

Chant for Change

Venue: ISKCON Pandharpur

Hare Krishna !! You are all welcome. Pandharpur dham ki jay. Pandharpur dham is known for chanting. Lot of chanting goes on here. Lot of singing. Varkaris (walking pilgrims) also sing. Gaudiya vaishnavas also sing. **Prabhupada** writes in the purport. They chant, they dance and they chant and they dance along with mridangas (drums), and kartalas (hand cymbals). **Prabhupada** compares like this the **Caitanya Caritamrita**. There is a description of **Caitanya Mahaprabhu's** visit to Pandharpur. And many if not all saints from Maharashtra, Vithhal bhaktas – they all sing bhajans, abhangas. Nam ghosh (loud chanting) on the banks of chandrabhaga river goes on. There is a connection. ***Namacha ghosh chandrabhagechya kathi, chandrabhagechya valvanti*** (loud sounds of chanting in the dessert on the banks of chandrabhaga river). So to such a place of Pandharpur dham we have come for Japa and kirtan. So I think we have very favorable setting here. We have the contact of dham. You already feel surcharged with chanting. This is going on for thousands of years. So we have not selected any particular verse this morning from **Bhagavatam**. But we have something from person '**bhagavat**', **Srila Prabhupada** that I would like to share. Maharaja reads from the section "**Mahamantra – the great chant**" written by **Srila Prabhuapda**.

"This transcendental vibration – ***Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare*** is a sublime method of reviving our **Krishna Consciousness**. We are all **Krishna Conscious entities** but due to our association with matter with time immemorial, our consciousness is now polluted by material atmosphere."

Knowing Krishna is knowing His name: So that is the text for today from **Srila Prabhupada**. This is the Hari Nam mahatmya, japa mahatmya- the greatness of the holy name. **Prabhupada** describes here "transcendental" vibration of the Hare Krishna

maha mantra. So this vibration is “transcendental”. It transcends material existence. In other words this chanting of Hare Krishna is not from this world. We also say ‘out of this world’. This chanting is from out of this world. Or chanting Hare Krishna is from spiritual world, the transcendental world. “Hare” is not from Maharashtra, or India or from this planet or even not from heavenly planets. From beyond this existence. **“Golokera premadhana – Hari nama sankirtana”** Although it sounds like ‘ha’ and ‘re’. Last varna (syllable) in varna- mala (list of syllables) is ‘ha’. Sometimes ksha also. Adhokshaja .. Adh- akshja –. From ‘a’ to ‘ha’ or from ‘a’ to ‘ksha’ – both versions are there. We know ha , re; we know k , kr, sh, na it appears like these word are from this world. I was just looking at yesterday this **Hari Namamrita Vyakarana**. It says **“Narayan udbhava varna”** All the varnas (syllables) come from Narayan. **“Aham Sarvasya prabhavo mattah sarvam pravartate** (BG Verse 10.8 I am the source of all spiritual and material worlds. Everything emanates from Me). Even varna mala (list of syllables) a, aa, e, ka, kha, gha. these have origins in Narayan. This is the statement of **Jiva Goswami**. So originally these syllables – they are coming from Narayan. So people use these syllables, these varnas, these aksharas, but **Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare** ...32 syllables, 16 words, **“iti sodasakam namnam kali kalmasa nasanam”** (verse from Kali Santaran Upanishad: these sixteen names can nullify all the degrading, contaminating effects of the materialistic Age of Kali.) 16 words, 32 syllables. They are all transcendental. When they come from the Lord Himself and when they are used to utter the names of the Lord, Hare Krishna and Ram.. **Srila Prabhupada** explains that this is transcendental vibration. They certainly do not address or they certainly do not indicate anyone from this world. Krishna is from transcendental world. (BG 8.20 **paras tasmad tu bhavo ‘nyo, vyakto vyaktat sanatanah** : Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter.)

