



Śrī Yoginī Ekādaśī

Issue no:164

06th July 2021

CHANTING THE HOLY NAME

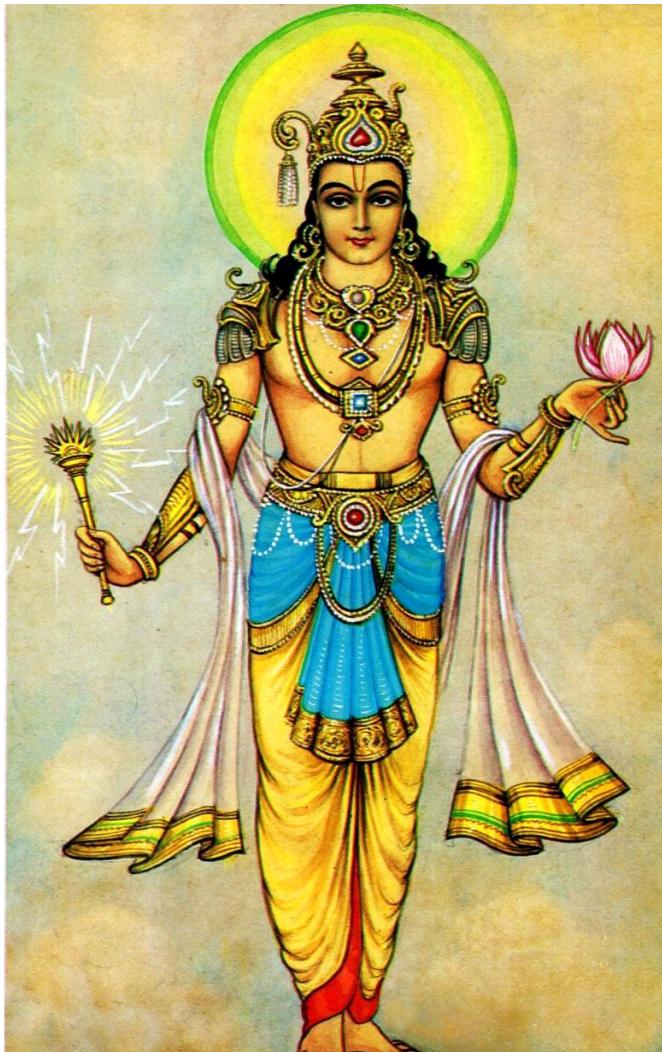
THE DEMIGODS REGAIN THE HEAVENLY PLANETS
Srila Sukadeva Goswami

SĀKĪRTANA, SACRIFICE FOR THE PRESENT AGE
His Divine Grace
A.C.Bahktivedanta Swami Prabhupada

CHANTING THE HOLY NAME
Srila Bhaktisiddhanta Saraswati Thakura

WHY IS IT NECESSARY FOR A
PREACHER TO BECOME PURE?
Srila Bhaktivinoda Thakura

PERFECTION IN CHANTING
Srila Jagadananda Pandita



THE DEMIGODS REGAIN THE HEAVENLY PLANETS

Srila Sukadeva Goswami

Sukadeva Goswami said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Maharaja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Maharaja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

Bali Maharaja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

Sukadeva Goswami continued: After speaking in this way, Bali Maharaja offered his obeisances first to the Supreme Personality of Godhead, Hari,

and then to Lord Brahma and Lord Siva. Thus he was released from the bondage of the *nāga-pāśa* [the ropes of Varuna], and in full satisfaction he entered the planet known as Sutala. Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe. When Prahlada Maharaja heard how Bali Maharaja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

Prahlada Maharaja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahma and Lord Siva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahma, Lord Siva or the goddess of fortune, Laksmi, what to speak of other demigods or common people. O supreme shelter of everyone, great personalities like Brahma enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless. O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

The Supreme Personality of Godhead said: My dear son Prahlada, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends. The Supreme Personality of Godhead assured Prahlada Maharaja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing

Me, you will have no further bondage to fruitive activities.

