



Jewels of Nectar

Part One

Nothing But The Holy Name

Kadamba Kanana Swami

Jewels Of Nectar, Part One: Nothing But the Holy Name

Compiled by the disciples of Kadamba Kanana Swami

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Dedication

For the pleasure Śrīla Prabhupāda and his followers

It is our great pleasure to present to you *Jewels Of Nectar, Part One: Nothing But the Holy Name*, a compilation of selected quotes from the writings and lectures of Kadamba Kanana Swami. For many years Kadamba Kanana Swami has been inspiring devotees from the around the world with his teachings of Śrīla Prabhupāda. The KKSwami Blog has features many of his famous quotes, which people from around the world are relishing. We have tried to gather many jewels for this first book. We hope and pray that its sparkle will also transform your life.

The Publishers

Introduction

Let's ask a big question: How does one get more taste for chanting the holy name? The answers will invariably be that one must come to offenceless chanting and more attentive chanting. All right, we will try to avoid the ten offenses in the matter of chanting the holy name; we will avoid blaspheming vaiṣṇavas, we will try to bring our mind back to the chanting whenever it wanders all over the universe from earth to the moon and back. Hmm... Śrīla Prabhupāda said, "attentive chanting means to hear oneself chanting."

Okay, we are trying for that. Some days it works better than others and then what? One aspect is the relationship between *śravaṇam*, *kīrtanam* and *smaraṇam* or hearing, chanting and remembering. For a long time I have been digging in the mines of the scriptures for jewels. I have collected many such jewels and stored them in my notebooks, different drops of inspiration. For example, Śrīla Bhaktisiddhanta Sarasvatī Thakura said, "When we touch our beads, we are touching Lord Caitanya's lotus feet." Now that's a very nice statement. More than just appreciating hearing it (*śravaṇam*), it becomes a meditation (*smaraṇam*).

How can we chant without a prayer to Lord Caitanya for His mercy while chanting? The more I meditate on Lord Caitanya's mercy, the more I become enlivened. Śrīla Prabhodananda Sarasvatī writes, "When will Lord Gaura Hari, who is more handsome than Cupid, more purifying than the celestial Ganges, more cooling than the moon, more sweet than madhrika nectar, more generous than the desire creeper, and more affectionate than a mother, appear in my meditation, and lovingly place His lotus feet in my heart." I like this verse very much because not only is it addressing the topic of meditation but also about Lord Caitanya 'appearing' in our meditation. Imagine Lord Caitanya whose eyes like millions of rainclouds are shedding torrents of tears. Who can remain unmoved when the Lord appears in his meditation? Even now, while

meditating on the words of Śrīla Prabhodananda Sarasvatī, there is at least a little bit of a reflection of the Lord's appearance in my meditation. Let me bring that meditation back to my *japa*, let me remember Lord Gaurāṅga, take my beads and start chanting again...

Kadamba Kanana Swami

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What is this miracle of chanting the holy name? We are chanting, chanting and chanting again. We are dancing and, somehow or other, this chanting transforms us. It brings a side out of us that we never knew. What is the magic in this chanting? Why is it uplifting us so much? The chanting of the Hare Kṛṣṇa *mahā-mantra* gives us a direct experience of Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa Himself appears as we are chanting, because the name of Kṛṣṇa is non-different from Kṛṣṇa Himself, *abhinnatvān nāma-nāminoḥ*. That is not just a simple thing because Lord Kṛṣṇa is unlimited.

10 April 2009, Durban, South Africa

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Early morning, while the world's asleep, all that I want in the early morning is transcendental sound vibration and that nothing may interfere with the sanctity of a day that belongs to Kṛṣṇa...

Diary of a spiritual journey, 6 June 2003

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First upon opening our eyes we offer obeisances to the spiritual master. *Adau gurupādāśraya* also means that in every situation the desire of guru has the priority- then chant...and nothing else. That chanting will be followed by so many dealings with people or the material energy and still we need more hearing and reading and maybe more chanting to not become overwhelmed by the material modes. In the Sixth Canto of Śrīmad-Bhāgavatam it is pointed out that Kṛṣṇa thinks, "Because this man has chanted My holy name it is my duty to protect him."

Diary of a spiritual journey, 6 June 2003

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May we offer everything we have in the service of the holy name. That is what Śrīla Prabhupāda did; he sang the holy name in Tompkins Square Park and shared his ecstasy with the entire world...

