

**ON CHANTING
HARE KṚṢṆA**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Founder-Ācārya of the International Society for Krishna Consciousness



What Is the Hare Kṛṣṇa Movement?

The International Society for Krishna Consciousness was formed in 1966 by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who came from India on the order of his spiritual master to preach love of God to the people of the West. Śrīla Prabhupāda is in a line of disciplic succession going back directly 500 years to the time when Lord Caitanya appeared in India, and from there back still further—5,000 years—to the time when Lord Śrī Kṛṣṇa first spoke *Bhagavad-gītā*.

Kṛṣṇa consciousness is experienced as a process of self-purification. Its means and end are an open secret, and there is no financial charge for learning Kṛṣṇa consciousness or receiving initiation into the

chanting of Hare Kṛṣṇa. The gist of devotional service to Kṛṣṇa is that one takes whatever capacity or talent he or she has and dovetails it with the interests of the supreme enjoyer, the Lord, Śrī Kṛṣṇa. The writer writes articles for Kṛṣṇa, and we publish periodicals in this way. The businessman does business in order to establish many temples across the country. The householders raise children in the science of God, and husband and wife live in mutual cooperation for spiritual progress. These activities are done under the sanction of the expert spiritual master and in line with the scriptures. Devotional service in Kṛṣṇa consciousness means regular chanting in the temple, hearing talks about

the pastimes of Kṛṣṇa from *Śrīmad-Bhāgavatam*, and taking foodstuffs prepared for and offered to the Supreme Personality of Godhead.

By books, literature and records, the Society is dedicated to awakening the worldwide public to the normal, ecstatic state of Kṛṣṇa consciousness, so that all may regain their eternal position of favorably serving the will of Kṛṣṇa. *Saṅkīrtana*—congregational chanting—is carried to the people in public parks, schools, on t.v., in the theater, and on the streets. Kṛṣṇa consciousness is not an idler's philosophy. Rather, by chanting and engagement in the service of Kṛṣṇa, anyone who takes part will experience the state of "samādhī,"

ecstatic absorption in God consciousness, twenty-four hours a day!

Since the philosophy of Kṛṣṇa consciousness is nonsectarian, any man, Hindu or Christian, etc., will become better in his faith by chanting the holy name of God and by hearing the *Bhagavad-gītā*. Without knowledge and realization and loving service to the one Supreme God, there can be no religion. Let everyone rejoice in the *saṅkīrtana* movement, and we may see the fulfillment of the prediction made by Lord Caitanya 500 years ago that the chanting of the holy names of God, Hare Kṛṣṇa, would be carried to every town and village of the world. Only in this way can real peace prevail. It is sublime and easy.



