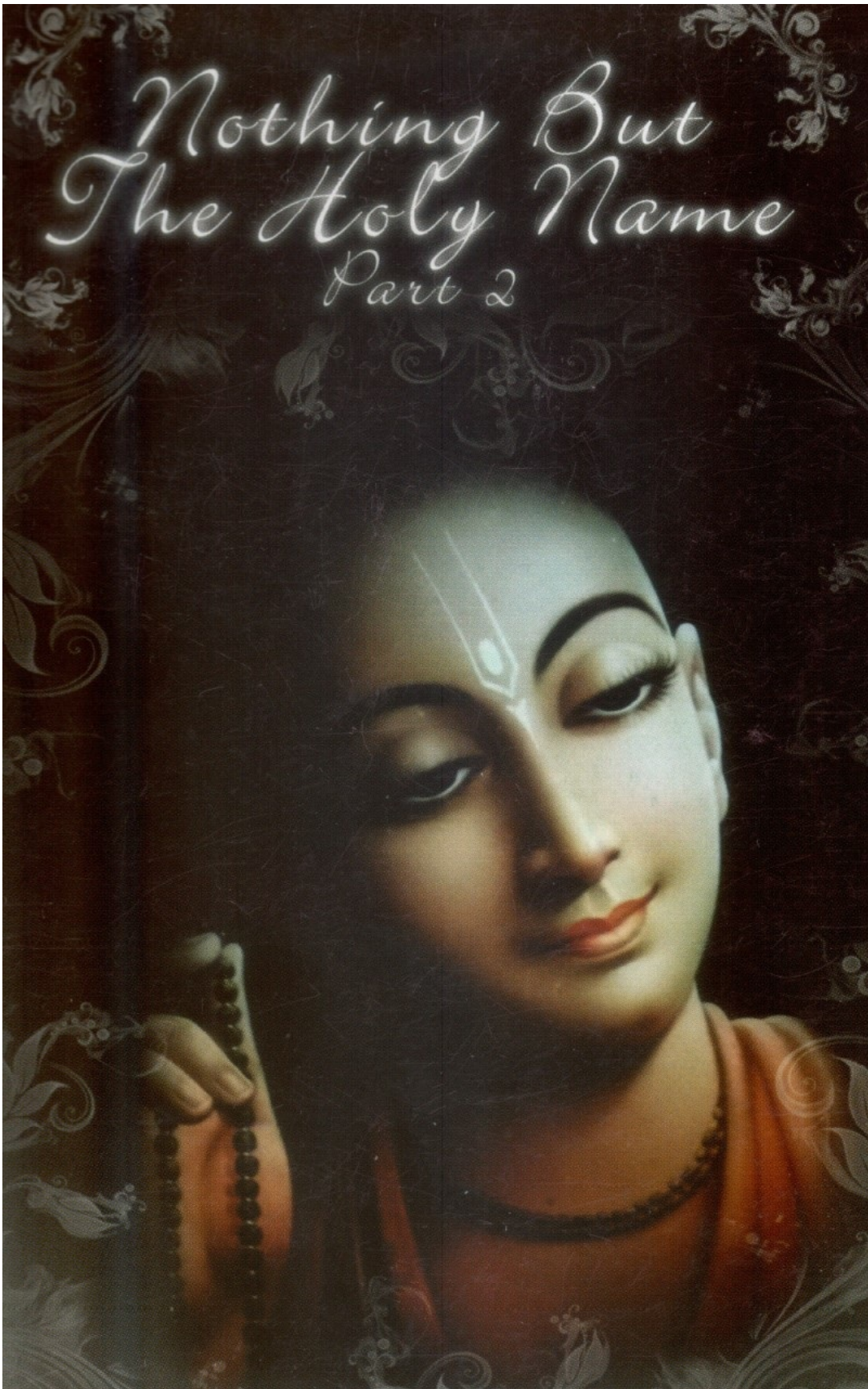


*Nothing But
The Holy Name
Part 2*



Nothing But the Holy Name

Part Two

Quotes by Kadamba Kanana Swami

Compiled by the disciples of Kadamba Kanana Swami
Quoted text from the Bhagavad-gītā As It Is, Śrī Īsopaniṣad, Śrīmad-
Bhāgavatam, Śrī Caitanya-caritāmṛta courtesy of The Bhaktivedanta
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Dedication

For the pleasure Śrīla Prabhupāda and his followers

Introduction

Kṛṣṇa is non-different from His Name. So the Name is Kṛṣṇa and that is the very essence of chanting, that we are directly associating with Kṛṣṇa. Although the Holy Name is Kṛṣṇa, it is also mentioned that there are certain ways to access the Name. Sometimes if we commit offenses in chanting the Holy Names, we may chant for so many births and still not attain Kṛṣṇa Prema, because Kṛṣṇa withdraws from the Name - only a little, but He is then not fully available. So how do we chant in such a way that Kṛṣṇa becomes more available to us?