Diary of a spiritual journey, 6 June 2003

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Sometimes I think about how we, the *jīvas*, have turned away from Kṛṣṇa. Kṛṣṇa is like a loving father always thinking of His lost children who have left home. Kṛṣṇa thought to Himself, “I must give them some mercy. But why should I give them only *some* mercy? I will give them *all* the mercy! I will put the spiritual world in the material world!” Then He manifested Śrī Vṛndāvana Dhama. Such kind of thoughts about how wonderful and merciful Kṛṣṇa is, makes me enthusiastic to chant His name.

29 June 2009, Japa Talks

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Śrīla Gaurakiśora dāsa Bābājī wanted to observe the disappearance of Śrīla Sanātana Gosvāmī with a feast. Devotees who were present said, “That is a wonderful idea Bābājī Maharaja.” Then after some time they asked, “But where are we going to get the ingredients for the festival?” Then Śrīla Gaurakiśora dāsa Bābājī pointed at his *japa mala* and said: “All the ingredients for a festival are here.”

Diary of a spiritual journey, 9 August 2009

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I rose at 3:45am, had a bath and chanted 17 rounds straight through without interruption. This is my preferred way of chanting. There is better concentration that way but at the same time it is not only about the mechanical arrangements of a favourable time and place. One can chant at any time, in any place. Chanting is about being a servant of Kṛṣṇa, then it is not difficult.

27 March 2010, Japa Talks

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Thus we go before the name, realising that somehow or other I am here as a servant. Now in this process of chanting I'm offering my attention and my mental energy in the service of the Lord. I'm offering the tongue, the lips, all in pronouncing the name properly. I'm offering my heart in this chanting, with dedication, and in this way I'm offering each mantra. I'm totally offering myself, my whole being in glorification of the Lord. That is the mood of the servant of the holy name. Knowing that independent from the Lord nothing can be done! Independent from the Lord, nothing can be achieved. Independent from the Lord, we are helpless. We cannot do anything. Therefore we must be completely open and pray for the mercy of the Lord. That is the mood of being a servant when chanting the holy name...

15 September 2009, Durban, South Africa

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The importance of attentive chanting is stressed again and again. There are many things one can do to improve one's performance like chanting early in the morning, after enough rest and in a peaceful place or in

devotee association. We try to focus the mind especially on hearing the name. I aim at chanting 16 rounds in about 2 hours. Sometimes it takes a little longer, and sometimes a little faster.

Skipping beads can happen in various ways. Sometimes I catch myself not changing the beads exactly at the end of a mantra and at the beginning of a new mantra. That is not good because then I could easily go through more beads than mantras. I try to focus, and sometimes the mind drifts. When I become aware of it, I try to bring it back.

While attentive chanting is important, it is not my only meditation while chanting. If that was all, then chanting would be a struggle and a stressful activity. Śrīla Rūpa Gosvāmī says: *tunde tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhay* [*Vidagdha-madhava* 1.15]. He describes how the holy name dances in the mouth and he desires millions of mouths and millions of ears. It is clear that Rūpa Gosvāmī's meditation is on the wonderful nature of Kṛṣṇa. We may not have the same level of deep absorption as Rūpa Gosvāmī, but we can make a beginning now. Besides trying to be attentive we can also appreciate Kṛṣṇa's wonderful nature and how He is so mercifully present in His name. Then chanting is not just a struggle but becomes fun.

29 June 2009, Japa Talks

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This chanting of the holy name is the life of all transcendental knowledge. Without the holy name, transcendental knowledge will be dry. But if we chant then everything comes to life. That is it. That is really our only hope. Somehow or other we must chant, through *kīrtana* and through *japa*, the combination of these two. We must chant and chant again.

October 2007, New Jagannātha Purī, South Africa

Part of chanting is to preserve our energy therefore we must plan to do 16 rounds.

March 2008, Durban, South Africa

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All the devotional service that we do comes back to the chanting of the holy name because when Kṛṣṇa is pleased He will reveal Himself. Chanting must also be done for the pleasure of Kṛṣṇa. It comes little by little but it is good to keep the ultimate goal in mind. By serving the vaiṣṇavas Kṛṣṇa gives us taste.

*śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevanāt*

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

[Śrīmad-Bhāgavatam 1.2.16]

15 June 2009, Japa Talks

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Whatever it is that I am planning to do, let it not distract me. Whether it is favourable or unfavourable material conditions, I simply want to increase my meditation on the ecstatic platform of being always absorbed in hearing and chanting the glories of Kṛṣṇa and His devotees.