Srila Sukadeva Goswami said: Accompanied by Bali Maharaja, my dear King Parikṣit, Prahlāda Maharaja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala. Hari, the Supreme Personality of Godhead, Narayana, thereafter addressed Sukracarya, who was sitting nearby in the midst of the assembly with the priests [brahma, hota, udgata and adhvaryu]. O Maharaja Parikṣit, these priests were all *brahma-vādīs*, followers of the Vedic principles for performing sacrifices. O best of the *brāhmaṇas*, Sukracarya, please describe the fault or discrepancy in your disciple Bali Maharaja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified *brāhmaṇas*.

Sukracarya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the *yajña-puruṣa*, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice? There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless. Lord Visnu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

Sukadeva Goswami continued: In this way, the most powerful Sukracarya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best *brāhmaṇas*, he began to compensate for the discrepancies in the sacrifices performed by Bali Maharaja. O King Parikṣit, thus having taken all the land of Bali Maharaja by begging, the Supreme Personality of Godhead, Lord Vamanadeva, delivered to His brother Indra all the land taken away by Indra's enemy. Lord Brahma [the master of King Daksa and all other *Prajāpatis*], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitrloka, the Manus, the munis, and such leaders as Daksa, Bhrgu and Angira, as well as Karttikeya and Lord

Siva, accepted Lord Vamanadeva as the protector of everyone. He did this for the pleasure of Kasyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

O King Parikṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahma, wanted Upendra, Lord Vamanadeva, as the protector of the *Vedas*, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vamanadeva, as the supreme master of everything. This decision made all living entities extremely happy. Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vamanadeva before him and, with the approval of Lord Brahma, brought Him to the heavenly planet in a celestial airplane. Indra, King of heaven, being protected by the arms of Vamanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied. Lord Brahma, Lord Siva, Lord Karttikeya, the great sage Bhrgu, other saintly persons, the inhabitants of Pitrloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vamanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

O Maharaja Parikṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vamanadeva. Those who hear about this are certainly freed from all the results of sinful activities. One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Visnu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasistha. If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

Whenever the activities of Vamanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitrloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

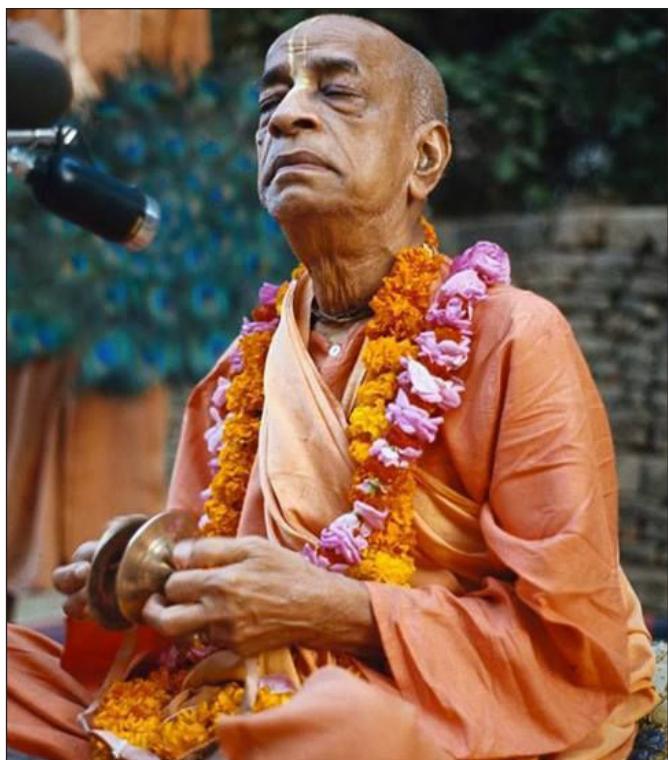
- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 23: The Demigods Regain the Heavenly Planets, Verses: 1-31.

