

## The Potency of Sound - seeing sound vibration

*how sound vibration influences matter and molecular structure*

<https://www.youtube.com/watch?v=s9GBf8y0IY0>

### The Potency of Sound

It is stated in the *Vedānta-sūtra* that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. *Anāvṛttiḥ śabdāt* means “liberation by sound.” The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

The *Śrīmad-Bhāgavatam* describes the sound representation of the lord as follows:

*tāmasād api bhūtāder  
vikurvāṇād abhūn nabhaḥ  
tasya mātṛā guṇaḥ śabdo  
liṅgam yad draṣṭṛ-dṛśyayoḥ*

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen. (SB 2.5.25)

**Purport:** It is said that first the *tan-mātrā* sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen. The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object.

Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vāsudeva and Mahārāja Daśaratha, the fathers of Lord Kṛṣṇa and Lord Rāma. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as recommended in the *śāstras*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (*tamasi mā jyotir gama*).

### Everything begins with sound

Excerpt from lecture on *Śrīmad-Bhāgavatam* 3.26.47, Bombay, January 22, 1975:

*nabho-guṇa-viśeṣo 'rtho  
yasya tac chrotram ucyate  
vāyor guṇa-viśeṣo 'rtho  
yasya tat sparśanam viduḥ*

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

**Purport:** Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

So ether, the sky, we cannot see, we cannot touch, we cannot smell. But we can hear the sound. As soon as there is sound, that, we know that there is ether or sky. The sound vibration... As we have got experience of this material sound and therefore the material sky, similarly, there is spiritual sound and there is spiritual sky. Without sky, there is no sound. So there is spiritual sky. We get information from *śāstra*: *paravyo-*

*ma*. *Vyoma* is called sky, and there is another sky. This is material sky, what we have experience. There is spiritual sky.

And about that spiritual realization, as this creation begins from the sky-ether, then air, then fire, and then water, then land, *kṣītir āp tejo marud vyoma*—similarly, the spiritual world also begins from the spiritual sky. After this sky ends, then the spiritual sky begins.

That is stated in the *Śrīmad-Bhagavad-gītā*, *paras tasmāt tu bhāvaḥ anyaḥ*: [Bg. 8.20] "There is another *bhāva*," means nature, "that is *sanātana* nature, eternal nature." This nature, this sky, is temporary. It has got a duration of life, maybe millions and trillions of years, but it is not permanent. It is emanating from the Supreme

Lord's breathing period. *Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ* [Bs. 5.48]. So after this sky, there is another sky, and the sound produced from that sky is *omkāra* and Hare Kṛṣṇa *mantra*. This is the sound vibration from the spiritual sky. Therefore it is effective immediately. Just like you contact thousands of miles away—somebody is speaking, and you can contact by the sound vibration you catch up with your machine, radio machine—similarly, the sound vibration from the spiritual sky you can also receive. That is Hare Kṛṣṇa *mantra*.

Therefore Narottama dāsa Ṭhākura has described this Hare Kṛṣṇa *mantra*, "not of this material sky." *Golokera prema-dhana, hari-nāma-saṅkīrtana. Hari-nāma-saṅkīrtana*, this is not a material sound. And in the *Vedānta* it is stated, *śabdād anāvṛtti*. By chanting the spiritual sound... The impersonalists, they chant *omkāra*. *Praṇavaḥ sarva-vedeṣu*. All Vedic *mantras* are preceded by the spiritual *omkāra*. That *omkāra*... Kṛṣṇa says, *akṣarāṇām akāro 'smi. Vedeṣu, praṇavaḥ sarva-vedeṣu, A, U, M*, These are described in the *Bhagavad-gītā*. So either you vibrate *omkāra* or Hare Kṛṣṇa *mantra*, they belong to the spiritual world. This sound does not belong to this material. Material sound, if you chant once, twice, thrice, you will feel disgusted. But spiritual sound, if you chant twenty-four hours, you will never feel disgusted, but you will feel more and more spiritual bliss. That is the difference. Actually, you see these boys and girls and others, they are chanting Hare Kṛṣṇa practically from early in the morning, 5:00 till 10:00, daily, but nobody is feeling any disgust. They like to chant. That is the difference between material sound and spiritual sound.

