

The Spiritual Foundation for Reform Student Handout

On Chanting Hare Krsna

The transcendental vibration established by the chanting of Hare Krsna, Hare Krsna, Krsna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Krsna conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called Maya, or illusion. Maya means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all powerful master. He is said to be in illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Krsna consciousness.

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare is the transcendental process for reviving this original, pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey. Krsna consciousness is not an artificial imposition on the mind. This consciousness is the original, natural energy of the living entity. When we hear this transcendental vibration, this consciousness is revived. This simplest method of medication is recommended for this age. By practical experience also, one can perceive that by chanting this maha-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification, as if we were in the lower animal ~ A little elevated from this status of sense gratification one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes -within and without- And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind, and intelligence, he is then on the transcendental plane- This chanting of the Hare Krsna mantra is enacted from the spiritual platform, and thus this sound Vibration surpasses all lower strata of consciousness -namely sensual, mental and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this maha-mantra. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification. In a more advanced stage, of course, one is not expected to commit offences on the grounds of spiritual understanding.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: (1) being stopped as though dumb, (2) perspiration, (3) standing up of hairs on the body, (4) dislocation of voice, (5) trembling, (6) fading of the body, (7) crying in ecstasy, and (8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Hara is the form of addressing the energy of the Lord, and the words Krsna and Rama are forms of addressing the lord Himself. Both Krsna and Rama mean "the supreme pleasure," and Hare is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called maya, is also one of the multienergies of the Lord. And we, the living entities, are also the marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with superior energy, Hari, it is established in its happy, normal condition. These three words, namely Hare, Krsna, and Rama, are the transcendental seeds of the maha-mantra. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine of a child for its mother's presence. Mother Hari helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the chanting of the maha mantra: *Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.*

THE NEXT STEP IN THE EXPANSION OF ISKCON

Ending the Fratricidal War

A Preliminary Proposal

by Ravindra Svarupa dasa

November 16, 1984

The root of all problems now facing ISKCON is that we, the disciples of Srila Prabhupada, have not yet established proper Vaisnava relationships among ourselves. Mile Prabhupada was here with us, we did not enjoy such relationships, and our spiritual master plainly told us that our greatest fault was our tendency to quarrel with each other. But as long as Prabhupada was among us our contentiousness did not constitute an insurmountable problem. Prabhupada was always available to pour oil on troubled waters, keep ISKCON unified, and maintain our faith and enthusiasm.

Since the departure of Srila Prabhupada, however, our failure to establish pure relationships has become life-threatening to ISKCON. When Prabhupada left, we established gurus and ushered in a whole new complex of relations: between gurus and their Godbrothers, between gurus and disciples, between disciples and the Godbrothers of gurus and yet we failed to fulfil the essential requirement for the continuation of ISKCON after Prabhupada's departure. We did not form ourselves into a community in which Vaisnava relations became the established standard of practice. As a result, the new positions and relationships have only fuelled the quarrels and widened the divisions, and the whole society is headed toward dissolution.

On one occasion when our fighting gathered to a crisis, Srila Prabhupada spoke of "fratricidal war." But both before and after that crisis, fratricidal war has been the endemic condition of ISKCON, and this perpetual internecine strife keeps precipitating crisis after crisis after crisis.

A society of devotees in which proper Vaisnava relations are not yet the norm is called a *kanistha-adhikari* society. Its distinguishing characteristic is contentiousness arising from envy. Envy is a product of false ego. Because of false ego, the members are unable to establish spiritual friendship amongst themselves. Instead, they vie with each other for prestige, power, and perquisites. Intensely desiring the honour and respect of others, the contentious neophyte pretends to be more advanced than he actually is. He tries to conceal his shortcomings and falldowns, and in so doing he develops a secretive mentality and holds himself back from entering into open and honest relations with his Godbrothers. Because he cannot reveal his mind in confidence, he remains aloof from real fellowship.

He strays from the path of devotional service, but his peers do not help him. For he thinks that if he allows someone to preach to him, he implicitly admits his own subordination. Therefore he cuts himself off from hearing and becomes impervious to instruction or good advice. Because he has many secret misgivings about himself, he becomes eager to find the faults of others; that way he reassures himself of his own superiority in spite of his many unacknowledged weaknesses.

Spiritual immaturity often leads a *kanistha-adhikari* to identify spiritual advancement with organizational advancement. He thinks that attaining prestige, power, and the perquisites of office is evidence of spiritual advancement. Lacking the assets for real spiritual achievement, he substitutes organizational elevation, which he can attain through his cunning or political prowess. He therefore competes intensely with others for high office, and he comes to believe implicitly that one achieves a spiritually elevated state only by becoming victorious over others. In this way material competition becomes institutionalized in *kanistha-adhikari* societies.

Fortunately, however, the *kanistha* stage is followed by the *madhyama* stage. A *kanistha-adhikari* advances to the *madhyama* platform by means of *sadhana-bhakti*. *Sadhana-bhakti*, pursued diligently and attentively, destroys false ego, and as long as the neophyte devotees attend to their *sadhana* they can be sure of elevation to the higher stages. There is, however, no other assured means of advancement, and habitual negligence in *sadhana* is therefore fatal to progressive spiritual life. Furthermore, when a neophyte devotee has risen to the *madhyama* platform, *sadhana* is absolutely necessary to maintain him in that position. If he becomes slack in *sadhana*, he

rapidly reverts to the neophyte condition. Therefore, the essential prerequisite for both creating and sustaining a *madhyama* society is intense common commitment to *sadhana*.

The tragedy of ISKCON at the present time is that while the society contains many advanced devotees of the stature of *madhyama* and even *uttama-adhikaris*, the society as a whole is still operating on the *kanistha* platform. Even though many of the most advanced devotees occupy the highest spiritual and managerial posts in ISKCON, their full spiritual potency remains unmanifest, their pure desires thwarted, and their best spiritual intentions baffled. Although they know and intend better, they repeatedly find themselves, to their dismay, involved in highly immature patterns of relationships with others. This happens indeed on all managerial levels of ISKCON.

In short, we are better than we are. This anomalous situation can only be attributed to an inheritance from the past. Many of the dominant forms of political and social interaction (*de facto*, not necessarily *de jure*) were established and consolidated years ago. Typically, these habits have tended to perpetuate themselves long after they have served their purpose and now they impede rather than advance the best interests of ISKCON. We are wearing clothes we have long outgrown.

Some may be taken aback by the depiction of ISKCON as a *kanistha-adhikari* society. We know that ISKCON is and has always been a preaching movement, and a preaching society is *ipso facto* a *madhyama-adhikari* society. However, it may be that we have on these grounds too conveniently concluded that **we** are *madhyama-adhikaris* and have complaisantly taken it granted that we have attained without much effort an advanced state of Krsna consciousness. What seems more likely is that the enormous spiritual potency of a single, extraordinarily empowered *uttama-adhikari* Srila Prabhupada was sufficient to make a society of *kanistha-adhikaris* function somewhat on the *madhyama* platform. Therefore, we did have some success preaching. And some failure. We should now be mature enough to take some profitable instruction from our failure.

Our effort at book distribution was simultaneously ISKCON's greatest success and greatest failure. It was a success because so many books were distributed, but it was a failure because they were distributed in an immature manner that offended the public and inevitably caused the collapse of distribution. Although books are still going out today, the sublime synthesis of preaching and collecting taught by Prabhupada is now thought to be unobtainable. The spiritual cost to ISKCON's junior members, who cannot directly preach but must engage in what they refer to among themselves as *ugra-karma*, is devastating. Yet we can offer them no alternative.

Prabhupada clearly told us *how* we should distribute books - by preaching purely about the contents, by being utterly truthful, by giving no offense. In this, he outlined the natural preaching ways of a *madhyama-adhikari*. But because at most only 3 handfuls of our book distributors could function on that platform, we distributed books by crafty, artificial mundane techniques. We were not personally in that *madhyama* level. Nevertheless, it was a glorious achievement that so many books went out. But because we are still immature, we are now baffled and stymied and trying in vain to discover the way to preach and distribute books, as we say, "purely."

We can do so if we actually come effectively to the *madhyama* stage. To revitalize our preaching relation to the public, we must first rectify our personal relationships among ourselves.

A devotee on the *madhyama* platform worships God with a determined vow, and by that *sadhana* he gradually destroys his false ego. Because his false ego becomes destroyed, he can enter into genuine spiritual fellowship with the other devotees. Because he becomes further purified and enlivened by that fellowship, he becomes fixed and fully satisfied in spiritual life. The community thus formed becomes the basis for *sankirtana*, or congregational glorification of the Lord. In that congregation, the devotees become so joyful that they naturally attract others to join, and when the enlivened devotees see all those innocent people dragging themselves through dead lives outside the ecstatic devotional association, they feel great compassion and preach them out of the spontaneous fullness of their hearts. Thus the community of devotees endlessly expands. Indeed, no force on earth can check it.