How do we 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 that attentive chanting means to hear oneself chanting. Okay, we are trying for that. Some days it works better than others and then what...?

One matter is the relationship between *śravaṇam kīrtanam* and *smaraṇam* or hearing, chanting and remembering. For long I have been digging in the mines of the scriptures for jewels. I have collected many such jewels and stored them in my notebooks. They are different drops of inspiration. For example, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura 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 madhvika 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 it’s 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 Sarasvati, there is at least 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...This book contains all different notes that I have written down or spoken at different points in regards to chanting japa. So it’s more realisations than scriptural quotes but still, I hope it can be of some inspiration.

Kadamba Kanana Swami

• • •

I board the train. I've got my seat and now let the journey begin. Let me get ready to chant my rounds and get into a regular rhythm just like the train. Name after name in an unbroken chain with Goloka as my destination.

• • •

The chanting of the holy name is at the centre of our spiritual life. It is the most powerful process that is there. In the chanting of the holy name we are meeting Kṛṣṇa and when we meet Kṛṣṇa we also meet ourselves. It is said that just as by the light of the sun one can see oneself, so too by seeing Kṛṣṇa one will also see oneself. So the more we are entering into who Kṛṣṇa is the more we actually understand who we are.

• • •

In japa you are confronted with yourself, completely! In japa, you have to face who you are! When you are sitting in a group then you can be ecstatic because the whole group is so ecstatic. But when we are alone with Kṛṣṇa and His holy name then we are confronted with who we really are, where we are, how much we are attached to Kṛṣṇa and how much we are attracted to other things!

We're far from Kṛṣṇa, that's the situation. That is why japa is more difficult. In japa we are alone with Kṛṣṇa and we go before Kṛṣṇa and we beg, 'Kṛṣṇa, I have no taste.

Kṛṣṇa, my offering is poor, but Kṛṣṇa, I want something. I really want Kṛṣṇa prema. Please give it to me. I am offering only broken names. I know I don't even want to pay the price, but Kṛṣṇa, please give it to me!

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare*

*Hare Rama Hare Rama
Rama Rama Hare Hare.*

I have no love, please give me this. I want the taste of this Kṛṣṇa prema! So we are beggars when we are chanting. We have no capacity to chant but we take shelter alone, all alone in chanting the holy name, knowing that now we are associating with Kṛṣṇa.

• • •

In this chanting an amazing thing happens- we make an offering to Kṛṣṇa and at the same time we get *darśan* of Kṛṣṇa! It's quite amazing how these two can go together!

We are offering the name to Kṛṣṇa and at the same time Kṛṣṇa reveals Himself to us! The more we get into making the offering, the more the *darśan* starts happening and we try to chant nicely and hear at the same time then the whole element of offering and *darśan* begins to happen. Then we get some mercy and we'll find ourselves chanting with inspiration.

• • •

It's a very special time! Not only did Śrī Caitanya Mahāprabhu give us a great gift by the process of chanting Hare Kṛṣṇa but He Himself stayed present also. And He helps everyone who is chanting Hare Kṛṣṇa. He is invisibly helping us all the time. That's very important because without it we wouldn't make it. We are weak, very weak.

But Śrī Caitanya Mahāprabhu is present and is actively helping us. *kathañcana smṛte yasmin duṣkaram sukaram bhavet*, He makes difficult things easy. Now, in this time, it is possible for anyone and everyone to elevate himself to the platform of a pure devotee, by chanting Hare Kṛṣṇa and very quickly perfection is attained. That is possible now by Mahāprabhu's mercy.

• • •

There are many levels in which chanting is experienced. In the beginning we chant while struggling with material attachments and our chanting of the holy name is dissipating the fog within our consciousness. It is gradually clearing the consciousness from confusion and distraction. In this way the chanting will remove all the impurities from the heart, *anartha-nivṛttiḥ syāt sākṣād bhaktim adhokṣaje*.

This process of devotional service can remove the impurities from the heart. So most of us are simply looking for purification in this chanting and are looking for shelter, *mad-āśrayaḥ*, looking for shelter in Kṛṣṇa, shelter from the pangs of material existence, from the struggle with the three modes of material nature, for some relief.

The chanting not only gives us a relief but it produces a lasting effect within the heart and it penetrates into our entire consciousness. By hearing and chanting in this way one begins to realize that Kṛṣṇa is many times more wonderful than anything else we know or can imagine.