Diary of a spiritual journey, 6 June 2003

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We can only stay in this dress, in this way of life, when we want to. Therefore there's got to be some taste. It is mainly the taste of the chanting that does it, that keeps us connected. If we place this mantra in the centre of our life then everything will happen. This chanting is connecting the soul directly to Kṛṣṇa.

April 2005, Pretoria, South Africa

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The name of Kṛṣṇa means the most attractive. Therefore, just by chanting, it will attract us naturally as the sound vibration enters through our ears.

April 2005, Pretoria, South Africa

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If your mind says, 'I'll finish my rounds tomorrow,' then you must stop the mind and finish it! We must finish the rounds, today- 16 rounds!

2004, Australia

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Without the chanting one can never understand Kṛṣṇa.

March 2008, Durban, South Africa

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Those who really, seriously chant, they are the ones that are going to penetrate; they are going to enter that domain which is now invisible to us the ecstatic festival of Lord Gaurāṅga.

January 2010, Cape Town, South Africa

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With hearing we can go so much further. The ear is the most powerful organ that can connect us to the spiritual world. It is not ordinary sound because the name of Kṛṣṇa is Kṛṣṇa.

April 2005, Pretoria, South Africa

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Hearing is the oil of the lamp of chanting. The mood of Vṛndāvana is constant hearing, chanting and remembering. If we do this then we are always in Vṛndāvana.

October 2004, Durban, South Africa

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Today I am thinking about faithful chanting of sixteen rounds. Not every day is a *japa* retreat, where we are free to direct all our energy towards the chanting of the holy name. Some days are busy days, when there is no time or when we are tired. I came yesterday on a 24 hour journey from Africa. Today my bones want to rest but I chanted 12 rounds in the morning and saved 4 for during the day. Normally I chant 16 in one stretch in the morning but today the body also needs something. But I am still going to chant my sixteen rounds faithfully.

31 January 2010, Germany

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The mercy of the spiritual master comes in the form of the holy name, to take shelter and serve the holy name. Our movement is dedicated to serving the holy name.

March 2008, Durban, South Africa

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These vows are so nice. They will never leave us even if we would try to leave them. If we give ourselves to follow them with dedication then they will uplift us and if we take the vow of chanting 16 rounds casual then we become dry. And if we neglect our chanting all together and give up our promise to chant 16 rounds then these vow will beat our heart.

So I was thinking that there is a great blessing in taking initiation and promising to chant a minimum of 16 rounds without fail.

28 June 2009, Japa Talks

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If additionally to *harināma*, we engage in the regular chanting of a fixed number of rounds of *japa* on beads, then that will give us strength to conquer the restless mind and we will become fixed in devotional service in practice. If we carry on faithfully, then one day we will develop love of God.

16 January 2010, Japa Talks

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Ignorance is still affecting our consciousness. We are chanting the name of Kṛṣṇa as if it is coming from thick layers of fog. In our consciousness

there are thick layers of fog and out of the fog the name is appearing. And what kind of names are we chanting? Simply broken names.

Therefore, meditation is our everything. Meditation is what makes the difference...

4 October 2009, Durban

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Sometimes in the course of *japa*, our mind is a cause of disturbance and it is constantly distracting us. Chanting with that materialistic mind is like chanting in a room with a television that is on. You're walking up and down in the room, 'Hare Kṛṣṇa Hare Kṛṣṇa (look at TV) Kṛṣṇa Kṛṣṇa Hare Hare (look at TV) Hare Rama Hare Rama, Rama Rama Hare Hare (blocks face) That's māyā! Hare Kṛṣṇa...' Those bad scenes! So in this way our mind is like a television and all the scenes are there- if you know what I'm talking about! Of course on this television, there is a favourite series which regularly plays and what is it called?

Starring Me. Yes! This series never ends. There are many episodes of Starring Me and all our adventures are there. This is our condition, more or less. We are struggling with our mind. What to do? Even if we are chanting imperfectly, even if we are chanting with limitations, the holy name is Kṛṣṇa and Kṛṣṇa is unlimitedly pure. The holy name is so pure that although we are impurely chanting, still the effect is so great, that the unlimited mountain of sinful reactions that is stored in our heart cannot overshadow the purity of the holy name...