Many people fear that the turmoils in ISKCON are its death throes. In a sense, they are right. One way or another the "old ISKCON," the ISKCON of fratricidal strife, is doomed. But if we take the proper measures, the death throes of the old ISKCON will prove to be the birth pangs of the new ISKCON, the glorious, self-effulgent, dynamically increasing preaching movement it was created to be. If, working together, we each make a small, sincere effort, we will see a dazzling explosion of spiritual energy. The banked fires of ISKCON will ignite; the glowing coals will flare into white hot heat, and all those myriads of slowly dying cinders will be fired into flame. Let us do it.

The rebirth of ISKCON cannot be accomplished by legalistic means or political maneuvers. If the proponents of reform become tricked or lured into taking an adversarial, antagonistic stance against the GBC or gurus, we will simply add one more battle to the history of fratricidal war. To avoid this requires intelligence, tact, and self-restraint. The danger arises not only from our own residual immaturity, but also from administrators in ISKCON trapped in habitual roles. It is understandable that those who have been forced to function and manage under the conditions of fratricidal strife, who have been beguiled into playing for so long the power-game in ISKCON, will understandably see us in those political terms, and they will naturally treat us at first as an opposing party to be defeated. Until this misperception can be corrected, we must guard against being lured into playing the role of the enemy. That in itself would constitute our downfall, and after that it will not matter who "wins" because the war will continue in any case. We must rather bring each other to a higher stage of relationships through personal spiritual renewal. This is the precondition for any other truly regenerative institutional reforms in ISKCON.

One special advantage to this revolutionary project for the regeneration of ISKCON v, that it need not wait on the action of the GBC. It can be initiated in each temple immediately. It can be started by one devotee, and then spread by progression to two, three, and on and on. Thus there can be many centers of reformation, and they will each widen until all of ISKCON is included.

Any devotee who wants to institute reform must begin with himself. The prerequisite for coming to the *madhyama* stage is to be a strict follower of the regulative principles of devotional service. Spiritual fellowship cannot flourish if *anarthas* are not being relentlessly uprooted by daily practice. Therefore, every devotee who wants to help in the reformation of ISKCON must first carefully review his own spiritual condition and his personal devotional practice. If he is careless in observing regulative principles and slack in *sadhana*, he must immediately take up the process of rectification. This entails attending the complete morning program in all alertness, with special concentration on attentive, offense-avoiding japa. By this effort, a devotee may quickly remove all his accommodations to sense gratification and undertake the deliberate dismantling of his false ego. A devotee of the reforming party should recognize sense gratification and false ego as the two great impediments to Vaisnava fellowship. They are the mortal enemies of ISKCON, and he should resolve to conquer them.

Having undertaken whatever personal reformatory measures are required, the reforming devotee should then undertake the rectification of his relationships. Most devotees will discover that few, if any, of their relationships are satisfactory. The devotee will probably see that he has almost no confidential friends, and that he does not and cannot trust most of his associates. He is conscious that many of his associates have made accommodations, sometimes quite extensive, to sense gratification. Indeed, he has participated in many meetings in which the faults and shortcomings of those not present have been thoroughly examined. Yet the established patterns of relationships are such that while everyone is free to talk *about*, no one is free to talk *to* them. In this situation, devotees find themselves standing helplessly by as they watch one of their associates sink deeper and deeper into *maya* until he finally blooms; no one is able to come to his aid. As the failing devotee falls further and further away, the criticism of him intensifies, but no one helps.

Nor can the devotees work together effectively, because they have no way of working out the inevitable differences that arise in any collective effort. When one devotee transgresses against another, the offended party will either respond in wrath or else retreat into wounded silence (complaining, however, vociferously to others.) He does not know how to approach the other devotee and openly resolve their differences. He is unable to reveal his mind without giving offense.

Under these conditions, a great stockpile of resentment builds up in time, and the atmosphere is filled with sullen undercurrents of hostility and mistrust, relieved only by periodic outbursts of anger. In this uncongenial climate, devotional relations become more and more burdensome, and materialistic people start to seem relatively nice. The devotees find themselves living in deepening isolation from one another, each enthroned in a well-fortified ivory tower of false ego. They learn to get along by avoiding each other. These are some local conditions that arise in the milieu of fratricidal strife.

The reformer in these circumstances can begin to renovate his relationships with his Godbrothers one by one. By getting together with one or more of his closest associates, he can establish a reformatory group. The members should meet to examine the problem of devotional relationships in ISKCON in all its ramifications. (This essay can be used as a starting point for such a discussion.) Then the members of the reforming group can unite themselves in the common endeavour to achieve the *madhyama* platform in their relationships, and together take a vow of *sadhana* and mutual aid. They should resolve to be as open as possible in their relationships and to talk to each other rather than about each other. Each devotee should resolve to be open to correction and instruction from the others, and he should tell the others of this resolve. And all the devotees should pledge their mutual help and support in the effort to remain fixed in *sadhana* so that they may become free from false ego and so enter deeper and deeper into spiritual fraternity.

We have begun in the Philadelphia temple to reform our relationships in this way, and the principles and practices discussed in this paper have arisen out of our discussions and experiences. As the reforming devotees gain practical intelligence, they will attain more insight into procedures; as this reform is taken up in different temples and under various circumstances, we should quickly be able to build a large body of practical wisdom through pooled experience.

Some relationships will be fairly easy to renovate, but there will be others that are very difficult. Where there is a long history of enmity between devotees, it may be necessary to discuss past wrongs, and this can be painful. There will be other devotees who have been so wounded that they have become psychic if not physical hermits, and they will be extremely reluctant to again open themselves up to relationships. Still other devotees may not wish to give up an attachment to some form of sense gratification, and therefore they will not wish to enter into frank and honest relationships. The reformers must learn how to approach these troubled devotees with great tact and delicacy. It may be best to initiate reform of difficult relationships not by confidential exchange, but by the other processes recommended by Srila Rupa Gosvami. One may invite someone for prasadam, give a gift, or render some service or favor.

Above all, the notion of honesty and openness should not be perverted to serve false ego and become an excuse for giving offense. That is another form of dishonesty.

In addition, one should guard against coming down to the mental platform, and preach or discuss these ideas about relations with a devotee without actually reforming your relationships with him (if it needs it). If one simply entertains these ideas on the mental platform, they will quickly come to seem vacuous and impotent.

For essential advice in the whole endeavor of bringing ISKCON to the *madhyama* platform, one should carefully study *Upadesamrta* and apply those eternal instructions. Srila Satsvarupa dasa Gosvami's *Vaisnava Behavior* and *Twenty-Six Qualities of a Devotee* is also helpful.

This reform needs to take place at all levels of ISKCON. If we begin these reforms now, and steadily increase the circle of rectified relationships, then we can hope that by Mayapura the effort will fructify and all of ISKCON will become unified into an indomitable, unstoppable preaching movement. Now it is merely a loose collection of independent organizations, each one ruled by a single supreme *acarya*. Some mathas are indifferent to each other, some more friendly, some hostile, depending on the relations between the different *acaryas*. But none preach cooperatively. How heart-breaking it is to see ISKCON come closer and closer every year to that same condition!

So far, the history of the modern revival of Lord Caitanya's movement has been very much the history of the "outsider." When, in the nineteenth century, the "established" Gaudiya institutions had lost spiritual potency because of material accommodation, the next step forward came out of the "marginal" *vairagis* through the agency of Bhaktivinoda Thakura. And when the established leaders of the Gaudiya Matha lost sight of the vision and order of Srila Bhaktisiddhanta Sarasvati, they were left behind holding their positions and property when the "outsider" Srila Prabhupada proved to have inherited the spiritual power for the next great step.

It is not necessary, however, for this pattern to continue, and it is much to be preferred that the leaders of ISKCON unite in this effort of reform and spiritual renewal. For those who do not, the verdict of history is quite clear: Lord Caitanya's movement will not wait for them, and history will pass them by.

Therefore let us together resolve to take the next step forward by doing what has not yet been done in the annals of Vaisnavism. Let us actually bring into being the great *madhyama* preaching society envisioned by Bhaktivinoda Thakura. Let us make that reformed ISKCON our grateful offering to Sri Caitanya Mahaprabhu on the 500th anniversary of His appearance.

Praying for the mercy at the feet of all the Vaisnavas, I respectfully submit this paper for their wise deliberation and considered judgment.

-Ravindra Svarupa dasa November 16, 1984

TEXTS CONCERNING THE CULTIVATION OF THE HOLY NAME

Bhakti-rasāmṛta-sindhu 1.1.11, Caitanya-caritāmṛta, Madhya-līlā 19.167

*anyābhlāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

anyābhlāṣitā-sūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meateating, illicit sex, gambling and addiction to intoxicants); jñāna—by the knowledge of the philosophy of the monist Māyāvādīs; karma—by fruitive activities; ādi—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; anāvṛtam—not covered; ānukūlyena—favorable; kṛṣṇa-anuśīlanam—cultivation of service in relationship to Kṛṣṇa; bhaktiḥ uttamā—first-class devotional service.