• • •

Śrīla Prabhupāda said that attentive chanting means to hear oneself chanting. So while chanting *japa*, our energy should be going to hearing. One must hear oneself chanting.

At the same time we are trying to pronounce the mantra nicely and clearly with enthusiasm. We are meant to be chanting the holy name in this way.

• • •

Personally I like to read a little before I chant. It helps my meditation; I take a book and read something until I come across something nice, something that really inspires me and then I start chanting. The things that we read in the morning when the mind is still fresh really stick in the mind and this gives me a meditation. Somehow or other my chanting becomes enlivened very quickly.

• • •

There are many regulative principles that will help to make our spiritual life successful but the chanting is the most important of all our services. So we must therefore chant with great attention; we must chant very seriously everyday and we must always reserve sufficient time and energy for this chanting.

• • •

Look at Haridāsa Ṭhākura chanting 300 000 names everyday- what absorption! Look at Śrīla Bhaktivinoda Ṭhākura, who followed the same vow for a period of time to chant one billion names! And then the beads that he used to chant one billion names on, he gave to his son, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who also chanted one billion names. Who are these *ācāryas* that they are so absorbed in the spiritual realm? And where are we? We struggle to chant a few rounds, but all these great *ācāryas* have given us hope in Lord Caitanya's mercy.

• • •

Somewhere along the line we must learn to relax and not just look at this mountain of names called sixteen rounds.

In the morning, you get up and there it is...a huge mountain of names that have to be chanted again and just the thought of it causes so much stress! And we think, 'how in the world am I going to do it again? Again... six-teen rounds! A huge mountain of chanting!' So the anxiety in the beginning is there... 'Well, I better get up, I better get serious about chanting! Otherwise what am I going to do? Well, I better have an early start and then I'll have an early finish! Relief! Relief! I've got to get it behind...' All out of fear actually of the sixteen rounds, the great fear of having to chant so many names. So it causes a lot of stress. We have to come to the point where we just become peaceful and say these sixteen rounds are nice!

It's actually nice to chant!

• • •

Quality chanting will never happen until you make time for it. Real chanting means making real time for it.

• • •

It is said that when we chant, gradually we come to this mood of just chanting for the pleasure of Kṛṣṇa and then we become free, free from all oppressive things. And as we develop this freedom, the higher taste comes.

Therefore, let this be the seed of chanting every day. If only we can do that, at least one round every day and if possible more, then we will see a change after some time.

Try it for a month because psychologists have discovered that if you do something for one month then it becomes a habit. So just try it for one month, sign on the dotted line and see what happens...! And after one month you'll say, 'Well, maybe I'll try another month...' and then maybe another and another and then you've chanted for one year and then maybe go for a second year...I am in my 33rd year now! And then the beads will start shining with time because by moving the beads you polish the beads and they start to shine and as the beads start shining, then something in you starts shining also! That is the secret of Lord Caitanya's movement, who taught this chanting of the holy name. But before you start your one round, always say,

śrī-kṛṣṇa-caitanya prabhu-nityānanda

śrī-advaita gadādhara

śrīvāsādi-gaura-bhakta-vṛnda

then it will work.

• • •

The well-wisher of all- that's a noble thought and that is the mood of Kṛṣṇa and the mood of Kṛṣṇa's devotee.

Those who chant the holy name of Kṛṣṇa get into that mood. Instead of thinking about themselves, 'me, I and mine and as much as I can get!' and trying to manipulate to get something out of people, they think of the benefit of everyone. Not only my happiness, not my happiness based on the suffering of others. No, our happiness is to include the happiness of all! That is something and if we can take up that, then that's a very great goal. One can find the inspiration to really take that mood by chanting the Hare Kṛṣṇa *mahā-mantra* because when we chant the Hare Kṛṣṇa *mahā-mantra*, we become purified from our lower nature. Then we begin to develop an attraction to serving Kṛṣṇa. The more we serve Kṛṣṇa, the more taste we get and the more we become dedicated to serving Kṛṣṇa, to the point where we become His instrument. And when we are so dedicated that we become His instrument, then we can be the well-wisher of all living beings and then that becomes our own meditation. Then we are on fire! Then we are so inspired! Then our whole life becomes meaningful!