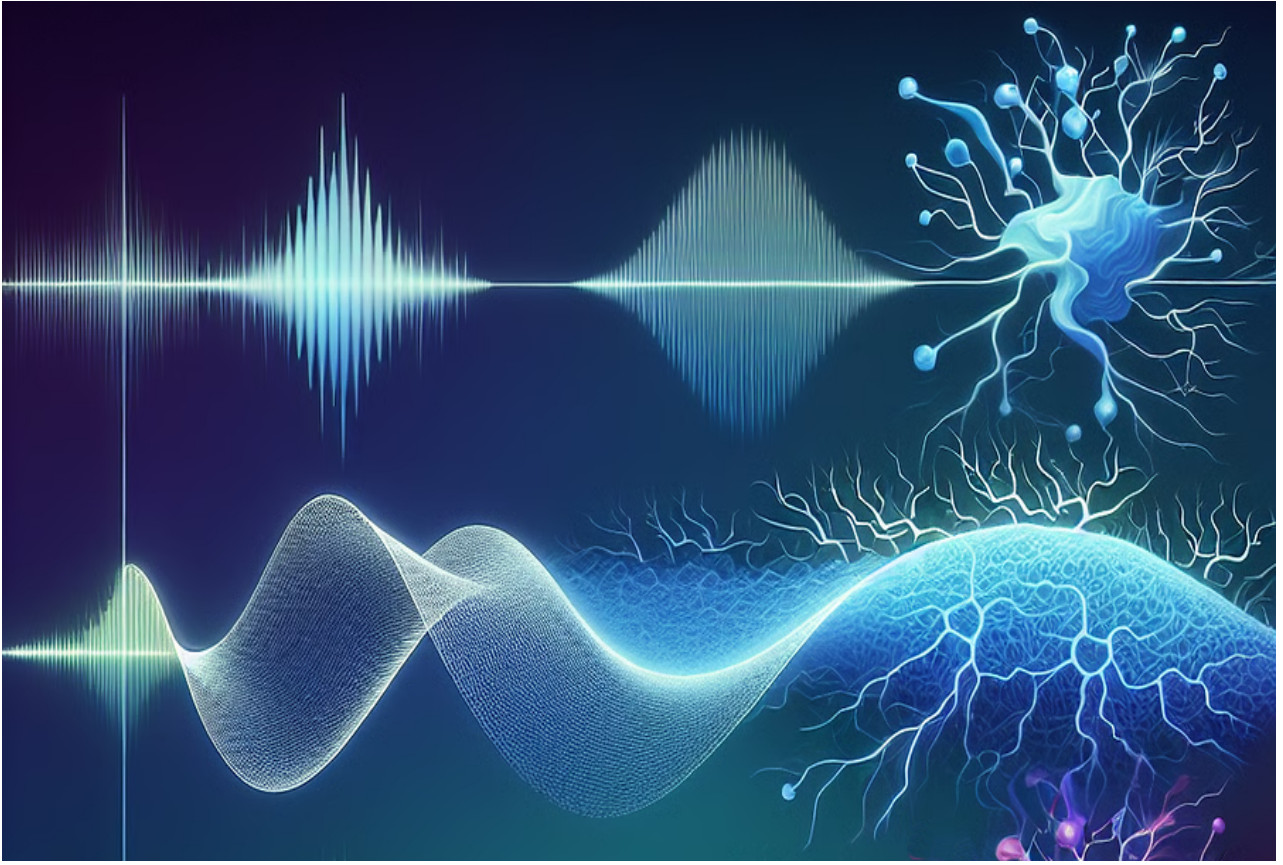
So we can enter into the spiritual world, the spiritual sky. The spiritual sky is there. *Sanātana*. That is eternal. *Sanātana*. Everything eternal there. In the material world they are, everything, temporary, *asat*. And everything in the spiritual world, that is called *sat*. *Oṃ tat sat*. That is spiritual world. So the Vedic injunction is *asato mā sad gama*: "Try to transcend from this *asat*, material world, to go to the spiritual world, *sat*." *Oṃ tat sat*. That is actually our business. In the human form of life this is the only business: "How to transfer me to the spiritual world." *Sanātana*. "Because I am *sanātana*." *Jīva-bhūtaḥ sanātanaḥ* [Bg. 15.7]. *Jīva* is *sanātana*, eternal. *Na hanyate*

