, the son of mother Sacī magnanimously accepts one and all onto His lap in a loving embrace crying; 'Come to My fold, come to My fold!' The poet Premānanda Dāsa begs you all to constantly chant the sweet name of Kṛṣṇa while holding tightly to that son of mother Śacī in the innermost core of your heart. Worship Gaurāṅga! Speak about Gaurāṅga! Oh please take to *gaura-nāma*! Whoever worships Gaurāṅga is my life and soul."¹⁵

> yasyaiva pādāmbuja-bhakti-lābhyaḥ premābhidhānaḥ paramaḥ pum-arthaḥ tasmai jagan-maṅgala-maṅgalāya caitanya-candrāya namo namas te

"O Lord Caitanyacandra, by devotedly serving Your lotus feet one can attain the pure love for Lord Kṛṣṇa that is the ultimate goal of all endeavours. O Lord Caitanyacandra, O great auspiciousness of the world, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You."¹⁶

> ānanda-līlā-maya-vigrahāya hemābha-divyac-chavi-sundarāya tasmai mahā-prema-rasa-pradāya caitanya-candrāya namo namas te

"O Lord Caitanyacandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Kṛṣṇa, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You."¹⁷

yan nāptam karma-niṣṭhair na ca samadhi-gatam yat tapo dhyāna-yogair vairāgyais tyāga-tattva-stutibhir api na yat tarkitam cāpi kaiścit govinda-prema-bhājām api na ca kalitam yad rahasyam svayam tan nāmnaiva prādurāsīd avatarati pare yatra tam naumi gauram "Not attainable by the faithful performers of pious deeds, not understood by those engaged in austerity, meditation, and *yoga*, not guessed by those absorbed in detachment, renunciation of the fruits of work, philosophical speculation or recitation of prayers, and unknown even to the devotees full of love for Lord Govinda, the secret of pure devotional service has been revealed by the holy name during Lord Gaura's advent. Let me glorify that Lord Gaura."¹⁸ Introduction



The Mahā-Mantra in Every Yuga Tāraka-Brahma-Nāma

The Importance of the Pañca-Tattva

The *ācāryas* have shown this path. By paying *crores* and *crores* of obeisances to the dear devotees of Gaurāṅga Mahāprabhu and by begging for their mercy, one will be able to understand and be able to describe the transcendental pastimes of Śrī Caitanya Mahāprabhu.

ei ta' kahila pañca-tattvera vyākhyāna ihāra śravaņe haya caitanya-tattva-jñāna

"I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of $\hat{S}r\bar{r}$ Caitanya Mahāprabhu."

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 țrabhu-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: srī-kṛṣṇa-caitanya prabhu-nityānanda srī-advaita gadādhara srīvāsādi-gaura-bhakta-vṛnda. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa mahā-mantra without offence. 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 gata*, *sa panthā*, "The real path of progress is that which is traversed by great *ācāryas* and authorities."²

The concocted slogans by the *sahajiyās* are not prescribed nor accepted by bona fide *ācāryas* in this Caitanya school of thought. Therefore we should not chant them. The previous *ācāryas* have not done so, *mahājano yena gataḥ sa panthāḥ*, and Mahāprabhu has not done so. He chanted the Hare Krsna *mahā-mantra*.

> hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare

prabhu bale,—"kahilāna ei mahā-mantra ihā japa' giyā sabe kariyā nirbandha

The Lord continued, "This is the *mahā-mantra*. All of you go and chant this *mantra* according to a prescribed number.

ihā haite sarva-siddhi haibe sabāra sarva-kṣaṇa bala' ithe vidhi nāhi āra

"By doing so, everyone will attain all perfection. Always chant, there is no other prescription." 3

Śrī Caitanya Mahāprabhu said, "This is the mahā-mantra: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare." Mahāprabhu is the supreme authority, He is non-different from Kṛṣṇa and He has said, "Chant this Hare Kṛṣṇa mahā-mantra with firm faith, full niṣṭhā. There are no regulations at all. At any time, in any place you may chant hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma hare hare, and you can achieve all perfection." The Gosvāmīs headed by Rūpa Gosvāmī have said this. They are all bona fide ācāryas, and therefore they are bona fide authorities.

Chant Hare Kṛṣṇa Loudly

hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanākṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ visālākṣo dīrghārgala-yugala-khelāñcita-bhujaḥ sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

"Śrī Caitanya Mahāprabhu chants the Hare Kṛṣṇa *mantra* in a loud voice. The holy name is dancing on His tongue as He counts the number of recitations with His effulgent hand. His eyes are large and His long arms, bending as He performs His pastimes, reach down to His knees. Will He again become visible before the path of my eyes?"⁴

Rūpa Gosvāmī has said in his Caitanyāstaka, in the fifth verse, that Śrī Caitanya Mahāprabhu was chanting the Hare Kṛṣṇa mahā-mantra loudly. The sahajiyās say that Mahāprabhu was not chanting loudly.

śrī-caitanya-mano-'bhīṣṭaṁ sthāpītaṁ yena bhū-tale svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam⁵

Śrīla Rūpa Gosvāmī was especially empowered, because Mahāprabhu had instructed him and then sent him to Vṛndāvana. Śrī-caitanya-mano-'bhīṣṭaṁ – Śrīla Rūpa Gosvāmī has established the desire of Śrī Caitanya Mahāprabhu on this planet earth. Svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam, one should beg for mercy at the lotus feet of Śrīla Rūpa Gosvāmī. He first established the desire of Mahāprabhu on this planet. He is an authority. Śrīla Rūpa Gosvāmī has said that Śrīmān Mahāprabhu was chanting the mahā-mantra loudly, but the sahajiyās say that Mahāprabhu was not chanting loudly. Nonetheless, they are not in the position of an authority, whereas, Śrīla Rūpa Gosvāmī is.

> hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanākṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ visālākṣo dīrghārgala-yugala-khelāñcita-bhujaḥ sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam⁶

This is the fifth verse of Rūpa Gosvāmī's Caitanyāṣtaka. "Caitanya Mahāprabhu will bless that person who chants the Hare Kṛṣṇa mahā-mantra loudly. He will give His mercy to that person who has the Hare Kṛṣṇa mahā-mantra dancing on his tongue. His left hand is placed on His hip and His right hand stretched. Śrī Caitanya Mahāprabhu has features that are transcendental. He has large eyes and long arms. If He would kindly give His darsana to me, so that my eyes can see." He was always chanting the Hare Kṛṣṇa *mahā-mantra* loudly. All the *ācāryas* have said this.

hare kṛṣṇeti mantra-pratīka-grahaṇam ṣoḍaśa-nāmātmanā dvātrimśad-akṣareṇa mantreṇoccair-uccāritena sphurita kṛta-nṛtyā rasanā jihvā yasya saḥ

"When the sixteen names and thirty-two syllables of the Hare Kṛṣṇa *mantra* are loudly vibrated, Kṛṣṇa Himself dances on one's tongue."⁷

One Should Not Chant Concocted Mantras

Baladeva Vidyābhūṣaṇa Prabhu, who is a Gaudīya Vedānta ācārya, has written:

> hare kṛṣṇeti mantra-pratīka-grahaṇaṁ ṣoḍaśa-nāmātmanā dvātriṁśad-akṣareṇa mantreṇoccair-uccāritena sphurita kṛta-nṛtyā rasanā jihvā yasya saḥ⁸

The Hare Kṛṣṇa mahā-mantra has sixteen-names – hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare – and each name consists of two syllables. This equals thirty-two syllables; sixteen-names equals thirty-two syllables. This is the Hare Kṛṣṇa mahā-mantra. Everyone should chant this Hare Kṛṣṇa mahā-mantra. Śrīla Baladeva Vidyābhūṣaṇa has cautioned that one should not chant any concocted mantra. In the Kali-santaraṇa Upaniṣad it is said that the Hare Kṛṣṇa mahā-mantra is the tāraka-brahma-mantra for the age of Kali. hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare

> sodasaitāni nāmāni dvātrimsad varņakāni hi kalau yuge mahā-mantraḥ sammato jīva-tāraņe

varjayitvā tu nāmaitad durjanaiḥ parikalpitam chando-baddhaṁ susiddhāntaviruddhaṁ nābhyaset padam

tārakam brahma-nāmaitad brahmaņā guruņādinā kali-santaraņādyāsu sruti-svadhigatam hareḥ

prāptam śrī-brahma-śiṣyeṇa śrī-nāradena dhīmatā nāmaitad uttamam śrautapāramparyeṇa brahmaṇaḥ

utsrjyaitan-mahā-mantram ye tvanyat kaepitam padam mahā-nāmeti gāyanti te śāstra-guru-langhanah

tattva-virodha-sanpṛktaṁ tādṛśaṁ daurjanaṁ matam sravathā parihāryaṁ syād ātmā-hitārthinā sadā hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare⁹

This *mantra* consisting of sixteen-names and thirty-two syllables, is the prescribed *mahā-mantra* for the Kali-yuga. It is given in all the Vedas and is meant for the deliverance of all living entities in Kali-yuga.

It is not prescribed by the mahājanas and ācāryas to concoct other slogans such as nitāi-gaura rādhe-syāma hare kṛṣṇa hare rāma or śrī kṛṣṇa caitanya prabhu nityānanda, hare kṛṣṇa hare rāma śrī rādhe govinda. No one should chant these concocted slogans.

This Hare Kṛṣṇa mahā-mantra is the brahma-mantra for Kali-yuga. Lord Brahmā, the original guru, has said, "The śrutis have declared this mantra to be the best means of deliverance in the age of Kali." Then Brahmā's disciple Nārada, Brahmā's sons and other disciples, directly received this mahā-mantra and attained perfection.

Therefore this *mahā-mantra* comes in the bona fide disciplic succession. There is no question of concoction at all. Those who do not chant this *mahā-mantra* but instead chant some concocted slogan are not following the previous *ācāryas*, nor are they following *sāstra*. Because they deviate from the path of the *ācārya paramparā*, *sāstra* and *guru*, they are *durjanas*. Their *guru* has not instructed them in this way. Therefore why are they concocting such ideas and where does this mental concoction come from? And they praise themselves. As my Guru Mahārāja has said, "Such chants may be good poetry, but they cannot help us to go forward in devotional service." Their *guru* comes in a bona fide disciplic succession. He has not said this, so why do they do it? *Śāstra-guru* *langhanah*, they have transgressed their *guru* and *sāstra*. They are rascals, *durjanas*. Therefore, one should not associate with such persons and one should not chant these concocted slogans.

Tāraka-Brahma-Nāma

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

> iti sodasakam nāmnām kali-kalmasa-nāsanam nātah parataropāyah sarva-vedesu dršyate¹⁰

This Hare Kṛṣṇa mahā-mantra, consisting of sixteen names and thirty-two syllables, is available in all the Vedas. The Kali-santaraṇa Upaniṣad is one of the Vedas. Those concocted slogans are not available in the Vedas. One should not follow these rascals and chant those concocted names. This is most important. One should understand that there is a tāraka-brahma-nāma in every yuga. In Kali-yuga the tāraka-brahma-nāma is:

> hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare

In the other yugas there are different *tāraka-brahma-nāmas*. In Satya-yuga the *tāraka-brahma-nāma* is:

nārāyaņa parā vedā nārāyaņa parākṣarā nārāyaņa parā muktir nārāyaņa-parā gatiḥ¹¹ In Tretā-yuga the tāraka-brahma-nāma is:

rāma nārāyaņānanta mukunda madhusūdana krsņa kešava kamsāre hare vaikuņțha vāmana¹²

In Dvāpara-yuga the tāraka-brahma-nāma is:

hare murāre madhu-kaiṭabhāre gopāla govinda mukunda śaure yajñeṣa nārāyaṇa kṛṣṇa viṣṇoṣ nirāśrayaṁ māṁ jagadīśa rakṣa¹³

These *tāraka-brahma-nāmas* for the different yugas are all prescribed in the *sāstra*, Vedic literature. The Hare Kṛṣṇa *mahā-mantra* is prescribed for this yuga, Kali-yuga. The Hare Kṛṣṇa *mahā-mantra* is the *tāraka-brahma-nāma* in Kali-yuga and you should know this. Someone may ask you what the *tāraka-brahma-nāma* is in Satya-yuga, what the *tāraka-brahma-nāma* is in Tretā-yuga, or what the *tāraka-brahma-nāma* is in Dvāpara-yuga. If this question is asked of you, then, as an aspiring Vaiṣṇava, you should know the answer. Otherwise, how can you become a Vaiṣṇava and how can you defeat them? You should understand it. You should write it down and know it.

Aiśvarya-Gatah-Nāma

nārāyaņa parā vedā nārāyaņa parāksarā nārāyaņa parā muktir nārāyaņa-parā gatiķ The purport behind this *mantra* is that Nārāyaṇa is the abode of all *vijñāna*, *mukti* (liberation), and the ultimate goal. This is *aiśvarya-gataḥ-nāma*. It is *aiśvarya*, not *mādhurya*. It is all opulence. Nārāyaṇa is *aiśvarya-gataḥ-nāma-nārāyaṇa*. Kṛṣṇa-nāma is *mādhurya*, which is only available in Kali-yuga. In Tretā-yuga, the *tāraka-brahma-nāma* is:

> rāma nārāyaņānanta mukunda madhusūdana kṛṣṇa keśava kaṁsāre hare vaikuṇṭha vāmana

What is the purport in it? The tāraka-brahma-nāma in the Satya-yuga only gives sānta-bhāva and dāsya-bhāva. No other bhāva, mellow. Only sānta and dāsya. But in Tretā-yuga, the tāraka-brahma-nāma gives dāsya (servitorship) and some glimpse of friendship, sakhya-bhāva – sakhya-nāma. This Treta-yuga tāraka-brahma-nāma is also aisvarya-gataḥ. All the names of Nārāyaṇa are present. Here it is stated vikrama, multifarious. Lord Vāmana exhibited three types of vikrama. He manifested three wonderful potencies, trivikrama. Therefore He is known as Trivikrama Vāmana.

The tāraka-brahma-nāma in Dvāpara-yuga is:

hare murāre madhu-kaiṭabhāre gopāla govinda mukunda śaure yajñeṣa narayaṇa kṛṣṇa viṣṇoṣ nirāśrayaṁ māṁ jagadīśa rakṣa

Here you will find the four mellows; *sānta*, *dāsya*, *sakhya* and *vātsalya*, and *nirāśrayam mām jagadīśa rakṣa*, taking complete shelter at the lotus feet of Jagadīśa, the Supreme Lord of the Universe.

Hari-Nāma in Kali-Yuga Is Completely Mādhurya-Nāma

The tāraka-brahma-nāma in Kali-yuga is:

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

This is *mādhurya*, it is the best of all. It has such great potential and it is so powerful. It is only *mādhurya*, there is no *aisvarya* at all. In all of the names in the other *yugas* you will find that there is *aisvarya*, but the *hari-nāma* in Kali-yuga – *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*, *hare rāma hare rāma rāma rāma hare hare* – is completely *mādhurya-nāma*. All the mellows are there. Therefore Mahāprabhu chanted *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*, *hare rāma hare rāma rāma rāma hare hare*.

In the names of all of the other yugas, you will find vikrama and *mukti*, but here in the *tāraka-brahma-nāma* for Kali-yuga you will only find *prema*.

It is said *bhakti-pade-mukti-dāsi – mukti* is the maidservant, standing at the doorstep of *prema-bhakti*. Those who are really intelligent persons and who only desire to accept the essence, chant this *mantra*: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare.* One can chant in any place and at any time and there is no restriction at all.

nāmnām akāri bahudhā nija-sarva-saktis tatrārpitā niyamitah smaraņe na kālah etādršī tava krpā bhagavan mamāpi durdaivam īdrsam ihājani nānurāgah "O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them."¹⁴

Mahāprabhu has said that there is no restriction at all, one can chant in any place and at any time. It never waits for *dīkṣā*. One can achieve liberation by securing *nāmābhāsa*. It is so powerful. The Hare Kṛṣṇa *mahā-mantra*, the *tāraka-brahma-nāma* in Kali-yuga, is all *mādhurya*. Most importantly, it is the best *mantra* of all the *yugas*. If you have this name, it is *mādhurya-pāra*. However, without accepting a bona fide *guru*, a *gaura-priya-jana*, a dear devotee of Gaurānġa Mahāprabhu you cannot get it. You may reach the *nāmābhāsa* stage, like Ajāmila did. Ajāmila associated with a *sādhu*, accepted *sādhu-guru*, and then he achieved it. This is the most important accomplishment. You should know the *tāraka-brahma-nāmas* in the different ages, *yugas*, otherwise how can you defeat bogus philosophies?

Mādhurya-Tāraka-Brahma-Nāma

When you say that this is the *tāraka-brahma-nāma* in Kali-yuga, then people may ask, "What is the *tāraka-brahma-nāma* in the Satya-yuga? What is the *tāraka-brahma-nāma* in the Tretā-yuga and what is the *tāraka-brahma-nāma* in the Dvāpara-yuga?" If you do not know this, you will look like a fool and therefore you should not preach. The people will not listen. However, if you can quote the *tāraka-brahma-nāma* of each age and explain that this *tāra-*
ka-brahma-nāma in Kali-yuga is the best of all of them because it is mādhurya-brahma-nāma, whereas the other tāraka-brahma-nāmas are not mādhurya-tāraka-brahma-nāma but aisvarya-brahma-nāma, then people will listen.

In Satya-yuga this is completely *aiśvarya-pāra – nārāyaṇa-pāra*. In Satya-yuga there is only *sānta* and *dāsya* mellow. In Treta-yuga there is *sānta*, *dāsya* with just a glimpse of *sakhya*, and in Dvāpara-yuga it becomes more; *sānta*, *dāsya*, *sakhya* and *vātsalya*. Then after completely surrendering, *jagadīsa rakṣa nirāsrayam mām*, and completely taking shelter at the lotus feet of Jagadīsa, it is complete surrender.

This Is a Special Kali-yuga

This tāraka-brahma-nāma of Kali-yuga is mādhurya. It gives prema. All the rasas are included in this tāraka-brahma-nāma. Mādhurya means all the other rasas are included. This is the best of all the tāraka-brahma-nāmas. The people of Kali-yuga are very, very fortunate that they can have this prema. In the other yugas people cannot attain this prema. That is why the people of other yugas want to take birth in Kali-yuga and attain prema. If you cannot attain prema, then your life is spoiled because the opportunity has been given. Although Kali-yuga is the worst of all yugas, it has this special quality, Mahāprabhu Himself has appeared, and therefore it is a special Kali-yuga. Mahāprabhu does not appear in all Kali-yugas. Therefore, those who are born in this Kali-yuga are most fortunate, even a dog. Every day this dog^{*} hears the chanting of Hare Kṛṣṇa and takes the remnants of all the Vaiṣṇavas.

^{*}Śrī Śrīmad Gour Govinda Swami Mahārāja is referring to the dog in the compound of the Bhubaneswar Temple.

They Cannot Understand

The *apa-sampradāyas* (*āula*, *bāula* etc.)* chant the *mahā-mantra* silently. When they chant the *mahā-mantra* with their *japa* beads, they are silent. 'Do not chant it loudly', they say. If they do *kīrtana*, they chant concocted slogans like *bhaja nitāi-gaura-rādhe syāma*, and they say that Mahāprabhu was not chanting Hare Kṛṣṇa loud-ly. However Rūpa Gosvāmī clearly states that Mahāprabhu was chanting Hare Kṛṣṇa loudly and Rūpa Gosvāmī is an authority.

śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps."¹⁵

Do not associate with such rascals. They cannot understand Caitanya Mahāprabhu. Their influence is very widespread, particularly in Orissa. When we give this strict restriction – no meat eating, no fish eating, no garlic or onion, no gambling, no illicit sex, no intoxication – they say, "O why?" They are *sahajiyās* and they concoct.

They concoct this māgura māchera jhola, yugatī meyera kola, beta hari hari bola.**

**This *mantra* literally means eat nice juicy fish *subji*, embrace a nice young girl on your lap, chant Hari Hari and you will be delivered.

^{*}There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the *sāstras*, and therefore they are considered to be *apa-sampradāya*, which means 'outside of the *sampradāya*.' Some of these groups are known as *āula*, *bāula*, *kartābhajā*, *nedā*, *daravesa*, *sāni*, *sahajiyā*, *sakhībhekī*, *smārta*, *jāta-gosāñi*, *ativādī*, *cūdādhārī* and *gaurānga-nāgarī*. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these *apa-sampradāya* communities.

Māgura māchera means fish. There is one type of fish and it is known as māgura māchera. You take māgura māchera jhola, yugatī meyera kola, and also embrace a young maiden, a sweet 16-yearold maiden. You embrace her and chant Hari, Hari! Whatever you do, just chant, they say. "O, it is very nice. All right, we'll eat māgura māchera jhola and embrace a young maiden and chant Hare Kṛṣṇa. Why such restriction like no fish eating, no meat eating, no illicit sex, and no gambling? This is very nice, so we will do it." And so it spreads.

It is all concoction. There is no basis at all. Śāstra laṅghana – guru-laṅghana, it is not in the śāstra and the previous ācāryas have not declared it. Thus they have transgressed the śāstra, as well as, the previous ācāryas. Therefore they are durjanas, rascals. One, who deviates from śāstra and from the guru's instruction, is a durjana, a rascal. The Ananta-saṁhitā declares this. One should not behave like this.

Chapter One



Nāma-Aparādha The Ten Offences Against the Holy Name

(1) Sādhu-Nindā

satām nindā nāmnah paramam aparādham vitanute yatah khyātim yātam katham u sahate tad-vigarhām¹

To blaspheme the sādhu.

(2) Anya Deva Saha Viṣṇu Manana

śivasya śrī-viṣṇor ya iha guna-nāmādi-sakalam dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ²

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

(3) Guru-Vākya Avajñā

guror avajñā

To disobey the order of the nāma-tattva-vit sādhu-guru.

(4) Śruti-Śāstra-Nindā

śruti-śāstra-nindanam

To blaspheme Vedic literature.

(5) Nāme Arthavāda

tathārtha-vādaķ

To give some interpretation on the holy name of the Lord.

(6) Nāma Bale Pāpa-Buddhi

nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi suddhih ³

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

(7) Śraddhā Hīna Jane Nāma Upadeṣa

aśraddadhāne vimukhe 'py aśrņvati yaś copadeśah śiva-nāmāparādhah ⁴

To instruct a faithless person about the glories of the holy name.

(8) Anya Śubha-Karma Saha Hari-Nāma Samāna

dharma-vrata-tyāga-hutādi-sarva śubha-kriyā-sāmyam api pramādaļ.⁵

To consider the chanting of Hare Kṛṣṇa as one of the auspicious ritualistic activities offered in the Vedas as fruitive activities, *karma-kāṇḍa*.

(9) Nāma Grahaņa Samaye Asāvadhānatā

anavadhānatā

To be inattentive while chanting.

(10) 'Aham-Mama' Buddhi Tyāga Na Kariba

śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt ⁶

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. (The 'I' and 'mine' mentality).

Who Is a Vaiṣṇava and Who Is an Avaiṣṇava?

avaisņavopadistena mantreņa nirayam vrajet punas ca vidhinā samyag grāhayed vaisņavād guroķ

"One who receives his *mantra* from a *guru* who is a non-devotee or who is addicted to sensual pleasure is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava *guru* and again accept *mantra* from him." ⁷

In the Hari-bhakti-vilāsa, Sanātana Gosvāmī states that one should not receive a mantra from an avaiṣṇava. Who is an avaiṣṇava? One who is strī-saṅgī, attached to women, and who is not a devotee of Kṛṣṇa, he is an avaiṣṇava. One who takes a mantra from an avaiṣṇava goes to hell. Therefore, according to the sādhu-sāstra-guru principle, one should accept mantra from a bona fide Vaiṣṇava guru.

> nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ plavaṁ su-kalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ pumān bhavābdhiṁ na taret sa ātma-hā

"The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilise his human life to cross the ocean of material existence must be considered the killer of his own soul." $^{\rm 8}$

The human form of life is rarely attained. This human body is a very good boat to cross over this material ocean of existence. Therefore an expert navigator, *karṇadhāra*, should be placed on this boat and the bona fide Vaiṣṇava *guru* is that expert navigator. Furthermore, the favourable wind is the mercy of Kṛṣṇa that will help that boat to cross over this ocean of material existence. All these facilities have been offered to you when you received this human form of life. Therefore, if one does not make any effort to cross over this ocean of material existence, it is considered to be like committing suicide. So one should accept a bona fide spiritual master, *sad-guru*, and accept *mantra-dīkṣā* from him. When the *guru* gives *mantra-dīkṣā*, he speaks about *nāma-aparādha*. *Nāma-aparādha* are the offences committed against chanting the holy name, and one should know what these *nāma-aparādhas* are.

The Ten Offences

(1) sādhu-nindā

satām nindā nāmnah paramam aparādham vitanute yatah khyātim yātam katham u sahate tad-vigarhām ⁹

To blaspheme the sādhu.

Who is a *sādhu*? One who is completely surrendered unto the lotus feet of Kṛṣṇa is a *sādhu*. One who has dedicated his life to preach the message of Bhagavān Kṛṣṇa throughout the world is a Vaiṣṇava, a *sādhu*. One should not blaspheme such a *sādhu*.

(2)

anya deva saha viṣṇu manana

sivasya srī-viṣṇor ya iha guna-nāmādi-sakalam dhiyā bhinnam pasyet sa khalu hari-nāmāhita-karah ¹⁰

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

To think that the demigods are the same as Bhagavān and to think that the name, form, qualities and pastimes of Kṛṣṇa are different from Kṛṣṇa is an offence. If someone thinks that Lord Śiva and Lord Brahmā are also Bhagavān that is an offence. If someone thinks that the name of Lord Śiva and the name of Lord Brahmā are equal to the name of Lord Viṣṇu or Kṛṣṇa, and that chanting the name of Lord Śiva or Lord Brahmā is as good as chanting Hare Kṛṣṇa, that is also an offence. A devotee, a Vaiṣṇava should not think like this. In *Hari-nāma-cintāmaņi* it is said:

> anya-deva saha viṣṇuke ye māne se bada ajñāna īsa-tattva nāhi jāne ¹¹

e jada jagate viṣṇu parama īśvara girīsādi yata deva tāṅra vidhikara ¹²

vāsudeva chādi yei anya deva bhaje īšvara chādiyā sei samsārete maje ¹³

In the *sāstra* it is said that Lord Viṣṇu or Kṛṣṇa is *paramesvara**. The demigods, even Lord Śiva and Brahmā, are all servants of <u>Lord Kṛṣṇa</u>. If Lord Kṛṣṇa, Viṣṇu, is worshipped, automatically *Paramesvara: the supreme controller. all the demigods are worshipped and no separate worship is necessary. Then the question arises, how should one deal with other demigods? Should we disrespect them?

> yathā yathā anya deve karena daršana kṛṣṇa-dāsa bali tāṅre karena vandana ¹⁴

A Vaiṣṇava should not disrespect any demigod. They are all servants of Kṛṣṇa or Viṣṇu and are all carrying out the orders of Him. In that way they are all Vaiṣṇavas. Though not pure Vaiṣṇavas, still they are Vaiṣṇavas. So a Vaiṣṇava devotee should not disrespect any demigod, rather, we should pay respect.