When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

Bhakti-rasāmṛta-sindhu 1.1.12, Caitanya-caritāmṛta, Madhya-līlā 19.170, Nārada-pañcarātra

*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam
hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam bhaktir ucyate*

sarva-upādhi-vinirmuktaṁ—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; taparatvena—by the sole purpose of serving the Supreme Personality of Godhead; nirmalam—uncontaminated by the effects of speculative philosophical research or fruitive activity; hr̥ṣīkeṇa—by purified senses freed from all designations; hr̥ṣīka-īśa—of the master of the senses; sevanam—the service to satisfy the senses; bhaktiḥ—devotional service; ucyate—is called.

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one's senses are purified simply by being employed in the service of the Lord.

Bhakti-rasāmṛta-sindhu 1.2.233, Caitanya-caritāmṛta, Madhya-līlā 17.133, Padma Purāṇa

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ*

nāmaḥ—the holy name; cintāmaṇiḥ—transcendentally blissful giver of all spiritual benedictions; kṛṣṇaḥ—not different from Kṛṣṇa; caitanya-rasa-vigrahaḥ—the form of all transcendental mellows; pūrṇaḥ—complete; śuddhaḥ—pure, without material contamination; nitya—eternal; muktaḥ—liberated; abhinna-tvāt—due to not being different; nāma—of the holy name; nāminoḥ—and of the person who has the name.

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

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

ataḥ—therefore (because Kṛṣṇa’s name, form and qualities are all on the absolute platform);
śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; na—not;
bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt material senses; smeṣā-
unmukhe—to one engaged in His service; hi—certainly; jihvā-ādau—beginning with the
tongue; svayam—personally; eva—certainly; sphurati—become manifest; adaḥ—those
(Kṛṣṇa’s name, form, qualities and so on).

Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes.
When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using
his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the
tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.

Bhakti-rasāmṛta-sindhu (1.4.15–16), Caitanya-caritāmṛta, Madhya-līlā 23.14-15

*ādau śraddhā tataḥ sādhu- saṅgo ’tha bhajana-kriyā
tato ’nārtha-nivṛttiḥ syāt tato niṣṭhā ruciḥ tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premṇaḥ prādurbhāve bhavet kramaḥ*

ādau—in the beginning; śraddhā—firm faith, or disinterest in material affairs and interest in
spiritual advancement; tataḥ—thereafter; sādhu-saṅgaḥ—association with pure devotees;
atha—then; bhajana-kriyā—performance of devotional service to Kṛṣṇa (surrendering to the
spiritual master and being encouraged by the association of devotees, so that initiation takes
place); tataḥ—thereafter; anārtha-nivṛttiḥ—the diminishing of all unwanted habits; syāt—
there should be; tataḥ—then; niṣṭhā—firm faith; ruciḥ—taste; tataḥ—thereafter; atha—then;
āsaktiḥ—attachment; tataḥ—then; bhāvaḥ—emotion or affection; tataḥ—thereafter; prema—
love of God; abhyudañcati—arises; sādhakānām—of the devotees practicing Kṛṣṇa
consciousness; ayam—this; premṇaḥ—of love of Godhead; prādurbhāve—in the appearance;
bhavet—is; kramaḥ—the chronological order.

In the beginning there must be faith. Then one becomes interested in associating with pure
devotees. Thereafter one is initiated by the spiritual master and executes the regulative
principles under his orders. Thus one is freed from all unwanted habits and becomes firmly
fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of
sādhana-bhakti, the execution of devotional service according to the regulative principles.
Gradually emotions intensify, and finally there is an awakening of love. This is the gradual
development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.

Caitanya-caritāmṛta, Ādi-līlā 8.16

*bahu janma kare yadi śravaṇa, kīrtana
tabu ta’ nā pāya kṛṣṇa-pade prema-dhana*

bahu—many; janma—births; kare—does; yadi—if; śravaṇa—hearing; kīrtana—chanting;
tabu—still; ta’—in spite of; nā—does not; pāya—get; kṛṣṇa-pade—unto the lotus feet of
Kṛṣṇa; prema-dhana—love of Godhead.

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

The Ten Offenses

Padma Purana,
Brahma Khaṇḍa 25.15–18
Ten offenses to the Holy Name

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

satām—devotees of the Lord; nindā—blaspheme; nāmnah—the holy name; paramam—the greatest; aparādham—offense; vitanute—is; yataḥ khyātim yātam—who are engaged in preaching the glories of the Lord; katham u sahate—will never tolerate; tad-vigrahām—such blasphemous activities.

1) To blaspheme devotees who have dedicated their lives to chanting the holy name of the Lord. The holy name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karah*

śivasya—the name of Lord Śiva; śrī-viṣṇor—Lord Viṣṇu; yaḥ—who; iha—in this material world; guṇa—qualities; nāma—name; ādi-sakalam—everything; dhiyā—with the conception; bhinnam—difference; paśyet—may see; saḥ—he; khalu—indeed; hari-nāmā—the holy name of the Lord; ahita-karah—inauspicious (blasphemous).

2) To consider the names of Lord Śiva or Lord Brahmā to be on an equal level with the holy name of Lord Viṣṇu.

guror avajñā

guroḥ—the spiritual master; avajñā—a material conception of;

3) To disobey the orders of the spiritual master or to consider him an ordinary person.

śruti-śāstra-nindanam

śruti-śāstra-nindanam—to blaspheme Vedic literature.

4) To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

artha-vādaḥ

artha-vādaḥ—to give some interpretation

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

hari-nāmni kalpanam

hari-nāmni—the holy name; kalpanam—imaginary.

6) To consider the glories of the holy name of the Lord as imagination.

*nāmno balād yasya hi pāpabuddhir
na vidyate tasya yamair hi śuddhiḥ*

nāmnaḥ—the holy name; balād—on the strength; yasya—of who; hi—indeed; pāpa—sin; buddhir—conception; na—not; vidyate—is; tasya—of him; yamair—by austerities; hi—indeed; śuddhiḥ—purification.

7) To think that the Hare Kṛṣṇa mantra can counteract all sinful reactions and one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of Hari-nāma.

*dharmavrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ*

dharmā—religious performances or pious deeds; vrata—vows of penance and austerity; tyāga—renunciation; huta—agnihotra yajñas or sacrificial offerings; ādi—etc.; sarva—all; śubha—auspicious; kriyā—activities; sāmyam—equality; api—also; pramādaḥ—inattentive.

8) To consider the chanting of the Hare Kṛṣṇa mahā-mantra to be one of the auspicious ritualistic mantras mentioned in the Vedas as fruitive activity.

*āsraddadhāne vimukhe 'py aśṅvati
yaḥ copadeśaḥ śiva-nāmāparādhaḥ*

āsraddadhāne—faithless; vimukhe—reluctant; api—even; aśṅvati—does not want to hear; yaḥ—one who; ca—and; upadeśaḥ—instruction; śiva—auspicious; nāmāparādhaḥ—offense to the holy name.

9) It is an offense to preach the glories of the holy name of the Lord to the faithless.

*śrute 'pi nāma-māhātmye
yaḥ prīti-rahito naraḥ
aham-mamādi-paramo
nāmni so 'py aparādhakṛt*

śrute—who have heard; api—even; nāma—the holy name; māhātmye—the glories; yaḥ—are; prīti—love; rahitaḥ—devoid; naraḥ—a person; aham—false ego; mamādi—false possessions; paramaḥ—supreme; nāmni—the holy name of the Lord; saḥ—he; api—even; aparādha—offense; kṛt—doing.

10) If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking “I am this body and everything belonging to this body is mine [aham mameti],” and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

api—also; pramādaḥ—inattentive.

It is also an offense to be inattentive while chanting.

From Hari-nama Cintamani & Nectar of Devotion

1) Blasphemy of the devotees of the Lord.

[\(1\) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.](#)

2) To consider demigods to be independent of the Supreme Lord, and to similarly think Lord Kṛṣṇa's name, form, qualities and pastimes are separate from Him.

[\(2\) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu.](#)

3) To disobey the spiritual master who reveals the truth about the holy name.

[\(3\) To disobey the orders of the spiritual master.](#)

4) To criticize the scriptures that describe the glories of the holy name.

[\(4\) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.](#)

5) To think the excellences and divine qualities of the holy name are imaginary, and to so interpret the scriptural glorification of the holy name.

[\(5\) To consider the glories of chanting Hare Kṛṣṇa to be imagination.](#)

[\(6\) To give some interpretation on the holy name of the Lord.](#)

6) To commit sinful activities on the strength of the holy name.

[\(7\) To commit sinful activities on the strength of the holy name of the Lord.](#)

7) To instruct the faithless on the glories of the holy name.

[\(9\) To instruct a faithless person about the glories of the holy name.](#)

8) To equate chanting of the holy name with auspicious ritualistic activities recommended in the karmakanda sections of the Vedas.

