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GAJENDRA'S PRAYERS OF SURRENDER  
Sri Sukadeva Goswami

Sri Sukadeva Goswami said: Thereafter, the King of the elephants, Gajendra, fixed his mind with perfect intelligence and chanted a *mantra* which he had learned in his previous birth as Indradyumna and remembered by the grace of Lord Krishna.

The King of the elephants, Gajendra, prayed: I offer my respectful obeisance unto the Supreme Person, Vasudeva [*om namo bhagavate vāsudevāya*]. Because of Him this material body acts due to the presence of its indwelling spirit, and He is therefore the root cause of everyone. He is worshipable even for exalted persons such as Brahma and Shiva, and yet He has entered the heart of every living being. Let me meditate upon Him. The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless,

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He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything. The Supreme Personality of Godhead, by expanding His personal energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet. An artist onstage, covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead protect me.

Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of *brahmacharya*, *vānaprastha* and *sannyāsa* desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination. The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes by His original internal potency, in the form of a human being like Lord Rama or Lord Krishna. He has immense potency, and in His various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

I offer my respectful obeisance unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the in-

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dividual soul and who cannot be reached by exercises of the mind, words or consciousness.

The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of *bhakti-yoga*. He is the one who bestows uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.

I offer my respectful obeisance to Lord Vasudeva, who is all-pervading, to the Lord's fierce form as Lord Nrsimhadeva, to the Lord's form as an animal [Lord Varahadeva], to Lord Dattatreya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisance unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisance unto the impersonal Brahman effulgence. I beg to offer my respectful obeisance unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisance unto You. My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence. My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisance unto You, who are the shelter of the *Vedic* knowledge contained in the scriptures like the *Pañcarātras* and *Vedānta-sūtra*, who represent You and who are the source of the spiritual lineage (*paramparā*). Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisance unto You. My Lord, as the fire in *arāṇi* wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the *Vedic* scriptures. Because such advanced souls are transcendental,

You personally appear in their pure minds. Therefore I offer my respectful obeisance unto You.

Since an animal such as me has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramatma, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisance unto You, the Supreme Personality of Godhead. My Lord, those who are completely freed from material contamination always meditate upon You within the cores their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisance unto You.

After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him all they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers.

May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic life. Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they are always submerged in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is existing eternally, who is invisible, who is the Lord of all great personalities, such as Brahma, and who is attainable only by transcendental *bhakti-yoga*. Due to His being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisance unto Him.

The Supreme Personality of Godhead creates His minor parts and parcels (*jīva-tattva*), beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge [*Sāma, Ṛg, Yajur* and *Atharva*] and including all other living entities, moving and non-moving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. The Lord is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or unmanifest phenomena. He is the last word in the discrimination of “not this, not this,” and He is unlimited. All glories to the Supreme Personality of Godhead! I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of this elephant’s body, covered externally and internally by ignorance? I simply desire eternal liberation from all coverings of ignorance as they are not destroyed even by the influence of all powerful time. Now I fully desire release from material life, and thus I offer my respectful obeisance unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisance unto Him.

I offer my respectful obeisance unto the Supreme, the Supersoul, the master of all mystic *yoga*, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing *bhakti-yoga*. My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisance unto You again and again.

Bhāgavata Mahāvidyālaya

I offer my respectful obeisance unto the Supreme Personality of Godhead, by whose illusory energy the individual living entity (*jīva*), who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

**Sri Sukadeva Goswami continued:** When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Chandra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Purusottama, the Personality of Godhead, He appeared before Gajendra. After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuda, with great speed, according to His sweet will. Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Narayana, wielding His disc, was coming in the sky on the back of Garuda, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: O my Lord, Narayana, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisance unto You.” Seeing the devoted Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuda by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the onlooking demigods, the Lord severed the crocodile’s head from its body with His disc. In this way He rescued Gajendra, the King of the elephants.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 8: Withdrawal of the Cosmic Creations » Chapter Three » Verses: 1-33.