(3) guru-vākya avajñā

guror avajña

To disobey the order of the nāma-tattva-vit sādhu-guru.

The third offence is to disobey the order of the *nāma-tattva-vit* guru. This is a very great offence. Other offences may be excused, but there is no excuse to disobey the order or instruction of the guru. So this is the most important and a very severe offence. One should take it seriously and understand it. Therefore one should not consider such a guru as an ordinary human being.

ācāryam mām vijānīyān nāva-manyeta karhicit na martya-buddhyāsūyeta sarva-deva-mayo guruḥ "One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."¹⁵

This is the lesson of Lord Kṛṣṇa. One should not think that an *ācārya* or a *guru* is an ordinary human being. He is the manifestation of Lord Kṛṣṇa – *mat-svarūpa*, and all the demigods reside in him.

gurute avajñā yāra tāra aparādha se aparādhe tāra haya bhakti bādha ¹⁶

gurute acalā śraddhā kare yei jana śuddha-nāma bale pāya sei prema-dhana ¹⁷

sad-gurura prāti yei avajñā ācāre se pāpiṣṭha aparādhī sarvatra saṁsare ¹⁸

sad-guru avajñā aparādha bhayaṅkara ei aparādhe naṣṭa haya deva nara ¹⁹

It is stated in the *sāstra* that one should develop unalloyed devotion towards Kṛṣṇa and similar unalloyed devotion towards *guru*. Those who have developed unalloyed devotion towards Kṛṣṇa and *guru* should easily cultivate pure devotion, *suddha-bhakti*. They will very easily go back home, back to Godhead. Therefore one should be very, very careful to accept a *sad-guru*, a bona fide *guru*, a pure devotee of Kṛṣṇa, *suddha-bhakte laibena guru-rupe basi*. It is said to accept a *suddha-bhakta*, a pure devotee of Kṛṣṇa, as *guru*. Before accepting a *guru*, you should be very, very careful, otherwise you will be cheated. You will accept a cheater or a hypocrite. So, one should not disobey the order, instruction or direction of the bona fide *guru*. That is a very serious offence.

(4) śruti-śāstra-nindā

śruti-śāstra-nindanam

To blaspheme Vedic literature.

Then the fourth offence is *śruti-śāstra-nindā*, blaspheming the *śruti-śāstra*, the Vedic scriptures.

māyā-baddha jīve kṛṣṇa bahu kṛpā kari veda-purāṇādi dila ārya jñāna dhari ²⁰

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

"It is said that the conditioned soul has forgotten Kṛṣṇa, so out of causeless mercy, Kṛṣṇa has given this Vedic literature. One should not blaspheme such literature or *sāstra*."²¹

(3) nāme arthavāda

tathārtha-vādah

To give some interpretation on the holy name of the Lord.

Nāme arthavāda means to interpret this kṛṣṇa-nāma, hari-nāma, in different ways. For example, one who is an offender may say that Kṛṣṇa means black. This meaning is given in the *abhidhāna* (dictionary). This is an offence. Kṛṣṇa is the Supreme Personality of Godhead, the Absolute Truth. One should not interpret it in different ways or give different meanings to it. That is an offence.

Some say that the glories of *hari-nāma* that are given in the sāstra have only been given to develop some attraction or taste towards *hari-nāma*, but it is not really true. It is an exaggeration. This is also an offence.

Those who have developed any doubt, *samsaya*, in the holy name, automatically commit an offence. One should not have any doubt in it. The name of Kṛṣṇa and Kṛṣṇa are non-different, *abhinnatvān nāma-nāminoḥ*, and especially in this age of Kali, there is no other incarnation of Kṛṣṇa. There is only one incarnation and that is the name incarnation of Kṛṣṇa, *kali-kāle nāma-rūpe kṛṣṇaavatāra*. This is the *sāstric* injunction, the conclusion given in all Vedic scriptures, *siddhānta*. Above all, Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself who came as a devotee, an *ācārya*, has said this.

Those who give different interpretations to the holy name are also great offenders. If by chance you meet and talk with such a person then this also becomes an offence. One can counteract this offence by immediately taking bath in the river Ganges. If there is no river Ganges, you should take bath in any other holy water. Or you may invoke the Ganges and immediately take bath. Otherwise that offence will not be counteracted.

(6) nāma bale pāpa-buddhi

nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi suddhiḥ ²²

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

It is said in the *sāstra*, *eka kṛṣṇa-nāme kare sarva-pāpa kṣaya**, one name of Kṛṣṇa has such inconceivable potency that it can destroy innumerable sins accumulated from *lakhs* of lives.

Someone may think that this is a very good weapon. I will chant Hare Kṛṣṇa and destroy all sinful reactions and then I will commit some new sins and again chant Hare Kṛṣṇa to destroy them. This mentality is *nāma bale pāpa-buddhi*, that means committing sins on the strength of chanting *hari-nāma*. This is an offence. One should not develop this mentality.

Those who accept a bona fide *guru* and are initiated by him, who have taken *hari-nāma*, should not, in the mind, think of any sin. They should be very careful. Although in Kali-yuga there is a concession: by thinking of sinful activity or sinful engagements in the mind one will not get the sinful reaction unless one executes that sin. On the other hand, in Kali-yuga by merely thinking that – I must accept a bona fide spiritual master and take *hari-nāma* from him – one attains good results. Kṛṣṇa who is seated as the Paramātmā, the Supersoul in the heart, immediately starts to shower mercy upon that person.

Those who are initiated or are about to take initiation should be very, very careful to not even think of anything sinful in the mind, what to speak of even doing something sinful. Of course the mind is very, very wicked. Unconsciously the mind prompts us to commit sin, but you should take it seriously: From this moment I will not allow my wicked mind to think of anything sinful. Kṛṣṇa, who is in the heart as the Paramātmā, knows how serious you are and how far you have developed faith in the holy name. He knows the heart. This is most important. If there is nothing in the heart and then unconsciously the thought to commit sin enters the mind, one will become aware that this wicked mind does such nonsense. You should immediately chant Hare Kṛṣṇa

^{*}Caitanya-caritāmṛta, Ādi-līlā 8.26

and pray from the core of your heart to Kṛṣṇa and the holy name to excuse you. Then one is excused. However, this should not be done repeatedly.

In this respect, those who associate with persons who are not devotees or *sādhus*, who only outwardly pose as Vaiṣṇavas and chant Hare Kṛṣṇa but inwardly are cheaters and hypocrites, should know that by this association, thoughts of sinful activity enter the mind. If you are careful not to associate with such persons, you may avoid offence. Otherwise it is very difficult.

(7) śraddhā hīna jane nāma upadeṣa

aśraddadhāne vimukhe 'py aśrņvati yaś copadeśah śiva-nāmāparādhah ²³

To instruct a faithless person about the glories of the holy name.

It is an offence to present the glories of the holy name to a faithless person, one who has not developed full faith in Kṛṣṇa or in His holy name. Therefore one should not speak about the glories of the holy name to that person, *sraddhā hīna jane nāma upadeša*. That will be an offence. Only a person who has developed full faith in the name is qualified or eligible to accept the holy name. Therefore, it is the duty of one who will instruct or teach about the holy name to first make sure that the person has faith. This warning is for him. First chant the holy name loudly.

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

By chanting loudly, one can inculcate faith into a person who has no śraddhā. In the beginning, do not speak at all about the glory of the holy name. Only perform loud kirtana and let that person hear this transcendental sound vibration. This is most important. When it touches the ear of faithless persons, they will gradually develop śraddhā. Śrīla Prabhupāda did this when he went to the West. He would go to a park where the hippies who were intoxicated with drugs were rolling on the ground, and with only a pair of karatālas Śrīla Prabhupāda chanted Hare Krsna: hare krsna hare krsna krsna hare hare, hare rāma hare rāma rāma rāma hare hare. He filled the whole atmosphere with that transcendental sound vibration. Krsna is all-attractive and His holy name is also all-attractive because His name is non-different from Krsna. Therefore, as a result, the hippies were automatically and naturally attracted. In this way he inculcated śraddhā, faith in them, and thereafter he instructed them further. If you speak to a faithless person about the glories of the holy name without having this process in place, you will commit an offence.

(8) anya śubha-karma saha hari-nāma samāna

dharma-vrata-tyāga-hutādi-sarva šubha-kriyā-sāmyam api pramādaļ ²⁴

To consider the chanting of Hare Kṛṣṇa as one of the auspicious ritualistic activities offered in the Vedas as fruitive activities, *karma-kāṇḍa*.

The name of Kṛṣṇa and Kṛṣṇa are non-different. As Kṛṣṇa is absolute, His name is also absolute. No one is equal to Kṛṣṇa. Kṛṣṇa is supreme. He is the Supreme Personality of Godhead, the Absolute Truth. Similarly, nothing is equal to His holy name. Therefore, if someone thinks that the chanting of Hare Kṛṣṇa is as good as performing any other auspicious activity, he commits an offence.

Generally, Māyāvādīs, the impersonalists think like this. So if someone associates with a Māyāvādī he will naturally commit this offence.

(9) nāma grahaņa samaye asāvadhānatā

anavadhānatā

To be inattentive while chanting.

While chanting the *mahā-mantra* on the beads given to you by your guru at the time of initiation, you should not be inattentive. Fix your mind on Krsna. That means, chant very carefully, focusing your attention on Krsna. The mind naturally fluctuates and oscillates. This is natural, and therefore, in order to complete our rounds, we sometimes become inattentive. Our mind oscillates and our chanting becomes inattentive. This is an offence. One should not do this. Therefore, one who has this tendency should be very careful to complete his prescribed rounds as far as possible during the brāhma-muhūrta period. The brāhma-muhūrta is the early morning period between 4:00 am and 6:00 am. At that time the atmosphere is very calm as most people have not risen from their beds. Fewer vibrations have come to the atmosphere, and it will be easier to concentrate because it is a very congenial period. Whereas, at other times of the day the mind must fluctuate. As far as possible, complete as many rounds as you can during this period, then you will not commit the offence of inattentiveness. You may complete the rest of the rounds in the evening when everyone has gone to bed. Then the atmosphere is calm again, and thoughts do not crowd the mind. Complete them and then go to bed. This is an easy way to avoid inattentive chanting.

It is very difficult to focus the mind on chanting in the middle of the day between 11:00 am and 2:00 pm. It is much easier to complete your rounds, as far as possible, between 4:00 am and 6:00 am. If you can chant nice rounds, then you will feel very happy the whole day. You will be able to face $m\bar{a}y\bar{a}$ very easily and counteract $m\bar{a}y\bar{a}$'s influence. Otherwise you feel uneasy, and $m\bar{a}y\bar{a}$ will overcome you. This is a fact.

If in the beginning you cannot concentrate on the form of Kṛṣṇa, then it is better to chant before the deities in the temple. When you look at the deities while chanting, you can very easily concentrate. Or you may chant looking at a picture of Rādhā and Kṛṣṇa, or chant in the association of Vaiṣṇavas and sādhus.

This is the recommended process for chanting so that your mind will not fluctuate. By practicing in this way your mind will become fixed, and you cannot be harmed. Rather you will be safe. Then you will be able to chant anywhere because your mind is fixed and you will never be disturbed by any external noise or situation. However, before you achieve this stage, you should chant according to the above instructions.

(10) 'ahaṁ-mama' buddhi tyāga na kariba

srute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ ahaṁ-mamādi-paramo nāmni so 'py aparādha-krt ²⁵ 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. (The 'I' and 'mine' mentality).

The spiritual master gives many instructions, and every day the disciple listens to the *guru* speaking on the Śrīmad-Bhāgavatam. The *guru* speaks repeatedly about the real proprietor, how everything belongs to Kṛṣṇa, 'amāra' balite prabhu āre kichu nāhi, "O Lord, there is nothing I can say is mine. I am the eternal servant of Kṛṣṇa. I do not belong to myself; I belong to Kṛṣṇa. My body, my mind, my speech, everything that I call mine actually belongs to Him."

Gurudeva, the spiritual master, repeats this message over and over again. It is stated in all the *śāstras* and all the *ācāryas* and *mahājanas* have said this repeatedly. In spite of being initiated by the *guru* and in spite of hearing it being said repeatedly, someone who still maintains the mentality of 'I' and 'mine' commits this tenth offence.

Please Give Me Kṛṣṇa

We caution all *sādhakas* to be careful while chanting the holy name and to remember these ten offences. Read them every day. Remember them and try to eradicate them one after another. In this way you will chant the name without offence. Then you will chant the pure name and you will easily attain the stage of *kṛṣṇa-prema*, and get Kṛṣṇa. Otherwise you cannot achieve this platform.

Guru is giving you Kṛṣṇa by giving kṛṣṇa-nāma, "Take Kṛṣṇa!" If you are very eager to attain Kṛṣṇa, always pray to Gurudeva. "Please give me Kṛṣṇa. Please give me Kṛṣṇa. Please shower your mercy on me, O Gurudeva." kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche āmi ta' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' bali', dhāi tava pāche pāche

"Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you, crying, Kṛṣṇa! Kṛṣṇa!" 26

We often sing this nice song, "O Gurudeva, O Vaisnava Thākura, Krsna belongs to you. You have bound Him up in your heart and He cannot leave your heart. He is unable to leave. Krsna belongs to you. I want Krsna. I am very eager. I am very serious to attain Krsna." A beggar, a penniless person follows a wealthy person saying, "Please give me one penny." You should run after guru in the same way, "Please give me Krsna. I am poor, devoid of Krsna. Please, O Gurudeva, O Vaisnava Thākura, please, please shower your mercy upon me, give me Krsna." Then Vaisnava Thākura showers his mercy on you, "All right, I will give you Krsna. Here, take Krsna!" Krsna and His name are non-different, so take care of Him, as the slightest negligence or carelessness will cause you to lose Krsna. Mind this offence very carefully, or Krsna will disappear! Then you will cry, "O, I have lost Krsna. Where is Krsna?" Then what shall be done? The guru is so kind to shower his mercy on you and give you Krsna, so take care and be very cautious with krsna-nāma. Otherwise the slightest negligence will cause you to lose Krsna.

Yasya Prasādād Bhagavat-Prasādo

At the time of *hari-nāma* initiation, the spiritual master explains all the *nāmāparādhas*, the offences against the holy name, and he warns you to be extremely careful and to chant offencelessly. However, you cannot be free from the clutches of *māyā* and eradicate the *nāmāparādhas* by your own strength. How can you do it?

The merciful strength of Lord Balarāma and Nityānanda Prabhu is required. That is why you should beg for Gurudeva's mercy because he is the manifestation of Lord Nityānanda and Balarāma, and by serving *guru* and pleasing him you will receive Their merciful strength. Otherwise it is not possible.

> yasya prasādād bhagavat-prasādo yasyāprasādān na gatiķ kuto 'pi ²⁷

In the *Gurv-aṣṭaka* prayer which we chant every day, it is mentioned that without the grace of the spiritual master one cannot make any advancement, *yasyāprasādān na gatiḥ kuto 'pi*. If you can obtain the mercy of *guru*, you can have the mercy of Bhagavān Kṛṣṇa. If the *guru* is dissatisfied then where is your existence? You have no existence at all. You are doomed, finished! By satisfying and pleasing *guru* you can receive his mercy. This is the easy way. That mercy is very powerful because it is the merciful strength of Lord Balarāma and Lord Nityānanda, and by obtaining it you will be able to leave this material world.

You Should Be Very Serious

Kṛṣṇa and guru give the mercy to establish a relationship with them. The loving relationship with the Lord and the guru is not a material relationship. It is transcendental. You should always be engaged in their service and maintain that relationship without material motivation. If you do not do this, then the guru withdraws his mercy. Thus you should be very, very serious. Chapter Two



Nāmābhāsa

jaya jaya dhvani haila sakala bhuvana camatkāra haiyā loka bhāve mane mana

"All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder."

> jagat bhariyā loka bale—'hari' 'hari' sei-kṣaṇe gaurakṛṣṇa bhūme avatari

"When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth."

> jagat bhariyā loka bale—'hari' 'hari' sei-kṣaṇe gaurakṛṣṇa bhūme avatari

"The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans jokingly imitated the words."¹ Although Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, the Muslims in Navadvīpa imitated the Hindus as they chanted during the lunar eclipse. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.²

'hari' bali' nārīgaņa dei hulāhuli svarge vādya-nṛtya kare deva kutūhalī

"While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious."³

> prasanna haila daśa dik, prasanna nadījala sthāvara-jangama haila ānande vihvala

"In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss."⁴

Four Types of Nāmābhāsa

There are four types of nāmābhāsa.

sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

"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."⁵

Sāṅketya-Nāmābhāsa

The first type of nāmābhāsa is sānketya. Sānketya means that one does not directly address the Lord whilst chanting the name of the Lord. The example given is Ajāmila. He chanted the name of Nārāvana whilst calling his son. Then three very fearful, fierce-looking Yamadūtas appeared to take him to Yamapura, the abode of Yamarāja. He was such a great sinful person. He had committed so much sin. There was no limit to it. Citragupta, the record keeper of Yamarāja, had written it all down. Thus when these very fierce-looking Yamadūtas appeared there to take him, he became afraid. In that frightened state, he called out for his youngest son whose name was Nārāyana. "O Nārāyana, please come to my side." He did not directly call Nārāyana the Lord. This is sānketya. He achieved that stage, nāmābhāsa, and immediately all his sinful reactions were destroyed. While he uttered the name of Nārāyana he did not commit one of the ten nāma-aparādhas called nāma bale pāpa-buddhi – to commit sinful activities on the strength of chanting the holy name.

> eka kṛṣṇa-nāme kare sarva-pāpa kṣaya nava-vidhā bhakti pūrṇa nāma haite haya

"Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name."⁶

One name of Kṛṣṇa has great potency and it will destroy all sinful reactions. Someone may say, "All right, this is a very good

weapon I have now. I am a very sinful person and I have committed many, many sinful activities, so now I will chant: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*, and destroy all my sinful reactions. Then I can commit new sins, chant Hare Kṛṣṇa, and destroy them again!"

This mentality is very offensive. One who develops this mentality, commits this *aparādha – nāma bale pāpa-buddhi*. If you commit sinful activities on the strength of chanting the holy name, it is *aparādha*. But Ajāmila did not commit this *aparādha*. He did not utter the name of Nārāyaṇa with this mentality. He uttered the name Nārāyaṇa just to call his son. Therefore he performed *sāṅketya-nāmābhāsa*. Immediately, all of his sinful reactions were destroyed and four Viṣṇudūtas appeared there with four-armed forms. They had weapons such as a club and disc. They shouted, "Stop! Stop! Stop! You cannot touch him," to the Yamadūtas while raising their clubs. "If you touch him we will smash your head." The Yamadūtas became amazed and wondered, "What is that?"

The Viṣṇudūtas replied, "Because he is no longer a sinful person, all his sinful reactions are completely destroyed. You cannot take him to the abode of Yamarāja,"

That is what happened! This is the result of *sānketya-nāmābhā-sa*, what to speak of the chanting of the pure name?

Pārihāsya-Nāmābhāsa

The second type of *nāmābhāsa* is *pārihāsya*, jokingly. When the Hindus were chanting Hari, Hari, the Mohammedans were jokingly saying Hari, Hari, Hari. They were joining in the *kīrtana*, but only *pārihāsya*, jokingly saying it. Thereby they achieved the result of *nāmābhāsa*. You can find this in the description of Mahāprabhu's return from Gayā when He started the saṅkīrtana movement. When He performed saṅkīrtana, all the nadīyā-vāsīs (the inhabitants of Nadia) joined in. The Kazi, the Mohammedan ruler, was not interested in this hari-nāma-saṅkīrtana, so he broke the mṛdanga and he sent his peon to stop the saṅkīrtana. However, because of Mahāprabhu's kṛpā, the peon arrived when the Hindus were performing kīrtana, chanting Hare Kṛṣṇa – "Hari, Hari, Hari, Hari, "He joked with them, and said, "Why are you chanting 'Hari, Hari, Hari, Hari? It means chori, chori." Hari means chori. Chori means 'stealing'. "You are chanting Hari, Hari, which means you will go to steal. Don't chant Hari, Hari, or the Kazi will bind you up and put you in the prison house." He said this jokingly. But by jokingly uttering Hari, he achieved the result of nāmābhāsa. So when he returned, his tongue was chanting, "Hari, Hari, Hari, Hari!"

Then the Kazi asked his peon, "Why are you saying 'Hari, Hari, Hari? You are a Mohammedan." The peon answered, "O my Lord, what shall I do? I went there to stop the Hindus chanting Hari, Hari. I said, 'Why are you chanting Hari Hari? It means *chori*, stealing. The Kazi will put you in prison. Don't chant Hari, Hari.' From that moment my tongue began chanting Hari, Hari. What shall I do? I cannot stop it! I am not willfully doing it, but my tongue is chanting, 'Hari, Hari, Hari, Hari!'"

This is nāmābhāsa. He gets nāmābhāsa-phala, the result of nāmābhāsa. This is the second type of nāmābhāsa.

Stobha-Nāmābhāsa

The third type of *nāmābhāsa* is *stobha*, which means a musical performance or a dramatic performance. A musical performance is going on in which one person plays the part of Nārada Muni. That actor comes to the stage with the *vīņā*, chanting, "Nā-rā-

ya-na, Nā-rā-ya-na." That is *stobha* and it means musical performance or a theatrical performance. It is not out of *bhakti* that he is doing it, but he is just performing a role. Yet he achieves the result of $n\bar{a}m\bar{a}bh\bar{a}sa$.

Helana-Nāmābhāsa

The fourth type of *nāmābhāsa* is *helana*. *Helana* means 'neglect-fully chanting'. These are the four types of *nāmābhāsa*.

Nāma & Nāmābhāsa

The Padma Purāņa states:

nāmaikam yasya vāci smaraņa-patha-gatam śrotra-mulam gatam vā śuddham vāśuddha-varņam vyavahita-rahitam tārayaty eva satyam tac ced deha-draviņa-janatā-lobha-pāṣāṇḍa-madhye nikṣiptam syān na phala-janakam śīghram evātra vipra

"If a person chants the holy name of the Lord once, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O *brāhmaņa*, 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 offences - such chanting will not produce the desired result quickly. Therefore one should diligently avoid offences in chanting the holy name of the Lord."⁷ There is a difference between *nāma* and *nāmābhāsa*. *Nāma* means the pure name. When Srīla Prabhupāda went to the Western world, the hippies were intoxicated and rolling around. When he chanted Hare Kṛṣṇa the hippies woke up and flocked around Srīla Prabhupāda. Prabhupāda chanted and gave them *prasāda*. They relished the nice taste of *kṛṣṇa-prasāda*. Then they became attracted. Prabhupāda said, "Chant! Chant! Chant!" but being such sinful persons, they were not able to. Their tongue could not utter *hari-nāma*.

> 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 $\hat{S}r\bar{i}$ 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."⁸

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa', prākṛtendriya-grāhya nahe, haya sva-prakāsa

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by the blunt material senses. They are manifest independently."⁹

Prākṛta-indriya means 'material senses'. The senses are material, prākṛta-indriya. They are not purified senses, jaḍa-indriya. The material body and the material senses cannot utter the name, prākṛtendriya-grāhya nahe, haya sva-prakāsa. The holy name of Kṛṣṇa is self-manifested. The senses are material. They are not purified; they are impure senses.

The defective, material senses cannot help one chant the pure name. Therefore, under the guidance of a bona fide spiritual master one is engaged in the chanting of Hare Kṛṣṇa and taking kṛṣṇa-prasāda, which are both activities of the tongue – sevonmukhe hi jihvādau. That means that the tongue's service is to chant Hare Kṛṣṇa and take kṛṣṇa-prasāda. But by your own efforts you cannot realise the full potential of your own latent Kṛṣṇa consciousness.

Śrīla Prabhupāda is a bona fide pure devotee. He was chanting the pure name. That pure sound vibration touched the ears of the hippies – *śrotra-mūla*, which woke them up. Then they flocked around Śrīla Prabhupāda, who advised the hippies, "Chant! Chant! Chant!" They started chanting on the order of a *gaura-priya-jana*, a dear devotee of Mahāprabhu. But they were not able to chant clearly, "Ha...re Kṛ...ṣ...ṇa Ha...re Kṛ...ṣn...a." They chanted, but it was incomplete. Although they chanted in a faltering way, one who chants like this goes to the *nāmābhāsa* stage, and will be delivered because they are chanting the holy name under the guidance of a pure devotee. He ordered them, "You all chant! Chant! Chant!" When they heard the pure chanting, the pure transcendental sound vibration touched their ears and they started chanting Hare Kṛṣṇa.

Although it was not the pure chanting and their chanting was not complete and the recitation was faulty, still it is *nāmābhāsa*. They must be delivered because *nāmābhāsa* will deliver one who attains the *nāmābhāsa* stage. They will attain *mukti*. This is the glory of the holy name.

Nāma-Aparādha

When *nāma-akṣara*, the alphabet is chanted by very sinful persons, or by very greedy persons, or by *pāṣaṇḍīs* whose hearts are like blocks of stone, then it becomes *nāma-aparādha*. There is no good result. There will not be any good results when the name is chanted amongst these *pāṣaṇḍīs*. The atheists are *pāṣaṇḍīs*. This means they perceive *cit* and *acit* as equal. They see spirit and matter as the same, *cid-jaḍa-samāna-vādī*. When *nāma* is chanted by those whose hearts are like a block of stone, it becomes *nāma-aparādha*. You cannot expect the result of *nāma* there. It becomes *nāma-aparādha*.

How to Destroy Nāma-Aparādha

However, there are means for destroying *nāma-aparādha*; by constantly chanting – *avisrānta nāma laya*, and secondly by lamenting – *anutāpa kare*. When one laments, "Oh I have committed this *aparādha*, but I will not commit it a second time," becomes repentant and constantly chants *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*, *hare rāma hare rāma rāma nāma hare hare*, then the holy name will shower mercy on him and he will be freed from the effects or reactions of *nāma-aparādha*. Otherwise *nāma-aparādha* will not disappear. Therefore, as long as you have not taken to this process of giving up *nāma-aparādha*, you cannot expect the result of chanting the holy name.

The Three Stages of Chanting

There is a difference between *nāma* and *nāmābhāsa*. The *nāmābhāsa* stage is the intermediate stage. There are three stages of chanting: *nāma-aparādha* – offensive chanting, *nāmābhāsa* – the

intermediate stage of chanting, and *suddha-nāma* – pure chanting or the offenceless stage of chanting [*prema-nāma saṅkīrtana*].

The first stage is offensive chanting because one does not know what the *aparādhas* are. Many *aparādhas* may be committed consciously or unconsciously. You may chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*, yet you are committing *aparādha*. You may not be aware of the *aparādhas* that you either consciously or unconsciously committed, but when you accept a bona fide *guru* you will become conscious of them under his guidance.

The guru speaks about the ten nāma-aparādhas when hari-nāma is given and he gives instructions to chant the pure name offencelessly, get Kṛṣṇa in this very life and go back home, back to Godhead. When the chanter or sādhaka becomes aware of the aparādhas he should thereafter never commit any aparādhas consciously.