[\(8\) To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities \(karma-kānda\).](#)

9) To be inattentive while chanting the holy name.

10) To not develop love for the holy name after learning the the name's glories because of maintaining attachments to the body and things related to the body.

[\(10\) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.](#)

The offenses against the chanting of the holy name are as follows: (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. (2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore, if someone thinks that he can chant “Kālī, Kālī!” or “Durgā, Durgā!” and it is the same as Hare Kṛṣṇa, that is the greatest offense.) (3) To disobey the orders of the spiritual master. (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version. (5) To consider the glories of chanting Hare Kṛṣṇa to be imagination. (6) To give some interpretation on the holy name of the Lord. (7) To commit sinful activities on the strength of the holy name of the Lord. (It should not be taken that because by chanting the holy name of the Lord one can be freed from all kinds of sinful reaction, one may continue to act sinfully and after that chant Hare Kṛṣṇa to neutralize his sins. Such a dangerous mentality is very offensive and should be avoided.) (8) To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kāṇḍa). (9) To instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better not to instruct them in this matter.) (10) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaiṣṇava must guard against these offenses in order to quickly achieve the desired success.

List from Srīmad Bhāgavatam (2.1.11)

Such offenses are mentioned in the Padma Purāṇa as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one’s mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord.

One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service. The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name, if such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name. The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconceptions.

List from CC. (Ādi 7.73)

Śrī Caitanya Mahāprabhu's chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

List from Harinam Cintamani

"The scriptures enumerate ten offenses against the holy name. I am very fearful of these offenses. I will list them one by one. As I do, please give me the strength to avoid them, my Lord."

- 1) Blasphemy of the devotees of the Lord.
- 2) To consider demigods to be independent of the Supreme Lord, and to similarly think Lord Kṛṣṇa's name, form, qualities and pastimes are separate from Him.
- 3) To disobey the spiritual master who reveals the truth about the holy name.
- 4) To criticize the scriptures that describe the glories of the holy name.
- 5) To think the excellences and divine qualities of the holy name are imaginary, and to so interpret the scriptural glorification of the holy name.
- 6) To commit sinful activities on the strength of the holy name.

- 7) To instruct the faithless on the glories of the holy name.
- 8) To equate chanting of the holy name with auspicious ritualistic activities recommended in the karmakanda sections of the Vedas.
- 9) To be inattentive while chanting the holy name.
- 10) To not develop love for the holy name after learning the name's glories because of maintaining attachments to the body and things related to the body.

The Clearing Stage: Quotations

SB 2.2.30, purport

Lord Śrī Caitanya Mahāprabhu recommends that the devotee sow the seed of bhakti-yoga in his heart and nurture it by the watering of hearing and chanting the holy name, fame, etc., of the Lord. The simple process of offenselessly chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation. There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is **the reflective stage of chanting the holy name**. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world.

Ādi Preface

On the basis of the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation, Lord Caitanya taught that the most practical way for the mass of people to practice sāṅkhya-yoga meditation is simply to chant the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. **As one practices chanting this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage.** In the offensive stage of chanting one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Class: Śrīmad-Bhāgavatam 1.16.26-30 – Hawaii, January 23, 1974

There are three stages of chanting. One chanting is with offense, beginning. There are ten kinds of offenses. We have described many times. If we chant with offense, that is the, that is one stage. If we chant offenseless, that is one stage. And if we chant pure... Offenseless is not yet pure. **You're trying to make offenseless, but not yet offenseless.** But when there is pure chanting, that is success. Nāma, nāmābhāsa, and śuddha-nāma. So our aim is... This was discussed. You'll find in Caitanya-caritāmṛta, discussion between Haridāsa Ṭhākura and a brāhmaṇa. So by chanting, we can come to the highest stage of perfection. In the beginning there may be offenses, but if we try to avoid the offenses, then it is nāmābhāsa. Nāmābhāsa means **not actually pure name, but almost pure**. Nāmābhāsa, and śuddha-nāma. When one chants śuddha-nāma, name, holy name of God, then he is on the platform of loving platform with Kṛṣṇa. That is the perfectional stage. And in nāmābhāsa stage, **not in pure, marginal, between pure and offensive**, that is mukti. You become mukta, liberated from material

bondage. And if we chant offensively, then we remain in the material world. Bhaktivinoda Ṭhākura has said, nāmākāra bahira haya nāma nāhi haya(?). It is mechanical, “Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa,” but still it is not Hare Kṛṣṇa. Nāmākāra, nāma bahira haya, nāmākāra, nāma nāhi haya.

SB 5.24.20, purport

In this regard, Caitanya-caritāmṛta (Antya 3.177–188) describes Haridāsa Ṭhākura’s confirmation of the effect of chanting the holy name of the Lord.

keha bale—‘nāma haite haya pāpa-kṣaya’

keha bale—‘nāma haite jīvera mokṣa haya’

Some say that by chanting the holy name of the Lord one is freed from all the reactions of sinful life, and others say that by chanting the holy name of the Lord one attains liberation from material bondage.

haridāsa kahena,—“nāmera ei dui phala naya

nāmera phale kṛṣṇa-pade prema upajaya

Haridāsa Ṭhākura, however, said that the desired result of chanting the holy name of the Lord is not that one is liberated from material bondage or freed from the reactions of sinful life.

The actual result of chanting the holy name of the Lord is that one awakens his dormant Kṛṣṇa consciousness, his loving service to the Lord.

ānuṣṅika phala nāmera—‘mukti’, ‘pāpa-nāśa’

tāhāra drṣṭānta yaiche sūryera prakāśa

Haridāsa Ṭhākura said that liberation and freedom from the reactions of sinful activities are only by-products of chanting the holy name of the Lord. If one chants the holy name of the Lord purely, he attains the platform of loving service to the Supreme Personality of Godhead. In this regard Haridāsa Ṭhākura gave an example comparing the power of the holy name to sunshine.

ei ślokerā artha kara paṇḍitera gaṇa”

sabe kahe,—‘tumi kaha artha-vivaraṇa’

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

haridāsa kahena,—“yaiche sūryera udaya

udaya nā haite ārambhe tamera haya kṣaya

Haridāsa Ṭhākura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

caura-preta-rākṣasādira bhaya haya nāśa

udaya haile dharma-karma-ādi parakāśa

Before the sunrise even takes place, the light of dawn destroys the fear of the dangers of the night, such as disturbances by thieves, ghosts and Rākṣasas, and when the sunshine actually appears, one engages in his duties.

aiche nāmodayārambhe pāpa-ādira kṣaya

udaya kaile kṛṣṇa-pade haya premodaya

Similarly, even before one’s chanting of the holy name is pure, one is freed from all sinful reactions, and when he chants purely he becomes a lover of Kṛṣṇa.

‘mukti’ tuccha-phala haya nāmābhāsa haite

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite”

A devotee never accepts mukti, even if Kṛṣṇa offers it. Mukti, freedom from all sinful reactions, is obtained even by nāmābhāsa, or a glimpse of the light of the holy name before its full light is perfectly visible.

The nāmābhāsa stage is between that of nāma-aparādha, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In

the first stage, one commits ten kinds of offenses while chanting. In the next stage, **nāmābhāsa, the offenses have almost stopped**, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kṛṣṇa mantra without offenses, his dormant love for Kṛṣṇa immediately awakens. This is the perfection.

Ādi 17.200

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called **nāmābhāsa, which is chanting that is almost on the transcendental stage**. **This nāmābhāsa stage is better than nāmāparādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment.** Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

Antya 3. 52-65

TEXT 52

TEXT

haridāsa kahe,—“prabhu, cintā nā kariha
yavanera saṁsāra dekhi’ duḥkha nā bhāviha

SYNONYMS

haridāsa kahe—Haridāsa replied; prabhu—my dear Lord; cintā nā kariha—do not be in anxiety; yavanera saṁsāra—the material condition of the yavanas; dekhi’—seeing; duḥkha nā bhāviha—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, “My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, “My dear Lord, do not be in anxiety.” This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu’s anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

Antya 3.53

TEXT 53

TEXT

yavana-sakalera ‘mukti’ habe anāyāse
‘hā rāma, hā rāma’ bali’ kahe nāmābhāse

SYNONYMS

yavana-sakalera—of all the yavanas; mukti—liberation; habe—there will be; anāyāse—very easily; hā rāma hā rāma—“O Lord Rāma, O Lord Rāma”; bali’—saying; kahe—they say; **nāma-ābhāse—almost chanting the holy name of the Lord without offenses.**

TRANSLATION

“Because the yavanas are accustomed to saying ‘hā rāma, hā rāma’ [‘O Lord Rāmacandra’], they will very easily be delivered by this nāmābhāsa.