*hanyamāne śarīre* [Bg. 2.20]. The *jīva* is never destroyed after the destruction or annihilation of this body. He is eternal. *Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre* [Bg. 2.20]. So this is our business, that "I am eternal. As Kṛṣṇa, God, is *sac-cid-ānanda-vigraha* [Bs. 5.1], and I am part and parcel of *sac-cid-ānanda-vigraha*, so as Kṛṣṇa is eternal, so I am also eternal." The Vedic *mantra* says that *nityo nityānām*. Kṛṣṇa is *nitya*, eternal, and we are plural number, *nityānām*. *Cetanaś cetanānām*. *Sat cit...* So as Kṛṣṇa is *sac-cid-ānanda-vigraha*, so we are also *sac-cid-ānanda-vigraha*. The difference is: Kṛṣṇa is the maintainer, Viṣṇu is the maintainer, and we are maintained. We are not maintainer.

There are millions and trillions of living entities, not only in this universe. There are millions and trillions of universes, and there are millions and trillions of planets. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ* [Bs. 5.40]. *Koṭiṣu*, there are innumerable universes, and as you see, experience, within this universe, within this ball-like sky... In the even..., in the night at least, we can see so many twinkling stars. Similarly, there are innumerable universes. And there are innumerable... In each and every universe there are innumerable, these planets. This is called material world. You cannot estimate how many universes are there and how many planets are there. But this is only one-fourth manifestation of God's creation. All these universes taken together, *ekāṁśena sthito jagat* [Bg. 10.42]—this is only one-fourth manifestation. Therefore the Vaikuṇṭha, spiritual world, is called *tripāda-vibhūti*, three-fourth. This is one fourth. So just imagine. We cannot have any estimation even the one-fourth manifestation of the one-fourth energy of God, and what to speak of the three-fourth energy manifestation, opulence, everything. In the spiritual world the number of living entities are far greater than the number of living entities here in this material world. And there are also spiritual planets.

*goloka-nāmni nija-dhāmni tale ca tasya  
devī-maheśa-hari-dhāmasu teṣu teṣu  
te te prabhāva-nicayā vihitāś ca yena  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*  
[Bs. 5.43]

This is Govinda. Govinda is one, and... *Ekaṁ brahmā dvitīyaṁ nāsti*. And *ekaṁ bahu syām*. And He has become so many. Just like from the seed, one seed, a small seed, when it is grown up, fructified, you will find big banyan tree and so many big, big branches, twigs, so many fruits. And each fruit contains again the seed, and each seed contains again millions of trees.



This is creation. But the origin is one. Origin is one. *Sarva-kāraṇa-kāraṇam* [Bs. 5.1], Kṛṣṇa. *Brahmeti paramātmetye bhagavān iti śabdyate* [SB 1.2.11]. The Bhagavān is the origin of everything. *Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate* [Bg. 10.8]. *Janmādy asya yataḥ* [SB 1.1.1]. These are the shastric *vacana*.