4 October 2009, New Jagannātha Purī, South Africa

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Nāmācārya Haridāsa Ṭhākura was absorbed in '*nirantara kṛṣṇa-nāma-saṅkīrtana*', chanting the holy name incessantly. We do not have that level of love for Kṛṣṇa to always chant His name. So we also need other

engagement in devotional service. The quality of our chanting will come back in the quality of our service and the quality of our service comes back in our chanting. When we regularly do some nice service for Kṛṣṇa then gradually our whole experience of chanting will change, our life will change, our service will increase in quality and quantity and we will come to the inspired stage of chanting.

16 January 2010, Japa Talks

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There are two aspects in chanting: the offering and the *darśana*. The offering includes; our endeavour, attentive chanting, clear pronunciation, synchronizing the beads with the mantra and not skipping beads, chanting in a suitable place, after sufficient rest, in good association and trying to avoid the 10 offenses.

The *darśana* includes; hearing, appreciating that the name is Kṛṣṇa and remembering while chanting that we are with Kṛṣṇa, face to face. This is even part of the practice of the beginner. Thus the *darśana* element is not just for the advanced. Of course the advanced may have *darśana* on deeper and more complete levels but everyone gets the *darśana* of the Lord while chanting. That is His kind mercy.

27 November 2009, Japa Talks

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In my many years of chanting, not every day was an optimal one. I have chanted when I was tired, when I was ill and injured, in cars, on planes and boats. Once I even chanted on a horse racing track, doing my rounds. The quality of the rounds has varied due to my own physical condition, external circumstances and due to the state of my consciousness. But the holy name has stayed as an integral part of my life. The name is like a friend, always there, soothing my mind, creating

stability in the turbulence of life in the material world and making me detached from the ongoing affairs. The holy name makes me remember the eternal perspective, that what really matters is my service to Kṛṣṇa.

15 July 2009, Japa Talks

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The wall of my false ego is thick and high yet this chanting and devotional service in general, is wearing down the stone. Here and there some holes or cracks have appeared in the surface of that wall and I am beginning to get glimpses of Kṛṣṇa. This is how I now associate with Kṛṣṇa during my chanting. Sometimes in my wanderings I have come across an elevated desire tree and by climbing its branches for a short while, I could look over the wall but then I had to return to the ground. However, all these experiences have made my faith stronger and stronger that one day this wall of false ego will break down.

29 June 2009, Japa Talks

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Our whole spiritual life depends on the quality of our rounds...

September 2004, Johannesburg, South Africa

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Poor Kṛṣṇa indeed, having to listen to all our poor chanting. But then again, because He is very broadminded He appreciates every little endeavour we make.

January 2008, Durban, South Africa

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Kṛṣṇa's transcendental treasure house is filled with so much amazing wealth. Just like the Bhagavad Gita, which gives us eternity in verses such as, *na tv evāham jātu nāsam*, never was there a time that I did not exist, nor you, nor all these kings... Or Kṛṣṇa sets us free from entanglement due to foolish actions. He says, *yat karoṣi yad aśnāsi*, whatever you do, whatever you eat, whatever sacrifice, whatever austerity you perform, do it all as an offering to Me. Kṛṣṇa's treasure house is filled with unlimited wealth but the most precious jewel of all is the chanting of the Hare Kṛṣṇa *mahā-mantra*.

6 February 2010, Japa Talks

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Everyone needs his own *sādhana* or *bhajana* and it must be done very nicely.

March 2006, Pretoria

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Chanting means calling out for the Lord in a mood of helplessness, humility and submission. Development of a submissive attitude will enable one to chant the holy name of Kṛṣṇa properly. The holy name is the feeling of *bhāva*. *Bhāva* cannot be heard with mundane ear; it can only be heard by the soul. As the Supreme soul, Kṛṣṇa, can hear the quality of our chanting, the quality of our chanting is more important than the quantity of our chanting.

Nectarean Quotes notebook

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There is a direct connection between hearing and chanting; hearing and chanting enhances another. This is the process of chanting Hare Kṛṣṇa. Hearing, chanting and remembering are going together and gradually, as our remembrance of Kṛṣṇa is increasing and as we are seeing the wonderful qualities of Kṛṣṇa, naturally we will want to chant His name. It is no more a matter of forcing ourselves to chant the mantra, but naturally we want to chant. How wonderful is Kṛṣṇa! And each time we say Kṛṣṇa we are full of appreciation.

Expanding the mercy in all directions seminar, 2000

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Ultimately all service we do must come back to the chanting of Hare Kṛṣṇa. It is the essence of all service.