Antya 3.54

TEXT 54

TEXT

mahā-preme bhakta kahe,—‘hā rāma, hā rāma’

yavanera bhāgya dekha, laya sei nāma

SYNONYMS

mahā-preme—in great ecstatic love; bhakta kahe—a devotee says; hā rāma hā rāma—“O Lord Rāmacandra, O Lord Rāmacandra”; yavanera—of the yavanas; bhāgya—fortune; dekha—just see; laya sei nāma—they are also chanting the same holy name.

TRANSLATION

“A devotee in advanced ecstatic love exclaims, ‘O my Lord Rāmacandra! O my Lord Rāmacandra!’ But the yavanas also chant, ‘hā rāma, hā rāma!’ Just see their good fortune!”

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims hā rāma, hā rāma, but although yavanas do not know the transcendental meaning of hā rāma, hā rāma, they say those words in the course of their ordinary life. For the yavanas the words hā rāma mean “abominable,” whereas the devotee exclaims the words hā rāma in ecstatic love. Nevertheless, because the words hā rāma are the spiritual summum bonum, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, hā rāma, always acts, even when the holy name is chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name hā rāma is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

Antya 3.55

TEXT 55

TEXT

yadyapi anya saṅkete anya haya nāmābhāsa

tathāpi nāmera teja nā haya vināśa

SYNONYMS

yadyapi—although; anya—another; saṅkete—by intimation; anya—that other; haya—is; nāma-ābhāsa—almost equal to the holy name; tathāpi—still; nāmera teja—the transcendental power of the holy name; nā haya vināśa—is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, “The chanting of the Lord’s holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

Antya 3.56

TEXT 56

TEXT

daṁṣṭri-damṣṭrāhato mleccho

hā rāmeti punaḥ punaḥ

uktvāpi muktim āpnoti

kiṁ punaḥ śraddhayā gṛṇan

SYNONYMS

daṁṣṭri—of a boar; damṣṭra—by the teeth; āhataḥ—killed; mlecchaḥ—a meat-eater; hā rāma—“O my Lord Rāma”; iti—thus; punaḥ punaḥ—again and again; uktvā—saying; api—even; muktim—liberation; āpnoti—gets; kiṁ—what; punaḥ—again; śraddhayā—with faith and veneration; gṛṇan—chanting.

TRANSLATION

“Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, “hā rāma, hā rāma” attains liberation. What then to speak of those who chant the holy name with veneration and faith?”

PURPORT

This refers to an instance in which a meat-eater being killed by a boar uttered the words hā rāma, hā rāma again and again at the time of his death. Since this is a quotation from the Nṛsimha Purāṇa, this indicates that in the purāṇic age there must also have been mlecchas and yavanas (meat-eaters), and the words hā rāma, meaning “condemned,” were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words hā rāma gets the benefit of chanting the holy name that the devotee chants to mean “O my Lord Rāma!”

Antya 3.57

TEXT 57

TEXT

ajāmila putre bolāya bali ‘nārāyaṇa’
viṣṇu-dūta āsi’ chāḍāya tāhāra bandhana

SYNONYMS

ajāmila—Ajāmila; putre—unto his son; bolāya—calls; bali—saying; nārāyaṇa—the holy name of Nārāyaṇa; viṣṇu-dūta—the attendants of Lord Viṣṇu; āsi’—coming; chāḍāya—remove; tāhāra—of him; bandhana—the bonds.

TRANSLATION

“Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

Antya 3.58

TEXT 58

TEXT

‘rāma’ dui akṣara ihā nahe vyavahita
prema-vācī ‘hā’-śabda tāhāte bhūṣita

SYNONYMS

rāma—the holy name of the Lord; dui—two; akṣara—syllables; ihā—these; nahe—are not; vyavahita—separated; prema-vācī—a word indicating love; hā—“O”; śabda—the word; tāhāte—by that; bhūṣita—decorated.

TRANSLATION

“The word ‘rāma’ consists of the two syllables ‘rā’ and ‘ma.’ These are unseparated and are decorated with the loving word ‘hā,’ meaning ‘O.’

Antya 3.59

TEXT 59

TEXT

nāmera akṣara-sabera ei ta’ svabhāva
vyavahita haile nā chāḍe āpana-prabhāva

SYNONYMS

nāmera—of the holy name; akṣara—letters; sabera—of all; ei—this; ta’—certainly; svabhāva—the characteristic; vyavahita haile—even when improperly uttered; nā—do not; chāḍe—give up; āpana-prabhāva—their own spiritual influence.

TRANSLATION

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

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word vyavahita (“improperly uttered”) is not used here to refer to the mundane vibration of the letters of the alphabet. Such

negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, which is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

Antya 3.60

TEXT 60

TEXT

nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlam gataṁ vā
śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śighram evātra vipra

SYNONYMS

nāma—the holy name; ekam—once; yasya—whose; vāci—in the mouth; smaraṇa-patha-gataṁ—entered the path of remembrance; śrotra-mūlam gataṁ—entered the roots of the ears; vā—or; śuddham—pure; vā—or; aśuddha-varṇam—impurely uttered; vyavahita-rahitaṁ—without offenses or without being separated; tārayati—delivers; eva—certainly; satyam—truly; tat—that name; cet—if; deha—the material body; draviṇa—material opulence; janatā—public support; lobha—greed; pāṣaṇḍa—atheism; madhye—toward; nikṣiptam—directed; syāt—may be; na—not; phala-janakam—producing the results; śighram—quickly; eva—certainly; atra—in this matter; vipra—O brāhmaṇa.

TRANSLATION

“If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, or properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.”

PURPORT

This verse from the Padma Purāṇa is included in the Hari-bhakti-vilāsa (11.289) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vān-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-sprṣtam api, śrotra-mūlam gataṁ kiñcit śrutam api, śuddha-varṇam vā aśuddha-varṇam api vā, vyavahitaṁ śabdāntareṇa yad-vyavadhānam vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaram prasaṅgād āpatitaṁ śabdāntaram tena rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi ‘halaṁ riktam’ ity ādy-uktau hakāra-rikārayor vṛtṭyā harīti-nāmāsty eva, tathā ‘rāja-mahiṣī’ ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitaṁ ity arthaḥ, yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā, tatra vyavahitaṁ nāmnaḥ kiñcid uccāraṇānantaram kathañcid āpatitaṁ śabdāntaram samādhāya paścān nāmavaśiṣṭākṣara-grahaṇam ity evam rūpam, madhye śabdāntareṇāntaritam ity arthaḥ, rahitaṁ paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid aṁśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words halaṁ riktam. Now the syllable ha in the word halaṁ and the syllable ri in riktam are separately pronounced, but nevertheless the holy name will

act because one somehow or other utters the word hari. Similarly, in the word rāja-mahiṣī, the syllables rā and ma appear in two separate words, but because they somehow or other appear together, the holy name rāma will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca sāmsārād apy uddhārayaty eveti satyam eva, kintu nāma-sevanasya mukhyaṁ yat phalaṁ tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha, tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye niṣiptaṁ, deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakam na bhavati kim? api tu bhavaty eva, kintu atra iha loke śīghraṁ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

Antya 3.61

TEXT 61

TEXT

nāmābhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite—from the vibration of nāmābhāsa; haya—is; sarva-pāpa—of all reactions to sins; kṣaya—destruction.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, “If one **offenselessly utters the holy name even imperfectly**, one can be freed from all the results of sinful life.

Antya 3.62

TEXT 62

TEXT

taṁ nirvyājam bhaja guṇa-nidhe pāvanam pāvanānām
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāsim

SYNONYMS

tam—Him; nirvyājam—without duplicity; bhaja—worship; guṇa-nidhe—O reservoir of all good qualities; pāvanam—purifier; pāvanānām—of all other purifiers; śraddhā—with faith; rajyan—being enlivened; matiḥ—mind; atitarām—exceedingly; uttamaḥ-śloka-maulim—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; prodyan—manifesting; antaḥ-karaṇa-kuhare—in the core of the heart; hanta—alas; yat-nāma—whose holy name; bhānoḥ—of the sun; ābhāsaḥ—slight appearance; api—even; kṣapayati—eradicates; mahā-pātaka—the resultant actions of greatly sinful activities; dhvānta—of ignorance; rāsim—the mass.

TRANSLATION

“O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.103).

Antya 3.63

TEXT 63

TEXT

SYNONYMS

nāma-ābhāsa haite—even on account of nāmābhāsa; haya—there is; saṁsārera kṣaya—deliverance from material bondage;

TRANSLATION

“Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

Antya 3.64

TEXT 64

TEXT

mriyamāṇo harer nāma
gr̥ṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gr̥ṇan

SYNONYMS

mriyamāṇaḥ—dying; hareḥ nāma—the holy name of the Supreme Lord; gr̥ṇan—chanting; putra-upacāritam—though spoken for his son; ajāmilaḥ—Ajāmila; api—also; agāt—attained; dhāma—the spiritual world; kim uta—what to speak of; śraddhayā—with faith and reverence; gr̥ṇan—chanting.