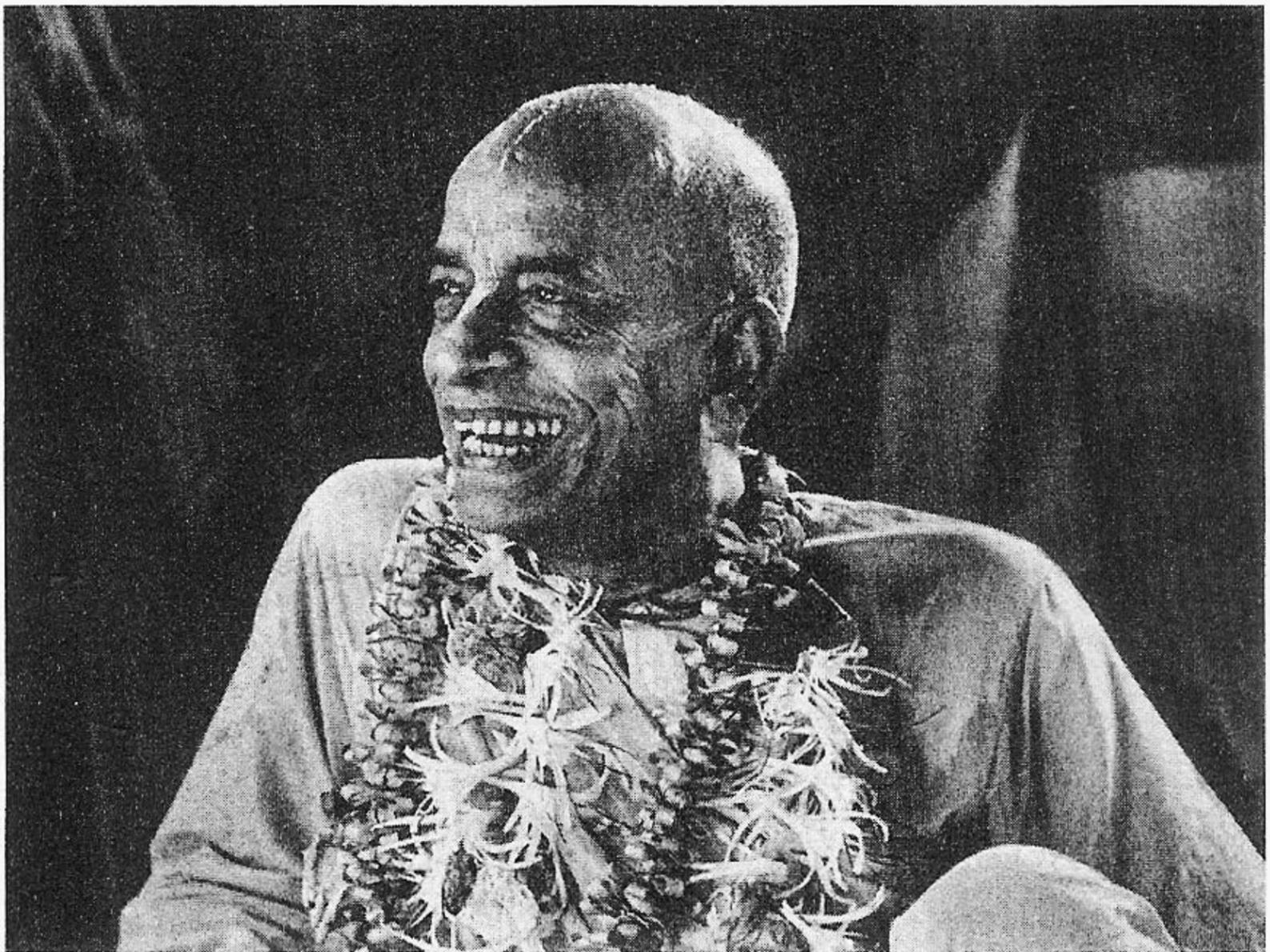
Who Is Śrīla Prabhupāda?

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, in Calcutta in 1922. Śrīla Bhaktisiddhānta liked this educated young man and injected in him the order of preaching the message of Kṛṣṇa consciousness all throughout the world.

Śrīla Prabhupāda recently recalled the key to his approaching his spiritual master: "When I first started going to see my Guru Mahārāj, he said of me, 'This boy hears very nicely. He does not go away. So I shall make him a disciple.' That was my qualification, or whatever you may call it. I would simply

ask when Guru Mahārāj would speak, then I'd sit down and go on hearing. I would understand, or not understand; others would disperse, I'd not disperse. So he remarked, 'This boy is interested to hear.' Because I was serious in hearing, I am now serious about *kīrtanam*, which means speaking or preaching. If one has heard nicely, then he will speak nicely."

At Allahabad in 1933, Śrīla Prabhupāda was formally initiated, and in 1936, just days before Śrīla Bhaktisiddhānta Sarasvatī's departure from this mortal world, he was specifically ordered to spread Kṛṣṇa consciousness in the English language to the West.