So here is also sound. Here is also sky. So as the beginning of this material world is from the sound vibration... I think the scientists also agree, the materialistic scientists, that from sound everything emanates. So similarly, the same sound, you can enter into the spiritual world by taking shelter of sound. That sound vibration is Hare Kṛṣṇa *mahā-mantra*. If you chant Hare Kṛṣṇa *mahā-mantra*, by chanting this transcendental, eternal sound, you can approach. Just like by telephone... That is also sound: "Kring, kring, kring." Immediately you in touch with your friend thousands and thousands miles away. So sound is so important thing. So by spiritual sound, you can become immediately in touch with the spiritual world, and gradually you become in touch with the Supreme Lord. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51].

Kṛṣṇa has got so many expansions. *Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*. Rāma, Nṛsimha, Varāha, Kūrma, Vāmana, so many, hundreds of thousands. But Kṛṣṇa is

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*  
[Bs. 5.39]

The original person, the Supreme Lord-*kṛṣṇas tu bhagavān svayam* [SB 1.3.28]—He also comes. *Rāmādi-mūrtiṣu*, Rāma, Nṛsimha, Varāha, that is Kṛṣṇa's expansion, incarnation. They also come, and Kṛṣṇa also come. *Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ*. He is the Supreme Person, *pumān*. *Pumān* means the *puruṣa*, the enjoyer, the proprietor. That is Kṛṣṇa.

So immediately you can be in touch with Kṛṣṇa by vibrating this sound, Hare Kṛṣṇa. It is so potent. *Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ* [Cc. Madhya 17.133]. The name of Kṛṣṇa is *cintāmaṇi*, transcendental. It is not this material sound, material name. *Nāma cintāmaṇiḥ kṛṣṇaś caitanya*. Living force, *caitanya*. It is not dead sound.

If you want water, if you chant only "Water, water, water, water," you will not get water, because it is material sound. The water substance is different from the word water. Therefore, simply by chanting "water, water," you cannot quench your thirst. You must have the substance water. That is material sound. Anything you take, simply by chanting the name, you will not get the thing. That is material.

But in the spiritual world, the name and the person or the substance is the same. There is no difference. Kṛṣṇa and Kṛṣṇa's name is the same. There is no difference. Therefore, those who are chanting "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa," they are becoming more and more englanded, enthusiastic to chant. *Ānandāmbudhi-varḍhanam*. Caitanya Mahāprabhu says, "By chanting Hare Kṛṣṇa, the first installment of benefit is *ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] you become cleansed of your heart, cleansed of the contamination of your heart." There are many verses. *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* [SB 1.2.17]. If you don't get anything because there is *nāma-aparādha*, offenses in chanting... There are ten kinds of offenses. So if you can avoid the offenses... The name is pure, "Kṛṣṇa." But even though it is chanted offensive, by chanting, chanting, you become cleansed. *Ceto-darpaṇa-mārjanam*. It may take little time, but be sure that your consciousness will be cleansed, clear, transparent, and that is Kṛṣṇa consciousness. The... At the present moment we have got consciousness, but that is contaminated. "I am American conscious," "I am Indian conscious." Somebody is dog conscious, cat conscious, so many consciousness. But by chanting this Hare Kṛṣṇa *mantra*, this contamination of the consciousness will be cleansed, crystalized. It will be. Then you come to Kṛṣṇa consciousness.

And as soon as you come to Kṛṣṇa consciousness, then you are in direct touch. We are direct in touch with Kṛṣṇa, but it is covered by some cloud of ignorance. Otherwise, nothing can exist without Kṛṣṇa's touch. That is not possible. *Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā* [Bg. 9.4]. Kṛṣṇa is... One Kṛṣṇa is expanded all over the creation. *Mayā tatam idaṁ sarvaṁ. Īśāvāsyam idaṁ sarvaṁ* [Īśo mantra 1]. Kṛṣṇa is everywhere, but due to the contamination of material modes of nature, we are thinking we are apart from Kṛṣṇa, separate from Kṛṣṇa, or we do not know Kṛṣṇa, although we are in touch. So that is to be cleansed. The *via media* impediment has to be cleansed. That is called *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. By chanting this



transcendental vibration, your heart will be cleansed. *Puṇya-śravaṇa-kīrtanaḥ* [SB 1.2.17]. The more you chant and hear, *śravaṇa-kīrtanaḥ*, then it becomes pious activities.