“Goloka dhamni nija dhamni” (verse 43 from **Sri Brahma Samhita**: above them all is located Kāñṛea’s own realm named Goloka). There is His own abode. So there is no one in this world called Krsna, called Ram and called Hare or Hara. Do you know anybody? Or Krsna from Pune, or Mumbai? If someone claims that “my name is Krsna and my wife is Radha, you know!” Sometimes we go to life members. They introduced “I am Krishna” We say to them “you are Krishna devotee”. Oh, I am Krishna and my wife’s name is Radha. We correct them and say that you are prabhu, Krishna- dasa and your wife is Radha-dasi. Krishna is Krishna and Ram is Ram and Radha is Radha. There are not two Radhas and three Krishnas and five Rams.

There is but one Krsna and one Ram and one Radha and that is “Goloka namni nija dhamni”. They reside in Their own abode. So here it is His name. Krishna’s name. Who is Krishna? Whose name is Krishna? Krishna’s name is Krishna. No one else has name Krishna. The name is non different from Krishna. We cannot separate it from Krishna. So it is transcendental. These names are transcendental. There is so much in these names. That is not the case – Chinku, Pinku, Tinku! (laughs) There is not much in there. There is not such much that you go deeper to understand those names. But these names! ***“Namnam akari bahuda nija sarva shaktis”*** (Siksastakam prayer 2: You have hundreds and millions of names, like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies.) So much shakti (power) is there in these names. There is so much to know. You could spend the whole life time just knowing name “Krishna”, knowing nam-tattva. ***“Bahunam janmanam ante”*** or you could take many life times just to know “Krishna” or even name “Krishna”. When you understand name Krishna then you will understand Krishna also. Krishna’s name is not different from Krishna. This is knowing the name of Krishna.

“Abhinnavat nam namino” there is so much to know. (verse from Padma Puran: To know the name is non-different from Krishna – this is knowing Krishna or knowing person Krishna. So transcendental. (Reads) **Srila Prabhupada** says: **“Chanting these**

names is the sublime method of reviving our Krishna Consciousness. As living entities or living spiritual souls, we are all originally Krishna conscious entities. But due to our association with matter since time immemorial our consciousness has now been polluted by the material atmosphere. In this polluted concept of life, we are trying to exploit the resources of material nature but actually we are becoming more and more entangled in her complexities”

So more one tries to enjoy, it becomes exploitation. **Srila Prabhupada** uses the word ‘exploit’, ‘Exploitation’. What happens when one gets entangled? Exploitation begins with contemplation. **“dhyayato vishayan pumsan sangas tesupajayate”** (BG verse 2.62: While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.) Entanglement is already started as soon as you contemplate. So the process of entanglement, exploitation begins with contemplation. One becomes attached, entangled just by contemplation. **Making plans to enjoy, contemplate on, aspiring to enjoy or even contemplate on what had enjoyed in the past. Just remembering that, contemplating that, we get more entangled.**

(Continues reading) “This illusion is called Maya, our heart’s struggle to winning over the stringent laws of material nature. Our heart’s struggle of existence for winning over the stringent laws of material nature. Every word, every sentence is loaded with full meaning. Living entity never succeeds, never wins in this attempt.

(Reads) “This illusory struggle against the material nature can at once be stopped by revival of our Krishna Consciousness.” How does it begin? **“Daivi esha gunamayī mama maya duratyaya”** (BG Verse 7.14 his divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.). So both statements are here. Struggle for existence for winning over. They do not know that this is Krishna’s Maya. And it is very strong. My Maya- your Maya, if

it was; then not much strong Maya because we do not have much strength. But this His Maya, Krishna's Maya. Krishna says. Hence 'duratyaya' (difficult to overcome). Never ever we would succeed or no one has ever succeeded and there has never happened. Individually or collectively there would be no winning. "Oh we won! We won!!" We could never say... "Oh these stringent laws – we broke, we changed them. We dismantled the system or the laws". More one breaks the laws, he gets harder punishment. If he was in imprisonment only for three months and he breaks more laws – what happens – three years. And then he breaks and what happens – thirty years! You break the law, you are imprisoned, and you are punished. And then you again try to break, again the punishment during that imprisonment period. Then behind the bar, behind wall you may be sent to "kala pani" in the middle of some ocean, some island and imprisoned there. So like that. Living entity has already broken and is attempting to break. They again break or attempt to break laws then they get worst punishment 'hang them' – capital punishment they call it. Hanging. So by breaking laws of the Lord, going against the nature of the Lord, what happens? Punishment. What punishment? Death. So many other kinds of punishments are there.