His Divine Grace Śrīla Prabhupāda has said that at first he did not take the mission given to him by his spiritual master with the utmost seriousness. But then he was reading a *Bhagavad-gītā* commentary written by Śrīla Bhaktivinode Ṭhākura, who was the father of Śrīla Bhaktisiddhānta Sarasvatī and the pioneer of the Kṛṣṇa consciousness movement in the modern age. Śrīla Bhaktivinode has written that just as one cannot separate the body from the soul while in this conditioned state, so the disciple cannot separate the spiritual master's order from his very life. His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda took these words seriously, and gradually his whole life became dedicated to carrying out the orders of his Guru Mahārāja. In 1959 he took *sannyāsa*, the renounced order of spiritual life, and in 1965, at the advanced age of 70, His Divine Grace arrived in New York City to fulfill his master's sacred mission.

His Divine Grace produces his books by speaking them on a dictaphone. He is presently working on five books at once. These books are a matter of realization. As he has said, "When you become self-realized you automatically write volumes of books." And one of the qualifications of a devotee is that he is poetic. Śrīla Prabhupāda is always immersed in Kṛṣṇa by speaking, dictating, singing about Kṛṣṇa's glories, preaching formally at meetings or planning the expansion of the Kṛṣṇa consciousness movement. In the *Bhagavad-gītā*, Seventh Chapter, it is stated that out of thousands of men, few seek perfection, and out of the thousands who attain perfection, hardly one knows Kṛṣṇa. Lord Kṛṣṇa also declares in the Eighteenth Chapter that the dearest devotee of all is he who spreads the teaching of love of Kṛṣṇa: "Never will there be one dearer to Me."

Śrīla Prabhupāda's spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī,

once drew a picture of a *mṛdaṅga* (drum used on *saṅkīrtana*) and, beside it, a printing press. He said the *mṛdaṅga* can be heard for several blocks, but that the press can be heard around the world. He therefore called the printing press "the big *mṛdaṅga*." For the purpose of worldwide service to humanity, ISKCON Press has been established for the exclusive printing of Śrīla Prabhupāda's books.

In 1968, Macmillan published *The Bhagavad-gītā As It Is*, translated with commentary by Śrīla Prabhupāda. The *Gītā* is the gist of the entire Vedic literature. Just this one book can free anyone from the clutches of material nature and fix one in eternal loving service unto Śrī Kṛṣṇa the Personality of Godhead. As originally written by Śrīla Prabhupāda, the manuscript of *Bhagavad-gītā As It Is* is many times larger than the version first printed. Now, however, the Macmillan Company has published the entire 1,000-page work, thus making available for the first time a complete and definitive edition of *Bhagavad-gītā*.

Śrīla Prabhupāda has also written a summary study of the transcendental pastimes of Kṛṣṇa entitled *Kṛṣṇa, the Supreme Personality of Godhead*, which has been published in a two-volume hardback edition and also as a paperback trilogy, both editions opulently illustrated in full color.

Among other important published literatures by Śrīla Prabhupāda are *Teachings of Lord Caitanya*, which outlines the precepts of the Golden Incarnation of the Lord who appeared in India 500 years ago to propagate the Hare Kṛṣṇa *mantra* as the means of God realization for the present age, and *The Nectar of Devotion*, a scientific study of the development of transcendental love.

Translations are also underway of the *Vedānta-sūtra*, *Caitanya-caritāmṛta* and his work of twelve cantos of *Śrīmad-Bhāgavatam*. The literatures com-

piled by His Divine Grace are authorized by the disciplic succession, which is descending from Kṛṣṇa Himself; Śrīla Prabhupāda's whole life mission is to faithfully pass on the original understanding of Kṛṣṇa consciousness without distortion. According to the Vedic literature this descending process is the only way to realization of the Absolute Truth, as the Absolute Truth is beyond the reach of mundane speculation or scholarship.