Pious activities means becoming free from the impious, sinful reaction. That is the result. By chanting Hare Kṛṣṇa vibration, the sound, you gradually become cleansed. *Ceto-darpaṇa-mārjanam*. *Ceto-darpaṇa*. *Darpaṇa* means mirror. Just like in the mirror there are dust covering. You cannot see your face clearly. But if it is very nicely cleansed, then you can see how beautiful is your face. So similarly, as soon as you begin chanting Hare Kṛṣṇa *mahā-mantra*, you gradually become self-realized, *ahaṁ brahmāsmi*, simply by chanting. *Ahaṁ brahmāsmi*, you can understand. Then, gradually, what is the duty... Simply to understand *ahaṁ brahmā*, so '*haṁ*', "I am spirit soul..." So '*haṁ*' means "I am the same spirit soul as Kṛṣṇa is, as God is," not that "I become Kṛṣṇa." That is mistake. That means it is not cleansed. You can become qualitatively one with Kṛṣṇa, but if you think that you have become Kṛṣṇa, Māyāvāda philosophy, that means your heart is not yet cleansed. *Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ* [SB 10.2.32]. Those who are thinking that... It is called *ahaṅgrahopāsanā, ekatvena*, to become one. One in quality, not in quantity. We cannot become God. That is not possible. But we can attain God's quality. Now we are... We have all God's quality because we are part and parcel of God, but it is covered by the material modes of nature. *Tri-guṇa*. *Manyate tri-guṇātmakam*. *Yayā vimohito jīva manyate tri-guṇātmakam*: "Being covered by this illusory energy, the *jīva*, the living being, although it is transcendental, as good as Kṛṣṇa, but," *manyate tri-guṇātmakam*, "he is thinking that 'I am one of the products of this material world.'" This is called *māyā*. This is called illusion. This is called ignorance.

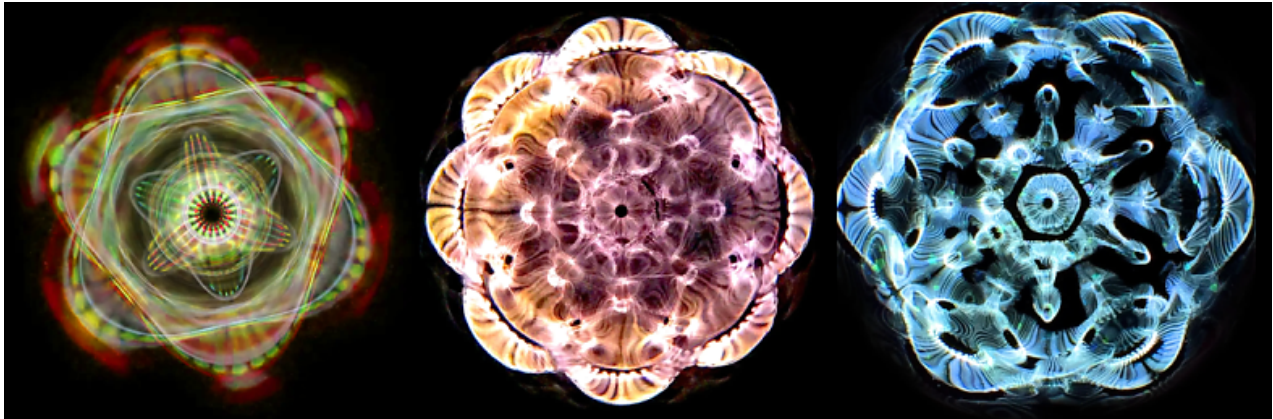
So *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12] means you will be freed from this ignorance, that "I am something of this material world." This is wanted. So long we are not realized, self-realized, then we are no better than these cats and dogs, because they do not know that he is not the body. So if we think that "I am this body," then we are no better than the cats and dogs. So if you want to become happy, first of all we must get this knowledge, that "I am not this body." Now we are busy with the bodily demands of life. We are not busy for spiritual demand of life. That is the business of the human being, that "I am not this material body. I am spirit soul. So my business is different from the business at the present moment we are engaged in."