Adyatmik, Adhibhautik, Adhidaivik. (from one's own mind and body, from others and from demigods). This goes on and finally 'kill', **"Mrutyuh sarvahas chaham"** (verse 10.34 BG Krishna says I am all-devouring death) I come in the form of death. It is **"Punarapi jananam, punarapi maranam, punarapi janani jathare shayanam"** (again and again birth, death and again sleeping in the womb of another mother). So every time there is death punishment. Isn't that what is happening?

Every time living entity goes against His laws, varieties of punishment come and capital punishment at the end. "Kill him" give another chance. If he breaks more laws, kill him, just take his life. So this has happened over again and again and again. So don't think only the government has prisons and punishment or capital punishment. Lord also has this. There is arrangement and there is death.

(Continues reading) **"So this illusory struggle against material nature can at once be stopped by revival of our Krishna Consciousness."** What is the process for revival? By chanting of Hare Krishna. **Srila Prabhupada** has already said that.

Chanting of Hare Krishna is the process of revival of our dormant love for the Lord or dormant consciousness, original Consciousness, Krishna consciousness. Krishna consciousness is not an artificial imposition on the mind. So Krishna Consciousness is not something foreign or some imported or outside thing. From outside it is not imposed upon the living entity or injected into living entity. Not imposed. It is original energy of living entity. Chant like a mantra, just to get it into our head. **"Krishna Consciousness is original energy of the living entity. It is original energy of the living entity.."**

Go on saying this until we really understand, really realize this that Krishna Consciousness is original energy of the living entity. When we hear transcendental vibration this consciousness is revived. So living entity's original consciousness is Krishna Consciousness. It is not imposition. It is natural and that original consciousness is revived by chanting of the holy name of the Lord and therefore the process of chanting of Hare Krishna is recommended by authorities for this age.

Everyone is recommending. Authorities are recommending. Not only Hindu authorities or Bhagavat dharma but everyone is into chanting. Allah....Oh Akabar. It is also chanting. Five times a day. **"Dhyanan stuvam tasya yashah tri sandhyam"**. We have three sandhyas. Islam has pancha sandhyas. Five times a day they chant. Broadcast the glories of the Lord. Even they chant their mantra. "Allah o Akabar.. Mohammad is the only prophet. Allah is the only God and Mohammad is the only prophet". On their rosary they chant this mantra. Their rosary, Muslim rosary has 99 beads. We have 108. They have 99. We have Vishnu sahastra nam. Koran has 99 names of Allah. 99 sacred names of Allah have been listed in Koran. So 99 names. So they chant

and they have their bead 99 beads. Their beads are made from the sacred clay of Makka and Madina. We get our tulasi beads from clay of Radha kunda. So we have tulasi beads, they have bead made from the clay of Makka and Madina. So they chant. Christians also chant. So all the authorities have recommended chanting. **Srila Prabhupada** said all authorities have recommended chanting Hare Krishna. That they don't do. Krishna is kind. So they have other names. Al- Rahim, Al- Rahaman. Means God is kind or compassionate (Rahamna). Allah means God is great. There are other names.