## WORSHIPPING THE SUPREME AUTHORITY

*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

From the above description, apparently Gajendra was directing his prayers to the supreme

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authority although he did not know who that supreme authority was. He simply conjectured, "There is a supreme authority who is above everything." In response, the Lord's various expansions, such as Lord Brahma, Lord Shiva, Chandra and Indra, all thought, "Gajendra is not asking our help. He is asking the help of the Supreme, who is above all of us." As Gajendra has described, the Supreme Lord has various parts and parcels, including the demigods, human beings and animals, all of whom are covered by separate forms. Although the demigods are in charge of maintaining different aspects of the universe, Gajendra understood that they were unable to rescue him. The fact is; *harim vinā naiva mṛtiṁ taranti*: besides the Supreme Lord, no one can save any person from the dangers of birth, death, old age and disease. It is only the Supreme Personality of Godhead who can rescue one from this dangerous material existence. Therefore an intelligent person, to get protection from this dangerous existence, approaches the Supreme Personality of Godhead, and not any of the demigods. As confirmed in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ*: those who are unintelligent approach the various demigods for temporary material benefits. Actually, the demigods cannot save the living entity from the dangers of material existence. Like other living entities, the demigods are merely external parts of the Supreme Personality of Godhead's transcendental body. As stated in the Vedic mantras, *sa ātma-aṅgāny anyā devatāḥ*. Within the body is the *ātmā*, the soul, whereas the various parts of the body like the hands and legs are external. Similarly, the *ātmā* of the entire cosmic manifestation is Narayana, Lord Visnu, and all the demigods, human beings and other living entities are parts of His body.

It may also be concluded that since a tree lives on the strength of its root and when the root is nourished with water all the parts of the tree are nourished, one should worship the Supreme Personality of Godhead, who is the original root of everything. Although the Supreme Personality of Godhead is very difficult to approach, He is very near to us because He lives within our hearts. As soon as the Lord understands that one is seeking His favour by fully surrendering, naturally He immediately takes action. Therefore, although the demigods did not come to the aid of Gajendra, the Supreme Personality of Godhead immediately

appeared before him because of his fervent prayer. This does not mean that the demigods were angry with Gajendra, for actually when Lord Visnu is worshiped, all the other demigods are also worshiped. *Yasmin tuṣṭe jagat tuṣṭam*: if the Supreme Personality of Godhead is satisfied, everyone is satisfied.

*yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopasākhāḥ  
prānopahārāc ca yathendriyāṇām  
tathaiḥ sarvārhaṇam acyutejyā*

"As pouring water on the root nourishes the trunk, branches, twigs and all other parts of a tree, and as supplying food to the stomach enlivens the senses and limbs of the entire body, so solely worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the plethora of demigods, who are parts of that Supreme Personality." (SB 4.31.14) When the Supreme Personality of Godhead is worshiped, all the demigods are simultaneously satisfied.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Three » Verses :30, Purport

#### ADOPTING THE PROCESS OF SURRENDER

*Srila Bhaktisiddhanta Saraswati Thakura*

As long as we follow the tendency to rely on our own strength, pride, and experience, we cannot fully surrender at the Supreme Lord's lotus feet. As long as we do not adopt the process of surrender, we will naturally respect the ascending or empirical process of approaching God. When we understand the futility of our borrowed strength, the insignificance of our pride, and the ultimate futility of our endeavours, we will naturally surrender to the Lord and accept the teachings of the devotional disciplic succession.

To illustrate this point the *Bhāgavatam* tell the story of Gajendra, king of the elephants. Once when Gajendra was in a mountain lake, intoxicated and frolicking with his consorts, the aquatics became disturbed. Because of Gajendra's carefree behaviour and their fear of his imposing presence, the lake's inhabitants were very fearful and apprehensive. However, by the arrangement of Providence, before too long a powerful crocodile arrived and captured Gajendra's leg in his jaws. A fierce battle between them ensued and continued

for one thousand years, both trying to establish superiority over the other. In this time Gajendra found his strength gradually diminishing as also his pride in his own strength and expertise. When Gajendra was weakened to the point that he was about to lose the battle with the crocodile, he realised that the only way to survive was to take shelter at the lotus feet of the Supreme Lord.

As long as the insignificant living entities, under the influence of false ego, consider themselves to be as great as did the maddened Gajendra, they will continue to reach for God by their own endeavour. However, when they realise the glories of taking shelter at the Lord's lotus feet, they will face the choice between continuing the futile endeavour or completely surrendering to Him. The saints always glorify surrender and never encourage anyone to approach God by their own endeavour. However great we may be, if we still think the ascending path is beneficial, our downfall is guaranteed.

Krishna is the true shelter for everyone. Taking shelter of others can never protect us. *Bhagavad-gītā* 13.28 states:

*prakṛte kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā, kartāham iti manyate*

“The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.”