In the intermediate stage, one attains *nāmābhāsa*. Now one is not willfully committing any more *aparādhas*. Although the *aparādhas* are not completely destroyed the *sādhaka* is not committing any new *aparādhas*. This is the intermediate stage: the *nāmābhāsa* stage. In the *nāmābhāsa* stage there are many results. For example Ajāmila, he achieved the *nāmābhāsa* stage and immediately all his sinful reactions were finished. Although he had committed so many sinful activities, he went to Vaikuņtha, *e nāmābhāse ajāmila vaikuņthe gela re*.

nāmābhāsa daśāte-o aneka maṅgala jīvera avaśya haya sukṛti prabala

nāmābhāse naṣṭa haya āche pāpa yata nāmābhāse mukti haya kali haya hata nāmābhāse nara haya supankti pāvana nāmābhāse sarva-roga haya nivāraņa

sakala āśaṅkā nāmābhāse dūra haya nāmābhāsī sarvāriṣṭa haite śānti pāya

yakṣa rakṣa bhūta preta graha samudaya nāmābhāse sakala anartha dūre yāya

narake patita loka sukhe mukti pāya samasta prārabdha karma nāmābhāse yāya

sarva-vedādhika sarva tītrtha haita bada nāmābhāsa sarva-śubha-karma śreṣṭhatara¹⁰

Bhaktivinoda Țhākura has explained the results of nāmābhāsa in his Hari-nāma-cintāmaņi. If one attains the nāmābhāsa stage, one achieves *sukņti*, great auspiciousness. All sinful reactions are destroyed if you attain this nāmābhāsa stage, and you will attain *mukti*, liberation. Therefore it is said:

> dīkṣā-puraścaryā-vidhi apekṣā nā kare jihvā-sparše ā-caṇḍāla sabāre uddhāre

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [*candāla*] can be delivered."¹¹

It never waits for *dīkṣā*. Even a sinful person like Ajāmila who had no *guru* and had not been initiated into the chanting of the holy name, achieved the *nāmābhāsa* stage. As soon as his tongue uttered the name of Lord Hari, Nārāyaṇa, Ajāmila attained *mukti*.

One who attains the *nāmābhāsa* stage, achieves *mukti*. There is no need for *dīkṣā*, although then you cannot attain the pure name. You may attain up to the *nāmābhāsa* stage but you cannot attain the pure name. The stage of *prema* requires *guru-kṛpa*. Thus without accepting *guru* you cannot attain the *prema* stage. You cannot chant the pure name as you will not know what the *aparādhas* are. You will not be aware of them and thus you will unconsciously commit *aparādha*. You may have attained the *nāmābhāsa* stage, but this stage is a very, very dangerous stage because all fall-downs are from the *nāmābhāsa* stage.

When you chant the pure name and have attained *prema*, there is no question of fall-down at that stage because of the pure name, *suddha-nāma*, *bhāva-maya* or *prema-maya*. *Suddha-nāma*, the pure name is Kṛṣṇa and is non-different from Kṛṣṇa and it is full of *prema*.

The heart of one who is full of *prema*, is filled also with that *prema* and his mind is fixed on the lotus feet of Kṛṣṇa. He never sees anything but Kṛṣṇa. He sees moving and non-moving, but he never sees the outward form. He sees *iṣṭa*, the Lord of his heart, Kṛṣṇa. Kṛṣṇa says, "He has not lost sight of Me, I have not lost sight of him. He sees Me, I see him." This is complete Kṛṣṇa consciousness. This is a *premi-bhakta*, one who sees Kṛṣṇa everywhere. He never sees anything but Kṛṣṇa. Kṛṣṇa never leaves his heart. He has bound Kṛṣṇa up with the rope of love in his heart. Kṛṣṇa cannot leave his heart.

sthāvara-jangama dekhe, nā dekhe tāra mūrti sarvatra haya nija iṣṭa-deva-sphūrti

"The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."¹² For one who chants the pure name, who has *prema*, who has bound up Kṛṣṇa with the rope of love, there is no question of fall down at all. He is completely attached. Kṛṣṇa never leaves his heart. There is a song by Narottama dāsa Ṭhākura, *tomāra hṛdaye sadā govinda-viśrāma*, govinda kahena - mora vaiṣṇava parāṇa, "O Vaiṣṇava Ṭhākura, Govinda has very blissfully and peacefully taken rest in your heart. Your hṛdaya, heart is Vṛndāvana. Govinda has blissfully, peacefully taken rest in your heart."

He never leaves the heart of such a Vaiṣṇava, a *premi-bhakta*. That person is completely fixed and attached, *kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta, ajñāne vā haya yadi 'pāpa' upasthita*. If however unconsciously some *pāpa* (sinful activity) comes that is only outward and externally, there is no need of atonement for him. Kṛṣṇa, who is there in his heart, who is bound up with the rope of love, knows the heart and purifies him.

Bilvamangala <u>Thākura</u>

The example is Bilvamangala Țhākura. He was a devotee but he was overly attached to a prostitute named Cintāmaņi. He was so attracted and so attached to her that he became mad.

Once there was a very bad storm with torrential rain, and the whole land was inundated. That day was also the day of his *pitṛ-srāddha-divas*. Bilvamaṅgala Ṭhākura had to offer oblations to his deceased father according to the Vedic scriptures and especially on that day the person should not commit any sinful activity. He should think of Kṛṣṇa and chant the name of Kṛṣṇa, Viṣṇu, but he was so attached to this prostitute that he was always thinking of her. How can I go there? He was so mad that in spite of the heavy rain and the stormy dense dark night, he left his house to go and see Cintāmaṇi. The whole land was inundated. There was so much water. A dead body came floating by, and Bilvamangala Thākura thought that it was a boat. This mad fellow had become like a blind man, $k\bar{a}m\bar{a}ndha$ – blinded by lust. He was so much blinded that he used that dead body as a boat and floated on it till he reached the house of that prostitute.

When he arrived, the door was bolted from the inside, and there was no entry for Bilvamangala Thākura. Then he thought, I will climb up onto the roof and enter the house through the open window. So a snake was hanging there, and Bilvamangala Thākura, who was like a blind man, thought that there was a rope hanging. Bilvamangala Thākura used that snake to climb up onto the roof and entered into the house.

When the prostitute Cintāmaņi saw him, she said, "Why have you come on such a stormy night. How did you come here? Why have you come here? This day is your *pitṛ-śrāddha-divas*, but instead of remembering Viṣṇu, Kṛṣṇa, you have come here! Why didn't you stay home and remember Viṣṇu, Kṛṣṇa? Why have you come here?"

Kṛṣṇa helped and spoke through Cintāmaṇi, "What attraction is there in my body? Syāmasundara is all-beautiful. His beauty far excels that of crores of Cupids. What beauty is there in me? There is so much dirt inside my body; bones, marrow, blood, urine, stool, vāta, pitta, kapha, bile, mucus and air. Why are you attracted to this body? If you were attracted to the all-beautiful Kṛṣṇa, then you would not be attracted to my body."

Kṛṣṇa is all attractive; *kandarpa-koți kamanīya-višeṣa-šobham*, *syāmaṁ tri-bhaṅga-lalitam*. This was a great shock for Bilvamaṅgala Ṭhākura, so much, that he immediately turned his face towards Kṛṣṇa. He received such mercy from the prostitute. It was such a
great shock that he completely changed and from that moment he started chanting Hari, Hari, Kṛṣṇa, Kṛṣṇa, Govinda, Gopāla. He became repentant and thought, I will go to Vṛndāvana.

He was a sādhaka and while He was going to Vrndāvana he attained the stage of rāga-mārga-bhakti, rāgānugā-bhakti. Sādhana-bhakti has two divisions: vaidhī and rāgānugā. We are all adopting the vaidhi process by very strictly following vidhi, the regulative principles. We are vaidhī-sādhakas. We are not rāgānugā-sādhakas until we have attained that rāgānugā-bhakti stage. We have not gone there, so we are vaidhi-sādhakas. We have to follow very strictly the four regulative principles – no fish and meat eating, no intoxication, no gambling, no illicit sex – and chant sixteen rounds of hari-nāma – hare krsna hare krsna krsna krsna hare hare, hare rāma hare rāma rāma rāma hare hare – under the guidance of a bona fide Vaisnava guru. That is vaidhi; strictly following the rules and regulations. On Ekādaśī you have to fast, on Janmāstamī day you do not even drink water. You must very strictly follow all this. That is vaidhi. We must get up at 3:00 am or 4:00 am and have a cold bath, go to the mandira and attend mangala-ārati. Do this and do that. There are some do's and there are some don'ts this is vaidhi. In this way gradually your heart will be cleansed of all material contaminations, and you will gradually come to the rāgānugā path. When you come to stage of rāgānugā-bhakti, you bypass vaidhī which comes under sādhana-bhakti.

Rāgānugā-Bhajana

There are two types of sādhana: vaidhī-sādhana and rāgānugā-sādhana. Bilvamangala was a sādhaka in the sādhana-bhakti stage, but he is a rāgānugā-sādhaka. So there is no vaidhī. We have to follow the rule of 'no illicit sex', but he is going to a prostitute! He is having illicit sex, but he is in *rāgānugā-sādhana*, not in *vaidhī*. He had attained that stage. After he received the mercy from Cintāmaņi *vesyā* he completely changed and became a *sādhu*. His mind became completely absorbed in thoughts of Kṛṣṇa. He had no other thoughts and in his heart was only Kṛṣṇa.

When he was on his way to Vṛndāvana he saw a maiden who was taking bath in a nearby pond. Because of his past habit of being a woman hunter, he stood still and gazed at the maiden. That lady stood up and thought to herself, why is the *sādhu* standing there, gazing at me? She immediately finished her bath, put on her *sārī* and went to her house. He followed her and stood at the doorstep. The lady reported to her husband, "When I was taking bath, a *sādhu* who was passing by stopped and gazed at me and now he is standing at our doorstep."

The husband said, "A sādhu has come to us? Sādhu means a dear devotee of Kṛṣṇa, a śuddha kṛṣṇa-bhakta. A pure devotee of Kṛṣṇa who is completely surrendered unto Kṛṣṇa, is a sādhu. We know this is a sādhu. If a sādhu has come to our house, then this is good fortune for us. It is a very glorious day for us because we have the opportunity to serve a sādhu. It is stated in the śāstra and it has been said by mahājanas and ācāryas, that, the day one meets a sādhu is a very glorious day. Then good fortune comes to you. Today a sādhu has come to our doorstep, so we now have the opportunity to serve that sādhu. Go to the sādhu, pay your obeisances and ask him what he wants from you. Ask him how you can serve and please him. Then the Lord will be satisfied and pleased, and our life will be successful. Such an opportunity has come to us."

A woman who obeys the order of her husband is a chaste and devoted wife, *satī pati-vratā nārī*. When the husband tells her to go then she goes, otherwise she will not go. That is a chaste and devoted wife. She obeys her husband. Otherwise a married lady who has a husband cannot step out of the threshold of the door. If she steps out without his permission she will be condemned in the society as a prostitute. This is strict Vedic regulation. Therefore when her husband told her to go, she went.

She went to the *sādhu* with her husband, paid obeisances to the *sādhu* and asked, "S*ādhu mahārāja*, how can we serve you? How can we satisfy you? What do you want from us? Please tell us, we are ready to serve you and give you all pleasure and satisfaction."

Hearing this, Bilvamangala came to his senses. Immediately he thought, oh these nasty, rascal eyes have put me in danger. Instead of looking at Kṛṣṇa I looked at a woman, and he said, "I don't need anything from you. Just give me your hairpin." The husband thought, what will he do with the hairpin? Why does a $s\bar{a}dhu$ need a hairpin? Maybe it is because he is walking barefoot. He has no shoes. He may have thorns in his feet, so he may want to take the thorns out with the hairpin. The husband and wife both thought like that. But the thorns are not in his feet. The thorns are in his heart! The thorns are in the $s\bar{a}dhu$'s heart. So when the lady gave the hairpin to Bilvamangala Ṭhākura, he immediately plucked his eyes out.

Can anyone do this? You cannot do this. You should understand that he is not on the bodily platform of life. He is above the bodily platform of life and Kṛṣṇa knows the heart!

> vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa niṣiddha pāpācāre tāra kabhu nahe mana

ajñāne vā haya yadi 'pāpa' upasthita kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta

"Although the pure devotee does not follow all of the regulative principles of *varņāsrama*, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin. If however a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement." $^{\!13}$

This example of Bilvamangala is *rāgānugā-bhajana*. There is no *vidhi* at all, no regulation at all. The mind is completely absorbed in thought of Kṛṣṇa. He has achieved the *bhāva* stage and is completely absorbed. There is no other thought in the heart. No, nothing else. Only Kṛṣṇa is there; He knows the heart. *Vidhi-dharma chādi' bhaje kṛṣṇera caraṇa.** This is unconsciously done. Bilvamangala Ṭhākura is completely absorbed and Kṛṣṇa knows the heart. *Kṛṣṇa tānre suddha kare, nā karāya prāyascitta*,[†] Kṛṣṇa purifies him, there is no need of atonement for him.

The fact that Bilvamangala Țhākura was able to pluck out his eyes shows at what stage he is. He is not on the bodily platform but he is above the bodily platform. He is completely absorbed in thought of Kṛṣṇa. No one on the bodily platform of life would be able to pluck out their eyes. This is the proof.

Therefore it is said that one who is firmly fixed in Kṛṣṇa consciousness, has bound Kṛṣṇa up with the rope of love. We give that example of the father and the son. They have a pure loving relationship, *vātsalya-rasa*. They are on top of a roof and the father is holding the hand of the child. If by chance, unconsciously, the boy goes to the edge of the roof and is just about to fall down, the father will be holding on to his son. So there will not be a fall at all. Protection is there. He is firmly fixed. The father helps so that the boy will not fall down. The same happened to Bilvamaňgala, but he did not fall down. "Give me a hairpin," he said and he plucked out his eyes. So he did not fall down. Where is the fall down? No fall down.

When He was blind, Krsna appeared. If there had been any

^{*}Caitanya-caritāmṛta, Madhya-līlā 22.142

[†]Caitanya-caritāmṛta, Madhya-līlā 22.143

sinful thoughts in his heart or mind, would Kṛṣṇa have appeared there? No! But Kṛṣṇa appeared immediately, "O *sādhu*, you are blind now. How can you go to Vṛndāvana? I am going to Vṛndāvana. Hold on to this stick and I will lead you to Vṛndāvana." And Kṛṣṇa did lead him to Vṛndāvana. So do you think that he has any sinful thoughts in his mind?

> vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa niṣiddha pāpācāre tāra kabhu nahe mana

"Although the pure devotee does not follow all the regulative principles of *varņāśrama*, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin."

> ajñāne vā haya yadi 'pāpa' upasthita kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta

"If, however, a devote accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement." 14

Unconsciously if some pāpa (sin) comes, Kṛṣṇa purifies him. He knows the heart and because it is unconsciously there and only outward, not internal, Kṛṣṇa purifies him. There is no need of atonement for Bilvamaṅgala Ṭhākura and Kṛṣṇa led him to Vṛndāvana. This is rāgānugā-bhajana, a rāgānugā-sādhaka. Bilvamaṅgala was a sādhaka in the sādhana stage. After the sādhana stage comes bhāva and when bhāva matures it becomes prema. The highest stage is when one attains prema.

Mahāprabhu gives that *prema* through chanting the holy name. This is the only main process through which the living entity will achieve the ultimate treasure of pure love of Kṛṣṇa, mukhya-phate jīva pāya kṛṣṇa prema dhana^{*}. One who chants the holy name without offences, gets the most valuable ecstatic love of Kṛṣṇa (prema-dhana), niraparādhe nāma laile pāya prema-dhana[†].

Anointed with the Salve of Love

If your chanting is offenceless, then you chant the pure name, *suddha-nāma*, *bhāva-maya* or *prema-maya*[‡], then that is non-different from Kṛṣṇa. The pure name is full of *prema*. That is Kṛṣṇa and you will attain Kṛṣṇa. The heart of someone who chants the pure name is filled with the mellow of *prema*, *prema-rasa* and his eyes are anointed with the ointment of love.

premāñjana-cchurita-bhakti-vilocanena santah sadaiva hṛdayeṣu vilokayanti yaṁ syāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." 15

When the ointment of love, kṛṣṇa-prema, is smeared on your eyes, you become endowed with this vision and see the all-beautiful form of Śyāmasundara everywhere. Yāhāṅ netra paḍe, tāhāṅ śrīkṛṣṇa sphuraya[§], wherever your eyes fall, there the beautiful form of Śyāmasundara becomes manifest. Prahlāda Mahārāja saw the

^{*}Hari-nāma-cintāmaņi 1.77

[†]Caitanya-caritāmṛta, Antya-līlā 4.71

[‡]bhāva-maya: emotional ecstasies – prema-maya: absorbed in love of Kṛṣṇa. §Caitanya-caritāmṛta, Madhya-līlā, 10.179

Lord in a stone pillar, whereas his demoniac father Hiranyakasipu, who was the conqueror of the three worlds, could not see Him.

It is a question of vision. One who sees Kṛṣṇa everywhere, sees everything in Kṛṣṇa and is completely Kṛṣṇa conscious. There is no *vidhi*. He kicks all *vidhi*. Bilvamaṅgala was a woman hunter. What *vidhi* was there? But he plucked out his eyes. Can you do it? It is in the heart. What is in the heart, Kṛṣṇa knows, and therefore Kṛṣṇa led him to Vṛndāvana. So when you chant the pure name – *bhāva-maya*, *prema-maya* – you will be endowed with that vision.

> śrī-nāma smarile rūpa āise sange sange rūpa nāma vinā naya nāce nānā range¹⁶

Then you will see! As soon as you chant the pure name, immediately the all-beautiful form of Śyāmasundara will manifest before you.

See Śyāmasundara Immediately

nāme dṛḍha haile nāhi haya pāpe mati pūrva pāpa dagdha haya citta śuddha ati¹⁷

If you are fixed and have firm unflinching faith in the holy name, then there is no apprehension of sinful thoughts entering into your mind. *Pūrva pāpa dagdha haya citta suddha*, if some *pāpa*, sinful reaction is there it will be destroyed by chanting. *Ceto-darpaṇa-mārjanam*^{*}, your heart will be cleansed of all material contamination and all material sinful reactions.

> kṛṣṇa rakṣā-kartā eka mātra bali jāne jīvane pālana-kartā kṛṣṇa ihā māne¹⁸

^{*}Caitanya-caritāmṛta, Antya-līlā 20.12, Śikṣāṣṭaka 1.

He has unflinching faith that 'Kṛṣṇa is my maintainer. Kṛṣṇa is my protector. No one else.' This is firm faith. He has no 'I' and 'mine' attitude, *aham-mama buddhy-āsakti.**

śuddha-nāma yāra mukhe tāra dṛḍha mana kṛṣṇa haite vicalita nahe eka kṣaṇa¹⁹

I am the lowest of the low, with this mood he chants: *hare krṣṣṇa hare krṣṣṇa krṣṣṇa hare hare, hare rāma hare rāma rāma rāma nāma hare hare.* The mind of one whose tongue is chanting *suddha-nāma*, the pure name, is fixed. His mind is not oscillating. Where does your mind go? Your body is sitting here but your mind is in another place. But while chanting the pure name, your mind is fixed; there is no oscillation of the mind. When fixed in Kṛṣṇa, the mind never oscillates, not even for a moment.

śrī-nāma smarile rūpa āise sange sange rūpa nāma bhinna naya nāce nānā range²⁰

If you are really chanting the pure name, it is non-different from Kṛṣṇa and it is non-different from the form of Kṛṣṇa. The name of Kṛṣṇa, the form of Kṛṣṇa and Kṛṣṇa Himself are non-different. Śrī-nāma smarile rūpa āise saṅge saṅge, if you are chanting the pure name or remembering the pure name, you will immediately see the all-beautiful form of Śyāmasundara. The different *līlās* will manifest before you. That is the test that you are chanting the pure name. You see Śyāmasundara immediately. There is no difference between the name and the form of Kṛṣṇa, rūpa nāma bhinna naya.

> ataeva nāma mātra vaisņavera dharma nāme prasphutita haya rūpa guņa karma²¹

^{*}Hari-nāma-cintāmaņi 9.12 by Śrīla Bhaktivinoda Ṭhākura

kṛṣṇera samagra līlā nāme vidyamāna nāma se parama tattva tomāra vidhāna²²

Nāma eka saraņatā vaisņava, a Vaisņava who is completely surrendered unto the holy name and nothing else – nāma mātra vaisņavera dharma, nāme prasphuțita haya rūpa guņa karma – is always with Kṛṣṇa, he sees the all-beautiful form of Śyāmasundara, Kṛṣṇa, everywhere. He sees all the līlās of Kṛṣṇa, kṛṣṇera samagra līlā nāme vidyamāna. All types of līlās are there in the holy name. You are always in Vṛndāvana seeing Vṛndāvana līlās. Nāma se parama, kṛṣṇa-parama-tattva – as Kṛṣṇa is the Supreme Truth, the holy name is also the Supreme Truth.

Sūryābhāsa – Nāmābhāsa

Mahāprabhu gives the highest, but before the rise of the pure name comes the *nāmābhāsa* stage. For example, before the rise of the effulgent sun, *sūryābhāsa* comes. You will see a faint glimpse, a faint reflection. Just as when the eastern horizon becomes red, the darkness gradually vanishes. Dense darkness prevails in the night and gradually, just prior to the rising of the sun, the darkness vanishes and the eastern horizon becomes red. Those who are active during the night, the *nisācaras* – thieves, robbers, dacoits, and owls – flee. They leave because the sun is rising. So now, when *ābhāsa*, the faint glimpse comes out, they gradually go away.

The Unfailing Medicine

Similarly, before the rising of the pure name, *nāmābhāsa* comes. And when *nāmābhāsa* comes, all sinful reactions go away and *mukti*, liberation, comes and all *prārabdha-karma* is destroyed. Disease, *roga*, comes as a reaction to your sinful activities. *Nāmābhāse* sarva-roga haya nivāraņ. When you attain the nāmābhāsa stage, your prārabdha-karma, your past karmic reactions, are destroyed. There is no more disease. All disease is finished. No more going to the doctor to get medicine.

> enechi auṣadhi māyā nāśibāra lāgi' hari-nāma-mahā-mantra lao tumi māgi' ²³

Mahāprabhu said, "I have come with the unfailing medicine: the *hari-nāma mahā-mantra*." It is the unfailing medicine. The doctor's medicine may fail but this medicine will never fail if you have firm faith in it. If you have firm faith it is unfailing, but if you are lacking faith it will fail and you will commit *aparādha*.

It completely annihilates māyā. There will be no prārabdha-karma, no karmic reaction. No more roga, disease. All diseases are cured. Finished! There will be no disease if you have such unfailing medicine with you: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. Nāmābhāsī sarvāriṣṭa haite sānti pāya^{*}, sakala āsaṅkā nāmābhāse dūra haya[†].

You go to an astrologer and tell him, "O astrologer, bad days have come to me. There are all evil stars and planets in my horoscope." Then the astrologer may say, "One very bad period has come for you. The bad planet *rahu* has come. It is very bad! You will die!" Death is coming soon to you, but if you chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* and if by chanting you attain the *nāmābhāsa* stage, then all your *prārabdha-karma* will be destroyed. This evil planet, *graha*, cannot do any harm to you. So no more death! No more death! You should have died but now you are surviving. What happened

^{*}Hari-nāma-cintāmaņi 2.31

[†]Hari-nāma-cintāmaņi 2.30

to you? Because you took shelter of the holy name, all your *prārab-dha-karma* was destroyed. No more ill effects. Finished!

Why are you going to an astrologer saying, "Can you look at my horoscope? What good and bad is coming to me?" There is no need! No need! It is gone! You might have died but you are surviving. How is it possible? What happened? I have taken shelter of the holy name: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. This is the result of nāmābhāsa: all anarthas are destroyed.

> yakṣa rakṣa bhūta preta graha samudaya nāmābhāse sakala anartha dūre yāya ²⁴

All evil stars and planets, ghosts, *rākṣasas* and *pretas* will go away. One may be going to hell but he will be saved because all his *anarthas* are destroyed.

The example was Ajāmila. He was going to hell but he did not go to hell because all his *prārabdha-karma* was destroyed. He did not die, his lifespan increased and enhanced. This is the result of *nāmābhāsa*. *Nāmābhāsa* produced such a result, so what to speak of the pure name, *śuddha-nāma*.

The Only Boon Is Sādhu-Saṅga

One who chants the pure name attains the platform of *kṛṣṇa-prema*, he attains Kṛṣṇa. Whereas, the *nāmābhāsa* stage is a dangerous stage because all fall downs are from this stage. This is the intermediate stage. The *nāmābhāsa* stage is dangerous because if you commit *aparādha* in this stage and you associate with *asādhus* (those who are not *sādhus*) then you will fall down. You will definitely fall down. One should always be very, very careful and should associate with a *sādhu*. *Sādhu-sanga* is like a fort. A

fort will protect you. It acts like a shield. It will protect you from falling down. If you leave *sādhu-saṅga*, you welcome danger. And if you avoid *sādhu-saṅga*, then where is the protection? Māyā is very strong. Then you will definitely commit *aparādha*, definitely, and you will definitely fall down. Yes, *sādhu-saṅga* is the only requirement.

sādhu-saṅge kṛṣṇa-nāma'—ei-mātra cāi saṁsāra jinite āra kona vastu nāi

"Besides sādhu-saṅga and kṛṣṇa-nāma – nothing else is essential in this world. My sole desire, therefore, is to chant śrīkṛṣṇa-nāma in the association of sādhus. There is no other auspicious practice whereby one can become free from the cycle of saṁsāra, the repetition of birth and death." ²⁵

This was the only boon the Pracetās asked for when Lord Viṣṇu asked them, "What boon do you want?"

tulayāma lavenāpi na svargam nāpunar-bhavam bhagavat-sangi-sangasya martyānām kim utāsiṣaḥ

"Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction."²⁶

We are residents of *martya-loka*, this material world where there is birth and death. What boon is there for us? The only boon we require is *sādhu-sanga*. *Sādhu-sanga* will protect us from all misfortunes, all evils and all afflictions. That is the only boon that is required.

If you are in the association of a sādhu, no evil will come to you. That is protection. It is a strong fort, sādhu-sange kṛṣṇa-nāma'—ei-mātra cāi, samsāra jinite āra kona vastu nāi. That is the only boon asked for, "May I always have sādhu-sanga. Let me live in the association of sādhus and chant hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare, then I will be able to chant the pure name. Otherwise I cannot chant the pure name."

> asādhu-saṅge bhāi "kṛṣṇa-nāma" nāhi haya "nāmākṣara" bāhirāya baṭe nāma kabhu naya

"My dear brothers, a person cannot purely chant kṛṣṇa-nāma in the company of non-devotees. The sound and the syllables may be uttered, but that is not real chanting."²⁷

> kabhu nāmābhāsa haya, sādā nāma-aparādha e saba jānibe bhāi, kṛṣṇa-bhaktir bādha

"Chanting in this manner is at best *nāmābhāsa*, because chanting in bad association is always mixed with *nāmāparādha*. Dear brother, kindly understand, these kinds of chanting *nāmāparādha* and *nāmābhāsa* - are detrimental to spiritual progress and cannot be considered pure *kṛṣṇa-bhakti*."²⁸

If you do not associate with a *sādhu* who chants the pure name, who is on the highest stage of *prema-bhakti*, you cannot chant the pure name. If you are associating with *asādhus*, non-devotees, then your chanting is similar to pronouncing the letters of the alphabet: *ha... re... rā... ma... kṛṣ... ṇa...* Then *ābhidhānika-śabda*, the words available in the dictionary are pronounced, not the

name that is non-different from Kṛṣṇa. Kṛṣṇa will never come. Kabhu nāmābhāsa haya, sāḍā nāma-aparādha, sometimes you may achieve the nāmābhāsa stage, but otherwise your chanting is only nāma-aparādha.