(Continues reading) **By practical experience also we can perceive that by chanting this maha mantra or great chanting for deliverance, one can at once feel transcendental ecstasy from spiritual stratum.** Let us see whether we feel... (all chant Hare Krishna). Do you feel something? Coca cola. Coca cola.. ?? Do you feel anything? By chanting Hare Krishna there is a feeling. Thinking – feeling, willing. **As we chant Hare Krishna, there is some feeling. Feeling is revived, feeling of the soul is revived as one chants Hare Krishna.** Each time one gets more feeling. The original consciousness is revived. The soul comes in contact with the Lord in the form of the holy name and what happens ultimately? ***“Nayanam galad asru dharaya, vadanam gadgad rudhhya gira, pulakaira nichitam vapuh kadah tava nam grahane bhavishyati”*** (Sri Siksastakam, verse 6 : O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?).

The soul comes in contact with supreme soul; this is what happens during chanting. This is yoga, jap yoga, bhakti yoga. We are bhakti yogis and japa yogis. So as japa yogis, we chant the holy name of the Lord and our soul comes in contact with the Lord, the supreme Lord. As we chant Hare Krishna, who chants? The mouth is chanting or the tongue is chanting? Original chanter is the soul. Who is hearing? Soul is also hearing. It is attentive chanting. **When the chanting is attentive, then the soul is chanting and the soul is hearing.**

The chanting is not attentive then ***"ikadun tikadun jai ware"*** (meaning the sound waves just pass through one ears and come out from the other ear). So when we hear, sound goes into one ear and out through the other. That is all. You are not there. Your soul is not there. There is a disconnection or short circuit. The complete circuit is when the soul is chanting with the attention and faith also. Adau shraddha (in the beginning faith) has to be there. If not enough shraddha (faith), then we have to hear again and again more and more mahatmya of the holy name. We should never be tired of hearing the glories of holy name. More we hear, more we will say .. this is it! this the process.. ***Nam chintamani Chaitanya rasa vigraha; purna shuddho nitya mukto, abhinnatvam nam namino.*** (Padma Puran – The holy name of Krishna is transcendently blissful. It bestows all spiritual benedictions, for it is Krishna Himself, the reservoir of all pleasure.) Full of juice, full of nectar, full of mellow this holy name. The holy name is nitya, mukta, shuddha and purna. (Krishna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krishna Himself.

Since Krishna's name is not contaminated by the material qualities, there is no question of its being involved with maya. **Krishna's name is always liberated and spiritual; it is never conditioned by the laws of material nature.** This is because the name of Krishna and Krishna Himself are identical.') The holy name is eternal, free, not bound, not conditioned. Liberated, pure. The goal of chanting name is shuddha nam (pure chanting).

One devotee in Vrindavan, my god brother. He was chanting and so what is your wish, I asked, what do you want, what is on your mind when you are saying. He said: "I wish to chant this shuddha nam. One of these days, I wish to chant shuddha nam. When will the shuddha nam be uttered and then relished by me." My god brother responded like that. So the holy name is shuddha, pure. Pure chanting. Shuddha, nitya, mukta, and abhinnatvat nam namino. Nam and nami are non different.

Krishna is the name. Whose name is it? It is Krishna's name. abhinnatvat nam namino.. nam- nami. Like Dham-dhami. Kama-kami, Dukh-dukhi. One who is full of dukh (misery) is called dukhi (miserable). One who is full of sukh (happiness) is called sukhi (happy). One who is full of kama (lust) is called kami (lusty). Like that. Full of dham is called dhami. Dhami means person. Dhami of Vrindavan is Krishna or Radha-Krishna. Dham-dhami, nam-nami. Full of name. Krishna is full of His name. Cannot be separated.

So we need to hear more. Not only we hear, but attentively hear more and more. We need to hear the glories of the holy name more and more. Or even the glories of the devotees, who are lovers of the holy name. We could hear the glories of **Haridas Thakur**. What are the glories of **Haridas Thakur**. Glories of Haridas Thakur are the glories of the holy name. Glories of Krishna are glories of the holy name. Glories of the holy name are glories of Krishna. So as we hear more and more, then shraddha , dridha shraddha. From komal shraddha goes to dridha shraddha. It is called nishtha. **Adau shraddha, sadhu sanga, bhajan kriya, anartha nivrutti**. Then nishtha like that. These are all the topics of holy name, japa, japa reform topics are from shraddha to prema. Whole Siksastaka is about glories of the holy name. Cheto darpana marjanam, bhava maha davagni nirvapanam.. this sound "um" "um" comes seven times. Finally "param vijayate Sri Krishna Sankirtanam" Visheshan. Seven vishshanas. The last is visheshya. Visheshan – visheshya. So seven.