TRANSLATION

“While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

Antya 3.65

TEXT 65

TEXT

nāmābhāse 'mukti' haya sarva-śāstre dekhi
śrī-bhāgavate tāte ajāmila—sākṣī”

SYNONYMS

nāma-ābhāse—simply by a glimpse of the rays of the holy name; mukti—liberation; haya—there is; sarva-śāstre—in all the revealed scriptures; dekhi—I find; śrī-bhāgavate—in Śrīmad-Bhāgavatam; tāte—to that; ajāmila—Ajāmila; sākṣī—witness.

TRANSLATION

“Because of even the faintest rays of the effulgence of the Lord’s holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam.”

Ajāmila’s History:

SB 6.2. Introduction

In summary, although the sinful Ajāmila meant to call his son, the holy name of Lord Nārāyaṇa, **even though chanted in the preliminary stage, nāmābhāsa, was able to give him liberation.** Therefore one who chants the holy name of the Lord with faith and devotion is certainly exalted. He is protected even in his material, conditional life.

SB 6.2.8

Previously, when engaged in sinful activities to maintain his family, **Ajāmila chanted the name of Nārāyaṇa without offenses. To chant the holy name of the Lord just to counteract one’s sinful activities, or to commit sinful activities on the strength of chanting the holy**

name, is offensive (nāmno balād yasya hi pāpa-buddhiḥ). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because of chanting the holy name of Nārāyaṇa in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Nārāyaṇa to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

NoI Preface

Śrī Rūpa Gosvāmī was the leader of all the Gosvāmīs, and to guide our activities he gave us this Upadeśāmṛta (The Nectar of Instruction) to follow. As Śrī Caitanya Mahāprabhu left behind Him the eight verses known as Śikṣāṣṭaka, Rūpa Gosvāmī gave us Upadeśāmṛta so that we may become pure Vaiṣṇavas.

In all spiritual affairs, one's first duty is to control his mind and senses. Unless one controls his mind and senses, one cannot make any advancement in spiritual life. Everyone within this material world is engrossed in the modes of passion and ignorance. One must promote himself to the platform of goodness, sattva-guṇa, by following the instructions of Rūpa Gosvāmī, and then everything concerning how to make further progress will be revealed. Advancement in Kṛṣṇa consciousness depends on the attitude of the follower.

SB 4.18.5

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

Cooking With Smoke

Room Conversation with Bhūrijana and Disciples -- July 1, 1974, Melbourne

Prabhupāda: If you still cannot understand what is my instruction, then how can I help you? New students may say like that. You are intelligent, educated, old student. If you say... (long, silent pause) Our movement is that beginning of spiritual life is to surrender. If there is no surrendering, then it is no advance. Sarva-dharmān parityajya mām ekaṁ śaraṇam vraja [Bg. 18.66]. This is the beginning. If that thing is lacking, there is no beginning even, what to speak of advancement. That is discussed already. **Na siddhim sa avāpnoti na sukham na param gatiḥ.** This is the beginning of spiritual life. **The word is called disciple. Disciple means who accept discipline. If there is no discipline, where is disciple? And “disciplic succession.” We have used this word. Not that discipline is finished by one man, no. It will continue to go by succession. That is perfect.**

*evam paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa*

[Bg. 4.2]

Find out this verse. As soon as the disciplic succession is missing, then everything is lost.

Satsvarūpa:

*evam paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa*
[Bg. 4.2]

Prabhupāda: Naṣṭa, this word is used.

Satsvarūpa: “This supreme science was thus received through the chain of disciplic succession and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it appears to be lost.”

Prabhupāda: That’s it. As soon as the discipline broken, then everything is lost. Now you can dance like a dog. That will not affect. Nobody can do that unless there is spiritual strength. Now, last night Madhudviṣa Mahārāja was singing, and so many men became enthused to dance. So unless there is spiritual strength, it cannot be done. Others cannot ask and dance. No, that is not possible. That is not possible. Unless there is spiritual strength, you cannot enthuse others. **So we should have to acquire spiritual strength by following the regulative principle. Sanātana Gosvāmī has therefore forbidden. Avaiṣṇava-mukhodgīrṇam pūta-harikathāmṛtam śraṇam kartavyam: “Those who are not following Vaiṣṇava principles, one should not hear from him.”** Why? It is Kṛṣṇa-kathā, Kṛṣṇa’s. Now sarpoḥṣṭa-payo yathā: “Milk is very good, but as soon as it is touched by a serpent, it is no more good. It is harmful.” So one must be Vaiṣṇava. Unless one is Vaiṣṇava, there is injunction, “Don’t hear from him. It will be poisonous.” So one who is not following Vaiṣṇava principle, he cannot speak about Vaiṣṇava principle. It is harmful. That is forbidden by ācāryas, Sanātana Gosvāmī. If somebody says, “What is the harm? He is chanting Hare Kṛṣṇa...” He cannot chant. That is a show-bottle chant. That is not effective. But even taking that “Anyone who is chanting, let me hear,” no, Sanātana Gosvāmī says, “No, don’t hear.” It will be harmful more than... **In other words, if you are not following the Vaiṣṇava principle, you don’t chant. It will not be effective. Did you not see the difference last night? There were many others. They could not join in the dancing. So far gathering men, if you do not gather intelligent men, then what is the use of gathering men? Ekaś candras tamo hanti na ca tārā sahasraśaḥ: “If there is one moon, that is sufficient. What is the use of millions of stars?”** If one is perfect Vaiṣṇava,

that is sufficient. So Caitanya Mahāprabhu's movement is... There are so many... Such a big instruction book. It is not that, whimsical. But still, we recommend that "Go on chanting." This will help you anywhere. That is also good. It is exactly like that: if you ignite wood for fire, if the wood is dry, the fire takes place immediately, and if it is moist, then it takes time. Only smoke will come. So smoke is not required. The blazing fire required. Then if from the wood, if simply smoke comes you cannot (chuckles) take any work out of it. There is traces of fire. As soon as there is smoke, there is fire, but it is not useful. It is useful for troubling your eyes only. What is smoke? Smoke means also fire. But you require blazing fire, not smoke fire. So blazing fire takes place if the wood is dry, immediately takes place. Otherwise, you go on enjoying the smoke. Be satisfied. "When there is smoke, there is fire." But it will not be useful. (chuckling) It will be useful, gradually the wood will dry. It takes long time. Just try to understand this example. You require the flame, not the smoke. But if you are satisfied with the smoke, that is your business. If you simply be satisfied—"The smoke is also fire. Unless there is fire, why the smoke comes?"—that's a good argument, but smoke will not help you. You require the flame. That flame cannot be produced if the wood is wet. Wet means materially contaminated. Is that example all right?

Satsvarūpa: Yes, that's true.

Prabhupāda: Yes. So pure devotional service is flame. All other things are smoke. You must get the flame. Otherwise, your business will not get done. So naturally we fan when there is smoke, "Phat, phat, phat." As soon as flame comes, there is no smoke. So again fan it. Let the flame come. Then everything will be all right. Otherwise be satisfied with the smoke. You are cooking with smoke for three hundred years. (laughter) There is a very humorous story that one man... He was a yogi. So he approached. It is not story, it is fact. Approached one big man that... As people are very inquisitive to see some yogic magic, so the rich man asked the yogi, "What you have learned about yogic perfection?" "No, I can in the severe winter season, I can dip myself in the water up to this and practice yoga." "So, how long can you remain? At night?" "Yes. No, I can remain the whole night or as long as you..." "All right, if you remain within severe cold, within water, overnight, then I shall give you such and such presentation." So he agreed, and he did it. And in the morning, when the man came, so he said, "Oh, you are successful." Then he did not... Either he had no money or he did not want to give. So he had his one advisor, "So what shall I do?" "No, no sir, you cannot give money." "Why?" "Now, there was heat." "So how there was heat?" You know, in India they give ākāṣa-pradīpa? During Kārttika month they... This is our Vaiṣṇava principle, I think. The lamp is there on the head of the roof. On the roof there is a bamboo, and in the top of the bamboo there is light. So this man was in the lake. And his advisor said, "You have seen that the lamp was there, and heat was coming." (laughing) That lamp was three miles away and still, he advised, "Yes, there was heat. Therefore he could tolerate." So what can be said? He is poor man. So there was another servant of that big man. So he appealed to him that "See, I took so much trouble and he did not pay me anything." "So don't worry. I shall see that you are paid." What is that? Some presentation?

Paramahansa: Yes. First of all, I will pay my obeisances.