His Divine Grace is not a retired personality, despite his prodigious literary output. He personally and very intimately guides his disciples through the most practical problems of daily life. Spiritual life is practical and, due to the predominant material atmosphere of Kali-yuga, often problematic. As spiritual master, His Divine Grace is the last recourse and the ultimate standard of Kṛṣṇa consciousness, and he writes some twenty-five letters a day to leaders and students of his various worldwide centers. He himself resides in no one place, but travels from center to center and regularly

lectures. The spiritual master is responsible for his devotees; when he accepts a sincere soul as his disciple, he promises to take him back to home, back to Godhead. No one should think, "Oh, everyone is taking a spiritual master; let me take one." The spiritual master as a style or as a pet is useless. Rather, his order is to be taken as one's life and soul. By taking shelter at the feet of the bona fide *guru* and serving him twenty-four hours a day, the fallen soul can be lifted to the spiritual sky. It is said that if the spiritual master is pleased, then one can make great advances in spiritual life. And one pure convinced devotee can make many pure devotees by his example and teachings. Those serious students with an understanding of the absolute value of the spiritual platform of life therefore honor the spiritual master with the honor due to God because the *guru* is the transparent *via media* or representative of God who distributes unalloyed love of God. The reader is invited to take to this philosophy with the utmost seriousness.





by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
(Founder-Acāryā of the International Society for Krishna Consciousness)

The great mistake of modern civilization is to encroach upon others' property as though it were one's own and to thereby create an unnecessary disturbance of the laws of nature. These laws are very strong. No living entity can violate them. Only one who is Kṛṣṇa conscious can easily overcome the stringency of the laws of nature and thus become happy and peaceful in the world.

As a state is protected by the Department of Law and Order, so the state of Universe, of which this earth is only an insignificant fragment, is protected by the laws of nature. This material nature is one of the different potencies of God, who is the ultimate proprietor of everything that be. This earth is, therefore, the property of God, but we the living entities, especially the so-called civilized human beings, are claiming God's property as our own, under both an individual and collective false conception. If you want peace, you have to remove this false conception from your mind and from the world. This false claim of proprietorship by the human race on earth is partly or wholly the cause of all disturbances of peace on earth.

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

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

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



On Chanting the Hare Kṛṣṇa Mantra

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
(Founder-Acāryā of the International Society for Krishna Consciousness)

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

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This conscious-

ness is the original natural energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age. By practical experience also, one can perceive that by chanting this *mahāmantra*, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes—within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa *mantra* is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental and intellectual. There is no need, therefore, to understand the language of the *mantra*, nor is there any need for mental speculation nor any intellectual adjustment for chanting this *mahāmantra*. 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 offenses 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 it 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 *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean the supreme pleasure, and *Harā* is