The very first Siksastaka is the glories of the holy name. 7 glories. 7 glorious points about 'param vijayate'. It says 'whereas.. whereas.. whereas.. then therefore..param vijayate sri Krishna sankirtanam'. Not for nothing param vijayate. Seven times, seven glories, seven points,...then.. therefore this holy name is param vijayate. victorious. So shraddha. In the very beginning, shraddha is established by hearing. You hear the glories, your shraddha comes . Not to have faith, lack of complete faith in the holy name is offence at the holy name. Not only it is an off you cannot go forward. No faith no

chanting.

So with faith and with attention as one chants, and one hears, what happens there? There is Yoga. Yoga happens there. What is yoga? Communication happens, milan, meeting , reunion happens, 'shake hand' happens there as one chants and hears with attention. What comes when we are not hearing with attention ? Whose is active there? Mind is active. Mind is active all the time. So that is the topic, that is the discussion that should happen one of these days. We should be talking about the mind.

(BG verse 6.5) ***uddhared atmanatmanamnatmanam avasadayet*** (One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.) The sixth chapter of **Bhagavad Gita** is very useful tool to those who are chanter of the holy name. Sixth chapter. People may say: "we don't want to be ashtanga yogis! We are bhakti yogis. So 6th chapter of the **Bhagavad Gita** will not be useful. We are bhakti yogis." But bhakti yoga includes ashtanga yoga. Ashtanga yoga plus much more is bhakti yoga. Ashtanga yoga is not excluded from bhakti ygoa. It is part of bhakti ygoa. So in sixth chapter there is dialogue between Krishna and Arjuna (verse 6. 34) ***Chanchalam hi manah Krishna pramathi balavad dridham ..*** (For the mind is restless, turbulent, obstinate and very strong, O Krishna, and to subdue it, I think, is more difficult than controlling the wind.)

So the chanter of the holy name has to be also student of mind. Student of mind doesn't mean follower of the mind. It means one should know the mind, study the mind, how it functions, where does it reside, how does it work, where does it fit into the hierarchy, where are the senses, where is the mind, where is the intelligence, where is the soul, where is the Supersoul. In 3rd chapter of **Bhagavad Gita**, towards the end of third chapter. So know the mind as ***chanchalam hi manah Krishna***. It is very important exercise for those who wish to chant the holy name with attention.

Chanting of the holy name is not just sitting around. You are on the job. You are on duty when you are chanting, what are

you doing? You are on job/duty. Attention!! The police or army Major says "Attention!!" Then everyone straightens up, acts up, including tightening their belts. When they are not on duty, the belt is around the waist but loosened.

If you see NCC college, as soon as the person in charge says attention, they really get together, not spaced out, looking here and there. No. they have to be together, belt has to be tightened. I was at Ratha yatra, during procession, police were standing there. We were encouraging everyone to chant Hare Krishna. We asked to police also to chant. They said, no I am on duty (laughter) he probably thought that chanting of Hare Krishna was distraction from his duty. He is on duty now. When you come to my home, or another time when I am not on duty, I will chant.

Chanting is being on duty, full attention, full focused. When I was just a new bhakta, and in Mumbai one life member had come to see our temple president and this life member he was looking for temple president. So I helped him out: I asked "what are you looking for?" Your president, he said. I said, "I will find out, I will arrange your meeting with him". When I went looking, I found him he was in the temple and he was chanting. I just told him that such and such life member would like to see you and the president said, "tell him I am busy." What was the president doing? He was chanting. And he said, "tell that life member that I am busy." So that time, I thought what?? You are not busy. You are just sitting and chanting. You are not busy. Big life member has come all the way from downtown Bombay and you are coming with excuse that you are busy. You are not busy!! So of course, I did not say it to my president. I was thinking like that. Then after some time, I could understand, realize that yes yes, chanting of Hare Krishna is business, it is serious business. More important than any other business in the world.