• • •

The Padma Purāṇa mentions that Kṛṣṇa is non-different from His name. The Ādi Purāṇa is quoted in the Nectar of Devotion as explaining that when we are chanting the holy name, then we are directly associating with Kṛṣṇa. Now, in the initial stages of chanting that is something one remembers-that this name is Kṛṣṇa, we are now associating with Kṛṣṇa, Kṛṣṇa is present. And sometimes at moments we feel the presence of Kṛṣṇa within the chanting of the holy name, at least as something we can emotionally perceive. Then gradually as one becomes purified in the chanting and becomes more advanced, then it is described by Śrīla Prabhodānanda Sarasvatī in the Caitanya-candrāmṛta, that in *bhāva* one is not meditating on Kṛṣṇa, but it is that Kṛṣṇa Himself appears in our meditation! So Kṛṣṇa is an active party in the chanting. Kṛṣṇa actually appears in our meditation!

• • •

Every day I try to avoid mundane sound vibration as far as possible. From the moment I get up I try to avoid any mundane sound vibration and only hear spiritual sound vibration. If we make that a culture then our rounds will improve a lot.

• • •

A blind man was chanting Hare Kṛṣṇa. If only he could see the festival taking place: Kṛṣṇa in the form of the name dancing is the most amazing! He is Naṭarāja, the king of dancers. He is surrounded by all His associates, who are ecstatic to see His amazing appearance. Their only interest is to please Him. What more is there?

However, the blind man cannot see and he can't wait to finish his rounds...

• • •

Welcome to the bodily platform and here goes the mind... the mind goes in to the things and the things go in to the mind. But just concentrate on the transcendental sound of Kṛṣṇa's name and gradually we will be lifted to the lotus feet of Kṛṣṇa. Then no other desire remains.

• • •

My life is hectic, going from one program to another and one place to another. It never stops! But one thing that is sacred and untouchable is my rounds. 'Don't toucha my rounds!' You know, they say, 'If you smasha my car I smasha your face.' Well in my case, 'If you toucha my rounds..' So the rounds become sacred and get close to the heart.

• • •

How long can anyone be quiet? The birds sing, lions roar, babies cry, people talk... who can be quiet and for how long? And what is there to talk about? The best thing really is to talk about Kṛṣṇa! And that is *sankirtana*, to talk about the '*kīrti*', the fame of Kṛṣṇa. And then comes the chanting of His Holy name and more devotional service.

• • •

Satsvarūpa Mahārāja is known for trying to consciously improve his japa. He wrote a japa reform notebook. At the time he was really into moving his lips while he was chanting. So he was very serious about good pronunciation and making a serious endeavor to chant very nicely. Then one day he says, "Sometimes I think that we westerners make everything too difficult. I'm thinking of an Indian villager who is just chanting and who never really worries about how he is chanting. He's just chanting, uncomplicated with trying to chant really nicely. Round after round and name after name, he is just chanting." Mahārāja wrote, "And I think that today I am just going to chant in the mood of an Indian villager." And I liked that. I also tried it out, to chant in the mood of an Indian villager. Just chant and don't be mental for a change and don't try so hard, just chant... you might even like it!

• • •

The *mahā-mantra* is revealing a relationship. It is revealing the entire process of devotional service and everything is there. Therefore it cannot be changed.

• • •

Whether the mantra is properly pronounced or improperly pronounced, it does not matter. One still gets the benefit. One is actually getting purified. It is still accepted because the intention is there. Even with neglectful chanting, still, all sins disappear from the heart.

• • •

It's not enough to just say, 'I'm chanting 16 rounds.' It's not just about what you do but it's also about who you are.

We have to be noble in character. We have to be ready to put our self interest aside. As long as we chant with self interest, it's not going to be possible to really get the full benefit of the chanting. Techniques for attentive chanting help a little but the real thing is about changing our mentality. It's about becoming noble. That is what we see in saintly persons- they sacrifice their self interest so much and that is something we have to come to. It's not easy at all; it's a matter of practice. But if we do so, our chanting will become more meaningful.

• • •

It is said that when we are chanting the names of Lord Caitanya and lord Nityānanda, then ecstasy comes very quickly. It is said that this ecstasy that we experience is due to the fact that offenses are not considered. Then when we chant the *mahā-mantra*, we are able to really chant that mantra with some taste. Therefore the chanting of the Hare Kṛṣṇa *mahā-mantra* is always preceded by the chanting of the Pañca-tattva mantra. We must first take shelter of Lord Nityānanda and Lord Caitanya and then we can get Rādhā and Kṛṣṇa. Otherwise the pastimes of Rādhā and Kṛṣṇa remain covered by darkness.

• • •

I am chanting the Hare Kṛṣṇa *mahā-mantra* like a driver in a car on a journey during the dark hours of the night, who is totally focused on the white lines. In the beginning of our spiritual life we fix ourselves on the white lines of the regulative principles. Then with the passing of time the day breaks and the sun begins to reveal the entire landscape in full features. Of course, we still keep an eye on the white lines, but we also see mountains, rivers, forests and many other sights. So with time, our

Kṛṣṇa consciousness expands and we think more and more of Kṛṣṇa, His qualities, His name, fame and glory or how He is behind everything and remembering Him touches our life with magic. Then, staying within the white lines of regulative principles, now comes with ease, although one must remain alert for the attacks of Maya.

*martavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

To always remember Kṛṣṇa and to never forget Him is the purpose of all regulative principles.

• • •

We have the holy name and surely it will be successful, without a doubt because the holy name is so powerful.

Nothing, nothing can obstruct it because the holy name is Kṛṣṇa and what in the world can obstruct Kṛṣṇa? Nothing!

He is Supremely powerful and the Name is non-different from Him, so the Name is supremely powerful. What are we worried about? Chant Hare Kṛṣṇa and everything will be great!

• • •

Śrī Caitanya Mahāprabhu was chanting loudly. Śrī Caitanya Mahāprabhu ordered us to chant loudly and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was chanting very loudly and explaining that by his loud chanting, he was delivering all the conditioned souls! There is also a testimony from a neighbor of Bhaktivinoda Ṭhākura, an elderly gentleman who lived in Mayapur, that Bhaktivinoda Ṭhākura would chant so loudly that the neighbours were also chanting when he was chanting!

So like that, Caitanya Mahāprabhu was chanting loudly and the vaiṣṇavas in the line of Caitanya Mahāprabhu are meant to chant loudly, to deliver the conditioned souls. But we should also engage the mind in

the chanting and not just produce the sound. The mind must be very much involved in the chanting!

• • •

As Śrīla Prabhupāda said on many occasions, ‘If you follow 4 regulative principles and you chant 16 rounds daily, then at the end of life you will go back to Godhead.’ And he said, ‘I guarantee it, I guarantee it, I guarantee it, ’ 3 times. So that’s pretty good! I remember that often and I need to remember that because I am only chanting for shelter and I know that my chanting is poor.

I know that all that I’m offering are broken names and that I’m not really chanting very purely. But I have hope- asa-bandha, hope against hope- that with Prabhupāda’s mercy it will be possible to go back to Godhead.

Therefore let us come together again and again and let us chant together again and again, so that we can feed off each other’s strength and inspiration. In that way, carry on faithfully, just faithfully chant throughout a lifetime and take shelter of these four regulative principles. And then we have hope by the words of Śrīla Prabhupāda, by his service that we can go back to Godhead. And then I’m sure we can get Kṛṣṇa prema also- at the door of the spiritual world!

• • •

This chanting of the *mahā-mantra* can give one inner satisfaction. This inner satisfaction is higher than anything in the world and brings one to the point of no longer depending on external support.

• • •

Haridasa Ṭhākura could just chant all the time. How deeply did he realize that the name is non-different from Kṛṣṇa! He relished Kṛṣṇa’s unlimited sweetness. We are restless; we chant for a while and then do

something else. But if we are not chanting directly, then we can serve the holy name, by serving Śrīla Prabhupāda's Hare Kṛṣṇa movement.

• • •

The fingers are dancing on the keyboard, when will our beads be in our hands? The mind is wandering all over the universe, when will it land? Only by investing in hearing about Kṛṣṇa and then chanting and making a sacrifice in service. It is there, I have been told, that one can find Kṛṣṇa's mercy.

• • •

Wandering into the forest in search of a wish-fulfilling desire tree, I chanted Hare Kṛṣṇa. However I got lost in the wilderness of the mind and senses. I am preoccupied with the mundane and I am in anxiety about many things.

I know theoretically that actually all I need is not far away; my spiritual master placed all the treasures at my feet. Now if only I would apply myself to serving Kṛṣṇa and chanting His glorious name, then success is guaranteed and I will realize Kṛṣṇa in the heart.

• • •

When one tries to fix the mantra in one's consciousness and one is sincerely trying to chant, then the mind wanders and we get distracted. Meanwhile, Kṛṣṇa is watching our chanting...and He's watching it boy! He's watching it! (Dramatic) And if He catches you and if there's one mistake, He will note it down and will hold you back...for that you will stay in the material world! And is that Kṛṣṇa, the all loving, all merciful Supreme Lord?