People who are bewildered by false ego think that they are the proactive agents and tend to follow the ascending path. Impersonalists desire liberation, which they try to attain by their own work, and *yogīs* especially want to ascend by their own endeavour. *Caitanya-caritāmṛta* states: “Those who follow the path of knowledge (*jñāna*) consider themselves liberated souls while still living here.” These *jñānīs* want to become one with the undifferentiated Brahman. The thirst for the insignificant to become great is the basis of the philosophy of ascending knowledge. The *yogīs* want to ascend a mere few feet and attain mystic perfections. Or, in rare cases they may seek oneness with the Lord. These are all examples of the goals of the ascending path.

Whatever our current position may be, we should surrender body, mind, and speech to the pure transcendentalists (*sādhus*). By hearing submissively from them, without being driven by material temp-

tations or the desire for liberation like the *karmīs*, *jñānīs*, and *yogīs*, we will conquer the unconquerable Supreme Lord. It does not matter how learned or foolish we may be—or whatever else we are. We must simply hear about Vaikuntha from the lotus mouths of the saints. This is the sole path of auspiciousness in this material world where all are plagued by anxiety. If we study the scriptures under the guidance of our own misdirected minds we will be cheated. To think that we can discuss the scriptures by interpreting them according to our own urges for either material enjoyment or liberation means we think we can control the scriptures. However, the scriptures are directly Lord Krishna's incarnation. Thus this method is wholly inappropriate. Rather, *Bhagavad-gītā* directs us (4.34) :

*tad viddhi pranīpātena, paripraśnena sevayā  
upadekṣyanti te jñānam, jñānīnas tattva-darśinaḥ*

“Simply try to learn the truth by approaching a genuine spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.”

Those who wish to become masters of the material energy practice *karma-kāṇḍa*. By making a show of accepting instructions while maintaining the desire to become the master, they simply deceive themselves. The scriptures (*śāstra*) do not reveal themselves to such deluded people for their true meaning is only understood by surrendered souls. The Vedas state:

*yasya deve parā bhaktir, yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ, prakāśante mahātmana*

“In the hearts of those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are revealed. This revelation takes place automatically due to their adopting the optimal spiritual method. (*Svetāśvatara Upaniṣad* 6.23)

Sri Caitanya Mahaprabhu instructs:

*tṛṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtaniya sadā hari*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour yet is always prepared to give full respect to others can very easily chant the holy name of the Lord. (*Caitanya-caritāmṛta* Ādi 17.31)

When we see ourselves as humbler than a blade of grass, we can properly chant Lord Hari's holy names. As soon as we try to become even a little higher, we will be forced to take leave from that pure chanting.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality; His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bhakti Mayukha Bhagavat Maharaja; Adapted and Published by Isvaradasa; Translated from Bengali by Bhumipati dasa.*

### WHAT AUSTERITY DID GAJENDRA PERFORM?

*Srila Bhaktisiddhanta Sarawati Thakur*

*gajendra-vānara-gope ki tapa karila  
bala dekhi, tārā more ke-mate pāila*

*asure o tapa kare, ki haya tāhāra  
vine mora śaraṇa laile nāhi pāra*

“Tell Me, what kind of austerities did Gajendra, the monkeys, and the cowherds perform to attain Me? Even the demons perform austerities, but what is the result? Unless they take shelter of Me, they cannot be delivered.”

In the *Śrīmad Bhāgavatam* (11.12.1-8) the Supreme Personality of Godhead speaks to Uddhava as follows:

*na rodhayati mām yogo na sāṅkhyam dharma eva ca  
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā*

*vratāni yajñas chandāṁsi  
tīrthāni niyamā yamāhyathā  
varundhe sat-saṅgaḥ  
sarva-saṅgāpaho hi mām*

“My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the *aṣṭāṅga-yoga* system, engage in philosophical analysis of the elements of material nature, practice non-violence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells,

plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential *mantras*, visit holy places or accept major and minor disciplinary injunctions, but even by performing all such activities one does not bring Me under his control.

*sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ  
gandharvāpsarasas nāgāḥ siddhās cāraṇa-guhyakāḥ*

*vidyādhara manuṣyeṣu vaiśyāḥsūdrāḥ striyo 'ntya-jāḥ  
rajas-tamaḥ-prakṛtayas tasmims tasmim yugeyuge*

*bahavo mat-padam prāptās tvāṣṭra-kāyādha  
vādayahvṛṣaparvā balir bāṇomayaś cātha vibhīṣaṇaḥ*

*sugṛīvo hanumān ṛkṣo gajo grdhro vanikpathahvyādhaḥ  
kubjā vraje gopyo yajña-patnyas tathāpare*

“In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the *Daityas*, *Rākṣasas*, birds, beasts, *Gandharvas*, *Apsarās*, *Nāgas*, *Siddhas*, *Cāraṇas*, *Guhyakas* and *Vidyādharas*, as well as such lower situated human beings as the *vaiśyas*, *sūdras*, women and others, were able to achieve My supreme abode. *Vrtrasura*, *Prahlada Maharaja* and others like them also achieved My abode by association with My devotees. Personalities such as *Vrsaparva*, *Bali Maharaja*, *Banasura*, *Maya*, *Vibhisana*, *Sugriva*, *Hanuman*, *Jambavan*, *Gajendra*, *Jatayu*, *Tuladhara*, *Dharma-vyadha*, *Kubja*, the *gopis* in *Vrindavan* and the wives of the *brāhmaṇas* who were performing ritual sacrifices similarly achieved that supreme destination.

*te nādḥita-śruti-gaṇā nopāsita-mahattamāḥ  
vratātapta-tapasah mat-saṅgānmām upāgatāḥ*

“The persons I have mentioned did not undergo serious studies of the *Vedic* literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by My association and that of My devotees, they achieved Me.

*kevalena hi bhāvena gopyo gāvo nāgā mṛgāḥye  
'nye mūdha-dhiyo nāgāḥ siddhā mām iyur aṅjasā*

The inhabitants of Vrindavan, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me. Thus they all very easily achieved Me.”

A poet of South India is quoted in the *Padyāvālī* as follows:

vyādhasyācaraṇaṁ dhruvasya  
ca vayo vidyā gajendrasya kā  
kubjāyāḥ kim u nāma rūpam  
adhikaṁ kiṁ tat sudāmno dhanam  
vaṁsah ko vidurasya yādava-pater  
ugrasya kim pauraṣam  
bhaktyā tuṣyati kevalaṁ na  
ca guṇair bhakti-priyo mādhaveḥ

“Did the hunter named Dharma have any accrued piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikuta Mountain, possess any learning? Did Mathura's Kubja, the maid-servant of Kamsa, have any beauty? Did Sudama Brahmana, the friend of Krishna, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Madhava was endeared by their devotional service alone for He is never pleased by those simply possessing material qualities.”

— Śrī Caitanya Bhāgavata; Madhya-khaṇḍa, Chapter 23, text 46. Purport by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada

### THE PROPER METHOD OF CHANTING

Srila Jagadananda Pandita

If you want to chant Lord Krishna's holy name with purity, then earnestly seek the company of pure devotees of the Supreme Lord, Sri Krishna. You must also reject all unbeneficial desire for sense enjoyment, liberation, mystic powers, and other material acquisitions.

Scrupulously avoid the ten offenses against the holy name of the Lord and free yourself from the dualities of honour and dishonour. Everything in this material world is meant to be utilised in the service of the Lord. Render service to Lord Krishna without attachment for material things and chant His holy name constantly.

Whole-heartedly accept everything that is favourable for executing devotional service and similarly reject everything that is unfavourable for that purpose. Do not endeavour for mundane speculative knowledge, fruitive activities and mystic yoga. Mahaprabhu has compared immature renunciation to the hypocritical renunciation of a monkey, as the sole purpose is bodily pleasure and personal comfort. Always remember that Lord Krishna protects and maintains all entities. Humbly surrender your life and soul to the lotus feet of the Lord, and, in this way, rid yourself of all material aspirations which naturally haunt the mind.

The Supreme Lord Krishna knows that it is very difficult for the living entities to find the association of genuine saintly persons, so He Himself has now advented in Nadia as a pure devotee of the Lord. Therefore, all who are endowed with proper intelligence should take shelter of our Lord Gaurāṅga's lotus feet, because He is the perfect saint and spiritual master.

— Prema-Vivarta—Srila Jagadananda Pandita, BBT; translated by Sarvabhavana dasa



!! Sri Sri Nitai Gaurchandra Jayati !!

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