So during the chanting mind also gets busy. More we try to control; more it goes out of control. May be at normal times, mind is not bothering us so much or going hither or tither. But during chanting it really wants to wander off, take off.

So then sixth chapter of the **Bhagavad Gita** comes handy. What does Krishna say? What do you do under such circumstances when your mind is wandering off. What is the advice by the Lord? (BG Verse 6.26) ***Yato yato niscalati manah cancelam asthiram, tatas tato niyamaitad , atmany eva vasam nayet.*** (From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.) If it goes, wherever it goes, do not be surprised. That is the nature of mind. What do you do as a part of business, part of your chanting exercise? Tatah tatah, from there wherever it goes, drag it back, bring it back. ***Atmani eva or Paramatmany eva vasam nayet.*** Bring under the influence or under the shelter of atmany, Paramatmany. Here it is the holy name. Bring it under the holy name, influence of the holy name. Let that mind come back and surrender unto the holy name. So there is so much to do like this. This is big business during chanting. Otherwise that yoga, that link is not there. Otherwise between the soul, the chanter and the supreme soul (holy name), there is not yoga. Although there could be lots of chanting, they would be just the sound of hasty chanting “snik snik Hare Hare” Don’t just do the sound “snik snik Hare Hare”. **Prabhupada** wanted you to chant Hare Krishna , not snick snick. After chanting and chanting for five or ten rounds, and then we may begin just this sound “snick snik Hare Hare..” **Prabhupada** said, “say each word, pronounce each syllable properly”. We will have to be attentive. Ask yourself: Did I chant properly? Am I chanting properly?

(Maharaja demonstrates how to say each word separately, emphasizing each one). This is addressing – because I am addressing the Lord. Chanting the holy name is to address the Lord. So there are 16 addresses, 16 holy names are there each time it is addressed. That is why Hare is a form of Hara. We are addressing Hara. So it is Hare. We are addressing Krishna. That is why there is no visarga there. Without visarga, it doesn’t become even Sanskrit word. Ramah. That is Sanskrit. Krishnah. You understand the visarga? In the list of ‘k’

syllable, there are ka, kaa, ki, Kee, ke, kai, ko kau kam and kah. That 'kah' is visarga. Or Vishnu sarga. When there is visarga, then it is complete. Ramah. Then it is name. Ramah. Krishnah. Harah. It is not in maha mantra Krishnah, Ramah. Why this visarga is not there because it is sambodhan, address. Then there is no visarga. So Hara is not Hara, but Hare. Radha is Radhe. Sita is Site, Gita is Gite. Like that. So because each word is sambodhan, each word is address. So 16 addresses. 16 times we have ask the mind am I addressing the Lord?

Prabhuapda said stop this making of some sound. Say the complete mantra. There has to be attention. There has to be mind and business. If you are mindless then what kind of business? It is mindless. Mind is not there. Then who knows what is is going on. Whether we are chanting 16 names or not. We have no idea. Others, who are hearing while chanting, have probably some idea. But you have no idea because you are not there. Mind is not there. So full attention is the business. Very active while chanting. Very alert. "sit properly"

Prabhupada said once in the middle of that chanting tape. **Srila Prabhupada** was chanting and others were chanting. And couple of times he said- "Sit properly."

That also shows the importance of sitting properly. Some sitting postures are favorable. Some sitting postures are not favorable for chanting. Not favorable for attention of the mind. Again sitting is proper. Sitting is goodness. Standing is passion and lying down is ignorance. If you are transcendently situated already, then doesn't matter whether you are upside down, shirshasana or shavasana, sukhasana or standing asana. You are already, always transcendental. Anyway you are thrown, horizontal, vertical or whatever. You are always transcendental. But if you are not that, then this applies. So sitting is goodness, standing is passion, lying down is ignorance. In order to become transcendental, we should be at least situated in mode of goodness which is closer to transcendence. That is goodness. So that posture that sitting that helps chanting.