Prabhupāda: Then that servant, while he was employed, there was an urgent business. The rich man said that "Tomorrow I am going. You must come and go with me." So suppose he was to go at ten o'clock. Then at nine o'clock a messenger came: "You are ready?" "No, just I am cooking. Then I shall finish my cooking, take my meals and then we shall go." So he was very angrily inquired, "So why you did not...?" "No, I am cooking." "Where you are cooking?" Now, he has three bamboos, and on the top there was a pot, rice pot, and he was giving fire here. So that rich man came and saw. "What kind of cooking this is?" "No, there is heat. It is going on." (laughter) "So how you do this, such a nonsense." "No, if the temperature from the lamp on the roof of the sky could protect that man, why not it will be cooking?" Then he could understand this is the reply. So that man was paid. So this kind of progress, cooking, three miles above, a pot, a little fire, it will not act. There must be proper

adjustment of cooking. Then you can cook food and eat. A little smoke or little fire and three miles away the cooking pot, in this way, cooking is useless attempt. One must be serious to cook. There is method how to cook. If you don't adopt that method and if you cook in your whimsical way, you will never be able to eat. If you say, "I shall cook in my way," and if you adopt that process, will it help? Na siddhim sa avāpnoti na sukham na param...

Morning Walk -- February 4, 1975, Hawaii

"To kindle fire, make it dry, keep it dry"

"you cannot make a new opinion so far the process is concerned"

Rāmeśvara: I have heard there is a philosophy here amongst some of the devotees that if you chant Hare Kṛṣṇa, you can go back to the spiritual world even if you do not give up your independence.

Prabhupāda: What is that?

Rāmeśvara: Many devotees who have moved outside of the temple are feeling that if they just continue to chant Hare Kṛṣṇa, they can go back to the spiritual world, but they are not giving up their independence.

Prabhupāda: So? What is your philosophy?

Rāmeśvara: Well, it seems somewhat hypocritical because chanting Hare Kṛṣṇa means you are praying to Kṛṣṇa to please be engaged eternally in His service and to become completely dependent on Him. So we try to explain like that. And to follow all the teachings and instructions, attending maṅgala āratik and morning and evening class.

Prabhupāda: So they are doing that or not?

Guru-kṛpā: No. They are not even following regulative principles.

Prabhupāda: Then?

Rāmeśvara: They think just by chanting, they will go back to the spiritual world. That is enough.

Prabhupāda: Then what is the meaning of the ten kinds of offenses? If he is chanting without offense, then it is all right, but if he is committing offenses, it will not be effective. There are ten kinds of offenses. Whether he is strictly offenseless? Then it is all right. If he is offender, then it will not be fruitful. It will be fruitful; it will take long time because first of all you have to become offenseless. Then you will be admitted. (aside:) Don't come very near. That's it. So they are committing offenses, so how they can become perfect? He is committing not following the rules and regulation. That means he is thinking that "Whatever I do, it will be adjusted by chanting the name." Is it not?

Guru-kṛpā: Yes. That's one of the offenses.

Rāmeśvara: That is their philosophy.

Prabhupāda: That is their philosophy. That is the greatest offense, nāmnad balād yasya hi pāpa-buddhiḥ, that "I can go on committing sinful activity, but by chanting Hare Kṛṣṇa mantra, it will be adjusted." That is the greatest offense. So explain to them.

Guru-kṛpā: So they say, "Then my chanting is useless? So I should stop?" That's what they say.

Prabhupāda: No, not useless. But just like if you kindle fire and at the same time pour water, it will take long time. To kindle fire, make it dry, keep it dry. Then it will be very quickly successful. So you are committing offenses, at the same time chanting, so by chanting effect, you will come to that stage, but it will take time. If you want to be transferred to the spiritual world quickly, just like if you want to ignite the fire very quickly, you must keep it dry. If you simply put on the wet wood, then the fire will not be very powerful. It will be... It will take time. The fire will be blazing fire. Then it will dry. It will take... Better put dry wood to make it successful. This is the process. The effect of chanting Hare Kṛṣṇa will not go in vain, but it will take time Nāmnad balād yasya hi pāpa-buddhiḥ. Because he is thinking "By the strength of chanting Hare Kṛṣṇa mantra, I can do anything, all sinful activities, and it will be

adjusted,” that is the greatest offense, not only offense, the greatest offense. Nāmnad balād yasya hi pāpa-buddhiḥ.

Siddha-svarūpa: It is very difficult to put everyone who is living outside of the temple in one category. Some people, they are, many people that I know living outside are following strictly the regulative principles, and they are...

Prabhupāda: Huh?

Siddha-svarūpa: They are strictly following regulative principles and chanting their rounds and having morning āratik in their homes. And evening also, they are chanting. So instead of fighting, I think we should only try to encourage everybody to chant and follow the regulative principles.

Prabhupāda: No, that is... **Whether you live in temple or outside temple, the rules and regulation and the process must be followed. Then you are successful.** It doesn't matter that you have to live in the temple. Gṛhe thāko vane thāko, 'hā gaurāṅga' bo'le ḍāko. Not that everyone has to live in the temple. If he does not agree with other Godbrothers, friends, he can live separately. But he must follow the rules and regulation. That is wanted. But if you live with devotees, it will be automatically done.

Siddha-svarūpa: Easy.

Prabhupāda: Therefore it is recommended that you live with devotees. **But if you cannot agree with the devotees, you have got your own opinion, then you cannot make a new opinion so far the process is concerned. That must be followed.** This is not good idea, that “Whatever I do, it is my independence, and I will chant.” So that is good in sense that some day he will come to senses. Otherwise, for the time being, the chant is not very powerful. The fire in wet wood is not powerful. It will create some smoke. Although the fire is there. But if you put dry wood, immediately it will be blazing, and your business will be quickly done. This is intelligence. There are many examples. A patient suffering from disease, a doctor said, “You should do; you should not do.” So if we follow “You should not do,” then it becomes quickly recovered. But if he becomes under the treatment of the doctor at the same time he does all nonsense, then how it can be successful? It will take time. That is stated in the Caitanya-caritāmṛta. Pāpi jane aparādha āchāya pracūra. Pāpi jane aparādha āchāya... Offenseless chanting is the ultimate goal. In the beginning we are not offenseless, but by chanting, chanting, by practice, we gradually become offenseless. But this is necessary, that you should be offenseless.

Devotee (3): Śrīla Prabhupāda, it's very difficult to control my mind when I chant. It wanders.

Prabhupāda: So what is the controlling of mind? You have to chant and hear, that's all. You have to chant with your tongue, and the sound you hear, that's all. What is the question of mind?

Rāmeśvara: Śrīla Prabhupāda, it seems unfortunate that if the devotees cannot live in the temples, then they have to work for some karmi just to support themselves, and then they do not have time to go on the saṅkīrtana party. So it is such mercy to be on the saṅkīrtana party. So it seems very unfortunate that they do not have the time.

Prabhupāda: No, then they should live in the temple if they want to give service in the saṅkīrtana party.

Rāmeśvara: We always try to encourage them to come back to the temple.

Prabhupāda: Yes. **If he does not join the saṅkīrtana party, that does not mean his spiritual life is hampered. He has to follow the rules and regulation. He may not be able to join the saṅkīrtana party, but he must follow the process, rules and regulation. That is wanted.** And because he is living outside the temple, therefore he will forget all rules and regulation and do whatever he likes—then it will ruin the whole thing.

Devotee (1): Śrīla Prabhupāda, is it faster if one lives in the temple and goes on the saṅkīrtana party. Is it faster?

Prabhupāda: That depends on him. Even in the temple, if his mind is in a different subject matter, then how it will help him?

Bali Mardana: The temple authorities like to preach that anyone who's living outside the temple is going to hell.

Prabhupāda: Generally.

Bali Mardana: But even devotees who are following. They like to preach that.

Prabhupāda: No, that is not. That is not. Just like even in ordinary business, if you transact business in the stock association, you get good business. And outside the stock association you don't get. Because association is there, there are many purchaser and many seller. So if you have to sell, you get immediate purchaser. And if you have to purchase, there is immediate seller. That is... Therefore the stock exchange is there. That is the way, that if we live together in the stock exchange of devotional service, then you can help me; I can help you. So our business will go on nicely. And outside the market, you can live three hundred miles away from the stock exchange. You will not get so many business. Like that.

Devotee (2): You'll miss the opportunities.

Prabhupāda: Yes. Therefore it is helpful. If you want to do business, you must take the first opportunity, the greatest opportunity, do your business. That is intelligence. And if we think, "All right, I shall do slowly. In seven hundred lives I shall become perfect," that is another thing.

Bali Mardana: It is riskier to stay outside.

Prabhupāda: Oh, yes. Otherwise why you are opening so many centers and making arrangement that "We shall provide you with shelter, with food. These are the facilities. You live here, do whatever is your capacity. Don't sleep, but work." This is our teaching. Satām prasaṅgāt, this is also, and Rūpa Gosvāmī says, sato vṛtteḥ sādhu-saṅge sadbhir bhaktiḥ prasidhyati: "If you live with the association of sādhu, devotee, then it will be quickly fruitful." And if you live with these ordinary men, then whatever you have got will be finished very soon. There is another verse. It is said there that it is preferred to live within the cage surrounded by fire than to live with the nondevotees. It is preferred.