SĀNKIRTANA, SACRIFICE FOR THE PRESENT AGE
His Divine Grace
 A.C.Bhaktivedanta Swami Prabhupada

Sri Caitanya Mahaprabhu has recommended:

*harer nāma harer nāma
 harer nāmaiva kevalam
 kalau nāsty eva nāsty eva
 nāsty eva gatir anyathā*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Br̥hma-nāradīya Purāṇa 38.126) In this Age of Kali, it is extremely difficult to perform *Vedic* ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the *Vedic* mantras with perfect pronunciation or accumulate the paraphernalia for *Vedic* performances. Therefore the sacrifice recommended in this age is *sāṅkirtana*, constant chanting of the holy name of the Lord. *Yajñaiḥ sāṅkirtana-prāyair yajanti hi sumedhasah* (Bhāg. 11.5.29). Instead of wasting time performing *Vedic* sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing *yajṣas* and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Sri Caitanya Mahaprabhu (*Yajñaiḥ sāṅkirtana-prāyair yajanti hi sumedhasah*). Although Sukracarya was a strict brāhmaṇa addicted to ritualistic activities, he also



admitted, *niśchidram anusaṅkīrtanam tava*: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the *Vedic* ritualistic ceremonies cannot be performed as perfectly as before. Therefore Srila Jiva Gosvami has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Krishna consciousness movement we therefore give special stress to the chanting of the Hare Krishna mantra in all activities.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 23: The Demigods Regain the Heavenly Planets, Verse 16, Purport

CHANTING THE HOLY NAME
Srila Bhaktisiddhanta Saraswati Thakura

What is the gravest offense in chanting the holy names?

To consider the spiritual master an ordinary human being is the gravest, most deadly offense one can commit when chanting the holy name. If we consider the spiritual master a mortal being, we will never profit from our practices. Rather,

various obstacles and problems will surface and drown us in an ocean of material desire. No one other than the spiritual master is capable of protecting us from bad association. Because the living entities consider the spiritual master an ordinary human being, they are unable to surrender to his lotus feet.

Are we servants of the holy name?

As spirit souls, we are servants of Krishna. Upon realizing this we will also realize that we have no other business than to serve Him. Krishna's holy name is Krishna Himself. Serving the holy name is the same as serving Krishna.

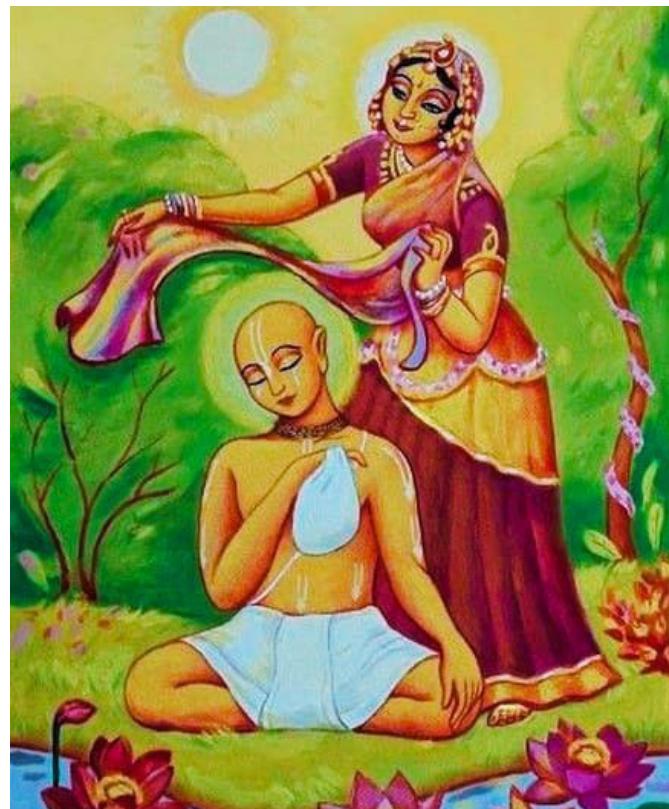
As soon as we forget service to Krishna or His names we forget our constitutional position and remain in an incompatible situation. We become conditioned by the Lord's illusory energy and suffer material misery. When by the spiritual master's mercy we gain knowledge about our relationship with the Lord, we remember that we are Krishna's eternal servant and that everything in this material world is meant for His service.