So this sitting and then some kind of yoga in 6th chapter of

Bhagavad Gita. There is description of how we should be sitting. Backbone, head straight and nasagre (focus on the tip of the nose). So some of those things we should not think that we are transcendental to this ashtanga yoga principles or yoga principles. No. we are not. We have to follow those things. **When chanting is attentive it means that we are made our mind as our friend. When our mind is uddared atmanatmanam, natmanam avasadayt ..then atmaiva hi atmano bandhuratmaiva ripuratmanah** (BG verse 6.5 One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.). So atma could be mind, body. Or atma is soul. These are part of self.

So atmaiva ripuratmahan...here atma is not soul but atma here means mind. Mind could be your enemy or your friend. So during chanting we want our mind to be our friend for always. That is the goal. **During chanting we have to strive harder to make our mind our friend.** So it doesn't go against us and drag us here there. So the mind has thinking, feeling, and willing, these are functions of the mind. Mind thinks. Mind has feelings. And then there is will. Thinking this way and that way. There are feelings that are aroused in the mind. When feelings become so strong or settled, then there is will, ichha, tivra iccha (strong desire). So thoughts about chanting, thoughts of the Lord, name are there in the mind, then the feeling comes. That is what **Prabhupada** is talking. The feeling is there. **Prabhupada** talks about "the feeling".

(Continues reading) **By practical experience also we can perceive that by this chanting of mahamantra or the great chanting for deliverance, one can at once feel transcendental ecstasy from spiritual stratum.** So feel while you chant!! We can at once feel, at once feel. But we cannot act with just some feeling. We want wholesome, not just some but wholesome feeling. During chanting, we want nothing else but that wholesome feeling, Krishna Conscious feeling for transcendental ecstatic feeling from spiritual stratum. **When one is actually on the plane of spiritual understanding, surpassing the stages of mind, senses, intelligence, once is**

situated on transcendental plane. So going beyond senses, beyond mind and beyond intelligence also. All this mind, intelligence, senses – they act materially, they are contaminated. Our goal is to use the senses, mind, intelligence in service of the Lord and spiritualize them. (BG Verse 5.11) ***Kayena manasa buddhya kevalair indriyair api, yoginah karma kurvanti sangam tyaktva atma suddhaye*** (The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification.)

Our senses are instrumental. Make senses the instruments. This is tritiya vibhakti, bahu vachan. (plural). Kayena is eka vachan (singular) because kaya (body) is one. Manasa is eka vachan (mind is singular). Buddhya also. Mind is one, intelligence is one. But senses are many – indriyair – it is bahu vachan (plural) Yogis do activity with body, with mind, with intelligence, with senses. The yogi is utilizing all that he has at his disposal – the body and its mountings – whatever is attached to the body he uses all that. Why does strong he do it? What is his goal? ***Sanga tyaktya atma shuddhye.***

For atma sudhhi karan. For self purification and mind purification and intelligence purification and senses purification – ultimately soul or consciousness purification. The yogi is utilizing all kayen manasa buddhya. So during chanting are these things used? Do we use kaya? Of course, we talked about sitting. Body we need for chanting in the conditioned state we need body for chanting. Pure souls in the spiritual sky are also chanting. You don't need body to chant. But now we have body; we cannot get rid of it. So we could only make best use of that bargain. Spiritualize that body, engage that body. Utility is the principle. So use the body. Use the mind. Yogi uses the mind, intelligence, uses senses also. All these things are used during chanting.