Therefore, *sādhu-san*ga is needed. *Sādhu* means a pure devotee, a *suddha-bhakta* who is completely surrendered unto the holy name and has completely surrendered unto Kṛṣṇa, and who chants the pure name. When you associate with such a *sādhu*, it is a strong fort, a shield that will protect you from all ills. Then you will be able to chant the pure name. Otherwise you may chant *nāmābhā-sa* or *nāma-aparādha*, but you cannot chant the pure name.

Mahāprabhu Delivers One and All

Mahāprabhu appeared when there was a lunar eclipse. Everyone was chanting Hare Kṛṣṇa, the *nadīyā-vāsīs*, all of the inhabitants of Nadia, and even the Mohammedan *mleccha-yavanas* jokingly started chanting, "Hari, Hari!" They achieved the *nāmābhāsa* stage. Mahāprabhu came to deliver one and all: *sthāvara-jaṅgama* – moving and non-moving, *mlecchas*, *yavanas*, *patitas*, the most degraded and the most fallen. He even came to deliver the animals, birds, bees, worms, reptiles and insects. One and all received the opportunity to be delivered. This is Mahāprabhu's mercy.

All received the opportunity to hear gaura-kathā, gaura-kīrtana and kṛṣṇa-kathā, kṛṣṇa-kīrtana. Gaurāṅga Mahāprabhu was chanting hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. He is so wonderfully merciful. He appeared here in this material world for the good of all living entities – moving and non-moving – even for the birds, beasts and stones. pasu pākhī jhure, pāṣāṇa vidare, suni' yānra guṇa-gāthā.* While Śrī Caitanya Mahāprabhu was moving through that Jhārikhaṇḍa

^{*}Śrī Śrī Gaura-Nityānander Dayā - The Mercy of Śrī Gaura and Nityānanda, from Dhāmāli, by Śrīla Locana dāsa Ṭhākura.

jungle, He made the animals; birds, beasts, snakes, reptiles, lions, deer and tigers chant Hare Kṛṣṇa and dance. That is Mahāprabhu's mercy. *Pāṣāṇa vidare*, even the hard stones melted and you can see proof of it in the Ālālanātha temple where there is a big block of stone that had melted and has the whole body imprint of Mahāprabhu in it.

Perform Real Kṛṣṇa-Kīrtana

Mahāprabhu has come to shower His mercy upon one and all, not only human beings, but also upon birds, beasts, reptiles and even stones. This is *kṛṣṇa-kīrtana*. If you perform real *kṛṣṇa-kīrtana*, the whole world will be delivered. All inauspiciousness will be driven out and all auspiciousness will come into the whole world. However, it should be real *kṛṣṇa-kīrtana*, not *māyā-kīrtana*.

> anyābhilāsitā-sūnyam jñāna-karmādy-anāvŗtam ānukūlyena kṛṣṇānu sīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."²⁹

Therefore, one should join kṛṣṇa-kīrtana, gaura-kīrtana and should not have any other desires.

na dhanam na janam na sundarīm kavitām vā jagad-īśa kāmaye mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi³⁰

That is Mahāprabhu's teaching. Do not cherish the desire of achieving material wealth or followers, to have a beautiful woman to enjoy, and do not cherish the desire of mukti, liberation, na dhanam na janam na sundarīm kavitām. There are two witches; bhukti and mukti, material enjoyment and material liberation. Do not take their association. If you want to join gaura-kirtana, krsna-kirtana, then give up all your desires for material enjoyment and all your desires for liberation. When you still have these desires and you are chanting or doing kirtana, then that is not krsna-kirtana. It is māyā-kīrtana. If we think that this māyā-kīrtana is krsna-kīrtana, then we commit a blunder. Nāma nāhi haya, the name is not uttered, but the word available in the dictionary is coming out. In the dictionary you will find that the name of Krsna means 'black'. That dictionary word is coming out, whereas, the pure name is non-different from Krsna. If you think that this word which is available in the dictionary is Krsna, then you commit a blunder and you will be cheated, vañcanā.

The real name of Kṛṣṇa, Kṛṣṇa's form and Kṛṣṇa Himself, are non-different. So when Mahāprabhu did kṛṣṇa-kīrtana, gaura-kīrtana, the name that was coming out was like a volcanic eruption from the lips of Gaura. It was the pure name. Kīrtana is not meant for one's sense gratification. It is not meant for providing enjoyment for one's senses. That is not kīrtana.

Nevertheless, if someone achieves the *nāmābhāsa* stage, then all his *prārabdha-karma* is destroyed, and all disease is cured. It is still current here in India in our villages that if there is an outbreak of cholera, and many people of the village are attacked by it, the villagers come, and while they walk around the village they chant Hare Kṛṣṇa the whole night. "O villagers please come and chant hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare." The whole night they walk around the village and in this way the cholera is driven out. But Gaura never speaks about this kīrtana. It is not gaura-kīrtana that will drive out cholera, or drive out our ill fate. Chanting the pure name, obtaining Kṛṣṇa, kṛṣṇa-prema, that is gaura-kīrtana. It is not that you will aspire for mukti or aspire for material enjoyment. No! That will automatically be achieved, and that is the proof. When Gaura was performing kīrtana, sāṅgopāṅgāstra-pārṣadam^{*}, He was surrounded with His aṅga-upāṅga[†] – Advaita Ācārya, Nityānanda Prabhu, Śrīvāsa Paṇḍita, Gadādhara Paṇḍita, all gaura-bhaktas – while chanting hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare.

The so-called Māyāvādīs of Kāsī headed by Prakāsānanda Sarasvatī achieved *mukti*. They became Vaiṣṇavas because of *gaura-karuṇā*, *gaura-kṛpā*. Even materialistic persons like King Pratāparudra who was associating with *kāminī* and *kāñcana* – women and gold, developed complete Kṛṣṇa consciousness. This is the effect of *gaura-kīrtana*. A hard block of stone melted and the birds, bees, reptiles and ferocious animals all chanted Hare Kṛṣṇa and achieved liberation. This is the proof. When Srī Caitanya Mahāprabhu was passing through the Jhārikhaṇḍa jungle and had *kīrtana* there, even the trees and the creepers became enchanted. This is real *gaura-kīrtana*.

However, nowadays there is no real *kṛṣṇa-kīrtana*. There is a scarcity of it here. Therefore we are caught up in the laws of *māyā* or Kali, so we quarrel and fight. Mahāprabhu crushed and killed Kali. So why is quarrelling going on in Mahāprabhu's movement? Why has Kali entered? We are quarrelling because we are not doing real *kṛṣṇa-kīrtana*. That is the only reason. Otherwise there is no place for Kali.

^{*}sāṅgopāṅgāstra-pāṣṣadam: sa-aṅga—along with associates; upa-aṅga—servitors; astra weapons; pāṛṣadam—confidential companions.

[†]ānga-upānga: plenary parts and associates.

kali-kukkura-kadana yadi cāo (he) kali-yuga-pāvana, kali-bhaya-nāśana śrī-śacī-nandana gāo (he)³¹

If you want to crush the dog-like personality of Kali completely into the dust, the *kali-kukkura*, then you should chant "Sacīnandana Gaurahari *kī jaya*!" He is the deliverer of people affected by Kali-yuga. Those who are very afraid of Kali-yuga should chant Gaurahari's name and perform real *kṛṣṇa-kīrtana*, pure *gaura-kīrtana*, and then Kali will be completely destroyed. Kali the dog will be completely crushed into dust, and there will be no fear of Kali's quarrelling and hypocrisy. But because you are not doing real *kṛṣṇa-kīrtana*, Kali has entered the movement.

Thus, Gaurasundara appeared here in the material world to shower His mercy upon one and all, even upon the dogs, hogs, stones, trees, creepers, birds and beasts, so what to speak of human beings. Follow in the footsteps of Gaurānga Mahāprabhu and chant the pure name of Kṛṣṇa: hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. Then you will acquire everything: You will acquire Kṛṣṇa!

Questions & Answers

The Mercy of Kṛṣṇa

Devotee: You said that the *nāmābhāsa* stage is very dangerous? **Śrī Śrīmad Gour Govinda Swami:** Yes, very dangerous.

Devotee: You said that all fall downs come from this stage. Previously you said that it is not possible to fall from the *nāma-aparādha* stage because that is already a fallen stage. Is that true?

Śrī Śrīmad Gour Govinda Swami: The *nāma-aparādha* stage is a fallen stage. The *nāmābhāsa* stage is the intermediate stage. But such result is there in *nāmābhāsa* that the *nāmābhāsa* stage will give you *mukti*, all your *prārabdha-karma* will be destroyed; everything is there. But it is a dangerous stage because if you are not careful you will commit *aparādha*. If you associate with *asādhus*, *asat*, you will commit *aparādha*, and you will fall down. Yes!

Devotee: If anyone chants *nāma-aparādha*, then he is already fallen, so how can he be fallen?

Šrī Šrīmad Gour Govinda Swami: Committing $n\bar{a}ma$ - $apar\bar{a}dha$ is not the name at all. Offensive chanting is committing $n\bar{a}ma$ - $apar\bar{a}dhas$. What is the result? The result is that you will fall down and go to hell! If you obtain the $n\bar{a}m\bar{a}bh\bar{a}sa$ stage, all four are there – dharma, artha, $k\bar{a}ma$ and moksa – you get moksa. So-called dharma, religiosity; artha, economic development; $k\bar{a}ma$, all your material desires will be fulfilled; everything will be there. In the $n\bar{a}ma$ - $apar\bar{a}dha$ stage there is no moksa, but the other three are there; dharma, artha and $k\bar{a}ma$.

Devotee: So is it very dangerous when we are chanting and we have some desire. Will that desire manifest?

Śrī Śrīmad Gour Govinda Swami: The name will fulfill your material desires – *dharma*, *artha* and *kāma*. You are chanting, but even if your chanting is offensive, still your material desires will be fulfilled. Your

material desires will be fulfilled means what? Bharata Mahārāja fell down from such an elevated stage. So when you are fulfilling your material desires then you become too much addicted to material enjoyment and it will cause you to glide down, down to hell. But if you achieve *nāmābhāsa*, then *mokṣa* is there; you will get liberation. But in this stage you should be very, very careful to always associate with a *sādhu*!

Devotee: Can sāyujya-mukti be there?

Śrī Śrīmad Gour Govinda Swami: Mukti is already there for you. Always remain in the association of a *sādhu*, always chant the holy name in the association of a *sādhu* and elevate yourself from that stage to the pure name stage. Offenceless chanting means that you are free from fear. Otherwise there is fear. At that stage you commit *aparādha*; *nāma-aparādha*, *vaiṣṇava-aparādha*, or any other *aparādha*. Then you will fall down.

Devotee: If he sinks to a lower stage, but not completely – if it is not like the mad elephant offence – then it is said that one comes one stage lower than the *bhāva* stage. If someone reaches *bhāva* or *prema* and commits an offence, he comes one stage lower, is it?

Śrī Śrīmad Gour Govinda Swami: Bharata Mahārāja attained the *bhā-va* stage, but some *anarthas* were there in just a very minute portion. When they are not fully eradicated *lābha*, *pūjā* and *pratisthā* will come. People call you a great *sādhu*. Big garlands *pūjā*, *daņḍavat praņāmas*, and so much money, *praņāmī* will be offered to you. Yes, that is an *anartha*, and if you are addicted to it you are finished!

Devotee: One devotee was saying recently that you may be chanting sometimes *nāma-aparādha* but then sometimes you chant in *nāmābhāsa*, and sometimes you may chant *suddha-nāma*. Is that possible that one may chant *suddha-nāma* and sometimes *nāma-aparādha*?

Śrī Śrīmad Gour Govinda Swami: No! Asādhu-sange bhāi, kṛṣṇa-nāma nāhi haya, nāmākṣara bāhirāya baṭe, tabu nāma kabhu naya, kabhu nāmābhāsa haya, sāḍā nāma-aparādha.* If you are not associating with sādhus but

^{*}Prema Vivarta.

associate with *asādhus*, you cannot chant *suddha-nāma*. Sometimes you may come to the stage of *nāmābhāsa*, otherwise you are always in the *nāma-aparādha* stage. Only if you are in the association of a pure *sādhu*, you will be able to chant the pure name.

Devotee: So śuddha-nāma means no nāmā-aparādha?

Śrī Śrīmad Gour Govinda Swami: No nāmā-aparādha and no nāmābhāsa; that is śuddha-nāma.

Devotee: Mahāprabhu said that if you chant the holy name once, you get the result.

Šrī Šrīmad Gour Govinda Swami: Yes, that is a Vaiṣṇava. He is a Vaiṣṇava – yānra mukhe suni eka-bāra kṛṣṇa-nāma, sei pūjya, sei vaiṣṇava – if you have chanted suddha-nāma, the pure name of Kṛṣṇa once, then you are a Vaiṣṇava. If you are always chanting then you are Vaiṣṇavat-ara^{*}, it is a comparative degree. Yānhāra darsane mukhe āise kṛṣṇa-nāma.[†] If by just seeing such a Vaiṣṇava the mind and the tongue automati-cally chant Hare Kṛṣṇa, then he is the topmost Vaiṣṇava, Vaiṣṇavata-ma.[‡] Mahāprabhu has said that He who chants suddha-nāma once, is a Vaiṣṇava. Yes, it may be that one by the association of a sādhu once chanted the pure name and then leaves the association, and commits aparādha. But because he has once chanted the pure name, he is also a Vaiṣṇava. But one who always chants, what is he? He is Vaiṣṇavatara. Whereas by seeing a bhāgavatottama my tongue automatically chants Hare Kṛṣṇa. He is the topmost Vaiṣṇava.

Devotee: Gurudeva, if someone hears the pure name from a *sādhu*, then maybe he can chant immediately?

Śrī Śrīmad Gour Govinda Swami: Yes, in the association, he will chant.

Devotee: Why is it so difficult to stop making *aparādha*? Even though we have the desire to stop, why is it so difficult?

 $\ensuremath{^*Vaismava-tara:}$ the better Vaismava (the comparative platform).

[†]Caitanya-caritāmṛta, Madhya-līlā 16.74

[‡]Vaiṣṇava-tama: the best Vaiṣṇava (the superlative platform).

Srī Srīmad Gour Govinda Swami: Because you have some material desire in your mind. The material desires are there, so you commit aparādha. Your mind oscillates when you are chanting Hare Krsna and your mind is not fixed on Krsna. That is the ninth aparādha, anavadhānatā. Bhaktivinoda Thākura has said this. You may not be committing any other nāma-aparādha out of the ten, but you are committing this apārādha that your mind oscillates. While chanting Hare Krsna, your mind is not thinking of Krsna, but the mind is oscillating. That is anavadhānatā, the ninth aparādha. Bhaktivinoda Thākura has said that although you are not committing any other aparādhas, you cannot get prema because you are committing this aparādha. I always say that when I speak about nāma-aparādha. This is not described in Bhakti-rasāmrta-sindhu but Bhaktivinoda Thākura has explained this in his Hari-nāma-cintāmani. Why is it that you cannot develop krsna-prema? Even if you are not committing any other aparādhas, it is this aparādha that prevents you from developing krsna-prema. Otherwise nāma will give you krsna-prema. Why have you not attained it? Because you are committing this aparādha; your mind is oscillating.

Devotee: If one is very attentive in the *nāmābhāsa* stage, then very quickly you will achieve the pure name, just like the sun coming up. Is there any indication that one is chanting *nāmābhāsa*?

Śrī Śrīmad Gour Govinda Swami: The indication of the pure *nāmāb-hāsa* stage is that there are no diseases, and no evil stars or planets. Your horoscope shows that you would have died but you survived. This is *nāmābhāsa*. If you are chanting the pure name, then you will see Śyāmasundara constantly. That is the test. Chant Hare Kṛṣṇa and see Śyāmasundara. Then you can understand, yes, the pure name is coming out. I can see His beautiful form.

Devotee: If someone is chanting *nāmābhāsa*, can Kṛṣṇa still give him disease etc. just to purify him?

Śrī Śrīmad Gour Govinda Swami: That is Kṛṣṇa's mercy!

Devotee: So someone may be chanting *nāmābhāsa*, but Kṛṣṇa may still give some reaction?

Srī Srīmad Gour Govinda Swami: If some disease comes, that is Kṛṣṇa's mercy. A *sādhu* can also have some disease and that would be Kṛṣṇa's mercy.

tat te ʻnukampām susamīkṣamāṇo bhuñjāna evātma-kṛtam vipākam hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim."³²

That is anukampām, the mercy of Krsna. Haridāsa Thākura was chanting the pure name at every moment. Three lakhs of names he chanted. He never slept, and never ate. What type of body did he have? Siddha-deha - not a material body. No demand for eating, sleeping, mating and defending – a completely spiritual body, siddha-deha. Three lakhs of names of pure chanting: He was always with Krsna. But he was persecuted so much. The *pāsandīs* dragged him through twenty-two bazaars. They beat him so badly that he was bleeding and the bone was visible. Why did such persecution come? He accepted that as, "Krsna is so merciful to me. I am a very sinful person. Kṛṣṇa is very merciful by giving me light punishment. I deserve very severe, heavy punishment, but He is so merciful that He is giving me light punishment. My head would have been cut off but instead only my finger is cut." He accepted it in that way. A Vaisnava accepts it in that way. This is mercy - tat te 'nukampām. He accepts it and tolerates everything. If you do hari-kīrtana, you will get the power of tolerance, taror iva sahisnunā. Just tolerate. Haridāsa Thākura was never disturbed. He felt no pain. He was not feeling any pain at all. Anyone else would have died, but he did not die. What kind of body does he have? He was chanting Hare Krsna peacefully and blissfully in that stage. While the *pāsandīs* were whipping and dragging him, he was just chanting and never had any pain. Rather Mahāprabhu showed that He took the pain. That is Mahāprabhu's mercy, which is Kṛṣṇa's mercy. Otherwise he has no *prārabdha-karma*. After *prārabdha-karma* no disease is there, but if a disease comes then that is mercy. Thereby he becomes stronger, more fixed. Now he is fit to go back home, back to Godhead, and to approach the lotus feet of Kṛṣṇa *mukti-pade sa dāya-bhāk*. That is mercy, not *prārabdha-karma*.

Devotee: How about *aprārabdha-karma*? There is *prārabdha* and *aprārab-dha-karma*.

Śrī Śrīmad Gour Govinda Swami: Everything will be gone, finished. Everything is finished!

Chapter Three



Śuddha-Nāma

Part 1 How to Achieve the Pure Name

'kevala'-sabde punarapi niscaya-karaṇa jñāna-yoga-tapa-karma-ādi nivāraṇa

"The use of the word *kevala* [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic *yoga*, and performance of austerities and fruitive activities." ¹

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 *sāstras*, 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 *sāstras*. We must not deviate from the injunctions of the *sāstras*. This is confirmed in the next verse of the *Caitanya-caritāmṛta*.² anyathā ye māne, tāra nāhika nistāra nāhi, nāhi, nāhi—e tina 'eva'-kāra

"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," which emphasizes the real process of self-realisation." ³

> tṛṇa haite nīca hañā sadā labe nāma āpani nirabhimānī, anye dibe māna

"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honour, but one should offer others all respectful obeisances."⁴

> taru-sama sahiṣṇutā vaiṣṇava karibe bhartsana-tāḍane kāke kichu nā balibe

"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."⁵

> kāțileha taru yena kichu nā bolaya śukāiyā mare, tabu jala nā māgaya

"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." $^6\,$

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.⁷ ei-mata vaisņava kāre kichu nā māgiba ayācita-vṛtti, kimvā sāka-phala khāiba

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available." ⁸

sadā nāma la-iba, yathā-lābhete santoṣa eita ācāra kare bhakti-dharma-poṣa

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behaviour solidly maintains one's devotional service." ⁹

> tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord." $^{10}\,$

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa *mantra*. ¹¹ ūrdhva-bāhu kari' kahon, suna, sarva-loka nāma-sūtre gānthi' para kaņţhe ei śloka

"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." 12

When chanting the Hare Krsna mahā-mantra, in the beginning one may commit many offences, which are called nāmābhāsa and nāma-aparādha. In this stage there is no possibility of achieving perfect love of Krsna by chanting the Hare Krsna mahā-mantra. Therefore one must chant the Hare Krsna mahā-mantra according to the principles of the above verse, trnād api sunīcena taror iva sahisnunā. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Krsna mahā-mantra. The words 'Hare Krsna' should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the help of the lips and tongue for the proper pronunciation. Chanting is very simple, but one must practice it seriously. Therefore the author of Śrī Caitanya-caritāmrta, Krsnadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck. ¹³

> prabhu-ājñāya kara ei śloka ācaraņa avašya pāibe tabe śrī-kṛṣṇa-caraṇa

"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."¹⁴

Follow the Teachings of Mahāprabhu & the Gosvāmīs

You are not following the teaching of Śrī Caitanya Mahāprabhu. Nor are you following the principles given by Him and the Gosvāmīs. It is clearly said here, "We cannot make compromises..." Then he says, "This is not our obstinacy; it is the injunction of the *sāstras* and we must not deviate from the injunction of the *sāstra*." Why would Prabhupāda deviate from the injunction of *sāstra*? Those who say so have not understood Prabhupāda. Prabhupāda has strictly followed the injunction of *sāstra* and what he has said is according to *sāstra-siddhānta*.

This is the age of quarrel. Why is there quarrelling? Why is there fighting? Because everyone thinks; I am great! One person will say, "I am great!" and when another person hears this, he says, "What, you are great? No! I am great!" Then fighting begins, quarrelling begins. This is Kali-yuga. In Kali-yuga this *dambha*, pride, is the measuring rod. It is such a very, very dangerous age. This Kali-yuga is a most degraded age.

Who Can Understand a Vaiṣṇava?

In this age only Mahāprabhu's teaching is required. If you can accept Mahāprabhu's teaching, if you can understand it and if you can practice it in your life, then you will be saved. Otherwise you cannot be saved from the influence of Kali. Therefore Prabhupāda says, "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 Vaiṣṇava is not a beggar. If he begs he is not a Vaiṣṇava at all, but a beggar. Why does a Vaiṣṇava go to the doorstep of

a householder? He does not go begging to fill his belly. He goes there to shower his mercy on the householder who is too attached to home and hearth. The householder is thinking in terms of 'I' and 'mine', and is therefore completely devoid of pure knowledge. He is a deluded person, a grossly deluded person who thinks this is mine, this is mine, and this is mine. Factually, everything belongs to Krsna. Nothing belongs to you, but you are so deluded that you think 'I' and 'mine', 'mine', 'mine'! That which is actually Krsna's property, he calls mine. He is a great offender and a great criminal. It is a criminal mentality to try to possess that which is Krsna's property, to lord over it and enjoy it. Thereby he is committing a great crime. In order to shower mercy on these great criminals, the Vaisnava goes to their house to inculcate pure Krsna consciousness. It is not that a Vaisnava goes there to beg for food, "Give me food, give me food!" No, he never begs. He is not a beggar at all. Rather, he may be hungry and die, but he will never ask for food.

Mahāprabhu gives the example of a tree in His Śikṣāṣṭaka and Kavirāja Gosvāmi speaks on it. The tree may dry up and die, but it will never ask, "Give me water." It tolerates. Similarly, a Vaiṣṇava should tolerate. He may be hungry and be in need of food, but he never asks anyone, "Give me food. I'm hungry." No, he tolerates it. Ayācita-vṛtti means 'the profession of not asking for anything.' If something comes without asking for it, he accepts it. Otherwise he will never accept. In this connection we say also that a Vaiṣṇava who is completely surrendered at the lotus feet of Kṛṣṇa, is completely surrendered unto the holy name. This is his behaviour. He never asks for anything. He never asks anyone. He tolerates everything. *Taror iva sahiṣṇunā* – he is as tolerant as a tree.

He is always engaged in hearing, chanting, remembering, serving the Lord, *dāsya*, *sakhya*, *ātma-nivedana* through *navadhā bhakti*, the nine types of *bhakti*. They are Prahlāda Mahārāja's teaching and are described in the Seventh Canto of the Śrīmad-Bhāgavatam. A Vaiṣṇava is not a lazy fellow. Rather, he is day and night, twenty-four hours engaged in the service of Kṛṣṇa.

No one can understand the activities of a Vaiṣṇava, however great a person may be, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya*. He might be a learned *paṇḍita* in this society, still he cannot understand the activities of a Vaiṣṇava. It is not an easy thing to understand. Because they cannot understand them, they say, "These people are parasites on the society. They are not doing anything."

He is not a parasite. He never asks for anything. How is he a parasite? Is he asking, "Give me food. Give me food"? Then, why do you say he is a parasite? They cannot understand *ayācita-vṛtti* that if anything comes without asking, he accepts it, and if nothing comes, he will rather die. Like a tree, he never asks. Whatever is available, any fruit or leaf – *phala*, *sāka*, he accepts. If nothing is available, the Vaiṣṇava tolerates and Mādhavendra Purī was a typical example.

Mādhavendra Purī

Mādhavendra Purī is a typical example of a Vaiṣṇava. He would never ask anything from anyone. He may be hungry, he may be thirsty, but he never asks for anything. He tolerates!

Once he was sitting underneath a tree in the jungle of Vṛndāvana. He was very thirsty and very hungry, but he was not asking. This is a Vaiṣṇava who is following the path of *ayācita-vṛtti*. Kṛṣṇa came to him in the form of a cowherd boy and said, "What sort of *sannyāsī* are you? *Sannyāsīs* generally go out and do *mādhukarī*. They beg from house to house. Why aren't you going out to beg? You are hungry and thirsty."

Mādhavendra Purī looked at Him, "Who are You? How do you know I am hungry and thirsty?"

"I live in this village and if someone comes to our village, he'll never fast. He'll never go without food. So why are you going without food?"

Mādhavendra Purī asked, "How do You know I am hungry and thirsty?"

"Oh, some ladies were taking bath in that pond over there. They were talking among themselves and I heard them say, 'A *sannyāsī* is sitting there underneath that tree and he is very hungry, tired and thirsty.' I am a cowherd boy and while I was taking care of My cows, I overheard them speaking. This is My business every day."

Kṛṣṇa came in the form of a cowherd boy and spoke to him like this. "All right. All right. I have this pot of milk with Me. Here, take it! Take it!" So, it just came to him. He did not ask for it.

Kṛṣṇa Is My Maintainer

One who is completely surrendered unto the lotus feet of Kṛṣṇa, completely surrendered unto the holy name, never thinks of his own maintenance. Kṛṣṇa will maintain him. Kṛṣṇa has promised that; *kaunteya pratijānīhi na me bhaktaḥ praṇasyati*. He said this in the *Bhagavad-gītā*, "O son of Kuntī, Arjuna, you go out and declare it boldly that My devotee will never perish. I will give him protection. I will maintain him!"