July 2009, New Jagannātha Purī, Durban, South Africa

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How many of us really have the time to regularly chant 64 rounds? I like the program of rising at 1:30am and take a bath and then only chant. Then I can chant 64 rounds before 10am. But then there is no *maṅgala-ārati*, *guru pūjā* and class. Sometimes I want to hang a sign on the door, Do Not Disturb- important meeting in progress and inside the room I will be trying to meet Kṛṣṇa by chanting His holy names. Sometimes I want to be alone and other times I want to go on *harināma* or be there at Ratha-yātrā. Preaching gives life to our *japa*.

17 June 2009, Japa Talks

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The offences against the holy name are barring us from going deep in the holy name. Many of the offences we are making when we're not chanting.

Expanding the mercy in all directions seminar, 2000

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The holy name is indeed non-different from Kṛṣṇa because when we understand that the holy name truly is Kṛṣṇa then within the chanting we are exploring how Kṛṣṇa's revealing Himself. One might say the holy name is non-different from Kṛṣṇa, but still, the *darśana* that we are getting from Kṛṣṇa each time is different. Just as every time we are seeing the Deity we don't always see Them the same way. We may perceive Them in different ways, a different mood or a different atmosphere. Sometimes it seems that They're smiling at us and sometimes it seems that They are communicating with us. So in the same way, the holy name is also communicating with us. It's not that it is just, 'Okay, the holy name, Kṛṣṇa' and that's it. No. He's active Kṛṣṇa. He can do what He likes. He can reveal Himself as He likes. And therefore the holy name reveals itself to us as Kṛṣṇa likes to reveal Himself. In that way, the chanting of the holy name is at all times a great adventure. One never knows where it will take us.

October 2007, New Jagannātha Purī, South Africa

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In chanting one must eventually come to the point of being helpless. Śrī Caitanya Mahāprabhu said that one should never consider oneself a master of the holy name, one should always consider oneself the servant

of the holy name. It is interesting that as we are advancing in chanting we are becoming more and more the servant of the holy name, realising that we depend on the holy name and that without the holy name we are a victim of our mind and senses. We know where that will lead us, to misery and suffering. So we are desperate. We find that we are weak and we cannot control ourselves. We find that our mind and senses are hopelessly polluted and we struggle and we know that it is very difficult, very difficult. So our only hope is in this chanting.

Sankirtana Festival, Germany, 31 Dec 2009

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The Ratha-yātrā *kīrtana* has started! So many loud drums and the different melodies carry us away and sweep us up in wild whirlpools. Go beyond our limits! Oh Kṛṣṇa, You know how to trick us; You put us in this wild crowd and now we have to chant with all our energy and dance and dance! Then the next morning, we're alone with You, my Lord, chanting Your Holy Name peacefully. One thing enhances the other. *yena tena prakāreṇa mana kṛṣṇe niveśayet*, somehow or other focus the mind on Kṛṣṇa and chant!

08 April 2010, Durban, South Africa

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The Holy Name is Kṛṣṇa. That is when we know that it's both the process and the goal.

September 2009, Durban, South Africa

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But somehow other we are lazy by nature. 'Do I really have to put my hand all the way in that bead bag, lift those heavy beads and move them through my fingers? Do I really have to move my hands?' The mind is lamenting about all these things, the mind is dragging its feet, the mind is holding us back and somehow or other we don't do it. We chant like a microwave oven, '16 rounds done, ping! Finished! Finished! Done!' Just like that we switch off- an automatic switch off at 16. The electricity cuts off. 'Finished, finished my chanting. No more.' That is the most ecstatic moment!

Sankirtana Festival, Germany 31 Dec 2009

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We also need to learn to become peaceful and be there with the holy name.

South Coast Retreat, South Africa, September 2004

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Kṛṣṇa is so simple, so thoroughly honest and pure. There is no pretence and no duplicity on His side! As for us, if only we could go before Him with an open and simple heart, with no hidden agenda for personal sense enjoyment, then we could chant His name in pure love and with great ecstasy. But material desires stubbornly remain. Mostly we struggle with sometimes a light beam of inspiration, like sudden sun rays in an otherwise mostly clouded sky. Yet Prabhupāda gave us practical devotional service: pots to be washed, Deities to be cared for and gradually we can become purified and our chanting will improve with time.

Japa Talks, 23 May 2010

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This service attitude is the key to spiritual advancement. It is also the key in chanting the holy name. If we chant the holy name in a service mood that is very different than if we chant for some other reason. So the motivation has to change.