Bali Mardana: Or with those who are too much attached to women also.

Prabhupāda: Yes. Nondevotee means too much attached to woman. That is the plain fact.

Yaśodānandana: Also one time in Bombay you told this verse from Caitanya-caritāmṛta, sādhu-saṅga [Cc. Madhya 22.83], sādhu-saṅga...

Prabhupāda: Sarva-śāstre kaya, lava-mātra sādhu-saṅge sarva-siddhi haya [Cc. Madhya 22.54]. For me, personally, I had the opportunity to talk with my spiritual master not more than ten times in my whole life, not more. It may be less than that. But I tried to follow his instruction, that's all, although I was a gṛhastha.

Bali Mardana: You are a much better student than us.

Prabhupāda: So this is the process. That is the... You sing every day. Guru-mukha-padma-vākya, cittete koriyā aikya **. That is the process. Wherever you live, if you follow strictly the instruction of guru, then you remain perfect. But if we create, concoct ideas against the instruction of guru, then we are doomed, hell. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto `pi **. There is no more shelter, finished. Yasya prasādāt. If guru thinks that "This person, I wanted to take him back to home, back to Godhead. Now he is going against me. He is not following," aprasādāt, he is displeased, then everything is finished.

Bali Mardana: Vaiṣṇavāparādha.

Prabhupāda: Yes.

Devotee (1): Śrīla Prabhupāda, where does someone derive his authority...

Prabhupāda: The guru is authority.

Devotee (1): No, I know, but for his actions other than just following the four regulative principles and chanting sixteen rounds. He does so many other things during the day. Where does he derive his authority if he's not, let's say, living in the temple?

Prabhupāda: I do not follow. The authority is guru. You have accepted.

Bali Mardana: For everything.

Jayatīrtha: Say I have some outside job, I'm living outside, but I'm not giving 50% of my income. So then that work that I'm doing, is it actually under the authority of the guru?

Prabhupāda: Then you are not following the instruction of guru. That is plain fact.

Jayatīrtha: So that means that whole activity during the day, working, that means I am not following the instruction of the guru. It's unauthorized activity.

Prabhupāda: Yes. If you don't follow the instruction of guru, then you are fallen down immediately. That is the way. Otherwise why you sing, *yasya prasādād bhagavat-prasādo* **. It is my duty to satisfy guru. Otherwise I am nowhere. So if you prefer to be nowhere, then you disobey as you like. But if you want to be steady in your position, then you have to follow strictly the instruction of guru.

Devotee (1): We can understand all of your instructions simply by reading your books.

Prabhupāda: Yes. Anyway, follow the instruction. That is required. Follow the instruction. Wherever you remain, it doesn't matter. You are secure. Follow the instruction. Then you are secure anywhere. It doesn't matter. Just like I told you that I saw my Guru Mahārāja not more than ten days in my life, but I followed his instruction. I was a gr̥hastha, I never lived with the Maṭha, in the temple. It is practical. So many Godbrothers recommended that "He should be in charge in this Bombay temple, this, that, that..." Guru Mahārāja said, "Yes, better he lives outside. That is good, and he will do what is needed in due course of time."

Devotees: Jaya! Haribol!

Prabhupāda: He said like that. I could not understand at that time what does he expect. Of course, I knew that he wanted me to preach.

Yaśodānandana: I think you have done this in grand style.

Devotees: Jaya, Prabhupāda! Haribol!

Prabhupāda: Yes, done grand style because I strictly follow the instruction of my Guru Mahārāja, that's all. Otherwise I have no strength. I have not played any magic. Did I? Any gold manufacturing? (laughter) Still, I have got better disciples than the gold-manufacturing guru.

Yaśodānandana: Before you came, many gurus came, but they did not make any pure devotee of Kṛṣṇa.

Prabhupāda: How they can? He is not pure devotee of Kṛṣṇa. How he can do? Kṛṣṇa-śakti vinā nāhe nāma pracāra: "Without being empowered by Kṛṣṇa nobody can turn a person to become devotee of Kṛṣṇa." It is not... Artificially, you cannot make. He may make show of gold manufacturing, but he cannot make a devotee of Kṛṣṇa. That is not possible.

Jayatīrtha: So the purpose of having the Society is to show the devotees how they can always be twenty-four hours engaged according to your instruction.

Prabhupāda: Yes, that is helping one another. If I am deficient, by seeing your example I shall correct myself. This is the idea, not that a fool's paradise: all fools and join together. Not like that. There should be ideal life, at least the leaders, the president, the GBC. They will show the example, and they will follow. Then it is beneficial. And all of them are fools? Then it is fool's paradise. At least, in the blind association, at least if one man has got eyes, then he can lead all the blind men. But if all of them are blind, then it is fool's paradise. So somehow or other, we have got now a position. People likes us. So we should not spoil by personal sense gratification. That is my request. If we can maintain this institution rigidly according to the order, then many people will be benefited. By seeing our behavior, by character, they will become. Apani ācāri prabhu jīveri śikṣāya. The leader should be ideal.

Devotee (1): We should dedicate our lives to preaching this message of Lord Caitanya.

Prabhupāda: Yes, preaching, preaching, you will become perfect preacher. Preach only what you have heard from Kṛṣṇa and guru, that's all. Don't add and subtract. Then you are secure. And if you add some concoction just like somebody says that "I may do whatever I like independently. If I chant, then everything is all right," this is nonsense addition. It is not the

fact. That is the danger. Some inexperienced man, he introduces some concoction. Sometimes they say, "Prabhupāda said it." More misleading. Yes. (end)

Prabhupada on spiritual basis of management and reform

Let us forget past incidents and let us look forward to rectify our defects. So far you are concerned, I am very much convinced of your sincere service. Go on with your work, and other instructions will follow. Simply become more concerned with increasing the spiritual content of our lives, and in this way all other problems like management will be easily solved, not that they can be solved by making some legal formula and having big big meetings and talks. The politicians have been holding such meetings and talks for some time now and the world is no better place for it, and they have only made things worse. We should not follow their example. The world is in a very precarious condition simply for lack of God-consciousness, so this should be our point of stressing, that we should revive this emphasis on God-consciousness everywhere in the world and that will be our contribution.

>>> Ref. VedaBase => Letter to: Jagadisa -- Tokyo 2 May, 1972

So far your concern about management, the solution is to be always thinking of Krishna and the Spiritual Master, then maya cannot touch you. If you very strictly follow the regulative principles and chant 16 rounds minimum, there is no question of ever falling down. Krishna has given you very nice facility there, so you continue to serve Him with great faith and enthusiasm, and He will give you all blessings.

>>> Ref. VedaBase => Letter to: Nityananda -- Honolulu 5 May, 1972

I am little observing now, especially in your country, that our men are losing their enthusiasm for spreading on our programmes of Krishna Consciousness movement. Otherwise, why so many letters of problems are coming, dissatisfied? That is not a very good sign. The whole problem is they are not following the regulative principles, that I can detect. Without this, enthusiasm will be lacking. Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving devotional service is not so easy matter, but if one simply sticks strictly to the rules and regulations, like rising early, chanting 16 rounds, chanting gayatri, keeping always clean--then his enthusiasm will grow more and more, and if there is also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect. All of this I have told you in Nectar of Devotion. So I do not think the leaders are themselves following, nor they are seeing the others are following strictly. That must be rectified at once.

>>> Ref. VedaBase => Letter to: Karandhara -- Bombay 22 December, 1972

So my point is that the regulative principles must be followed by everyone. Otherwise their enthusiasm dwindles and they again think of sex and become restless, and so many problems are there. There is some symptom of missing the point. The point is to be engaged in doing something for Krishna, never mind what is that job, but being so engaged in doing something very much satisfying to the devotee that he remains always enthusiastic. He will automatically follow the regulative principles because they are part of his occupational duty--by applying them practically as his occupational duty, he realizes the happy result of regulative principles. So the future of this Krishna Consciousness movement is very bright, so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail, that they are all rising before four morning, attending mangal arati--our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management: to draw out

spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles--Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy. So you big managers now try to train up more and more some competent preachers and managers like yourselves. Forget this centralizing and bureaucracy.

>>> Ref. VedaBase => Letter to: Karandhara -- Bombay 22 December, 1972

Since you are now leader, therefore Krishna is forcing you to become very responsible and advanced devotee. This is Krishna's special favor upon you. So now you must see that all boys and girls who come to the temple are given all facility to perfect their lives in KC, and you must give them good advice and instruction. You must be the perfect example of KC devotee. How is that? Follow the regulative principles very diligently, maintain the highest level of standard in routine work such as rising early, cleansing, chanting, temple worship, street sankirtana, etc., always keep the devotees satisfied, like that. If your preaching work is strong, automatically management will be easy. And preaching work is strong if our routine work is strong. Never neglect our regular program and that will be your success.

>>> Ref. VedaBase => Letter to: Sucandra -- Bombay 11 January, 1972