Well, that may be your Kṛṣṇa but not my Kṛṣṇa! My Kṛṣṇa is very understanding, my Kṛṣṇa is very merciful, my Kṛṣṇa is very kind, my Kṛṣṇa looks at the intention, He is *bhāva-grāhī janārdana*, my Kṛṣṇa cares about the intention in the heart. My Kṛṣṇa is the one from the story

about the man who with great difficulty tries to make a clay pot. He wasn't very expert; the potter's wheel was spinning, he took the clay and he made the pot and then after one hour of trying again and again, there was something that looked like a pot! It wasn't perfectly straight, but boy, it was a miracle that it even looked like a pot and he was thinking, "If this is the best thing I'm going to make in my life, then this is it..." and then he offered it to Kṛṣṇa saying, "Kṛṣṇa, please accept this pot, it's the best I can do. I know, I know it's not perfect but please accept it." And Kṛṣṇa accepted it more gladly than he accepted the pot made by the potter who just carelessly threw the clay and in one minute created a perfect pot. Kṛṣṇa was more happy with that crooked pot that was made with blood, sweat and tears. So my Kṛṣṇa looks at the intention. That's the Kṛṣṇa I turn to, that's the Kṛṣṇa I pray to. He is very soft hearted...my Kṛṣṇa!

• • •

In the chanting of Hare Kṛṣṇa there is no question of being a master. Śrī Caitanya Mahāprabhu said that He was never the master of the holy name or the master in chanting the holy name, but rather he was always the servant of the holy name. So it is not possible to master the art of chanting and to become expert in chanting the holy name. One can simply realize before the holy name that one is helpless, that one is incapable of properly making the offering of chanting and that one simply depends on the mercy of the name. Śrīla Prabhupāda said that, like a dependent child calling out to his mother, in that mood of dependence it is possible to actually chant the holy name. So there's no question of being a master of the holy name. Thus humility and successful chanting go hand in hand. Lord Caitanya's movement is depending on this principle of humility and we see it being emphasized throughout.

• • •

The train went into a dark tunnel and the phone lost its reception. In the same way my mind during chanting entered into a dark tunnel of mundane thought and I lost all connection to Kṛṣṇa. But as the train continued towards its destination, I continued chanting, knowing that whether one is inspired or not, if we continue regardless of the conditions, inspiration will return and Kṛṣṇa will be attained.

• • •

Who is ready? Practically no one! But they will hear the holy name, whether they want to or not, and one day they will chant with higher taste! Yes, I believe in the truth of these words. I will not give up chanting, even though I have very little taste.

• • •

Life after life we have engrossed ourselves in sinful relationships with matter. As a result we have sunken into an ocean of nescience. Now the mercy of Mahāprabhu has entered into my life. I am chanting, I am dancing, I am relishing but I am still a sinful man. My only hope is that the holy name will deliver me and where I fall short I pray for the mercy of my spiritual master, Śrīla Prabhupāda and Lord Gaurāṅga.

• • •

The essence of chanting the holy name is that we hear ourselves chanting. That is where the focus is, that is where the energy goes, in hearing ourselves chanting.

• • •

When Kṛṣṇa is pleased with our attitude of humility and our respectful attitude towards *guru*, *sādhū* and *śāstra* then He will reveal himself. This is an important element in the chanting. Therefore one can never say, 'If I have chanted one million names, than surely Kṛṣṇa will reveal

Himself!’ There’s no such thing, since Kṛṣṇa reveals Himself whenever He desires... whenever He is pleased. So in this way the chanting of the holy name is an intimate interaction with the Supreme Personality of Godhead!

• • •

It is said that when Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was chanting, he was not doing it in a fanatical mood. He was not pushing himself. He was chanting so many rounds but he was chanting quite slowly, almost in a musical way. So we see that when the *ācāryas* are chanting they are not thinking, ‘When will I finish my rounds... when will this chanting be finished? I have to get seriously into it and then my chanting will be finished... just a little more and then my chanting will be finished.’

This is the nature of the conditioned soul. What we see in great devotees like Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is that they were very happy to be chanting and there was no anxiety!

• • •

Kavi-karṇapūra writes that the Lord has appeared in every home in Navadvīpa. Is this true? Lord Caitanya has appeared in every home in Navadvīpa? No, Lord Caitanya is said to have appeared in the house of Jagannātha Miśra and Mother Śacī, not in every home in Navadvīpa! Then what is he referring to? He is speaking about another incarnation of the Lord:

kali-kāle nāma-rūpe kṛṣṇa-avatāra

It is said in the Śrī Caitanya-caritāmṛta that in this age of Kali the Lord incarnates Himself in the form of His holy name. It is in that incarnation that the Lord has appeared in every home in Navadvīpa

• • •

Chanting the name of Kṛṣṇa is most wonderful because chanting the name of Kṛṣṇa will not only liberate us from birth and death but, the name of Kṛṣṇa will award us the topmost experience, which is love of God.

• • •

We need to chant with some sort of discipline and therefore to chant everyday at the same time is good because in that way we become regulated. Then we really achieve some momentum. So regulation is a powerful way to deal with the mind - same time, same place, same activity.