Kṛṣṇa is known as Viśvambhara, He who maintains the whole universe – kṛṣṇa viśvambhara viśva karena pālana, jagad-guru kṛṣṇa sabe karena rakṣaṇa. Kṛṣṇa protects everyone and Kṛṣṇa maintains everyone. This includes the whole world. So why will He not maintain you? If you are engaged in His service, why will He not maintain you? Why will you starve? No one who has taken shelter at the lotus feet of Kṛṣṇa, will starve. That person who is cent percent, day and night, twenty four hours a day engaged in Kṛṣṇa's service, will he starve? He will never starve, because Kṛṣṇa maintains the whole world. This is a must, kṛṣṇa ye rakṣaka āra pālaka āmāra.

A devotee who is surrendered, completely Kṛṣṇa conscious, cent percent Kṛṣṇa conscious, knows very well that Kṛṣṇa is his protector and maintainer. So why are you thinking; Oh, what shall I do? Many are talking about a devastating war that will come. Everything will be destroyed. What shall I do? Shall I go underground? Everyone is thinking like that. If you are thinking like that, you have no faith in Kṛṣṇa who is the only maintainer, the only protector. Kṛṣṇa vinā rakṣā-kartā āra keha nā - Kṛṣṇa is my maintainer, Kṛṣṇa is my protector. A surrendered soul thinks like this and he is definitely maintained and definitely protected. But you have no faith in Kṛṣṇa. You are a faithless person, saṁsayāt-mā. Who is a faithless person?

aśraddadhānāḥ puruṣā dharmasyāsya parantapa aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." $^{\rm 15}$

One who has no faith in Kṛṣṇa but has doubt in Kṛṣṇa, will again and again come down here to this material world and revolve in this cycle of birth and death. He cannot have Kṛṣṇa. He cannot approach Kṛṣṇa. One must definitely have full faith in Kṛṣṇa and full faith in the holy name, and one must completely surrender. One should never think of their maintenance and protection. A devotee never thinks of this. He is already protected and maintained.

Śrīvāsa Ţhākura

Śrīvāsa Țhākura was a very dear devotee of Mahāprabhu. In fact, Mahāprabhu first started His *saṅkīrtana* in the *kuțira* of Śrīvāsa. Śrīvāsa Țhākura was a householder, a family man. He had a wife and children, and he had to maintain them. They were dependent on him, but he was a completely surrendered soul. He would never say, "My family, my wife, my son, my daughter." Rather he would say that they were Kṛṣṇa's family. The whole family was engaged in Kṛṣṇa's service and he had dedicated everything. So he never did anything. He never went out, he never earned money, he never took up a job, nor did he do any business.

Then how was he and his family maintained? He was completely surrendered and always engaged in the nine-fold processes of *bhakti* (*sravaṇa-kīrtana*, hearing, chanting, thinking, offering worship) and his whole family was maintained. In order to test Śrīvāsa Ṭhākura, Mahāprabhu once went to his house and asked Śrīvāsa, "You are a family man. You have a big family to maintain. Why don't you go out and earn money? Otherwise how can you maintain your family? A *gṛhastha* should earn money, but you are not earning money or doing any business and you don't have a job."

Śrīvāsa Ṭhākura thought to himself; I have accepted only one job which is to serve Kṛṣṇa. Why should I accept another job and become *māyā-dāsa*? Māyā will give me a job and I will accept it? Hence when Mahāprabhu asked this question, Śrīvāsa did not say anything. He only clapped his hands together three times. Mahāprabhu asked, "What does that mean?"

Then Śrīvāsa Ṭhākura said, "ayācita-vṛtti." He was a pakka Vaiṣṇava. One who follows ayācita-vṛtti will never go out and ask anything from anyone. Whatever is available without asking, he accepts. Kṛṣṇa is my maintainer, and Kṛṣṇa is my protector. It is Kṛṣṇa's family. The whole family is maintained by Kṛṣṇa and protected by Him. Three times he clapped his hands and said, "That means if supply will not come for just one day, I'll tolerate it. The whole family will tolerate it." This is *taror iva sahiṣṇunā*, he is as tolerant as a tree. The tree may be drying up without receiving any water, but he never asks for water. The tree tolerates. We also tolerate. We do not go and ask, "Give me food, because we are hungry." Then he said, "If by the third day no supply comes, we still tolerate it. But if by the fourth day no supply comes then the whole family will go and drown in the Ganges, finished!"

When Śrīvāsa Ṭhākura said that, Mahāprabhu became very pleased with him. This is a real Vaiṣṇava. He has completely surrendered.

ei-mata vaiṣṇava kāre kichu nā māgiba, ayācita-vṛtti, kimvā sāka-phala khāiba

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it. If nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available."¹⁶

> sadā nāma la-iba, yathā-lābhete santoṣa eita ācāra kare bhakti-dharma-poṣa

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behaviour solidly maintains one's devotional service." $^{\rm 17}$

Nāma Avatāra

The holy name is everything for a Vaiṣṇava. The name is not different from Kṛṣṇa. One who chants the pure name is with Kṛṣṇa. The pure name is Kṛṣṇa, especially in Kali-yuga, nāma-rūpe kṛṣṇa-avatāra.

kali-kāle nāma-rūpe kṛṣṇa-avatāra nāma haite haya sarva-jagat-nistāra

"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." ¹⁸

nāma vinu kali-kāle nāhi āra dharma sarva-mantra-sāra nāma, ei sāstra-marma

"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." $^{19}\,$

Kṛṣṇa advents Himself in the form of the holy name in the age of Kali. There is no other incarnation in Kali-yuga besides His name incarnation.

By the holy name, the entire universe is delivered. First deliver yourself by chanting the pure name. Not *nāmābhāsa* or *nāma-aparādha*, but the pure name! Cultivate all these teachings of Mahāprabhu. Think yourself much humbler than a blade of grass lying on the street. Have no pride, and no arrogance. Without any pride think 'I am the lowest of the low.' Be as tolerant as a tree and do not ask anything from anyone. A tree does not ask
for water. If it dries up and dies, the tree tolerates it. Give respect to one and all, and do not demand respect. "Hey, rascal! Don't you know who I am? I am a Vaiṣṇava! Pay obeisances!" Do not demand respect. Pay respect to one and all because Kṛṣṇa is there. This is the attitude. With this mentality we should practice this and chant hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. One must strictly follow the principles given by Caitanya Mahāprabhu in this verse – harer nāma, harer nāma, harer nāmaiva kevalam^{*} – and in that verse in the Śikśāṣṭaka:

> tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ ²⁰

If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, he will certainly achieve the ultimate goal of life, the lotus feet of Kṛṣṇa. This is a very easy process. Develop this mentality and chant the pure name, and then you will definitely get Kṛṣṇa. Not only will you be delivered, you will attain Kṛṣṇa. Then go out and chant: hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. Do padayātrā – loud congregational chanting of the pure name. Then the whole world will be delivered.

> nāma vinu kali-kāle nāhi āra dharma sarva-mantra-sāra nāma, ei śāstra-marma²¹

There is no other *dharma* in this age of Kali. The holy name of Kṛṣṇa is the essence of all *mantras* and the purport of all revealed scriptures. Therefore have full faith in it.

^{*}In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. (Śrī *Caitanya-caritāmṛta*, \bar{A} *di-līlā* 17.21)

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana niraparādhe nāma laile pāya prema-dhana

"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 offences, one very easily obtains the most valuable love of Godhead." $^{\rm 22}$

The chief and most important process is *nāma-saṅkīrtana*, especially in Kali-yuga. If your chanting is offenceless, pure, then you will definitely obtain *kṛṣṇa-prema*. If you are chanting the pure name, then you can see the very beautiful form of Śyāmasundara and all His qualities, all His *līlās* will manifest before you! You will always be in *kṛṣṇa-līlā*,

> kṛṣṇera samagra līlā nāme vidyamāna nāma se parama tattva tomāra vidhāna

"The entire panorama of Lord Kṛṣṇa's pastimes is present in the Hare Kṛṣṇa *mahā-mantra*. Lord Gaurāṅga has personally declared the Hare Kṛṣṇa *mahā-mantra* to be the highest Absolute Truth." ²³

The *lilās* are present in the holy name because they are non-different from Kṛṣṇa. This is the Supreme Truth. Kṛṣṇa is the Supreme Truth. Similarly *nāma*, the holy name – the pure name, not *nāma-aparādha* or *nāmābhāsa* – is the Supreme Truth! But you have forgotten this. You are a fragmental part of Kṛṣṇa and Kṛṣṇa is your eternal master, and you are His eternal servant. And everything you see here, whatever you find, are paraphernalia for Kṛṣṇa's enjoyment, not for your enjoyment. This *jñāna* is known as *sambandha-jñāna*. sarva veda bale gāo hari-nāma sāra pāibe paramā prīti ānanda apāra ²⁴

veda puṇaḥ bale yata mukta mahājana para-vyome sadā kare nāma saṅkīrtana ²⁵

In all the Vedas it is said that *hari-nāma* is the essence of all the Vedas. Therefore chant: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*, *hare rāma hare rāma rāma rāma hare hare*. Srila Prabhupāda has stated here, "Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only," because this is the secret for this age of Kali. *Veda puṇaḥ bale: pāibe paramā prīti ānanda apāra*, if you chant the pure name, you will get unlimited pleasure because the source of all pleasure and bliss is Kṛṣṇa. Kṛṣṇa is saccid-ānanda-maya; san-maya, cin-maya, ānanda-maya. Therefore by chanting His name, the pure name, you can constantly come in contact with Kṛṣṇa, and then you will experience real ānanda.

Who is sac-cid-ānanda-maya? Veda puņaḥ bale yata mukta mahājana, para-vyome sadā kare nāma saṅkīrtana. Again the Vedas say, those who are liberated, nitya-mukta, eternally liberated mahājanas, they always and only chant Hare Kṛṣṇa in the spiritual world.

> hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare

Develop Strong Faith

When you chant the holy name all of your *anarthas* will be destroyed. That is, if you have strong faith in it. It is a question of faith.

nāme drdha haile nāhi haya pāpe mati pūrva pāpa dagdha haya citta suddha ati ²⁶

If you develop unflinching faith in the holy name and always chant and always remember the holy name, then where is the scope of some sinful thought entering your mind? Never will any sinful thought enter into your mind, if the holy name is there. What previous sinful thought will enter into your mind, if the holy name is there in your mind? The previous sinful reactions that are there, are all destroyed. Your consciousness and heart become purified of all contaminations. This is the effect of chanting the holy name, purely. When speaking of the name, it means the pure name, not nāmābhāsa or nāma-aparādha. One should pronounce the name distinctly and concentrate on the transcendental sound vibration. Otherwise you will commit aparādha. Your chanting will only be nāma-aparādha. Therefore chant distinctly and with attention. Then your heart, consciousness and mind will be purified. There is no scope that some sinful thought will enter into your mind. Rather, whatever previous sinful reactions were there, will all be destroyed.

> kṛṣṇa rakṣā kartā eka mātra bali jāne jīvane pālana-kartā kṛṣṇa ihā māne ²⁷

aham mama buddhy-āśakti nā rākhe hṛdaye dīna-bhāve nāma laya sakala samaye ²⁸

A completely surrendered soul has strong faith in Kṛṣṇa. Kṛṣṇa is my only maintainer. Kṛṣṇa is my protector, no one else. He has strong faith in the name of Kṛṣṇa. Jīvane pālana-kartā kṛṣṇa ihā māne, Kṛṣṇa is my maintainer throughout my life.

Everything Belongs to Krsna

A completely surrendered soul will never say 'I' and 'mine'. Who are you? I am a jīva, but I am a jīva from Australia. This is your identity. I have so much bank balance. I am a great person, don't you know? I have a wife. I have so many girlfriends. I am a great enjoyer. I am great. This is 'I' and 'mine', but a Vaisnava is not like that. He will never say 'I' and 'mine'. I am Krsna's. I do not even belong to myself. I am Krsna's eternal servant. Everything is Krsna's. My body and my mind belong to Krsna. I myself belong to Krsna. Whatever I have received is all Krsna's. He will never say 'I' and 'mine', and he always chants hare krsna hare krsna krsna krsna hare hare, hare rāma hare rāma rāma rāma hare hare. Dīna-bhāve nāma laya sakala samaye, always – sakala samaye – day and night, twenty-four hours a day he chants hare krsna hare krsna krsna krsna hare hare, hare rāma hare rāma rāma rāma hare hare, with a very, very humble mind and attitude. More humble than a blade of grass lying on the street.

> kṛṣṇa vinā rakṣā-kartā nāhi keha āra kṛṣṇa se pālaka mātra jānibe āmāra ²⁹

This is the attitude. In a humble state of mind have firm faith that Kṛṣṇa is the only protector, kṛṣṇa vinā rakṣā-kartā nāhi keha āra. Kṛṣṇa se pālaka mātra jānibe āmāra, Kṛṣṇa is my only maintainer. No one else maintains me.

āmi dīna akiñcana sakalera chāra adhama durgata kichu nāhika āmāra ³⁰

I am most degraded. I am a pauper. I have nothing in this material world - dīna akiñcana, I am most fallen and degraded. I am more insignificant than a worm in the stool. Only Kṛṣṇa is mine, I am Kṛṣṇa's, nothing else! This mentality is a humble state of mind. In this state of mind you will chant Hare Kṛṣṇa.

Have the Same Will as Kṛṣṇa

kṛṣṇera samsāre āmi āchi cira dāsa kṛṣṇa icchā mātra kriyā āmāra prayāsa ³¹

This is Kṛṣṇa's saṁsāra and I am His eternal servant, kṛṣṇera saṁsāre āmi āchi cira-dāsa. I am not the servant of anyone else; I am Kṛṣṇa's eternal servant in Kṛṣṇa's saṁsāra. What is your activity? Kṛṣṇa icchā mātra kriyā āmāra prayāsa, I do what Kṛṣṇa wants me to do. I have no separate will from Kṛṣṇa. This is the mentality; kṛṣṇa-icchā mātra kriyā āmāra prayāsa. For example, Kṛṣṇa said to Arjuna, "Go and fight!" This is the teaching in Bhagavad-gītā. But Arjuna was not willing, "No, I won't fight. I'll go to the forest and become a sannyāsī and meditate there." But Kṛṣṇa did not want that. Kṛṣṇa wanted Arjuna to fight although the fighting was very fierce. That is Kṛṣṇa's will. After he heard the Bhagavad-gītā from Kṛṣṇa, he understood. Then at last he said,

> arjuna uvāca nasto mohah smrtir labdhā tvat-prasādān mayācyuta sthito 'smi gata-sandehah karisye vacanam tava

Arjuna said: "My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and prepared to act according to Your instructions." ³² "O Acyuta! O Kṛṣṇa! All my delusions are now gone. Because I was thinking in terms of 'I' and 'mine' – 'my brothers', 'my friends' – I thought how can I kill them? But by Your mercy I can understand this now, *tvat-prasādān mayācyuta*. My delusion has disappeared, *naṣto mohaḥ smṛtir labdhā* – no more forgetfulness."

Everyone has this separate will. "Why shall I stay here? Let me go there and do something else." "If you want you go. All right, go!" Everyone does this, "Gurudeva, I want to do this thing in this way. I will go there, do this business like this, and then I will do that." But who accepts Kṛṣṇa's will? And who knows what Kṛṣṇa's will is? No separate will! What Kṛṣṇa's will is, that is what I should accept, and that becomes my will. We should accept it like that.

> āmi kartā āmi dātā āmi pālayitā āmāra e deha geha santāna vanitā ³³

āmi vipra āmi sūdra āmi pitā pati āmi rājā āmi prajā santānera gati ³⁴

ei saba buddhi chāḍi kṛṣṇe kari mati kṛṣṇa kartā kṛṣṇa icchā mātra balavatī ³⁵

kṛṣṇera ye haya icchā tāhāi kariba nija icchā anusāre kichu nā cintiba ³⁶

Giving up the 'I' and 'mine' mentality, the mentality that I am 'the doer'. I am a great charitable person. I give so much charity, so many donations to so many organisations, and to so many people. I am the maintainer. This is my body, my home, my wife, my son, and my daughter. I am a *brāhmaņa*. I am a *kṣatriya*. I am a *sūdra*. I am a *vaisya*. I am a father. I am a husband. I am king. I am a citizen. I am the father of so many children. So much 'I' and 'mine'. Give up all this 'I' and 'mine'! Completely surrender unto Kṛṣṇa. Kṛṣṇa is mine and I am Kṛṣṇa's; nothing else! This is the only thought. Kṛṣṇa is the doer, Kṛṣṇa is the protector and Kṛṣṇa is the maintainer. I am not the doer, I am not the maintainer, and I am not the protector. Kṛṣṇa's will is the Supreme, very powerful will. What Kṛṣṇa's will is, that is my will. I have no separate will. I do what Kṛṣṇa wants. I accept Kṛṣṇa's will and never think according to my will. This is completely surrendered. This is how one should chant. In a very humble state of mind, chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*.

Completely Surrender & Cry for Krsna

This is known as *ātma-nivedana*, completely surrendered dedication. If you develop this state of mind and chant Hare Kṛṣṇa, then there will be no scope of committing *aparādha*. Then you will chant the pure name, otherwise you cannot chant the pure name. You may be chanting for one *crore* of lives but you cannot attain Kṛṣṇa. It is either *nāmābhāsa* or *nāma-aparādha*. Therefore this instruction is given:

> aparādha nāhi chāḍi' nāma yadi laya sahasra sādhane tāra bhakti nāhi haya ³⁷

You may be performing so much sādhana, but if you have not given up nāma-aparādha, you will never develop bhakti.

ataeva bhakti lābhe yadi lobha haya daša aparādha chāḍi kari nāmāśraya ³⁸ eka eka aparādha satarka ha-iyā yatanete chāḍi citte vilāpa kariyā ³⁹

One who is very, very serious to develop *bhakti*, and is developing greed for *bhakti*, then he must give up the ten *nāma-aparādhas*, completely surrender unto the holy name and chant the pure name as instructed by Śrīmān Caitanya Mahāprabhu. Develop that state of mind. *Eka eka aparādha satarka ha-iyā*, *yatanete chādi citte vilāpa kariyā*, one after another give up these ten *aparādhas*, and cry in your heart, "Yes, I am a great *aparādhī*, I am a great offender. Yes, My Lord, You will never find such a great offender as I am." Just admit this before Kṛṣṇa. Frankly admit it. This admittance is required. That is crying in the heart, *citte vilāpa kariyā*. "I have committed this *aparādha*, that *aparādha*, many *aparādhas* not once or twice, O Lord, but thousands and thousands of times. I am a great offender. You will never find such a great offender as I am in this whole world, O my Lord." This is how to cry in the heart, *yatanete chādi citte vilāpa kariyā*.

> nāmera caraņe kari drdha nivedana nāme krpā hale aparādha vidhvamsana 40

The way to destroy nāma-aparādha is given here. In this way one should cry and frankly admit before Kṛṣṇa that "I have committed this aparādha, not once, not twice, but a thousand times." Cry and chant: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. If you cry in this way before Kṛṣṇa, and if the holy name will shower His mercy on you, then all your aparādhas will be destroyed. Otherwise your aparādhas will never be destroyed.

Chant Twenty-Four Hours a Day

The instructions on how to give up *nāma-aparādha* are given here,

aviśrānte nāme nāma aparādha yāya tāhe aparādha kabhu sthāna nāhi pāya ⁴¹

These directions on how nāma-aparādha will be destroyed are given by Bhaktivinoda Ṭhākura in his Hari-nāma-cintāmaņi. Aviśrānta means constantly; day and night, twenty-four hours a day chanting. That means while you are taking rest or sleeping you may not be chanting, but all the other time that you are awake you must be chanting. That is aviśrānta-nāma. Six hours out of twenty-four hours is for sleeping, and the other eighteen hours you are awake. During those eighteen hours that you are awake, never forget the holy name. During these eighteen hours constant chanting, remembering and thinking of Kṛṣṇa, is aviśrānta-nāma. If you do like that, then all your nāma-aparādhas will be destroyed, aparādha kabhu sthāna nahe pāye. There will be no aparādha. That is what one can do. Bhaktivinoda Ṭhākura has given this instruction.

divārātra nāma laya anutāpa kare tabe aparādha yaya nāma phala dhare $^{\rm 42}$

aparādha gate śuddha-nāmera udaya śuddha-nāma bhāva-maya āra prema-maya ⁴³

Day and night, $dib\bar{a}$ - $r\bar{a}tra$ – $dib\bar{a}$ means 'day' and $r\bar{a}tra$ means 'night'. Day and night you chant and you remember. Sometimes chant, sometimes remember in the mind and repent, repent, re-

pent. There should be repentance. "I am a great offender, I have committed so many *aparādhas*, not once, not twice, but a thousand times I have committed these *aparādhas*." Therefore, just admit this and repent.

āmāra jīvana, sadā pāpe rata, nāhiko punyera lesa parere udvega, diyāchi je koto, diyāchi jīvere klesa

1) "My life is ever given to sin; in it there is not a particle of good. I have caused others great anxiety, and have troubled all souls." ⁴⁴

nija sukha lāgi', pāpe nāhi dori, doyā-hīna swārtha-paro para-sukhe duḥkhī, sadā mithya-bhāṣī, para-duḥkha sukha-karo

2) "For the sake of my own enjoyment I have never hesitated to perform sinful acts. Devoid of all compassion, I am concerned only with my selfish interests. Perpetually speaking lies, I become dejected upon seeing others happy, whereas the misery of others is a source of great delight for me." ⁴⁵

> ašeṣa kāmanā, hṛdi mājhe mora, krodhī, dambha-parāyana mada-matta sadā, viṣaye mohita, hiṁsā-garva vibhūṣana

3) "There are limitless material desires within the core of my heart. I am wrathful, fond of exhibiting arrogance, intoxicated by vanity, and bewildered by worldly affairs. I wear the cherished ornaments of envy and egotism." 46

nidrālasya hata, sukārye virata, akārye udyogī āmi pratistha lāgiyā, sāthya-ācaraņa, lobha-hata sadā kāmī

4) "Ruined by laziness and sleep, I resist all pious deeds, yet am very enthusiastic to perform wicked acts. For the sake of worldly fame and reputation I engage in the practice of deceitfulness. I am victimized by my own greed, being always lustful."⁴⁷

Six hours sleep is enough. Sleep no more than six hours otherwise you will become lazy. Passion and ignorance will develop, no *sattva-guṇa*. Be awake for eighteen hours for chanting and remembering the holy name.

> e heno durjana, saj-jana-varjita, aparādhi nirantara śubha-kārya-śūnya, sadānartha-manāḥ, nānā duḥkhe jara jara

5) "A vile, wicked man such as this, rejected by godly people, is a constant offender. Devoid of all good works, forever inclined toward evil, he is worn out and wasted by various miseries." ⁴⁸

bārdhakye ekhona, upāya-vihīna, tā'te dīna akiñcana bhakativinoda, prabhura caraņe, kore duḥkha nivedana

6) "Now in old age, deprived of all means of relief, thus humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord." ⁴⁹

This is a song by Bhaktivinoda Țhākura and he has prayed for us. He is not at all like this. He is speaking for us. This is what we are like.

You should submit like this; aparādha gate suddha-nāmera udaya, suddha-nāma bhāva-maya āra prema-māyā. When you are free from all aparādhas, then you will chant the pure name. Otherwise you will never chant the pure name. When you chant the pure name, definitely you will have Kṛṣṇa. You will have prema. The pure name is full of prema. Mahāprabhu gives that prema, otherwise you cannot be free from these aparādhas. This is the only means of how you can free yourself from all aparādhas. Therefore it is said, you must cry. Always cry in the heart. Bhaktivinoda Ṭhākura has said:

> kabe ha'be bolo se-dina āmār (āmār) aparādha ghuci', śuddha nāme ruci, kṛpā-bale ha'be hṛdoye sañcār ⁵⁰

> > tṛṇādhika hīna, kabe nije māni', sahiṣṇutā-guṇa hṛdoyete āni' sakale mānada, āpani amānī, ho'ye āswādibo nāma-rasa-sār ⁵¹

> > dhana jana āra, kobitā-sundarī, bolibo nā cāhi deho-sukha-karī janme-janme dāo, ohe gaurahari! ahaitukī bhakti caraņe tomār ⁵²

"Please tell me, when will that day be mine when my offences will end and a taste for the pure holy name will be infused within my heart by the power of divine grace? Feeling myself lower than a blade of grass, summoning up the quality of forbearance in my heart, showing respect to all, and being freed from all false pride, when will I taste the essence of the liquid nectar of the holy name? 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."

Kabe ha'be bolo se-dina āmāra, when will that day, that auspicious day come in my life? This is repentance, this is crying and begging. You have to do it, otherwise you will never be free from nāma-aparādha, and the pure name will never come out. This is most important.

> sadā nāma la-iba, yathā-lābhete santoṣa eita ācāra kare bhakti-dharma-poṣa

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he attains easily. Such devotional behaviour solidly maintains one's devotional service." ⁵³

Otherwise there is no hope of developing devotion; this is Mahāprabhu's teaching.

Tṛṇād Api Sunīcena

tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ ⁵⁴ One who thinks himself lower than the grass, who is more tolerant than a tree and who does not expect personal honour, yet is always prepared to give respect to others, can very easily and always chant the holy name of the Lord. Otherwise he cannot chant the holy name. That chanting will either be *nāma-aparādha* or *nāmābhāsa*. The pure name is not coming out at all. The grass is specifically mentioned in this verse because everyone tramples upon it, yet the grass never protests. This is *taror iva sahiṣṇunā*, as tolerant as a tree. Haridāsa Ṭhākura displayed the example for this when the *pāṣaṇdīs* dragged him through twenty-two bazaars and whipped him severely and mercilessly. Although the whip had cut into his skin so deep that you could see the bone, he was still chanting blissfully, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare*, *hare rāma hare rāma rāma rāma hare hare*.

He never cursed them, and he never became angry with them. Rather he offered a prayer at the lotus feet of Kṛṣṇa, "They do not know what they are doing. They are devoid of knowledge and proper consciousness. Please excuse them." This is his example for us. This is how he developed this mentality. He was never proud, never puffed up of his position, and always more humble than an ordinary common man.

This example indicates that a spiritual master or leader should not be proud of his position. "I am a great leader! I am a great *ācārya*! Don't you know, rascal?" Rather he should think; I am the lowest of the low. Always humbler than an ordinary common man, he should go out preaching. He should go and preach the cult of Śrī Caitanya Mahāprabhu by chanting: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*.

String this Verse on the Thread of the Holy Name

ūrdhva-bāhu kari' kahon, suna, sarva-loka nāma-sūtre gānthi' para kaņṭhe ei cloak

"Raising my hands, I declare, 'Everyone please hear me! String this verse on the thread of the holy name and wear it around your neck for continuous remembrance." 55

tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ ⁵⁶

String this verse on the thread of the holy name and wear it around your neck for continuous remembrance. When chanting the Hare Kṛṣṇa mahā-mantra in the beginning, in the stages of nāma-aparādha or nāmābhāsa, one will definitely commit many offences. In these stages 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 tṛṇād api sunīcena taror iva sahiṣṇunā. One should note in this connection that distinctly chanting involves activities of upper and lower lips and tongue. We should not indistinctly chant, very fast.