the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

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

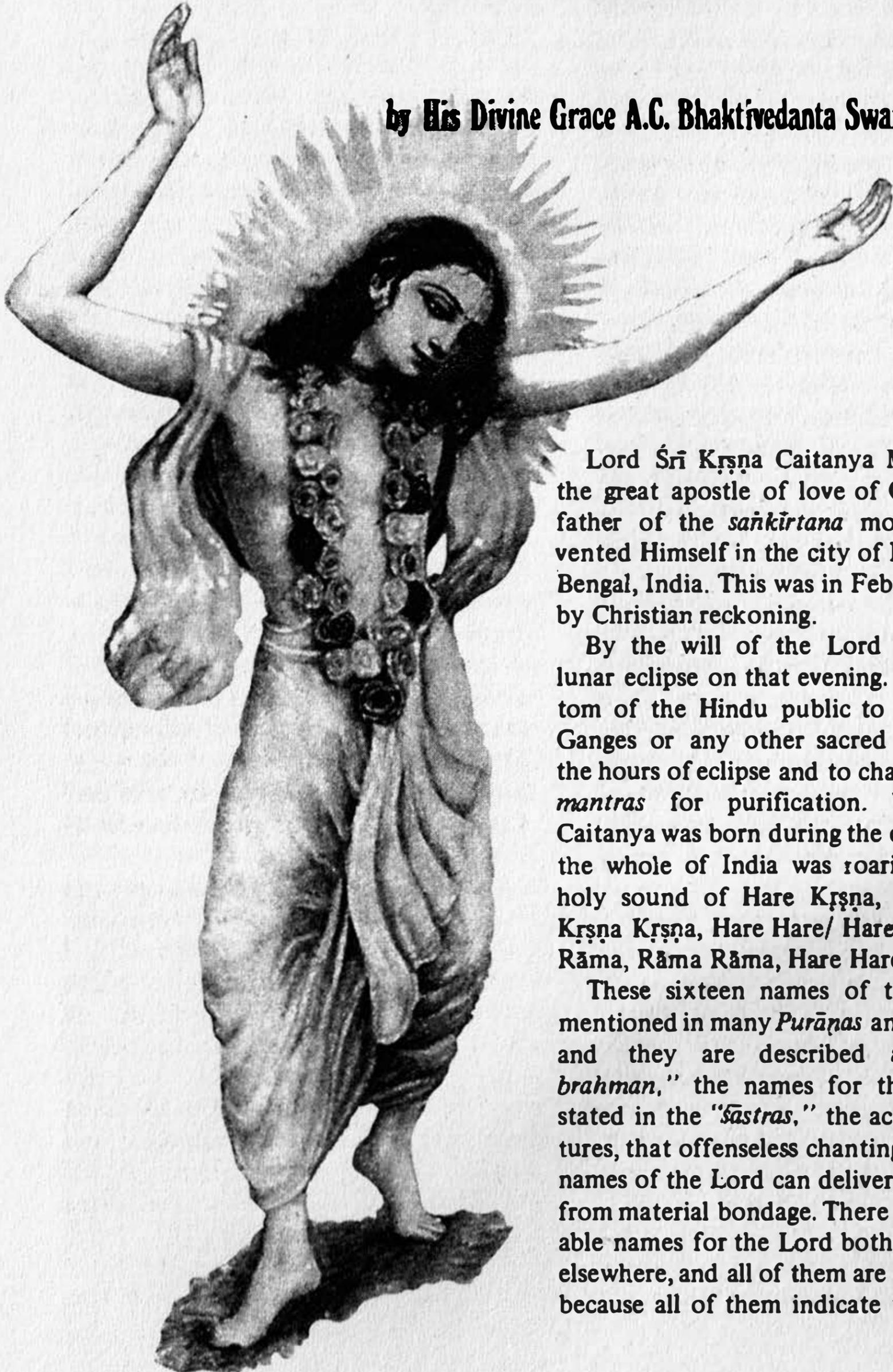
These three words, namely *Harā*, *Kṛṣṇa* and *Rāma*, are the transcendental seeds of the *mahāmantra*. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother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

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the chanting of the *mahāmantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.



The Origin of the Hare Kṛṣṇa Movement

by His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda



Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, the great apostle of love of God and the father of the *saṅkīrtana* movement, advented Himself in the city of Navadvīpa in Bengal, India. This was in February, 1486, by Christian reckoning.

By the will of the Lord there was a lunar eclipse on that evening. It is the custom of the Hindu public to bathe in the Ganges or any other sacred river during the hours of eclipse and to chant the Vedic *mantras* for purification. When Lord Caitanya was born during the eclipse, then, the whole of India was roaring with the holy sound of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

These sixteen names of the Lord are mentioned in many *Purāṇas* and *Upaniṣads*, and they are described as "*Tāraka-brahman*," the names for this age. It is stated in the "*śāstras*," the accepted scriptures, that offenseless chanting of the holy names of the Lord can deliver a fallen soul from material bondage. There are innumerable names for the Lord both in India and elsewhere, and all of them are equally good because all of them indicate the Supreme

Personality of Godhead. But because these sixteen names are especially recommended for this age, called Kali-yuga, it is better for people to take the path of the great *ācāryas*, the saintly teachers who attained success by practice of this system.

This coincidence of the Lord's appearance and the lunar eclipse make it clear what the mission of the Lord was to be. That mission was to preach the importance of chanting the holy names of God in this age of Kali, or quarrel. The present age witnesses quarrel even over trifling things, and therefore the *śāstras* have recommended that a common platform can be found in the performance of *kīrtana*, also called *saṅkīrtana*, the congregational chanting of the holy names of the Lord. Accompanied by melodious music and dancing, people can hold meetings, *kīrtanas*, for glorifying the Lord in their respective languages. And if such performances are executed in an offenseless manner, it is sure and certain that such persons will gradually attain spiritual perfection without any of the effort of undergoing rigid methods of *yoga* or asceticism.