• • •

Sevon mukhe...in this age the service has to be with the mouth, by engaging the tongue in the service of Kṛṣṇa. It is said that if one has pleased Kṛṣṇa by engaging his mouth and tongue in the service of Kṛṣṇa, then one can become delivered from his karma.

• • •

One should not try to chant sixteen rounds but one should try to go from mantra to mantra and from name to name. We shouldn't count the rounds, '15 to go...14 to go...13 to go...12 to go... no, we should just 'be here now.'

Just be with each mantra and hear each mantra.

• • •

The more we are chanting the *mahā-mantra*, the more we are becoming freed from the sinful influence of Kali and that is of course the first benefit of chanting - that one becomes freed from the influence of ignorance and darkness. One meaning of the name Kṛṣṇa - 'Kṛṣ' is dark and 'na' means no - 'no more darkness.' So 'Kṛṣṇa' means that we

become free from the influence of ignorance in the material world. Then comes the other translation of the word 'Kṛṣṇa', which means - 'Kṛṣ' for a person or the one who can attract, and 'na', for *ānanda*, for happiness.

Then we come to *nāma-gāne sadā ruciḥ*, to always chant the holy name of Kṛṣṇa with taste. Then we become more and more attracted to Kṛṣṇa and Kṛṣṇa becomes more and more attracted to our service.

• • •

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. So chanting must be done for the pleasure of Kṛṣṇa. It is good to keep the ultimate goal in mind. Serving the vaiṣṇavas gives us taste

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

(Śrīmad-Bhāgavatam 1.2.16)

• • •

Kṛṣṇa, Kṛṣṇa, Kṛṣṇa... wherever there is Kṛṣṇa there is auspiciousness. Just the name of Kṛṣṇa alone means that Kṛṣṇa is present in your house. No need for any pumpkins to drive out inauspiciousness. Simply bring Kṛṣṇa in the form of *kīrtan* and inauspiciousness disappears. Wherever there is Kṛṣṇa, there will be victory and there will be auspiciousness. Everything will be there! Everything!

• • •

The question always arises about whether we should chant loudly or in the mind, and which is better. In fact, in Vedic literature we find references to chanting in the mind.

It is said that when mantras are chanted in the mind, there is a higher level of chanting. But Haridas Ṭhākura explains that the *mahā-mantra* is chanted loudly for delivering all the conditioned souls.

• • •

I am chanting in the pleasant afternoon sun. Now we have a few days to rejuvenate from travel. There is no pressure, nothing much to do but just rest, chant, read and chant again. Modern times are so busy! How nice it is to have some peaceful moments to just chant.

• • •

I am not Haridasa Ṭhākura. I am an ordinary man who received and chants the holy name. I hope to get some mercy. Now I know that the meaning of Kṛṣṇa is “the all attractive” and slowly I am beginning to explore how He is “all attractive.” Oh, dear Haridasa Ṭhākura, please accept my humble obeisances and please bless me with love for the holy name.

• • •

It's not that the chanting isn't working, it's us that are not working!

• • •

The chanting will give us eternal benefit. It will restore us in our relationship with Kṛṣṇa and it will transfer us to the spiritual world. On the other hand, the chanting may not necessarily be the solution to all our material problems.

‘How is it possible? I am chanting and still having so many material problems!’ Yes, chanting is not necessarily going to cure all our material difficulties. Nonetheless, we carry on because this chanting is giving us something much greater than any material benefit. This chanting brings us to Kṛṣṇa's lotus feet!

• • •

If we do a lot of hearing and chanting our mind also begins to remember Kṛṣṇa, but that's not the actual, full state of remembering. This happens at a deeper level-the soul gets awakened and begins to remember.

Therefore, at one stage, the hearing and remembering of Kṛṣṇa is no longer in the mental sphere of the head but is right there in the heart! Then we will become mad with transcendental love like Śrī Caitanya Mahāprabhu.

• • •

The chanting does not just enter into our ears but it enters into our heart and cleanses the dust from the mirror of our heart. It destroys whatever influence the material energy has upon us. It is said that the heart is burning; the fire represents the lust and the affliction of suffering that we are experiencing due to material life. The chanting calms down our burning heart and offers us satisfaction.

In this way, chanting begins to alleviate the affliction of material life and this is the first experience of chanting.

• • •

How much force should I apply to control the mind while chanting? Or should I just relax when my mind gets restless, and simply chant Hare Kṛṣṇa?

• • •

In this age of Kali Kṛṣṇa mercifully descends into this world in the form of the holy name. *kali-kāle nāma-rūpe kṛṣṇa-avatāra*. The holy name can give us everything.