Stockholm, 11 May 2010

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When the name of Kṛṣṇa enters our mind, gradually everything else in the mind becomes small. The perspective changes. Our intelligence and perspective broadens. We see the bigger picture. That's the result of this chanting of the *mahā-mantra*.

March 2006, Pretoria

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In the morning when we come out of thick layers of ignorance, through many layers of blankets that is nice and warm, telling you, 'stay here.' When your soft mattress is embracing you and saying, 'I love you.' When your pillow is telling you, 'Don't do it, don't do it! Don't go out into that cold bathroom, ice cold tiles, you will get sick! I warn you, stay here!' When your sweet bed is telling you, 'You are tired' and when your intelligence responds, 'Well, I must take care of my health.' Just then, somehow or other, we remember, 'Hare Kṛṣṇa' and it cuts through layers of fog. It sort of shakes us, 'Hare Kṛṣṇa. Oh yes! Kṛṣṇa is there.

That's right. It's for Kṛṣṇa's sake that I have to get up. Yes, for Kṛṣṇa I must get out of this bed. For Kṛṣṇa, although it's in the dead of night. For Kṛṣṇa I'll go into that ice cold bathroom, taking ice cold bath. And for

Kṛṣṇa I'm going through all these icy things because Kṛṣṇa is kind.'
Kṛṣṇa... if you chant His name, His mercy is there...

Sankīrtana Festival, Germany, 31 Dec 2009

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Kṛṣṇa is here! He is present right now and also while I am chanting! My dear Kṛṣṇa, may I offer you this chanting of Your holy name? I am one of Your foolish servants... May I offer You my day? May I offer You my life? Simply spreading Your glories everywhere...

Japa Talks, 04 May 2010

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The day you're chanting Hare Kṛṣṇa, you have the blessings of Kṛṣṇa upon you. From that day on, you are no longer an ordinary person. You don't know your own limitations anymore. You don't, because Kṛṣṇa will lift you!

03 December 2009, Durban, South Africa

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We also need humility, we also need to take shelter of the holy name, we also need to remember that the holy name is non-different from Kṛṣṇa, we also, by chanting, will see Kṛṣṇa dancing in our life and we also will see how Kṛṣṇa arranges everything. We'll see it again and again. He will confirm it to us.

October 2007, New Jagannātha Purī, South Africa

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The whole truth is summarised in the *mahā-mantra*: the Supreme Lord is all-attractive, Hare is the service that attracts Him and Rama, then we become happy.

Australia 2004

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*I could be humble, if I would be honest
and admit that I have no special qualities,
that I am full of fault
and have no devotion
then I could chant all the time
now I can't*

*If I would be humble and tolerant
then maybe I could attract Kṛṣṇa
Rūpa and Sanātana's extraordinary humility
was more than the Lord could tolerate*

*I am proud of achievements, qualities and possessions
that I don't really have
they are only lend to me
and will be taken by time
All these false attributes distract me*

*If only I could be humble
I could take shelter of Kṛṣṇa
and chant all the time*

*I am nothing, Satsvarūpa said,
You are not nothing but something
Prabhupāda retorted,
but you are not what you think you are.
If only I could be a servant of my spiritual master*

*of Kṛṣṇa and the vaiṣṇavas
maybe then I could chant Hare Kṛṣṇa
Can you pray for me
that I will improve?*

Japa Talks, 12 June 2010

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The process of chanting is certainly potent because it attracts the mercy of Kṛṣṇa and by that mercy of Kṛṣṇa we are protected. That is basically what is being said, “Because this man has chanted my holy name, My duty is to give him protection.” So it is very significant that the chanting of Hare Kṛṣṇa is something very personal, it’s something very direct. It has something to do with Kṛṣṇa being directly touched by our chanting, attracted by our chanting and then reciprocating by protecting us, from ourselves first, protecting us from our lower nature, protecting us from *māyā* in so many ways...

2 May 2010, Stockholm

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The mercy is in the holy name. The more we chant with quality, the more mercy we will have to give.

Germany, June 2010

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The holy name is so nice that even our imperfections cannot minimize its glory.

Germany, June 2010

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Thank you for always being there, Kṛṣṇa! Whenever, wherever I chant Your name, but when already You are immediately personally present! Who in the world is so easily available? Thank You for Your kind mercy upon a fallen soul, like me.

Japa Talks, 03 February 2010

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