During *saṅkīrtana* the learned and the fool, the rich and the poor, the Hindu and the Moslem, the Englishman and the Indian, the common man and the priest—all can give aural reception to the transcendental sound vibration of Hare Kṛṣṇa, and thereby cleanse the dust from the mirror of the mind.

In the *Śrīmad-Bhāgavatam*, it is stated, "In this age of Kali, people who are endowed with sufficient brain substance will worship the Lord and His associates by performance of *saṅkīrtana-yajña* (sacrifice)." So Lord Caitanya and His inauguration of the *saṅkīrtana* movement were not concoctions, but present the fulfillment of what is stated in revealed scripture, just as the appearance of Lord Buddha, Śaṅkara Ācārya and all such *avatāras* are foretold in Vedic literature. And to confirm the Lord's mission, all the people of the world

will accept the holy name of God as the common platform for the universal religion of mankind.

The advent of the holy name thus took place along with the advent of Lord Śrī Caitanya Mahāprabhu. When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the holy name, clapping their hands. This peculiarity was observed by the neighbors of the Lord with awe and veneration. Sometimes the young ladies took pleasure in making Him cry, so that they could then stop Him by chanting Hare Kṛṣṇa, Hare Rāma. From His very childhood, then, the Lord began to preach the importance of the holy name.

At the age of 16 He became the greatest scholar in all India, known as Nimai Pandit. He was then married with great pomp and began to preach the Hare Kṛṣṇa movement at Navadvīpa. Some of the *brāhmaṇas* there soon became envious and put many hindrances in His path, at length complaining to the Moslem magistrate about Him. The Kazi, as this official was called, took these complaints seriously, and he at first warned the followers of Lord Caitanya not to chant the name of Kṛṣṇa loudly. But Lord Caitanya asked His followers to disobey the orders of the Kazi, and they went on with their *saṅkīrtana* parties as usual.

The Kazi then sent constables who broke some of the *mṛdaṅgas* (drums) while *saṅkīrtana* was taking place. When Lord Caitanya heard of this, He organized a civil disobedience movement at Navadvīpa. He was the pioneer of civil disobedience in India—and for the right cause. He organized a procession of a hundred thousand men, with thousands of *mṛdaṅgas* and *karatalas* (hand cymbals), and the procession passed over the roads of Navadvīpa without any fear of the Kazi.

At length the party reached the house of the Kazi, who flew upstairs in fear

of the masses. The men assembled there showed hot tempers, but the Lord asked them to be peaceful. At this the Kazi came down, and a very nice discussion was held concerning the Koran and the Hindu *Śāstras*.

The Kazi questioned the Lord about cow sacrifice, which is prescribed in the *Vedas*, and the Lord replied that the sacrifice mentioned in the *Vedas* is not cow killing. In that sacrifice an old bull or cow is killed to give it fresh, younger life by the power of the Vedic *mantras*. In the Kali-yuga, however, such cow sacrifice is forbidden on account of the absence of learned *brāhmaṇas* who can conduct the ceremony. In the Kali-yuga all sacrifices are forbidden because they are useless attempts when undertaken by the unlearned. In the Kali-yuga only the *saṅkīrtana* form of sacrifice is recommended for all practical purposes.

The Kazi was convinced by the authority of Lord Caitanya and at once became a follower of the Lord. He declared that, thenceforward, no one might put hindrances in the way of the Hare Kṛṣṇa movement.

Following this incident, the Lord began to preach and propagate *saṅkīrtana* more vigorously than ever. In the course of His preaching work, He used to send out all His followers every day, including Śrīla Nityānanda Prabhu and Ṭhakur Haridāsa, two chief figures of His party. They would go from door to door and preach the cult of *Śrīmad-Bhāgavatam*, the science of love of Kṛṣṇa. One day, as they were out on the road, these two came upon two brothers named Jagai and Madhai. Born the sons of a respectable *brāhmaṇa*, the brothers had fallen to the most despicable position through low association. They were debauchees of the first order, meat eaters, woman hunters and dacoits.