Those who desire liberation from material existence and who wish to become eternally happy should always chant Krishna's holy name. This is Mahaprabhu's order. Therefore the devotees consider themselves servants of the holy name, every living entity as meant for Krishna's enjoyment, and every object as meant for His service.

Krishna's holy name is the reservoir of all transcendental pleasure. The holy name of Krishna is *sat-cit-ānanda*, eternal and full of knowledge and bliss. Krishna's holy names are Syamsundara, Yasodanandan, etc. Service to these names, which are the reservoir of transcendental pleasure, is direct service to Krishna. That is why the devotees constantly serve Krishna by chanting His holy names. Thus they please both the spiritual master and Krishna.

How should we chant the Lord's holy names?

Pure devotees do not chant the Lord's names to counteract sinful reactions, accumulate piety, attain heavenly pleasures, to mitigate famine, devastating epidemics, social unrest, disease, civil strife, or to obtain wealth or an earthly kingdom. Since the Lord is the Supreme Personality of Godhead, to ask Him to fulfill our wishes is to treat Him as



our servant. This is an offense. Therefore calling the Lord's names for any reason other than to attain His devotional service is useless. Jesus Christ told us not to take the Lord's name in vain.

However, this does not mean we do not need to always chant the Lord's names—while sleeping, awake, eating, or enjoying happiness. To chant the Lord's name, begging for His service, is not a useless activity. It is our only duty.

But to make a show of chanting for some other purpose—in other words, to fulfill our own desires—is useless. We should not take to the chanting of the Lord's names uselessly. We should not chant to attain religiosity, economic development, sense gratification, or liberation. Instead, we should always chant to attain the Lord's service.

Is chanting the best limb of devotional service?

Among all the limbs of devotional service, *śrī-kṛṣṇa-saṅkīrtana* is principal. If we perform *śrī-kṛṣṇa-saṅkīrtana* we will attain the qualification necessary to lead a perfect spiritual life. All energies, beauty, fulfillment, and the perfection of all our *sādhanas* are included in chanting Krishna's holy name. All our activities, propensities, thoughts, and imaginings are regulated by the process of chanting Krishna's holy names. If the holy name appears on the tip of the tongue, we can easily give

up temporary material activities, the material sense of duty, the tendency to enjoy the perishable world, and all surrounding inconvenience. Chanting the holy name easily destroys all the impediments on our path. Chanting Krishna's holy name is not only *sādhana* but *sādhyā*, the goal of life.

However, we must chant the name repeatedly and under the guidance of a bona fide spiritual master. All perfection is achieved by chanting *Krishna-nāma*. The living entities will achieve all auspiciousness simply by serving the holy name. Only Krishna's holy name can drown us in an ocean of eternal bliss. Krishna's holy name is the reservoir of all transcendental pleasure.

Sri Gaurasundara is the supreme object of worship. He is the ultimate object of everyone's worship. Although Sri Gaurasundara is Krishna Himself, He has preached *bhāgavata-dharma* to the entire world by following it Himself. *Śrī-kṛṣṇa-saṅkīrtana* is certainly the ultimate goal of *bhāgavata-dharma* and the highest form of meditation, sacrifice, and worship. Meditation on Krishna, sacrifice centered on Krishna, and worship of Krishna are ordinary activities, but such activities become perfect when they are performed along with *śrī-kṛṣṇa-saṅkīrtana*.

What is the easiest way to control the mind?

The mind can only be controlled by chanting the holy names of Krishna. *Karma*, *jñāna*, and *yoga* may temporarily check the mind, but they can also cause the mind to be drowned in an ocean of expanded restlessness.

How should we remove *anarthas*?

If the living entities do not worship Hari they will become *karmīs*, *jñānīs*, or sense enjoyers. That is why we should always loudly chant the Lord's holy names. By chanting a fixed number of rounds daily, our *anarthas* will be vanquished and our laziness destroyed. If we chant the holy name without offense, then all perfection is automatically achieved.