Distinctly chanting means with the use of the upper lip, lower lip and tongue. These three should be utilised. Śrīla Prabhupāda has said in his purport, "...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 may mechanically produce a hissing sound..." That is aparādha, nāma-aparādha. Instead chanting should be done with the proper pronunciation, with the help of the lips and tongue. "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 around his neck."

> prabhu-ājñāya kara ei śloka ācaraņa avašya pāibe tabe śrī-kṛṣṇa-caraṇa

"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." ⁵⁷

So this is a guarantee given here; *avašya pāibe tabe śrī-kṛṣṇa-caraṇa*, 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, which is the lotus feet of Śrī Kṛṣṇa. If you follow in the footsteps of Śrī Kṛṣṇa, you will definitely attain kṛṣṇa-prema.

A Vaiṣṇava Gives All Respect to Others

uttama hañā āpanāke māne tṛṇādhama dui-prakāre sahiṣṇutā kare vṛkṣa-sama

"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." ⁵⁸

vṛkṣa yena kāṭileha kichu nā bolaya sukāñā maileha kāre pānī nā māgaya "When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water." $^{59}\,$

yei ye māgaye, tāre deya āpana-dhana gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

"The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others." 60

uttama hañā vaiṣṇava habe nirabhimāna jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

"Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa." ⁶¹

> ei-mata hañā yei kṛṣṇa-nāma laya śrī-kṛṣṇa-caraṇe tāṅra prema upajaya

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet." 62

dambho darpo 'bhimānas ca krodhaḥ pāruṣyam eva ca ajñānaṁ cābhijātasya pārtha sampadam āsurīm

"Pride, arrogance, conceit, anger, harshness and ignorance – these qualities belong to those of demoniac nature, O son of Prthā." 63

A Vaiṣṇava gives all respect to others. He never demands respect. Respect should be commanded, not demanded. If you develop this mentality, this attitude of being the lowest of the low, more humble than a blade of grass, and if you become as tolerant as a tree and give respect to one and all and do not demand respect for yourself, then you will command respect. You will command respect, without demanding it. That is a fact. Why does he give respect? Because he knows, everyone is the resting place of Kṛṣṇa. Kṛṣṇa is there in the heart of every *jīva*, and therefore he pays respect. Respect is paid to Kṛṣṇa, not to the body. A Vaiṣṇava knows that.

> ei-mata hañā yei kṛṣṇa-nāma laya śrī-kṛṣṇa-caraṇe tāṅra prema upajaya

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet." 64

Definitely! He will achieve *kṛṣṇa-prema*. This is the process. But if you do not adopt this process, then how can you achieve it? You are committing only *nāma-aparādhas*, no pure chanting - *nā-ma-aparādha* or *nāmābhāsa*, the name is not coming out.

> kahite kahite prabhura dainya bāḍilā 'suddha-bhakti' kṛṣṇa-ṭhāñi māgite lāgilā

"As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service. Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa." 65

Lord Caitanya is the speaker of the *Śikṣāṣṭaka* and when He spoke in this way, what happened? "Kṛṣṇa, please give me pure devotion." He begged for this, nothing else. He is Kṛṣṇa Himself but He is teaching us by coming in the form of a *bhakta*, *bhakta-rūpa*. Kṛṣṇa cries for Kṛṣṇa. Kṛṣṇa is begging at the lotus feet of Kṛṣṇa. This is Caitanya, "O Kṛṣṇa, give me *suddha-bhakti*, give me pure devotion only." He begged like this and that means He is teaching us. We should only beg for this, nothing else!

Prema Equals Humility & Pridelessness

premera svabhāva—yāhān premera sambandha sei māne,—'kṛṣṇe mora nāhi prema-gandha'

"Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa." 66

One who has developed this perfect eternal loving relationship with Kṛṣṇa, has the following symptom: I have no tinge of *bhakti* at all for Kṛṣṇa. I am devoid of *bhakti*. I am such a rascal, a most degraded and a most fallen person. This person is prideless and he never thinks; I am great. Rather he thinks; I am the lowest of the low. He who has *prema-bhakti*, he says, "I have not developed *bhakti* at all. I have no *bhakti* at all for Kṛṣṇa. I am a rascal." He never says, "Don't you know, I am great! I am such a great ācārya, a great Vaiṣṇava, a great sādhu, don't you know? Rascal, don't you know me?" Where is his pride? He will never say this. That is a demon. A demon will speak like this. A Vaiṣṇava will never say that. A Vaiṣṇava is tṛṇād api sunīcena, taror iva sahiṣṇunā, amāninā mānadena. He will say, "I am the lowest of the low. I am more fallen, more degraded, and more sinful than Jagāi and Mādhāi. I am more insignificant than a worm in stool. One who will say my name will lose all his auspiciousness. Do not say my name. I am a sinful person." He speaks like that, *uttama hañā vaiṣṇava habe nirabhimāna*. He is the most elevated, but he thinks; I am the lowest of the low. This is the symptom. Mahāprabhu has taught us this, *sei māne*,—'kṛṣṇe mora nāhi prema-gandha', "I have no bhakti at all for Kṛṣṇa. I am not a bhakta at all."

I Am Not a Devotee

"O Kṛṣṇa, I heard You are the friend of the most distressed, *dina-bandhu*. When I heard this, I became very enthused because I am a most distressed person. I had so much enthusiasm that I thought, let me go and approach Him. I became inspired, so I have come here to see You. 'Yes, my friend Dina-bandhu is here!' You are the friend of the distressed, but upon coming here I heard, 'No, He is Bhakta-vatsala. He is very dear to His devotee, *bhakta-vatsala*.' When I heard this, my heart began to throb because I am not a devotee. I have no devotion at all! So how can I approach You?"

Amṛta - Sindhu The Ocean of Nectar

This is the mentality that should be developed when you chant Hare Kṛṣṇa and then the pure name will come out. When there is no more *aparādha*, then you will definitely achieve *kṛṣṇa-prema* and attain Kṛṣṇa. This is the teaching of Caitanya Mahāprabhu.

This is the ocean of *amṛta*, the ocean of nectar. Just one drop of that ocean will inundate the whole world with *prema*. There will be an inundation of *prema*. This is *amṛta-sindhu*. This is an ocean of nectar, but you are not obtaining one drop. You are such a rascal. There is water, water, water everywhere, but not a drop to drink. You are surrounded with water, an ocean of water, but you cannot obtain a drop to drink. Similarly, there is an ocean of nectar, *prema-sindhu*, but you cannot obtain one drop. You are such a rascal.

Therefore it is said, $n\bar{a}hi$, $n\bar{a}hi$, "there is no other way, there is no other way, there is no other way." These three – karma, jñāna and yoga are discarded. It is clearly said that a Vaiṣṇava never does these things. He completely surrenders unto the holy name. Chapter Three



Part 2 **Prema-Nāma Saṅkīrtana**

tabe prabhu śrīvāsera gihe nirantara rātre sankīrtana kaila eka samvatsara

"Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa *mahā-mantra* in the house of Śrīvāsa Ṭhākura every night for one full year." ¹

> kapāṭa diyā kīrtana kare parama āveše pāṣaṇḍī hāsite āise, nā pāya praveše

"This ecstatic chanting was performed with the doors closed so that non-believers who came to make fun, could not gain entrance." $^{\rm 2}$

Chanting of the Hare Kṛṣṇa *mahā-mantra* is open to everyone, but sometimes non-believers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa *mahā-mantra*, we keep our temples open for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results. ³

kīrtana šuni' bāhire tārā jvali' pudi' mare śrīvāsere duḥkha dite nānā yukti kare

"Thus the non-believers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa <code>Ţhākura." 4 </code>

There Is No Place for Envy In Mahāprabhu's Mission

Let the envious people die. Let them burn to ashes with the fire produced out of envy. There is no place for envious people in Mahāprabhu's *saikīrtana* movement. Those who develop envy, will be burned to ashes in the fire produced out of envy. Mahāprabhu will do that.

This *Caitanya-caritām*rta is the post-graduate study. It is not primary, nor is it a study in the secondary school stage. It is not meant for ordinary students. I do not know how many there are in this post-graduate class. Who can understand it? That is my question. No one can understand it because all students are either primary class or pre-primary class. How can they understand *Caitanya-caritām*rta, which is the post-graduate study?

Parama Āveše Very High in an Ecstatic Condition

kapāṭa diyā kīrtana kare parama āveše pāṣaṇḍī hāsite āise, nā pāya praveše

"This ecstatic chanting was performed with the doors closed so that non-believers who came to make fun could not gain entrance." $^5\,$

In this verse, *parama āveše* is significant. Śrīla Prabhupāda has translated *parama āveše* in English as 'very high in an ecstatic condition'. Mahāprabhu's *kīrtana* is like that. It is very high in an ecstatic condition, ecstatic chanting. Who are allowed to take part? In his purport Prabhupāda states, "only bona fide chanters should be admitted. Others should not." Who are bona fide chanters? What is meant by 'bona fide chanters'? A bona fide chanter is he who can chant the pure name, and who can taste the nectarean mellow emanating from the pure name, *prema-nāma*.

The name has an adjective to it. It is *prema-nāma-saṅkīrtana*. It is not mere *nāma-saṅkīrtana*. *Prema* is the adjective here. So those who can perform *prema-nāma-saṅkīrtana*, are bona fide chanters. Only they are admitted. Others are not. Mahāprabhu was admitting such chanters – those who can do *prema-nāma-saṅkīrtana*. Therefore the doors were closed.

When Mahāprabhu returned from Gayā, where He had met His guru Śrīpāda Īśvara Purī and had been initiated by him, He started His nāma-sankīrtana. He started His mission for which He had appeared here. What was His mission? His mission was to give kṛṣṇa-prema.

> namo mahā-vadānyāya krṣṇa-prema-pradāya te krṣṇāya krṣṇa-caitanyanāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord, Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given – pure love of Kṛṣṇa."⁶ This is the *praṇāma-mantra* to Gaura that Śrīla Rūpa Gosvāmī has taught us. When you pay *praṇāma* to Gaura you should utter this *mantra*. He is the most munificent incarnation because He gives *kṛṣṇa-prema*. No *avatāra* gives *kṛṣṇa-prema*. When Kṛṣṇa came in His own form, He did not gave it. He keeps it hidden. However when Kṛṣṇa comes in the form of Gaura, He distributes it to one and all indiscriminately.

Mahāprabhu Garlands the Entire World

sei dvāre ācaņdāle kīrtana sañcāre nāma-prema-mālā gāṅthi' parāila saṁsāre

"Thus Mahāprabhu spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema*, with which He garlanded the entire material world."⁷

This is like a *mālā*: *nāma* and *prema*, the holy name and *prema* woven together. That is *nāma-prema-mālā*. Gaurāṅga Mahāprabhu made a garland and garlanded the entire material world.

Gaurāṅga Is the Combination of Union & Separation

Gaurānga Mahāprabhu is the combined form of *rasarāja* Kṛṣṇa and *mahābhāva-mayī* Rādhā. Kṛṣṇa and Rādhā combined together. Kṛṣṇa is *rasarāja*, śṛṅgāra-rasarāja, the king of conjugal mellow. Rādhārāṇī is *mahābhāva-mayī*, *mādanākhyā-mahābhāva-mayī*, the personification of *mahābhāva*. These two combined together are Gaura. Combination means union. Rādhā and Kṛṣṇa are combined together so there is union. What is Rādhārāṇī's mood? Rādhārāṇī always feels separation from Kṛṣṇa. She is always crying in that mood. She is feeling acute pangs of separation from Kṛṣṇa. That is called *vipralambha-bhāva*. In Sanskrit, union is called *sambhoga* and separation is called *vipralambha* or *viraha*. Gaurāṅga is the combination of union and separation – *sambhoga* and *vipralambha*. There are two opposites, because union is opposite to separation. In other words in Sanskrit, *sambhoga* is opposite to *vipralambha*. Mahāprabhu is the combination of both union and separation, which is *sambhoga* and *vipralambha*. That means that Gaura is two opposites in one container. *Gaura-tattva* is a very, very deep *tattva*. There are two opposites in one container – union and separation. That is Gaura.

Rādhā-Bhāva Is Predominating

When there is union, when Rādhā and Kṛṣṇa unite together, there is some relishment of mellow; *milanānanda*, pleasure. They relish. But when there is separation, the acute pang of separation, all cry. Rādhārāṇī cries, and that is predominating. In that *bhāva*, the acute pang of separation, *vipralambha-bhāva* is predominating. *Rādhā-bhāva* means *vipralambha-bhāva*. Though there is the union of two *bhāvas*: *sambhoga* and *vipralambha*, union and separation – the mood of separation is predominating. *Rādhā-bhāva* is predominating. So Rādhārāņī was always crying, feeling the acute pang of separation from Kṛṣṇa. Similarly, Gaura was always crying, feeling the acute pang of separation from Kṛṣṇa, because He is in *rādhā-bhāva*. That is mentioned in the *Caitanya-caritāmṛta*.

> rādhikāra bhāva yaiche uddhava-daršane sei bhāve matta prabhu rahe rātri-dine

"Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation." $^{\rm 8}$

Uddhava Visits Vrajabhūmi

Kṛṣṇa sent His dear devotee Uddhava from Mathurā to Vrajabhūmi and said, "Go to Vrajabhūmi." He sent a message of love through Uddhava, "Go, deliver it. Console them. They are feeling acute pangs of separation from Me. They are all dying. You go. Deliver this message of love and console them."

When Uddhava arrived in Vrajabhūmi he met Nanda Mahārāja and Yaśodā Mātā. Then he went to meet the gopīs. The chief of all the gopīs is Rādhārāņī. They were all feeling the acute pangs of separation from Kṛṣṇa and they were always crying. Their bodies had become very skinny because they had given up eating and sleeping. They were completely mad after Kṛṣṇa. Wherever they went, they would see Kṛṣṇa's *līlā*. They were always thinking of Kṛṣṇa. This is *viraha-bhāva*, the topmost platform. When Uddhava went there and saw their condition, he could not say anything. He thought to himself, what shall I say? They have such great love for Kṛṣṇa. Uddhava has no love like this, no tinge of love at all. Uddhava was a *jñāni-bhakta*. He was not a *premi-bhakta*. When *jñāna* is there, *prema* is absent. *Jñāna* is dry, whereas *prema* is full of mellow.

The *gopīs* and Uddhava spoke about many topics. Then finally the *gopīs* said, "O Uddhava, you have come from Kṛṣṇa. Uddhava, you are the friend of Kṛṣṇa, the messenger of Kṛṣṇa and you have come from Mathurā. Your master is Kṛṣṇa. He has sent you from Mathurā to Vrajabhūmi. O Uddhava, we have developed love towards your master. It is pure and spotless love. There is no tinge of any other desire, no tinge of lust at all. We are not expecting any return from it. Such love we have developed." This is known as *sādhya-prīti*.

Sādhana & Sādhya

Sādhya-prīti – sādhya and sādhana. Sādhana in English is the 'means' and sādhya is the 'end' – means and end. Nāma-bhajana is sādhana, the means, and prema is sādhya, the end. So for what purpose do we chant Hare Kṛṣṇa? To achieve this prema, which is the end, sādhya. If we cannot obtain it, then what is the value of this bhajana? It has no value at all. It is useless. Similarly, they call this sādhya-prīti, because it is pure love only, nothing else. No tinge of anything else is desired at all.

Causeless Love

Do you think this is one-sided? When the question of love comes, there are two sides: the lover and the beloved, or the object of love and the abode of love. There are two sides. Kṛṣṇa is the object of love, and the *gopīs* headed by Rādhārāṇī are the abode of love. Because there are two sides there is loving reciprocation. It is not just one sided. "So we have developed love towards your master Kṛṣṇa and He has also developed love towards us. It is not one-sided. There are two sides. We love Kṛṣṇa and we have no other desire. It is desireless, *ahaitukī*. There is no *hetu*, no cause at all. Then please tell us, O Uddhava, why has such cheating come in this causeless love? Why has He cheated us? We have no other desire at all. This is pure love. We love Kṛṣṇa and we are not expecting anything in return from Him. This is pure love, *ahaitukī*, causeless. Why has this cheating come? Please tell us Uddhava, O messenger from Kṛṣṇa."

The Gopīs' Question

The gopīs asked this question, "Why are we now dying, feeling such great heat of separation? Please tell us! Is your master such a great cheater? Was he only pretending? We have heard that where there is such pure love, there is no cheating. It is pure love. There is no question of separation. Then tell us Uddhava. You are His friend. You are His messenger. If you are a *rasika-jana*, then tell us! One who enjoys this mellow, is *rasika*, he tastes this mellow. Kṛṣṇa is *rasika*, He enjoys this mellow. He is śṛṅgāra-rasarāja, the king of conjugal mellow. You are His *sakhā*, His friend. So if you are *rasika*, then you can answer our question. On the other hand if you are not *rasika*, but *verasika*, then you will not be able to answer our question. We think you are a great *paṇḍita*."

Uddhava is a disciple of Brhaspati, who is a *paṇḍita*. Uddhava is *jñāni-bhakta*, and he is also a great *paṇḍita* but he is not *rasika*. J*ñā*na means dry, there is no mellow. "So you cannot give an answer to our question. Therefore we can understand that you may be a great scholar, but you have no knowledge about *rasa-sāstra*. You are completely ignorant of it, *anavijña*."

"Uddhava, listen. We are greatly affected and distressed because of the separation from your master, Kṛṣṇa. But we are more distressed that these pure love affairs have become stained. This love has no cause. Why has such a stain come? That gives us more pain. There is nothing artificial in our love. It is pure and quite natural. Why has such separation come? It is intolerable. When love is artificial, this can be expected, but this love is pure. It is not artificial, it is natural. So why has this separation come?"

"Then today when these circumstances come, it is proved that this love is artificial, it is not pure. This is the problem. Even though we are completely free from any fault, still so many faults will come to us. Therefore the people in general will never develop love towards Kṛṣṇa at all. This will take place. This gives us too much pain. What will be more painful than that? Tell us, Uddhava, tell us! Tell us, Uddhava, why has this taken place?"

They Gave Up Their Shyness & Shame

Saying this, their minds, their life, their bodies, all their senses and the activities of all their senses became completely filled with the thought of Kṛṣṇa. This is pure love. They became completely forgetful of what is good and what is bad, they became completely mad!

> iti gopyo hi govinde gata-vāk-kāya-mānasāḥ kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ ⁹

They gave up all their shyness and all shame. They were completely mad. They were completely forgetful of what is good or bad. They were so overwhelmed with the thought of Kṛṣṇa; gata-vāk-kāya-mānasāḥ, that their minds, their bodies, their speech, everything was overwhelmed with the thought of Kṛṣṇa.

Uddhava was a stranger, a newcomer. How could they act so shamelessly before a newcomer? They had forgotten everything, because they had become overwhelmed with the thought of Kṛṣṇa. This is the result of kṛṣṇa-prema. Then piteously they cried and cried, hā kṛṣṇa! hā vrajanātha! hā gopīvallabha, ārtināsana! – "O Kṛṣṇa! O master of Vrajabhūmi! O husband of the gopīs! O destroyer of the distress of the gopīs!" Calling out in this way, they stood up and began to look in the direction of Mathurā. Raising their hands they called out loudly, "O Vrajaprāṇa, life of the residents of Vrajabhūmi! Please come just once and see the condition of Vrajabhūmi. From our very childhood we have developed love towards You. We do not know anything but You. From our very childhood we are all Yours. Now we are drowning in the ocean of lamentation – a very deep, unfathomable ocean. Please, come just once to Vrajabhūmi and give us Your lotus feet. They are our life. Please let us get life!" They were completely forgetful of all shame.

Therefore Śukadeva Gosvāmī says, *tyakta-laukikā*ḥ, "They have given up all shame."

gāyantyah prīya-karmāņi rudantyas ca gata-hriyah tasya samsmṛtya samsmṛtya yāni kaisora-bālyayoh ¹⁰

"The *gopis* were always thinking of the *lilās* Kṛṣṇa performed in His adolescence, and all the conjugal loving dealings they had with Him in Vrajabhūmi. Remembering those pastimes and singing about them, the damsels of Vrajabhūmi gave up all shyness and became completely mad."

When Uddhava saw all this he became amazed, and thought to himself, by coming to Vrajabhūmi my life has become glorified.

> vande nanda-vraja-strīņām pāda-reņum abhīksņašah yāsām hari-kathodgītam punāti bhuvana-trayam¹¹

Uddhava said to himself, "I pay my obeisances at the lotus feet of the *gopīs*, the damsels of Vrajabhūmi. I desire to obtain the dust from their lotus feet because when they sing *kṛṣṇa-gīta*, *kṛṣṇa-līlā-* *kāhinī*, the wonderful pastimes of Kṛṣṇa in Vrajabhūmi, it purifies the three worlds. I want to take the dust from their lotus feet and place it on my head. That will be an ornament on my head. If I can have it, I will think that my life has become successful and my heart, which is dry with *jñāna*, will be soaked with some mellow. Then my life will be successful."

Uddhava Sees Rādhārāņī

While he was thinking in this way, Uddhava came to the kuñja where Rādhārānī was lying. Rādhārānī is the embodiment of krsna-viraha. If separation from Krsna assumes a body, that is Rādhārānī. Her eight intimate sakhīs were all sitting around Her. Rādhārānī was lying on the ground with Her head on the lap of one of Her girl companions. Her whole body was cold, as if without life. She could not speak. Her condition was as if She was dying. In a very feeble voice Rādhārānī said to Her girl companions. "Sakhī, this viccheda-santāpa, the acute pangs of separation from Krsna, who is Gokulapati, are like the heat of a very high fever, viślesa janmā jvara – a 110 degree fever." At 110-degree fever a man will die. "Such a high fever, such heat! Such pain! More painful than very dreadful poison - kālakūta-visa, garala-grāmād api ksobhano. It is more unbearable than the falling of the thunderbolt of Indra. It is unbearable, dambholer api duhsahah. Such pain I have. The acute pangs of separation, viraha-santāpa, are at every moment piercing My heart. They are completely devastating My heart. I cannot tolerate it anymore. I cannot see the need of keeping this body alive. I want to give up this body immediately." Rādhārānī remained silent for one or two moments, then She said, "O sakhi, death is not coming to Me. There is a great obstacle preventing death from coming to Me."

Rādhārāņī's Message to Mathurānātha

All of a sudden She looked up at the sky and saw a crow flying towards Mathurā. Pointing at that crow, Rādhārāņī said, "Hey crow. Here! Over here! Are you going to Mathurā? Please hear Me! Don't go anywhere else! Go directly to Mathurā. There is a king named Mathurānātha, the Lord of Mathurā. When you meet Him, *vandanottaram*, pay your obeisances to Him and then *sandeša baḍa*, give Him a message. Whatever message I give you, deliver it to Him."

If your house is on fire, what is the first duty of the owner? If he has domestic animals, then he should first release them. He may be burned to ashes, but he should not allow the domestic animals to be burnt. The householder's domestic animal is the cow. Hence the first duty of the householder is to open the door and release the cows.

Rādhārāņī said, "My body is like a house, and this house is now on fire. Who has set it on fire? Kṛṣṇa has set it on fire. Tell Him, O crow, tell Him that My life is like a domestic animal, prāṇa pasu that cannot escape, dagdhuṁ prāna-pasuṁ sikhī viraha-bhūr indhe mad-aṅgālaye.^{*} What is the cause that this animal cannot escape? Why? The door is not open! Why is the door not open? There is

^{*} rādhā: (sa-slāgham) bhrātar vāyasa-maņdalī-mukuta he niskramya gosthād itah sandešam vada vandanottaram amum vrndātavīndrāya me dagdhum prāņa-pašum sikhī viraha-bhūr indhe mad-angālaye sāndram nāgara-candra bhindhi rabhasād āsārgalā-bandhanam

Rādhā: (praising the crow) O brother, O crown of all youths, after you leave Vrajabhūmi please go to Vṛndāvana's king, Kṛṣṇa, offer respectful obeisances to Him, and speak to Him the following message on My behalf: "O moon of all amorous heroes, the flames of separation from You are now beginning to burn the animal of My life-breath in the house of My body. Please unbolt the firm lock of hope that keeps that animal in the burning building." (*Lalita-mādhava* 3.2.9 by Śrīla Rūpa Gosvāmī)

a very strong bolt on the door. So tell Him. Let Him come and unbolt it!

Rādhārāņī told the crow, "If you want to know what that bolt is, this is the bolt: When He left Vrajabhūmi, He told us, 'I'll come back! I'll come back!' But He is not coming back. This is the very strong bolt. So let Him come and unbolt it. Only with this hope, *āsārgalam*, are we surviving."

This is Rādhārāņī's mood. While having feelings of acute separation from Kṛṣṇa, She is dying. The whole house – the body – is on fire, and life is like a domestic animal that cannot get out. There is a very strong bolt. Let Him come and unbolt it. This means let Him withdraw His words.

Śyāma-Nāma

Then She became silent. After some time, looking at Her dear girl companions, *aṣṭa-sakhīs*, the eight intimate girl companions,

jamunā taṭinī kūle, keli kadambera mūle more laye calalo tvarāya

antimera bandhu haye, jamunā-mūrtikā laye, sakhī mora lipa sarva-gāye

šyāma-nāma tad-upari, likha saba sahacarī tulasī-mañjarī diyo tāya

āmāre bestana kari, bala sabe hari hari jakhana parāņa bāhirāya ¹² Rādhārāņī said, "O My dear girl companions, immediately take Me to the bank of the Yamunā. Put Me underneath the Keli-kadamba tree on the bank of the Yamunā. Take Me there immediately because the Yamunā and the Keli-kadamba are My best friends, *antimera bandhu*, at the fag end of My life. Then get some mud from the Yamunā and smear it on My whole body. After that, write the name of Śyāma, *syāma-nāma* on My whole body. Then bring some *tulasī-mañjarīs* and put them on My body, because *nāma-nāmī abhinna*; the name of Śyāma and Śyāma are non-different. Then all of you sit around Me and when My last breath leaves Me, at that time, all of you shout, Hari, Hari, Hari!"

Uddhava was just standing there looking at all of this and he heard everything. Thus it is said,

rādhikāra bhāva yaiche uddhava-daršane sei bhāve matta prabhu rahe rātri-dine

"Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation." $^{\rm 13}$

Uddhava just stood there, gazing with dilated eyes, and heard everything that Rādhārāņī was saying out of madness. There are various types of insane raving speech, *udghūrņā**. Uddhava could understand that this must be Rādhikā. This must be Rādhikā! I have heard many times from my friend Kṛṣṇa about Her. And when Kṛṣṇa was sleeping, with every breath, that name was being repeated by Him, Rādhe, Rādhe, Rādhe! I have heard all of this in Mathurā from My friend. This must definitely be Rādhikā. He recognised Her.