It can be chanted anywhere, at any time, by anyone... if we want. And if we don't want then we can hear other devotees chanting or

unknowingly we can chant the name through *nāmābhāsa*. In New Zealand there is a town named Ramarama!

• • •

I am never alone even in the most remote place because when I chant His holy name, I am with Kṛṣṇa. In the middle of the busiest crowds I am immediately alone with Kṛṣṇa when I chant His holy name.

• • •

Through the process of hearing and chanting a desire may develop within our heart- a desire to serve Kṛṣṇa and a desire to go back to Godhead. When such desires arise within our heart then everything else will fall away. So we must hear and chant and engage in devotional service to rise above.

• • •

That transcendental flute player, Kṛṣṇa, is now present in His holy name and I am having the good fortune that I'm allowed to chant.

• • •

The holy name is our only solace, our only shelter. All service begins and ends with the holy name.

• • •

When it comes to our rounds then we have to be ready, 'Now, I go in for a fight! Now I go into the ring with my mind!'

That is the situation. For most of us at this stage, chanting is going into the ring with our mind. But in this fight one can never lose because *yatra yogeśvaraḥ kṛṣṇo tatra śrīr vijayo bhūtir*, wherever Kṛṣṇa is present there will be victory!

• • •

What comes from the chanting? The answer is more chanting! Why? Because the chanting is initially performed and then in practice, the chanting is purifying our heart from so much karma which has been stored there from so many lifetimes. But beyond that, is where we actually become purified and we develop a natural attraction for Kṛṣṇa.

Then the chanting will be the most wonderful thing that we can imagine and at that stage we want to chant all the time and we cannot stop!

• • •

Nārada Muni instructed Dhruva Mahārāja to chant the mantra, to meditate at the same time and to worship the Deity. Śrīla Viśvanātha Cakravartī Ṭhākura comments that meditation means to engage one's mind, body and words while chanting.

• • •

These are my initiation beads. I have no greater possession. They have been given to me by my spiritual master, who is *kṛṣṇa-preṣṭāya bhū-tale*, Kṛṣṇa's dear devotee.

He has chanted on them, they are made of tulasi, *kṛṣṇa-preyasī*, she is also most dear to Kṛṣṇa. If I will chant faithfully on these beads, then surely they can attract Kṛṣṇa's mercy.

• • •

Kṛṣṇa is near, not far away, He is here! I am trying to hear myself chanting, and remember that Kṛṣṇa is here, Kṛṣṇa is here every moment of the day!

• • •

*Kṛṣṇa, I have only You.
Relationships with people
come and go.
Kṛṣṇa only You are still here
all others have gone;
Kṛṣṇa You are always present
Kṛṣṇa when I call out
your name regularly,
then I can know it
through understanding
and within my heart.*

• • •

When the name becomes our shelter then chanting is something that's always accessible. So many things can happen in life, but the name stays. So many surprises, years go by but the holy name stays. And then it becomes a shelter. Then it's not only that we have to tell ourselves to take shelter in the name, but the name automatically becomes a shelter because it's the one thing that's sure.

Nothing else is sure - nothing! In this world you never know what may happen. But as long as we chant Hare Kṛṣṇa, that is our shelter.

• • •

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare*

• • •

About Kadamba Kanana Swami

As a youthful seeker, Kadamba Kanana Swami journeyed high in the Himalayan mountains in search of India's deep spiritual wealth. There he was inspired by Śrīla Prabhupāda's Bhagavad-gītā and became convinced by his words. Thus he began the path of Kṛṣṇa consciousness in the mystical holy land of Vrndavana. Often known as the lap of Kṛṣṇa, Vrndavana was where he felt at home.

Kadamba Kanana Swami had never personally met Śrīla Prabhupāda, having joined in 1978. Yet he strongly desired to be a dedicated servant in his mission. He spent many years serving in the holy *dhama* in positions both menial and managerial. In Śrīdham Mayapur, he saw to the completion of the *puṣpa-samādhī* of Śrīla Prabhupāda.

Later he served as the temple president of the Kṛṣṇa Balarama temple in Vrndavana for five years.

On the order of his spiritual master, Śrīpada Jayādvaita Swami, he received sannyāsa in 1997. He now serves as an initiating spiritual master and travels and preaches widely in South Africa, Europe, Australia and the UK.

For many years Kadamba Kanana Swami has been inspiring devotees from around the world with his deep understanding and practical application of the teachings of Śrīla Prabhupāda.

The KKS Blog features many of Mahārāja's quotes and spiritual travel experiences around the world. Visit these websites for your daily spiritual dose of nectar!



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