What does "lower than the straw in the street" mean?

Although the *Vaiṣṇavas* are topmost they consider themselves lower than the straw in the street. Actually, they are not fallen or low-class; they are very dear to the Lord and are fit to be worshiped. Everyone should show them respect.



To think, "I am a particle of dust at the lotus feet of my spiritual master," or, "I am the servant of *guru* and Krishna," is what is meant by becoming lower than straw in the street. We should show compassion toward all living entities, develop a taste for chanting the Lord's names, and serve *Vaiṣṇavas*. These are Mahaprabhu's three principal instructions. If we think ourselves lower than straw in the street, we will not take shelter of duplicity while displaying only a pretense of humility. We will actually become humble and thereby eligible to chant. In other words, true humility means to develop a taste for chanting and to become a true servant of the holy name. Service to *guru* and the *Vaiṣṇavas* is the gateway through which we develop such taste.

Service to the spiritual master and the *Vaiṣṇavas* certainly amount to becoming lower than the straw in the street. This does not mean that we should become subordinate to nondevotees. Rather, it means to beg mercy from and show respect to devotees. The *mahājanas* instructed us not to display our humility before everyone. To show our humility toward hypocrites or envious atheists like Ravana is not what it means to think ourselves lower than straw in the street. If we break this instruction we will never become qualified to chant

the holy name. Rather, our actions will amount to our becoming envious of others. Hanuman burnt Lanka for Rama. That is an example of becoming lower than straw in the street.

When will we understand that Lord Krishna is nondifferent from His holy names?

The Lord's holy names and the Lord Himself are nondifferent. We will realize this clearly when our *anarthas* are destroyed. If we chant Krishna's names without offense, we will come to understand that by chanting the Lord's holy names we can achieve all perfection.

When *anarthas* are destroyed while chanting the Lord's names, then the Lord's form, qualities, and pastimes automatically manifest. We do not need to meditate artificially on these things. Chanting the holy names closes the distance between our gross and subtle bodies and our perfected self. As soon as we realize our constitutional position and begin to chant the Lord's pure name, we can see the transcendental form of the Lord face to face. The holy names of the Lord revive the living entity's constitutional position and attract him to Krishna. The holy names actually revive the living entity's constitutional nature and attract him to Krishna's transcendental nature. Likewise, the holy names revive the living entities' constitutional activities and attract them to Krishna's pastimes.

All the required functions and activities of a chanter are included in his service to the holy name. We can achieve all perfection simply by chanting Krishna's name. If we wish to develop a taste for chanting, we should hear and study scripture and cultivate Krishna consciousness.

What will give us benefit?

I am confident that simply by calling out the Lord's names with full attention that you will attain all auspiciousness. The Supreme Lord is the only one capable of awarding you material advancement, prosperity, or calamity. We are meant to be maintained by Him. It is our duty to accept His arrangements for us without reservation.

What is *hari-nāma*?

The holy name of Hari is not a product of matter, something imaginary, or an object of this visible world. Rather, it is an incarnation of the Lord and as such is nondifferent from Him. Hari's name is

Hari Himself. The holy name is fully transcendental. It is the complete whole. The holy name is the Supreme Personality of Godhead and is full of all energies. The transcendental holy name is directly the Lord Himself. The holy name can take initiative. There is no difference between the Lord and His names, forms, qualities, and pastimes. The transcendental name is the form, quality, and activity Himself. There is no difference between the Lord and His holy names.

The transcendental name is a transcendental sound vibration. Krishna and His names are one. Krishna has appeared in *Kali-yuga* in the form of His holy name. The supremely cognizant holy name can speak. One who chants the holy name is also cognizant. Such a person prays, "O holy name of Hari, I am your servant and I accept my subordination under You."

One who is inclined to chant the holy name is the holy name's servant. Krishna has directly appeared in this form, so we should take full shelter of the name and not approach anyone else for protection.

Is chanting the Lord's name the best and easiest way to attain supreme auspiciousness?