^{*}Udghūrņā-pralāpa: talking inconsistently in madness.
Gaura Also Feels the Madness of Separation

So Gaura is also in such a condition. His feelings are in the same condition. Therefore *Caitanya-caritāmṛta* states,

rādhikāra bhāva yaiche uddhava-darśane sei bhāve matta prabhu rahe rātri-dine

"Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation." $^{\rm 14}$

Lord Caitanya's Heart Is the Image of Śrī Rādhikā's Emotions

rādhikāra bhāva-mūrti prabhura antara sei bhāve sukha-duḥkha uṭhe nirantara

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda bhrama-maya ceṣṭā, āra pralāpa-maya vāda

"The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein. In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously." ¹⁵

He who is Kṛṣṇa Himself felt the madness of separation from Kṛṣṇa because *rādhā-bhāva* is predominating. This is *vipralam-bha-bhāva*; feeling the acute pangs of separation from Kṛṣṇa. Therefore Mahāprabhu feels the same condition, the same *vip-*

ralambha-bhāva, the feelings of separation from Kṛṣṇa because Mahāprabhu is in *rādhā-bhāva*. And how is He crying?

Where Is the Lord of My Life?

kāhān mora prāṇa-nātha muralī-vadana kāhān karon kāhān pān vrajendra-nandana

kāhāre kahiba, kebā jāne mora duķkha vrajendra-nandana vinu phāțe mora buka

"Śrī Caitanya Mahāprabhu used to express His mind in this way: 'Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda? To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken." ¹⁶

"Where is the Lord of My heart? Where is Lord Muralīvadana, Kṛṣṇa, who has a flute on His lips?" Muralī-vadana kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana. "What shall I do? Where shall I go, where shall I find the son of Nanda Mahārāja?" Saying this and crying, kāhāre kahiba, kebā jāne mora duḥkha vrajendra-nandana vinu phāṭe mora buka – "To whom shall I tell this tale of woe? Is there anyone who can feel this pain, the acute pangs of separation, the unbearable pain I am feeling in My heart? Is there anyone to whom I can speak and tell this tale of woe? Who can understand the pain I am feeling in My heart?" Vrajendra-nandana vinu phāṭe mora buka, "My heart is splitting, feeling the pangs of separation from Vrajendra-nandana, the son of Nanda Mahārāja." This is Mahāprabhu speaking and crying exactly like Rādhārāṇī. This is *viraha-bhāva*, the acute pangs of separation. Mahāprabhu is the combined form of *rasarāja* Kṛṣṇa and *mahābhāva-mayī* Śrī Rādhā. But why does He feel such acute pangs of separation? These two are combined; there is union. Still, why does He feel this separation?

caturtha ślokera artha ei kaila sāra prema-nāma pracārite ei avatāra

"I have given the essential meaning of the fourth verse: this incarnation [Śrī Caitanya Mahāprabhu] descends to propagate the chanting of the holy name and spread love of God." $^{17}\,$

dui hetu avatari' lañā bhakta-gaṇa āpane āsvāde prema-nāma-saṅkīrtana

sei dvāre ācaņḍāle kīrtana sañcāre nāma-prema-mālā gāṅthi' parāila saṁsāre

"Thus with two intentions the Lord appeared with His devotees and tasted the nectar of *prema* with the congregational chanting of the holy name. Thus He spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema*, with which He garlanded the entire material world." ¹⁸

Śrī Caitanya Mahāprabhu would express His mind in this way. "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda? To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

The Hidden Treasure

cirād adattam nija-gupta-vittam sva-prema-nāmāmṛtam aty-udāraḥ ā-pāmaram yo vitatāra gauraḥ kṛṣṇo janebhyas tam aham prapadye

"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." ¹⁹

This prema is the hidden treasure, gupta-vitta. It has not been given until now. Now Gaura is distributing this to everyone, even to the untouchables, pāmaras and caṇḍālas. This is the hidden treasure of Goloka Vṛndāvana. Gaura is now distributing it here in the material world. How? By chanting His own name, kṛṣṇa-nā-ma. He Himself chants prema-nāma,

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

He Himself chants. This is not the ordinary name. This is *pre-ma-nāma*, the name that gives *prema*. He relishes the mellow and distributes it. So, how did He weave a wreath of *nāma* and *prema*? How did He do it? And how did He garland one and all? How is it possible? This is the question and the answer should be known.

How Can the Means & End Be Woven Together?

Nāma is sādhana, the means. Prema is sādhya, the end. Sādhana and sādhya. The name is sādhana. That is the means. Prema is sādhya. That means, the end. Means and end. So how were 'means' and 'end' woven together and became a mālā, garland? This is the question. Nāmera phale kṛṣṇa-pade 'prema' upajaya, if you chant the pure name you will develop kṛṣṇa-prema. Chanting the holy name is the means, and the end is kṛṣṇa-prema. Sādhana and sādhya were woven together and a garland was made. How is it possible? This is the question. How can the means and end be woven together, how will it be possible? That is the question.

Do you think that the *prema* that Gaurānga gives is ordinary *prema*? No! This is pure *kṛṣṇa-prema*. It is spotless. It is very, very high, of the highest platform. If someone is fortunate and attains this *prema* he kicks *mukti*. He hates *mukti*. He spits at *mukti*.

So out of $k_{\bar{1}}$ sına-prema, vraja-prema is superior. It is better, and of all the four types of vraja-prema – dāsya, sakhya, vātsalya and mādhurya – gopī-prema is much better. And of gopī-prema, the topmost is rādhā-prema. This prema is the hidden treasure - sugupta-sampadā. If someone is fortunate and can achieve this prema, rādhā-prema, then all his desires will be fulfilled. He achieves the supreme perfection of life. Śrīmān nāma is the name and nāmī is Kṛṣṇa, the possessor of the name. They are non-different. So, nāma and nāmī – there is no difference.

Chant the Pure Name Offencelessly

bhajanera madhye śrestha nava-vidhā bhakti 'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-sakti

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana niraparādhe nāma laile pāya prema-dhana

"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 offences, one very easily obtains the most valuable love of Godhead."²⁰

The purport is that if you can chant the pure name offencelessly, then all your *anarthas* are immediately destroyed. Otherwise your *anarthas* will never be destroyed. Then after *anartha-nivṛtti* comes *niṣṭhā*, *ruci*, *āsakti* and *bhāva*, and then *prema*. The last attainment is *prema*, which is *sādhya*, the end. So through chanting Hare Kṛṣṇa, the pure name, you will attain these stages one after another and at last you will reach the topmost platform, the platform of *prema*, *kṛṣṇa-prema*. When that *prema* becomes more and more condensed, then what will happen? *Prema* will develop from *sneha* to *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. The topmost platform is *mahābhāva*. This is how *prema* develops.

So unnatojjvala-rasa* is the essence of prema-bhakti. This is the śrī of sādhya-bhakti, known as mādanākhyā-mahābhavā. In mahābhāva we will also find divisions – modanākhyā-mahābhāva and mādanākhyā-mahābhāva. And the personification of this

^{*}unnatojjvala-rasa: the most elevated conjugal mellow.

mādanākhyā-mahābhāva is Śrīmatī Rādhārāņī. Therefore She is known as mādanākhyā-mahābhāva-mayī.

So, now the question is, how is it that Gaura wove the sādhana-bhakti, which is nāma-saṅkīrtana, and prema into a garland? What is the skill behind it? And who can understand this? gaurāṅgera duți pada, yāra dhana sampada, se jāne bhakati-rasa-sāra

Only those devotees who have accepted the two lotus feet of Gaurāṅga as their only wealth and asset can know the skill or purport to this.

gaura-prema-rasārņave, se tarange yebā dube se rādhā-mādhava-antaranga²¹

Such devotees, *premī-bhaktas*, who are always drowning in this ocean of *gaura-prema-rasa*, they know this. Others do not know it. Gaurāṅga came to give us this highest type of *prema*, which is *rādhā-prema*.

Gaurānga Came to Propagate Prema-Nāma

Gaurānga Mahāprabhu came to propagate this prema-nāma, not just ordinary nāma, prema-nāma pracārite ei avatāra^{*}. He Himself tasted the mellow coming out of prema-nāma-sankīrtana – āpane āsvāde prema-nāma-sankīrtana.^{**}

> sei dvāre ācaņdāle kīrtana sañcāre nāma-prema-mālā gāṅthi' parāila saṁsāre

^{*}Caitanya-caritāmṛta, Ādi-līlā 4.5

^{**}Caitanya-caritāmŗta, Ādi-līlā 4.39

"Thus He spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema*, with which He garlanded the entire material world." 22

Prema-purusottama Gaurānga is the father of prema-nāma-sankīrtana, not ordinary nāma-sankīrtana. This is not included in sādhana-bhakti, which consists of śravana-kīrtana. It is beyond that. This prema-nāma-sankīrtana is filled with prema. Whose sankīrtana is it? This is the kīrtana of mādanākhyā-mahābhāva-mayī. It is Śrīmatī Rādhārāņī's sankīrtana. Mādanākhya-mahābhāva-mayī Rādhārāņī, does this sankīrtana. This is prema-nāma-sankīrtana. This is the essence of prema-bhakti. This prema-nāma-sankīrtana is the hidden treasure of Goloka Vṛndāvana.

Nāma-Saṅkīrtana Is Soaked with Rādhārāṇī´s Pure Love

There is no difference between nāma and nāmī. So nāma feels the acute pangs of separation from nāmī. Nāmī is Kṛṣṇa. Śrīmatī Rādhārāṇī feels the acute pangs of separation from nāmī, Kṛṣṇa. So this nāma-saṅkīrtana is soaked with Rādhārāṇī's pure love. Therefore prema-nāma-saṅkīrtana is parama-sādhya, is the sādhya, end. The name Himself is nāmī. So śrīmān-nāma, in this prema-nāma-saṅkīrtana expresses or manifests His topmost mūrti, that is filled with conjugal mellow. Those who are premika-bhaktas, premi-bhaktas, they know this and they chant, they do prema-nāma-saṅkīrtana. Others cannot do it. So through the chanting of prema-nāma they offer this prema-bhakti-mālā, the garland of prema-bhakti at the lotus feet of śrīmān-nāma. The damsels of Vrajabhūmi perform this prema-nāma-saṅkīrtana under the guidance of Rādhārāṇī, when they feel the acute pangs of separation from nāmī, Kṛṣṇa. At that time they chant hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare in vipralambha-bhāva, feeling acute pangs of separation, and thereby they decorate the nāmī-mūrti with this garland.

So the purport is that *abhinna-nāmī*, *nāmī* is non-different from *nāma*. Gaura is also *nāmī*, Kṛṣṇa, and non-different from *nāma*, and through the chanting of *prema-nāma-saṅkīrtana* He tastes this *prema-rasa*, the nectarean mellow emanating from conjugal love. He Himself tastes it and thereby He makes a garland of this *nāma* and *prema* and offers it to everyone. This is *nāma-prema-mālā*. That means that the *mālā* is woven with the thread of *prema*, *pre-ma-sūtra*. When *nāma* and *prema* are woven together, what is the thread? The thread is *prema-bhakti-mālā* and Gaurahari garlands everyone with the *nāma-prema-mālā*.

In Viraha-Daśā The Mellow of Prema-Phala Is Tasted

Mahāprabhu is feeling the same acute pangs of separation that Rādhārāņī was feeling, and in that mood He was chanting,

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rama hare rama rama rama hare hare

This is prema-nāma-saṅkīrtana. This mālā, garland is not only nāma-prema-mālā, but it is also rasa-maya-mālā. Prema is the fruit. So in viraha-dašā, that means, in the condition of separation, the mellow of prema-phala is tasted. So this nāma-prema-mālā is not only nāma-prema-mālā but it is also prema-rasa that is being tasted. So this is the mālā of all mellows, rasa-maya-mālā. *Prema-bhakti* is the essence of *bhakti*. If we prepare a garland of flowers, one thread is required and it is woven together. Similarly, when the question of *nāma-prema-mālā* comes, then what is the thread of the garland? That thread is *prema*. The *mālā* is woven together with the thread of *prema*. That is *nāma-prema-mālā*. The example is the *japa-mālā*. With our *japa-mālā* we are chanting. That means you should chant this holy name feeling acute pangs of separation from Kṛṣṇa. Then your chanting will be offenceless and the pure name will come out.

This is the most hidden topic in Goloka. It was not given at any time before, but when Mahāprabhu came He gave it, *golokera prema-dhana*, *hari-nāma-saṅkīrtana*. It does not belong to this material world. It belongs to Goloka Vṛndāvana.

The Impossible Becomes Possible

So now *nāma* and *nāmī* are non-different, *sādhana* and *sādhya* – means and end – and *āsvādya* and *āsvāda* (relisher and relished) are all non-different. But when do they become non-different? They become non-different in the most ripened stage, *siddha-dasā*. Otherwise, in the beginning, there is a difference.

Gaurānga Mahāprabhu is wonderfully merciful, and it is only because of the wonderful, causeless mercy, *karuṇayā*, of Gaura that the impossible becomes possible. The means and end become non-different. Otherwise it would not be possible.

Sambhoga and vipralambha, union and separation, are in one container. It is completely impossible. But if you get the wonderful, causeless mercy of Gaurāṅga, then you can understand this *tattva* and you can have it also. How can there be no difference between *sādhana* and *sādhya*, the means and the end? The means is the beginning and the end is the last thing, so how can they be non-different? How will they be woven together? Where is the beginning and where is the end? It is quite impossible. But the impossible becomes possible by the mercy of *prema-puruṣottama* Gaurāṅga. Otherwise no one can understand how they are woven together, how He garlanded everyone in this material world and what that *prema-nāma-saṅkīrtana* is. It is all possible through *pre-ma-nāma-saṅkīrtana*.

Prema-Nāma-Saṅkīrtana Brings an Inundation of Love

There is a great festival in Goloka Vṛndāvana when *prema-nā-ma-saṅkīrtana* goes on. That festival descended here in this material world when Mahāprabhu came down and all His eternal associates came down with Him. They started *prema-nāma-saṅkīrtana*. So the festival that is going on there in Goloka Vṛndāvana, descended here.

Though there is no difference between *nāma* and *nāmī*, still *nāma* is more merciful than *nāmī*. One should understand this and Gaurānga Mahāprabhu has shown it, He has tasted it and He has distributed it. Because of this wonderful mercy of Gaurānga Mahāprabhu, this *prema-nāma-sankīrtana* brings an inundation of *prema*.

There is a flood here in this material world, thereby He is fulfilling His three desires through *prema-nāma-saṅkīrtana*. So this is why it is said,

> kapāṭa diyā kīrtana kare parama āveše pāṣaṇḍī hāsite āise, nā pāya praveše

"This chanting in a very high, ecstatic condition was performed with the doors closed so that non-believers who came to make fun of it could not gain entrance." ²³ In the purport therefore Prabhupāda says, only bona fide chanters should be admitted. Others should not. Who can take part in this *prema-nāma-saṅkīrtana*? Who are bona fide chanters? Those who are chanting offenceless name, pure name, they are bona fide chanters. They are admitted into the congregational party, others are not. Therefore the doors are closed. In the congregation of such *premi-bhaktas*, *prema-nāma-saṅkīrtana* will be possible, otherwise there is no possibility at all.

About the Author



September 1929 in the village of Jagannāthapura in the Indian September 1929 in the village of Jagannāthapura in the Indian state of Orissa (Odisha). Both the paternal and maternal sides of his family have been Vaiṣṇavas for hundreds of years, dating back to the time of Śyāmānanda Prabhu, and prior to that, in Bengal for many, many centuries. His divine appearance was not like the birth of an ordinary being, he came to this world solely to fulfill the order of Śrī Caitanya Mahāprabhu.

Tattva-Vicāra

Śrī Śrīmad Gour Govinda Swami dedicated his whole life to preaching the absolute consideration of Gaudīya Vaiṣṇava philosophy, *tatt-va-vicāra*, and spoke uncompromisingly against accepting *apāra-vicāra*, the apparent consideration. Speaking in his own words, Śrī Śrīmad Gour Govinda Swami said, " ... I am stressing only *tattva*. In all my lectures I stress this, *tattva-vicāra*. Do you know the real *tattva* (truth)? You are all following this apparent consideration (*apāra-vicāra*), not *tattva-vicāra*. That mistake is there. You do not know who you are, who Kṛṣṇa is, who is a *guru*, who is a *sādhu*, and what the relationship is between them, you do not know these *tattvas...*"

By Kṛṣṇa's Arrangement

Śrī Śrīmad Gour Govinda Swami is a disciple of His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupāda (1896-1977), the Founder-Ācārya of The International Society for Krishna Consciousness. By Kṛṣṇa's arrangement they met in the sacred land of Śrī Vṛndāvana Dhāma in 1974.

This transcendental meeting has been nicely described by Gunārnava dāsa, in the book *Just Try to Learn the Truth*. Though they had not met previously, there was immediate recognition between the two great souls; *sad-guru* and *sad-ṣiṣya*. Śrīla Prabhupāda commented on his disciple Śrī Śrīmad Gour Govinda Swami saying (at different times), "... Kṛṣṇa has sent him..." and "... Gour Govinda Swami is a devotee from birth..."

The Three Sevās

Śrīla Prabhupāda entrusted Śrī Śrīmad Gour Govinda Swami with three important *sevās* (services):

- To stay in Orissa and build a temple like the famous Temple of Jagannātha in Purī, as Orissa is a very important place in Śrī Caitanya Mahāprabhu's *lilā*.
- 2. To translate Śrīla Prabhupāda's books from English into Oriya.
- 3. To accept disciples and train them in Kṛṣṇa consciousness.

Upon receiving these instructions from his spiritual master, Śrī Śrīmad Gour Govinda Mahārāja immediately returned to Orissa and started working earnestly on plans for what would become the famous Śrī Śrī Kṛṣṇa-Balarāma Temple in Bhubaneswar, which Śrīla Prabhupāda famously predicted, "This temple will be one of the best ISKCON temples in the world. This place will be the heart of the city." Gour Govinda Swami also embraced the *sevā* of translating Śrīla Prabhupada's books into Oriya as a sacred duty which he continued every day without fail for the rest of his life. While Śrī Śrīmad Gour Govinda Mahārāja immediately began to execute the first two instructions given by his spiritual master, the third and final instruction he received from Śrīla Prabhupāda was to prove more difficult to carry out. After many years, he very hesitantly took on the role of being a spiritual master himself, as he understood the position of *guru* was a very heavy responsibility.

Lord Jagannātha Is in Bhubaneswar

Śrīla Prabhupāda had accepted many Western disciples and taught them the glories of Puruṣottama-kṣetra, Jagannātha Purī Dhāma, where Mahāprabhu performed many pastimes in the eighteen years He resided there. However, when Śrīla Prabhupāda's disciples went to visit Jagannātha Purī they were refused entrance to the famous Temple of Lord Jagannātha because they were considered foreigners and not Hindus. Śrīla Prabhupāda said, "I will build a temple in Bhubaneswar like the Temple of Jagannātha in Purī, because my western disciples are not allowed there. Lord Jagannātha will come and stay in Bhubaneswar, so all my disciples can go there and have His *darśana*." Śrīla Prabhupāda, who had been donated land in Bhubaneswar, instructed Gour Govinda Swami to stay on the land and build a temple. He entrusted to Śrī Śrīmad Gour Govinda Swami the mission of establishing ISKCON in Orissa, the most important place of Mahāprabhu's pastimes, and told him, "Gour Govind, you will take me to Orissa."

Under Extreme Conditions

Śrī Śrīmad Gour Govinda Swami returned to Orissa and stayed on the ISKCON land (near the Nayapalli village) in Bhubaneswar under the most extreme and austere circumstances. There were no facilities at all on the land, no shelter, no building, no running water, no toilet, no electricity, no telephone, no nothing! To take bath one would have to go to a far off paddock where there was a pump and take a bath from that pump. The only light available for reading and writing in the early hours of the morning and late in the evening came from a castor oil lamp. Wild bears, tigers and elephants would wander the area, which was also frequented by dacoits (thieves).

On Ekādaśī Śrī Śrīmad Gour Govinda Mahārāja would fast and chant the whole *Bhagavad-gītā* and on other days he would recite one chapter of *Bhagavad-gītā*. He would often walk up to twenty kilometres a day to collect donations to build the temple, print literature and to buy foodstuffs to prepare and offer to the Lord.

Seventeen Days

Śrīla Prabhupāda visited Bhubaneswar in 1977 and stayed for seventeen days on the ISKCON property in the mud hut, which had been constructed for him by Gour Govinda Swami. On 2nd February 1977, the auspicious appearance day of Lord Nityānanda, Śrīla Prabhupāda laid the foundation stone of the Śrī Śrī Kṛṣṇa-Balarāma Mandir. This Temple in Bhubaneswar was to be Śrīla Prabhupāda's last founded project.

Instruction Fulfilled

After sixteen years of determined endeavour, and with practically no outside help, (in one of the poorest regions of India) Śrī Śrīmad Gour Govinda Swami fulfilled the instruction of his most beloved spiritual master when the magnificent Śrī Śrī Kṛṣṇa-Balarāma Mandir was inaugurated in Bhubaneswar in 1991. Lord Jagannātha, Baladeva and Subhadradevī came of Their own accord, as Śrīla Prabhupāda prophesied, and this Temple now attracts thousands of people to Kṛṣṇa consciousness.

Travelling the World

Śrī Śrīmad Gour Govinda Swami spent many years travelling the world preaching Kṛṣṇa consciousness. His travels took him to Europe, North America, South America, Canada, Africa, Mauritius, Australia, Asia – Malaysia, Singapore, Indonesia and Bali, the Caribbean – Guyana, Suriname, Trinidad and he preached vigorously throughout the Indian subcontinent, especially in the state of Orissa, where he most notably constructed the glorious Temples of Śrī Śrī Kṛṣṇa-Balarāma, Śrī Śrī Rādhā-Gopīnātha and Śrī Śrī Rādhā-Gopāl Jīu.

Spellbound

Wherever he went Śrī Śrīmad Gour Govinda Swami would leave his audience spellbound by his dynamic presentation of the philosophy of Kṛṣṇa consciousness. He would often speak for up to four hours at a time on topics about Kṛṣṇa, leaving his audience enchanted and always eager to hear more. On occasions he would speak on a single verse of the Ś*rīmad-Bhāgavatam*, both morning and evening for seven days. There was no question put to him that he could not answer, and hearing from Śrī Śrīmad Gour Govinda Swami on a regular basis would melt even the hardest heart, convincing one to seriously take to the path of *bhakti-yoga*.

Śrī Śrīmad Gour Govinda Swami was an expert in his understanding of the *sāstras* and from the depth of his conviction was able to dispel the doubts [*sarva-saṁsaya-saṁchettā*] of those who came to him for spiritual guidance by the depth of his spiritual conviction. He would place great importance on chanting, encouraging and inspiring everyone to chant the holy names of Kṛṣṇa without offence, to chant the pure name and thereby achieve the goal of life; to get Kṛṣṇa and develop kṛṣṇa-prema in this very life.

Śrī Kṣetra Jagannātha Purī - Bhubaneswar Dhāma

One of the most important aspects of Śrī Śrīmad Gour Govinda Swami Mahārāja's preaching was to reveal the innermost secrets of Purī-Bhubaneswar Dhāma, of Lord Jagannātha, and the reason why Śrī Caitanya Mahāprabhu stayed in Jagannātha Purī. He gave the most subtle and clear understanding of the Lord's pastimes in Jagannātha Purī and why Bhubaneswar is so important for the Gauḍīya Vaiṣṇava community.

Storehouse of Knowledge

While astrologers predicted that he would live up to the age of ninety and deliver many conditioned souls, Śrī Śrīmad Gour Govinda Swami left this world by his own volition while speaking kṛṣṇa-kathā on February 9th 1996, in Śrī Māyāpura Dhāma on the holy appearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

He left behind a veritable storehouse of knowledge concerning the truth about the *jīva*, *māyā*, and the Absolute Truth Bhagavān Śrī Kṛṣṇa. Many of his lectures and talks were recorded at the time, on audio and video, and many of these are now available on the internet, on CD, DVD and MP3 formats, as well as in numerous books published by his disciples and followers.

To gain a greater understanding of the life of Śrī Śrīmad Gour Govinda Swami, we suggest reading the authorised biography Kṛṣṇa-lingita Vigraha: One Who is Always Embraced by Śrī Kṛṣṇa. For a brief but in-depth look at the life of Śrī Śrīmad Gour Govinda Swami we recommend the booklet Gour Govinda Swami – Who Was He? Both of these titles have been published by Tattva-vicāra Publications and are available from www.tvpbooks.com. Readers interested in the subject matter of this book are invited to correspond with the publisher: info@tvpbooks.com.

E-booklets: Please visit www.issuu.com/tvpbooks. All e-booklets are downloadable in pdf format for iPad, iPod and iPhone.

Source Material

Mangalācarana - Auspicious Invocation

Compiled by Śrī Śrīmad Gour Govinda Swami Mahārāja, who would recite these verses each time before giving a class on Śrī *Caitanya-caritām*ŗta.

Introduction

The Mahā-Mantra in Every Yuga

Tāraka-Brahma-Nāma

A Lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja on *Caitanya-caritām*ŗta, *Ādi-līlā* 7.167-172, 9 May, 1991, Bhubaneswar, India.

Chapter One

Nāma-Aparādha

A Lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja on an initiation ceremony in 1989, Bhubaneswar, India.

Chapter Two

Nāmābhāsa

A Lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja on Caitanya-caritāmŗta, Ādi-līlā 13.93-97, 18 March, 1994, Bhubaneswar, India.

Chapter Three

Śuddha-Nāma

Part One

How to Achieve the Pure Name

A Lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja on *Caitanya-caritāmṛta*, *Ādi-līlā* 17.24-33, 6 April, 1995, Bhubane-swar, India.

Chapter Three Śuddha-Nāma Part Two

Prema-Nāma Sankīrtana

A Lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja on *Caitanya-caritāmṛta*, *Ādi-līlā* 17.34-37, 7 April, 1995, Bhubane-swar, India.

Glossary

A

Ābhāsa – a shadow.

 $\bar{A}c\bar{a}rya$ – a spiritual master who teaches by his own example, and who sets the proper religious example for all human beings.

Advaitācārya – an incarnation of Lord Mahā-Viṣṇu, who appeared as one of the four principal associates of Lord Caitanya

Mahāprabhu.

 $Aj\bar{a}mila$ – a fallen *brāhmaņa* who was saved from hell by unintentionally chanting the Lord's name at the time of death.

Akiñcana - one who possesses nothing in the material world.

Antya-līlā – the last eighteen years of Lord Caitanya's pastimes.

Aprārabdha-karma - those reactions which will fructify in our next body.

Aparādha – an offense.

Arjuna – the third son of Pāṇḍu and intimate friend of Lord Kṛṣṇa. After Pāṇḍu was cursed by a sage, Kuntī used a special *mantra* to beget children and called for the demigod Indra. By the union of Indra and Kuntī, Arjuna was born. In his previous life he was Nara, the eternal associate of Lord Nārāyaṇa. Kṛṣṇa became his chariot driver and spoke the *Bhagavad-gītā* to him on the battlefield of Kurukṣetra.

Artha - economic development.

Asādhus – those who are not sādhus.

Avaisņava - a non-devotee.

В

Bhagavad-gitā – a seven-hundred verse record of a conversation between Lord Kṛṣṇa and His disciple, Arjuna, from the Bhiṣma Parva of the *Mahābhārata* of Vedavyāsa. The conversation took place between two armies minutes before the start of an immense fratricidal battle. Kṛṣṇa teaches the science of the Absolute Truth and the importance of devotional service to the despondent Arjuna, and it contains the essence of all Vedic wisdom.