The lips have to be used **Prabhupada** makes the point one place. During chanting not just whispering. That is why that .. mere sound 'snik snik' comes when you are not chanting each word separately H-a-r-e- K-r-i-s-h-n-a...emphasisizing on R – A – M –

A. (Maharaja demonstrates how to stress on the 'M' fully and not hastily finish the sound M) 'A' has to come out then it is sambodhan. No ram but rama. Lot of times, North Indians, marathis do that. (Maharaja again demonstrates how people sometimes finish hastily the sound M which is incomplete) But that is incorrect. Technically incorrect. Hare ram is not sambodhan, not address. There is no A in there. It is called 'halanta' 'M' (half sound of M) M without A is half M. (demonstrates) Do you understand? I should use the black board or something. Open the mouth RA-. Closing the lips say M A. because this is "Oshtha" (pronunciation done with the help of lips). M is from the category of syllables pronounced with the lip movement) p, ph, b, bh and m. Oshtha is used but then you have to say another A. In order to say complete M sound , you have to say halanta/ half M plus A. In order to say A at the end of M, you must use kantha (throat) for A to come out. You must use kanthasta (sound through throat) and open your lips again then it is complete pronunciation.

So you could see you have to be so much alert, so much attentive. So many factors are involved in chanting . The point was that surpassing the stages of senses, mind and intelligence, one is situated on the transcendental plane . Transcending mental plane and sensual plane, then there is transcendental plane. Situated in **atmani. Atnmani eva vasam nayet**. It is hearing the names with full attention. (Maharaja and every one else chants Hare Krishna maha mantra).

So whole body senses, mind, intelligence, soul of course are busy. We already said that the original chanter is the soul. Who is hearing? Hearer is also soul! That is the whole goal. Soul is the goal. Soul has to chant. Soul has to be involved. Soul has to interact with the holy name. Then it is complete circuit. The chanter soul, the process of chanting and the holy name are the 3 things.. So chanter is the soul and this whole process, as we discussed some part of this process, some techniques, some aspects that we seem to be aware of and the goal is the holy name.

We could say in other words, there are three parties bhakta-

bhakti and Bhagavan. Then it is complete, right? Bhakta does bhakti and he attains Bhagavan. They are all eternal. Bhakta and Bhagavan are linked by bhakti. So here soul is bhakta. The holy name is Bhagavan. The process is chanting japa or kirtan. Japa or kirtan is the process and it is chanted by bhakta, the soul and the holy name is Bhagavan. So when they are linked, bhakta to Bhagavan, then it is complete circuit. That is yoga, bhakti yoga, japa yoga and not getting short circuit. Short circuit will not derive any benefit. Or there will be resistance. Either short circuit or resistance. Some metals are good conductors of electricity.

Some metals are naturally bad conductors. So when there is good metal wire, it is good conductor. Then electricity flows. Just like for the fan, there is a regulator. When the regulator is on number one, there is more resistance. Less current is allowed to flow to move the fan. When on 2, more current is allowed and faster it goes. Then go on and on upto 5 and then there is no resistance at all. Inside is the device that regulates the current less or more resistance. If the device doesn't exist, then the whole current from the power house will go in.

So mind is like that regulator of the fan. Mind could cause such so much resistance that chanting could stop. Nothing will come out of the mouth. Or one time may stop all together. No chanting for 6 months or 1 year or 2 years, 5 years. Nothing. Full stop. Mind will cause the resistance. Stopping lips and tongue and other parts, not even allowing to move lips. So we want that kind of mind to get out of here. Get out of our way. Get rid of that kind of mind. ***"Bhaja hu re mana"***. My dear mind. Please.. please chant.. thank you.. thank you for chanting , thank you for worshipping .. bhaja hu re mana. **Bhakti Sidhhanta Saraswati** said – beat the mind. Sometimes beating the mind with the shoes, stick or broom – morning broom, evening shoes. So that kind of mind. Whatever it takes, work on this mind. Tame the mind. Subdue the mind. Shama and dama. Subduing the senses is dama. Shama is subduing the mind. From shama come shanti.. from subdued mind comes peacefulness.

Krishna bhakta nishkama at eva shant. (Caintanya Caritamrita: Devotee of Krishna is detached (in mind), that is why he is peaceful).

Thank you. Hari Bol.