There can be no better process than chanting the holy name. Only those who have no other business in this world can chant Hari's holy names. Chanting the holy name of Hari is the only way to be delivered. There is no other way to enter God's spiritual kingdom. Chanting the holy name is the only process by which we can attain the goal of life; there is no alternative to chanting. Love of God, which is attained by chanting the holy name, is the ultimate goal of life. The *śāstra* states, *harer nāma harer nāma, harer nāmaiva kevalam/ kalau nāsty eva nāsty eva, nāsty eva gatir anyathā*: "In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (*Caitanya-caritāmṛta* *Ādi* 17.21) To give emphasis to the point the *śāstras* repeat the statement three times. Elsewhere in *śāstra* it states, *kalau tu nāma mātrena, pujyate bhagawān hariḥ*: "Lord Hari is worshiped in this Age of *Kali* simply by chanting His holy names." (*Nārāyaṇa-saṁhitā*)

Why do mundane thoughts appear while chanting?

nityam bhāgavata-sevayā

PERFECTION IN CHANTING
Srila Jagadananda Pandita

By chanting Krishna's holy name under the spiritual master's guidance, we quickly attain good fortune. If material thoughts appear in the mind while chanting, do not lose interest or slow down the chanting. Such useless thoughts will gradually be destroyed by the chanting itself. Do not be in a hurry to achieve the goal; it is not possible to attain the result in the beginning.

If we develop love and devotion for Krishna's holy name, the hankering for material thoughts will diminish. How can we hope to vanquish material thoughts unless we become extremely eager to chant? If we simply chant with body, mind, and speech, Sri Nama Prabhu will display His supremely auspicious form.

- *Amṛta Vāṇī: Nectar of Instructions of Immortality of His Divine Grace Bahktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bahkti Mayukha Bhagavat Maharaja; Adapted and Published by Isvara dasa; Translated from Bengali by Bhumipati dasa.*

WHY IS IT NECESSARY FOR A PREACHER TO BECOME PURE?

Srila Bhaktivinoda Thakura

For preachers to become pure is extremely necessary. Singing the holy names is found everywhere, but when we go to hear them, we feel extremely sorry to see the impurity of the singers. Either they are chanting the holy names to stop the spread of disease in the village or they are chanting the holy names out of fear of Yamaraja. Such chanting, which comes from a heart that is polluted by thirst for liberation and material enjoyment, is the perverted reflection of the holy names. To achieve eternal auspiciousness by such chanting is impossible. If the shopkeepers and vendors give up such desires, they can preach the pure holy names. If, however, they chant the holy names with a desire to either accumulate money, or name and fame, the very purpose of opening the marketplace for distributing the Lord's holy names will not be fulfilled.

- (*Viṣṇupriyā Pallī Magazine Vol. 2*)

Chanting the holy name purely, on the other hand, is a perfect, and transcendental activity, thus entirely different from these other activities. On the stage of practice, or 'sadhana' the holy name is the only means (*upaya*) to reach the supreme absolute goal, Krishna. But when perfection in chanting is attained by ('*upeya*'), chanting the holy name purely, then chanting itself becomes an indispensable necessity '*sadhyā*'. Therefore, the holy name and the chanting process are both transcendental, supremely spiritual and impossible to realise through any fruitive, mundane methods. Hence considering the chanting of the holy name of Krishna synonymous with cultivation of material knowledge, fruitive activities and other such mundane endeavours is a serious offense, or *nāmāparādha*.

- *Prema-Vivarta - Srila Jagadananda Pandita; Translated by Sarvabhavana dasa*



!! Sri Sri Nitai Gaurchandra Jayati !!

ISKCON
Bhagavata Mahāvidyālaya
is a branch of
International Society for Krishna Consciousness
Founder-Acarya: His Divine Grace
A.C. BhaktiVedanta Swami Prabhupada

Editor
Brajsunder Das

Copy Editor
Isha Prakash Das

Sanskrit Editor,
Vrajsevika Devī Dasi

Assistance
Vamsidhari Gauri Devī Dasi

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada
©Bhaktivedanta Book Trust International.
©All the paintings are copyrights of their respective artists.