At once, upon learning of these two, Ṭhakur Haridāsa and Nityānanda Prabhu decided that if they could be delivered by the holy name, Lord Caitanya would be all the more glorified. With this in mind they

at once approached the two brothers, requesting them to chant the holy name of Kṛṣṇa. The drunken brothers became enraged at this, however, and attacked Nityānanda Prabhu. Both Nityānanda Prabhu and Haridāsa Ṭhakur hurriedly left the place, with the drunkards chasing them for a considerable distance.

The next day Nityānanda Prabhu again came to see the brothers, but as soon as he approached them he was struck on the head with a piece of earthen pot, and blood spilled forth. Śrīla Nityānanda was so kind toward them that instead of protesting against their heinous act, he said, "It doesn't matter that you have thrown things at me. Still I request you to chant the holy name of the Lord."

One of the brothers was astonished at this behavior of Nityānanda Prabhu, and he at once fell down at his feet, asking pardon for his sinful brother. The other was again attempting to hurt him, but Jagai checked him and implored him to also fall down at the feet of Nityānanda Prabhu.

Meanwhile the Lord, having heard of His devotee's injury, at once rushed to the spot determined to kill the pair, but Nityānanda Prabhu reminded Him of His mission—namely, to deliver the hopelessly fallen souls of the Kali-yuga. The brothers Jagai and Madhai were, after all, typical examples of the present day population. Because of Nityānanda's intervention, and due to their own sincere surrender at that pure devotee's feet, Lord Caitanya at length was pacified, and the brothers became welcome devotees of God.

For this purpose of delivering the debased population of the Kali-yuga, Lord Caitanya appeared, and out of His causeless mercy He gave us the simple method of self-realization—chanting the holy name of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma, Rāma, Hare Hare. And, He said, there is no other way in this era.

When the Lord was once asked by the great Māyāvādī *sannyāsī*, Prakāśānanda Sarasvatī, what was the reason for His

diversion to the *saṅkīrtana* movement, instead of studying the *Vedānta-sūtras* as is the duty of a *sannyāsī*, the Lord replied very humbly as follows:

“The reason for My diversion to the *saṅkīrtana* movement from the study of the *Vedānta* is that I am a great fool. And, because I am a great fool, My spiritual master forbade Me to play with *Vedānta* philosophy. He said it would be better for Me to chant the holy name of the Lord, and that that would deliver Me from material bondage.

“In this age there is no religion other than glorifying the Lord by the utterance of His holy name, and that is the injunction of all the revealed scriptures. So on the order of My spiritual master I chant the holy name of Kṛṣṇa, and I am now mad after this holy name. Whenever I utter it, I forget Myself completely; sometimes I laugh, sometimes I cry, and sometimes I dance like a madman. I thought within Myself that I may have actually gone mad by this process of chanting the holy name, and therefore I inquired from My spiritual master about it. I told him, ‘I have become mad by chanting the holy name. What does

this mean? Please let Me know.’”

“My spiritual master then informed Me that it is the real effect of chanting the holy name that it produces transcendental emotion, which is a rare manifestation. This transcendental emotion is the sign of love of God, which is the ultimate end of life. The love of God is transcendental even to liberation (*mukti*), and as such it is called the fifth stage of spiritual realization—standing above the stage of liberation. The actual result of chanting the holy name of Kṛṣṇa is to attain the stage of love of God, and it was good that I was favored with such a blessing.”

Although Lord Caitanya is Kṛṣṇa Himself, for our example He has presented Himself as a great fool. God is full in six opulences, including all knowledge, and therefore He is never a fool. We can, however, follow the merciful example of Lord Caitanya and take up this chanting with all determination, and we will in that way reach the ultimate perfection of life, which is love of God. Everything is there. We need only accept what is coming down to us in the line of disciplic succession from Kṛṣṇa and from Lord Caitanya.

**Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma
Hare Hare**