Bhakta-bhāgavata - a great devotee of Lord Kṛṣṇa.

Bhāgavata – relating to Bhagavān, or God. Bhakta means devotee.

Bhaktisiddhānta Sarasvatī Țhākura Gosvāmī Mahārāja Prabhupāda – (1874-1937) the founder of the Gaudīya Matha and spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. A powerful *ācārya*, he founded sixty-four missions in India, initiated 60,000 disciples and established four printing presses for the propagation of Kṛṣṇa conscious literature.

Bhaktivinoda Thākura – (1838-1915) Šrīla Bhaktivinoda Thākura, the father of Šrīla Bhaktisiddhānta Sarasvatī Thākura and grand *guru* of our Prabhupāda, was a responsible officer and a householder. His service to the cause of expanding the mission of Lord Caitanya Mahāprabhu is unique. He has written many books on the philosophy of Lord Caitanya Mahāprabhu.

Bhakti – devotional service to the Supreme Lord; purified service of the senses of the Lord by one's own senses.

Bilvamangala Thākura – a great devotee-author, whose works include the *Kṛṣṇa-karṇāmṛta*, the confidential pastimes of Lord Kṛṣṇa.

Brāhmaņa – a member of the intellectual, priestly class; a person wise in Vedic knowledge, fixed in goodness and knowledgeable of the Absolute Truth. Their occupation is hearing Vedic literature, teaching Vedic literature, learning deity worship and knowledge of the Absolute.

Brahmin - one of the four orders of occupational life, brāhmaņa, kṣatriya, vaisya and sūdra.

С

Caitanya-Caritāmṛta – translated as 'the character of the living force in immortality', it is the title of the biography of Lord Caitanya Mahāprabhu written in the late sixteenth century and compiled by Śrila Kṛṣṇadāsa Kavirāja Gosvāmī, presenting the Lord's pastimes and teachings. Written in Bengali, with many Sanskrit verses as well, it is regarded as the most authoritative book on Lord Caitanya's life and teachings.

Caitanya Mahāprabhu – (1486-1534) Lord Kṛṣṇa in the aspect of His own devotee. He appeared in Navadvīpa, West Bengal, and inaugurated the congregational chanting of the holy names of the Lord to teach pure love of God by means of *saṅkīrtana*. Lord Caitanya is Lord Kṛṣṇa Himself. **Caṇḍāla** – dog eaters, member of the lowest caste, an outcaste, lower than a sūdra. **Crore** – ten million; one hundred *lakhs*.

D

Dāsya - the devotional process of rendering service to the Lord.

Dāsya-rasa – the servitor relationship with the Lord.

 $Devotional\ service$ – the process of worshipping Lord Kṛṣṇa by dedicating one's thoughts, words and actions to Him with love.

Ε

Ekādasī – a special day for increased remembrance of Kṛṣṇa, which comes on the eleventh day after both the full and new moon. One should utilise this day for fasting and increasing one's devotion to Lord Śrī Kṛṣṇa by intensifying their chanting of the Hare Kṛṣṇa *mantra* and other devotional activities.

F

False ego - the conception that "I am this material body, mind or intelligence."

G

Gaurahari – see Gaurānga Mahāprabhu and Caitanya Mahāprabhu.

Gaurānga Mahāprabhu – is the combined form of Rasarāja Kṛṣṇa and Mahā-bhāva-mayī Rādhā. Kṛṣṇa is ṣrṇgāra-rasa-rāja, the king of conjugal mellow. Rādhārāṇī is *mādanākhyā-mahābhāva-mayī*, the personification of *mahābhāva*. These two combined together are Gaura.

Gaura-priya – a dear devotee of Śrī Caitanya Mahāprabhu.

Gayā – a famous holy place on the bank of the Phalgu River in the state of Bihar, where many pilgrims go to offer worship on behalf of their forefathers. The imprint of the lotus feet of the Lord

are enshrined there, and it was there that Lord Caitanya met and was initiated by Isvara Purī. This is one of the four places in India where many pilgrims come to offer oblations to departed ancestors.

Gopīs – the cowherd girls of Vraja, who are generally the counterparts of Šrī Kṛṣṇa's hlādini-sākti, Śrīmatī Rādhārāņī. They assist

Her as maidservants in her conjugal pastimes with the Supreme Personality of Godhead; Gopāla Kṛṣṇa's cowherd girl friends, who are His most surrendered and confidential devotees.

Grantha-bhāgavata – the Śrīmad-Bhāgavatam.

Guru – spiritual master.

 $Guru\mathchar`avaj\mathchar`a$ – disobeying the instructions of the spiritual master.

Η

Hare Kṛṣṇa mantra – the great chanting for deliverance: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma nāma rāma rāma hare hare*; is the great *mantra* composed of the principal names of Godhead in their vocative forms. This *mahā-mantra* is found in the Purāṇas and Upaniṣads and is specifically recommended for chanting in this age of Kali as the only means of God realisation. Lord Caitanya personally designated it as the *mahā-mantra* and practically demonstrated the effects of the chanting.

Hari - the Supreme Lord, Lord Vișnu who removes all obstacles to spiritual progress.

Haridāsa Țhākura – although born in a Muslim family, he was a confidential associate of Śrī Caitanya Mahāprabhu. He was so absorbed in the nectar of the Holy Name that he chanted day and night, and it was his regular practice to chant 300,000 names of the Lord daily. Lord Caitanya made him the *nāmācārya* (teacher of chanting of the holy name). The Muslim government and 'caste conscious' Hindus attempted to persecute him, but all of their efforts failed, as he was under the direct protection of the Lord.

Hari-nāma-sankīrtana - see nāma-sankīrtana.

I

Īśvara Purī – is the spiritual master of Šrī Caitanya Mahāprabhu. That mission was to give kṛṣṇaprema – prema-nāma-saṅkīrtana.

J

Jñāna – knowledge. Material *jñāna* does not go beyond the material body. Transcendental *jñāna* discriminates between matter and spirit. Perfect *jñāna* is knowledge of the body, the soul and the Supreme Lord.

Κ

Kali-yuga – the age of quarrel and hypocrisy. The fourth and last age in the cycle of a *mahā-yuga*. The present age in which we are now living. It began 5,000 years ago and lasts for a total of 432,000 years. It is characterised by irreligious practice and stringent material miseries.

Kāma - lust; the desire to gratify one's own senses.

Karma – activity; or enjoying or suffering the results of activity.

Karnadhāra – an expert navigator. This human body, the human form of life is rarely attained. Still, it is a very good boat to cross over this material ocean of existence, therefore an expert

navigator, (*kamadhāra*) should be placed on this boat and the bona fide Vaiṣṇava guru is that expert navigator. Furthermore, the favourable wind is the mercy of Kṛṣṇa that will help this boat to cross over this material ocean of existence.

Karuņayā: out of causeless mercy.

Kirtana: glorification of the Supreme Lord. Narrating or singing the glories of the Supreme Personality of Godhead and His Holy Names; the devotional process of chanting the names and glories of the Supreme Lord.

Krsna - the original, two-armed form of the Supreme Lord, who is the origin of all expansions.

Krsna-bhajana – devotional service to Krsna; worshiping Lord Krsna.

Krṣṇadāsa Kavirāja Gosvāmi – author of the immortal Śrī Caitanya-caritāmṛta, considered the greatest work on the life and philosophy of Lord Caitanya. He composed it in his nineties, despite bodily infirmity. This book is especially revered by Gaudīya Vaiṣṇavas. He was ordered by Lord Nityānanda in a dream to go to Vṛndāvana where he studied the Gosvāmī literatures under the direction of Raghunātha dāsa Gosvāmī.

Kṛṣṇa-kīrtana - the chanting of Kṛṣṇa's name and pastimes.

Krsna-prema – real love for God is called *prema*, the highest perfectional stage of life. In the *prema* stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations that result in void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

Kşatriya – third of the four orders of the *varņāsrama* system; a warrior who is inclined to fight and lead others; the administrative or protective occupation according to the system of four social and spiritual orders.

L

Lakh – one hundred thousand, written as 1,00,000. Lilās – pastimes.

Μ

 $M\bar{a}dhurya\text{-}rasa$ – the spiritual relationship in conjugal love in which the Supreme Lord and His devotee reciprocate as lovers.

Madhya-Iilā – the pastimes Lord Caitanya performed during the middle part of His manifest presence, while He was travelling throughout India; the portion of the *Caitanya-caritāmṛta* recounting those pastimes.

Mahā-bhāgavata – a pure devotee of the Supreme Lord in the highest stage of devotional life. Mahā-bhāva – the highest stage of love of God.

Mahābhāva-mayi Rādhā - Rādhārāņī who is full of mahābhāva.

Mahā-mantra – the great chanting for deliverance: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma nāma rāma nāma hare hare;* is the great *mantra* composed of the principal names of Godhead in their vocative forms. This *mahā-mantra* is found in the Purāṇas and Upaniṣads and is specifically recommended for chanting in this age of Kali as the only means of God realisation. Lord Caitanya personally designated it as the *mahā-mantra* and practically demonstrated the effects of the chanting.

Mahāprabhu - Supreme master of all masters, Lord Caitanya.

Mantra - (man - mind; tra - deliverance) a pure sound vibration when repeated over and over delivers the mind from its material inclinations and illusion; a transcendental sound or Vedic hymn; a prayer or chant.

Martya-loka - this material world, where there is birth and death.

Mathurā - the birth place of Lord Kṛṣṇa.

Milanānanda – When there is union, Rādhā and Kṛṣṇa unite together, then there is some relishment of mellow – pleasure.

Mukti - liberation of a conditioned soul from material consciousness and bondage.

Ν

Nāma-aparādha - an offense against the holy name of the Lord.

Nāmābhāsa – the stage just above the offensive stage of chanting the name of God, in which one realises a dim reflection of the pure holy name.

Nāma-sankirtana – Congregational chanting of the holy names of the Supreme Personality of Godhead, usually accompanied by hand cymbals (*karatālas*) and clay drums (*mṛdan̄gas*). Lord Caitanya and the Vedic literatures recommend this *sankirtana* as the most effective means of God-realization in the present age of Kali.

Nāma-tattva-vit guru – the spiritual master who knows the truth concerning the holy name, he has realised the *tattva* of the holy name of Kṛṣṇa.

Nārāyaņa – a name of Lord Viṣṇu.

Narottama dāsa Țhākura – a renowned Vaiṣṇava spiritual master in the disciplic succession from Lord Śrī Caitanya Mahāprabhu, who is famous for his many compositions of devotional songs. He appeared in the 16th century in Khetari, in the West Bengal district of Rajasahi, just north of Nadia. He was devoted to Lord Caitanya from birth. His father was a king and dedicated to Lord Nityānanda. Narottama went to Vṛndāvana and became the initiated disciple of Lokanātha Gosvāmī. He studied under Śrīla Jīva Gosvāmī and preached widely throughout India, making many thousands of disciples.

Nityānanda Prabhu: the incarnation of Lord Balarāma who appeared as the principal associate of Lord Śrī Caitanya Mahāprabhu.

Р

Pandita - learned scholar.

Parama āvese - very high in an ecstatic condition in regards to chanting the Hare Kṛṣṇa mahāmantra.

Pāṣaṇḍī – an atheist, a godless person.

Pinda - an offering made to departed ancestors.

Prabhu – master.

Prabhupāda - master at whose feet all other masters surrender.

Prārabdha-karma – sinful reactions from which one is suffering at present; reactions to activities that have already fructified.

Prema - real love of God, the highest perfectional stage of life.

Prema-bhakti – pure love of Lord Kṛṣṇa; the highest perfectional stage in the progressive development of pure devotional service.

Prema-nāma-saṅkīrtana – chanting the holy name in the highest stage of ecstatic love of God. Prema-purusottama Gaurāṅga – see Mahāprabhu & Gaurāṅga Mahāprabhu Pretas: spirits.

R

Rādhā-bhāva - the mood of Rādhā, the exalted loving sentiment of Rādhārāņī.

Rādhārāņī – Lord Kṛṣṇa's most intimate consort, who is the personification of His internal, pleasure potency. She appeared in this world as the daughter of King Vṛsabhānu and Kirti-devī and is the Queen of Vṛndāvana. The most favorite consort of Kṛṣṇa in Vṛndāvana, situated on Lord Kṛṣṇa's left on altars and in pictures. Rādhārāṇī is mahābhāva-mayī, mādanākhyā-mahābhāva-mayī, the personification of mahābhāva.

Rāgānugā-bhajana - see rāgānugā-bhakti.

Rāgānugā-bhakti – devotional service following the spontaneous loving service of the inhabitants of Vṛndāvana.

Rasa-rāja Kṛṣṇa - Kṛṣṇa is rasa-rāja, śringāra-rasa-rāja, the king of conjugal mellow.

Rasa-śāstra – transcendental literature about the mellows of devotional service.

Rasika - one who is expert in enjoying or relishing transcendental mellows.

Rūpa Gosvāmi – chief of the six great spiritual master Gosvāmīs of Vṛndāvana who were authorised by Lord Caitanya Mahāprabhu to establish and distribute the philosophy of Kṛṣṇa consciousness. He extensively researched the scriptures and established the philosophy taught by Lord Caitanya on an unshakable foundation. Thus Gaudīya Vaiṣṇavas are known as *rūpānugas*, followers of Srīla Rūpa Gosvāmī. He is also known as the *rasācārya*, or the teacher of devotional mellows, as exemplified by his book, *Bhakti-rasāmrta-sindhu*. It is the duty and the aspiration of every Gaudīya Vaiṣṇava to become his servant and follow his path.

\mathbf{S}

Sad-guru – a bona fide spiritual master.

 $S\bar{a}dhaka$ – a practitioner of $s\bar{a}dhana-bhakti$; one who is nearing the perfection of Brahman realisation; one who is a suitable candidate for liberation.

Sādhana - the beginning phase of devotional service, consisting of regulated practice.

Sādhana-bhakti – following the rules and regulations of devotional service to develop natural love for Kṛṣṇa.

Sādhu – a saint or Kṛṣṇa conscious personality, or Vaiṣṇava. A wandering holy man.

Sādhu-saṅga - the association of saintly persons.

 ${\bf Sahajiy\bar{a}s}$ – a class of so-called devotees who, considering God cheap, ignore the scriptural injunctions and try to imitate the

Lord's pastimes; an offensive, immature devotee who does not follow proper devotional regulations. **Sakhīs** – *gopīs* who are close associates of Šrīmatī Rādhārāņī's and who expand the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs*.

Sakhya - the devotional process of maintaining friendship with Kṛṣṇa.

Sakhya-rasa - a relationship with the Supreme Lord in devotional friendship.

Sambhoga – the resultant ecstatic emotion brought about by the meeting and embracing of the lover and the beloved.

Sankirtana-yajña – the sacrifice prescribed for the Age of Kali, namely, congregational chanting of the name, fame and pastimes of the Supreme Personality of Godhead.

Sanskrit - the oldest language in the world. The Vedas are written in Sanskrit.

Śānta – peaceful.

Sānta-rasa – the marginal stage of devotional service, passive love of God; the relationship with the Supreme Lord in neutrality.

Sastra – the revealed scriptures, obeyed by all those who follow the Vedic teachings. Sas means 'to regulate and direct' and *tra* means 'an instrument'; Vedic literature.

Sevā – service.

Sevaka – a servant.

Siddhānta - conclusion.

Śikṣā-guru – an instructing spiritual master.

Śikṣāṣṭaka – eight verses by Lord Caitanya Mahāprabhu glorifying the chanting of the Lord's holy name.

Śrāddha – the ceremony of making offerings to one's ancestors to free them from suffering. Śraddhā – firm faith and confidence.

 \hat{Srila} – a title indicating possession of exceptional spiritual qualities. The most beautiful (spiritual) person. \hat{Srila} is made up of two words – \hat{sri} and \hat{lila} . \hat{Sri} meaning 'the opulences of the Lord', and \hat{lila} meaning 'the beautiful pastimes of the Lord'. Therefore one who has this title of \hat{Srila} (for example: \hat{Srila} Prabhupāda) means that he has the opulence of personally entering into the Lord's pastimes even whilst in this body.

Śrila Prabhupāda – (1896-1977) His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He is the tenth generation from Caitanya Mahāprabhu. The founder-ācārya, spiritual master of the International Society for Krishna Consciousness (ISKCON). Śrila Prabhupāda is the widely acclaimed author of more than seventy books on the science of pure *bhakti-yoga*, unalloyed Kṛṣṇa consciousness. His major works are English translations of the Śr*imad-Bhāgavatam*, the Śri *Caitanya-caritāmṛta*, and the *Bhagavad-gītā As It Is*. He is the world's most distinguished teacher of Vedic religion and thought. Śrila Prabhupāda is a fully God conscious saint who had perfect realisation of the Vedic scriptures.

Śrī Kṛṣṇa Caitanya – see Caitanya Mahāprabhu & Mahāprabhu

Śrīmad-Bhāgavatam – the foremost of the eighteen Purāṇas, the complete science of God that establishes the supreme position of Lord Kṛṣṇa. It was glorified by Śrī Caitanya Mahāprabhu as the *amalam purāṇam*, 'the spotless Purāṇa'. It was written by Śrīla Vyāsadeva as his commentary on the *Vedānta-sūtra*, and it deals exclusively with topics concerning the Supreme Personality of Godhead (Lord Kṛṣṇa) and His devotees.

Srīvāsa Ţhākura – the incarnation of Śrī Nārada Muni in Lord Caitanya's pastimes. An intimate associate of Lord Caitanya. His courtyard served as the birthplace of Lord Caitanya's *saikārtana* movement, and his altar was the site of the *mahā-prakāsa* pastime (twenty-one hours of ecstatic manifestation) of Śrī Caitanya.

Svāmī – one fully in control of his senses and mind; title of one in the renounced, or the *sannyāsa* order.

Т

 $Tattva-{\rm truth}.$

Tirtha – a sacred place of pilgrimage associated with a pastime of an incarnation of God, such as a holy river, a temple of the Lord, or the residence or place of meditation of a holy sage or saintly person.

V

Vaiṣṇava - a devotee of the Supreme Lord, Viṣṇu, or Kṛṣṇa.

Vaiṣṇava Ṭhākura - Vaiṣṇava - as above; Ṭhākura - is an honourific title for a devotee, brāhmaṇa, the deity or the Supreme lord Himself.

 $V\bar{a}tsalya\text{-}rasa$ – the relationship with Kṛṣṇa as His parent.

Vedas – the original Veda was divided into four by Śrīla Vyāsadeva. The four original Vedic scriptures, Samhitās (*Rg*, *Sāma*, *Atharva* and *Yajur*) and the 108 Upaniṣads, *Mahābhārata*, *Vedānta-sūtra*, etc. The system of eternal wisdom compiled by Śrīla Vyāsadeva, the literary incarnation of the Supreme Lord, for the gradual upliftment of all mankind from the state of bondage to the state of liberation. The word *veda* literally means 'knowledge', and thus in a wider sense it refers to the whole body of Sanskrit religious literature that is in harmony with the philosophical conclusions found in the original four Vedic Samhitās and Upaniṣads. The message of the transcendental realm that has come down to this phenomenal world through the medium of sound is known as the Veda. Being the very words of Godhead Himself, the Vedas have existed from eternity. Lord Kṛṣṇa originally revealed the Vedas to Brahmā, the first soul to appear in the realm of physical nature, and by him they were subsequently made available to other souls through the channel of spiritual disciplic succession.

Verasika – devoid of the ability to enter into and relish the transcendental mellows of devotional service.

Vidhi-bhakti - devotional service under scheduled regulations.

Vipralambha-bhāva - the feeling of acute pangs of separation from Kṛṣṇa.

Viraha - separation.

Visnudūtas – the messengers of Lord Visnu who come to take perfected devotees back to the spiritual world at the time of death, the personal servants of Lord Visnu, they closely resemble Him in appearance.

Vrndāvana – Krṣṇa's eternal abode, where He fully manifests His quality of sweetness; the village on this earth in which He enacted His childhood pastimes five thousand years ago; the topmost transcendental abode of the Supreme Lord. It is His personal spiritual abode descended to the earthly plane. It is situated on the Western bank of the river Yamunā.

Y

Yamadūtas – the messengers of Yamarāja who take the soul from the body at the time of death to Yamarāja for judgement and punishment.

Yamarāja – the demigod of death who passes judgement on the living entities at the time of death. He is the son of the sun-god and the brother of the sacred river Yamunā.

Yamunā – the sacred river where Kṛṣṇa performed many pastimes; one of the holy rivers of India flowing through Vṛndāvana.

It was here that Lord Śrī Kṛṣṇa sported when He was a young child. The personification of the Yamunā River, known as Kālindī, is the daughter of the sun-god and the sister of Yamarāja, the god of death. She is also called Yamī. In Kṛṣṇa-līlā she became one of Kṛṣṇa's queens at Dvārakā.

Yoga – a spiritual discipline meant for linking one's consciousness with the Supreme Lord, Kṛṣṇa; controlling of the mind.

Notes & References

Mangalācaraņa Auspicious Invocation

- 1. Śrī Prema-bhakti-candrika
- 2. Śrī Prema-bhakti-candrika
- 3. Caitanya-caritāmŗta, Antya-līlā 2.1
- 4. Caitanya-caritāmṛta, Madhya-līlā 19.53
- 5. Caitanya-caritāmŗta, Ādi-līlā 1.3
- 6. Caitanya-caritāmŗta, Ādi-līlā 1.5
- 7. Caitanya-caritāmṛta, Madhya-līlā 23.1
- 8. Gaurānga-virudāvalī, by Śrīla Raghunandan Gosvāmī
- 9. Gaurānga-virudāvalī, by Śrīla Raghunandan Gosvāmī
- 10. Caitanya-bhāgavata, Ādi-khaņda 1.1
- 11. Vidagdha-mādhava 1.2
- 12. Prema-bhakti-candrikā, 10.12
- 13. Prema-bhakti-candrikā, 10.13
- 14. Prema-bhakti-candrikā, 10.14
- 15. Premānanda Dāsa
- 16. Śrī Caitanya-candrāmṛta, text 9
- 17. Śrī Caitanya-candrāmṛta, text 11
- 18. Śrī Caitanya-candrāmṛta, text 3

Introduction

The Mahā-Mantra in Every Yuga Tāraka-Brahma-Nāma

- 1. Caitanya-caritāmrta, Ādi-līlā 7.168
- 2. Caitanya-caritāmŗta, Ādi-līlā 7.168, purport.
- 3. Caitanya-bhāgavata, Madhya-khaņḍa 23.76-78
- 4. Śrī Stāvā-mala, Volume 1, Prathana Śri Caitanyāstaka, verse 5.
- 5. Śrī Prema Bhakti-candrikā, introduction, verse 2.
- 6. Śrī Stava-mālā, Prathama-Caitanyāstaka 5, by Śrīla Rūpa Gosvāmī.
- 7. Śrī Stava-māla-vibhūṣaṇa-bhāṣya by Śrīla Baladeva Vidyābhūṣaṇa.
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- 9. Ananta-Samhitā
- 10. Kali-santaraņa Upanișad
- 11. Śrī Kṛṣṇa-saṁhitā, by Śrīla Bhaktivinoda Ṭhākura.
- 12. Śrī Kṛṣṇa-samhitā, by Śrīla Bhaktivinoda Ṭhākura.

- 13. Śrī Kṛṣṇa-saṁhitā, by Śrīla Bhaktivinoda Ṭhākura.
- 14. Śrī Śikṣāṣṭaka, verse 2.
- 15. Caitanya-caritāmṛta, Ādi-līlā1.110

Chapter One Nāma-Aparādha The Ten Offences Against the Holy Name

- 1. Padma Purāņa, Brahma-khaņda 25.15
- 2. Padma Purāņa, Brahma-khaņda 25.15
- 3. Padma Purāņa, Brahma-khaņda 25.16
- 4. Padma Purāņa, Brahma-khaņda 25.17
- 5. Padma Purāņa, Brahma-khaņda 25.17
- 6. Padma Purāņa, Brahma-khaņda 25.18
- 7. Hari-bhakti-vilāsa 4.366
- 8. Śrīmad-Bhāgavatam 11.20.17
- 9. Padma Purāņa, Brahma-khaņda 25.15
- 10. Padma Purāņa, Brahma-khaņda 25.15
- 11. Hari-nāma-cintāmaņi 5.14
- 12. Hari-nāma-cintāmaņi 5.15
- 13. Hari-nāma-cintāmaņi 5.18
- 14. Hari-nāma-cintāmaņi 5.74
- 15. Śrīmad-Bhāgavatam 11.17.27
- 16. Hari-nāma-cintāmaņi 6.36
- 17. Hari-nāma-cintāmaņi 6.38
- 18. Hari-nāma-cintāmaņi 6.45
- 19. Hari-nāma-cintāmaņi 6.49
- 20. Hari-nāma-cintāmaņi 7.8
- 21. Caitanya-caritāmŗta, Madhya-līlā 20.122
- 22. Padma Purāna, Brahma-khaņda 25.16
- 23. Padma Purāna, Brahma-khaṇḍa 25.17
- 24. Padma Purāna, Brahma-khaņda 25.17
- 25. Padma Purāna, Brahma-khaņda 25.18
- 26. Śaraņāgati, Ohe! Vaisņava Ţhākura, verse 4
- 27. Śrī Gurv-astaka

Chapter Two Nāmābhāsa

- 1. Caitanya-caritāmŗta, Ādi-līlā 13.93-95
- 2. Caitanya-caritāmṛta, Ādi-līlā 13.95, purport.
- 3. Caitanya-caritāmṛta, Ādi-līlā 13.96
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- 5. Śrīmad-Bhāgavatam 6.2.15
- 6. Caitanya-caritāmṛta, Madhya-līlā 15.107
- 7. Padma Purāņa, quoted in the Hari-bhakti-vilāsa 11.289
- 8. Bhakti-rasāmŗta-sindhu 1.2.234
- 9. Caitanya-caritāmŗta, Madhya-līlā 17.134
- 10. Hari-nāma-cintāmaņi 3. 28-34
- 11. Caitanya-caritāmŗta, Madhya-līlā 15.108
- 12. Caitanya-caritāmŗta, Madhya-līlā 8.274
- 13. Caitanya-caritāmṛta, Madhya-līlā, 22.142-143
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yad advaitam brahmopanişadi tad iii yakşa rakşa bhūta preta graha 29, 43 yan nāptam karma-niṣṭhair na ca vii yasyaiva pādāmbuja-bhakti-lābhyaḥ vii yasya prasādād bhagavat-prasādo 18 yathā yathā anya deve karena 7 yei ye māgaye, tāre deya āpana 86 Suddha-Nāma Bhajana "Chanting the Pure Hame"

f you are really chanting the pure name, it is non-different from Kṛṣṇa and it is non-different from the form of Kṛṣṇa. The name of Kṛṣṇa, the form of Kṛṣṇa and Kṛṣṇa Himself are non-different. Śrī-nāma smarile rūpa āise saṅge saṅge, if you are chanting the pure name or remembering the pure name, you will immediately see the all-beautiful form of Śyāmasundara. The different *līlās* will manifest before you. That is the test that you are chanting the pure name. You see Śyāmasundara immediately."

> — Excerpt from Chapter Two - Nāmābhāsa by Śrī Śrīmad Gour Govinda Swami Mahārāja

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





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