Everyone is engaged for satisfying the bodily necessities of life, everyone. The cats and dogs, animals, they are also busy how to fulfill the demands of the body. The demands of the body are four: *āhāra-nidrā-bhaya-maithunaṁ ca*. *Āhāra* means eating, and *nidrā*... *Nidrā* means sleeping, *āhāra-nidrā-bhaya*. *Bhaya* means to become fearful, to become anxious, full of anxieties. *Āhāra-nidrā-bhaya*. And *maithuna*, and sexual intercourse. So these are the demands of the body. They are called *viṣaya*. *Viṣaya* means so-called enjoyable, *viṣaya*. But the Vaiṣṇava says that *viṣaya chāḍiyā, se rase*

*majiyā, mukhe bolo hari hari.* The transcendental sound Hari, Hare Kṛṣṇa, should be chanted, *viṣaya chāḍiyā*, without any attraction for this *viṣaya*. *Āhāra-nidrā-bhaya-maithunam ca*. Then it will be perfect. *Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau.*

The Gosvāmīs, they conquered over these things. *Nidrāhāra-vihāra*. That is required. That is spiritual life. If you are embarrassed with these four things, *āhāra-nidrā-bhaya-maithunam ca*, then we are not making progress in spiritual life. It should be reduced. Just like Raghunātha dāsa Gosvāmī did. All the Gosvāmīs—they had no business. But that is very difficult. If one has to imitate the behavior of Rūpa Gosvāmī and all the Gosvāmīs, it is very difficult. Therefore *yukta-vairāgya*. We must eat *kṛṣṇa-prasādam* as much as it is needed for maintaining my body. *Āhāra-nidrā-bhaya-mai...* In this way, spiritual progress of life... But it will be very easy if we chant this transcendental vibration, Hare Kṛṣṇa *mantra*, offenselessly, *niraparādhe*. Then immediately you become advanced. Not only advanced, actually spiritual situated.

So the sound is very important thing. The sound is the cause of our bondage in this material world. Just like in big, big cities they are attached to the sound vibrated by the cinema artist. And not only that, so many other things we are hearing through the radio message. Attachment for the sound. And because it is material sound, we are



becoming materially entangled, entangled more and more. Some actress, some cinema artist, singing, and people are so fond of hearing that singing that the artist is paid fifteen thousand rupees for one song. There are many here in Bombay. So just see how much attraction we have got for the material sound vibration. Similarly, the same attachment, if we turn to hear about Hare Kṛṣṇa *mahā-mantra*, then we become liberated, the same sound. One is material; one is spiritual. So you practice to be attached by this spiritual sound vibration. Then your life will be successful.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*  
*śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam*  
*ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam*  
*sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

[Cc. Antya 20.12]



So this Kṛṣṇa consciousness movement is meant for this purpose, that "You have already attachment for sound. Now just transfer this attachment for spiritual sound. Then your life will be successful." This is Hare Kṛṣṇa movement, teaching people how to transfer the attachment from material sound to the spiritual sound. Narottama dāsa Ṭhākura therefore sings, *golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy*. This sound coming from the spiritual world, *golokera prema-dhana*, by chanting, by hearing this sound, we shall develop our original dormant love for God. That is wanted. *Premā pum-artho mahān*. In the material world we are accepting *dharmārtha-kāma-mokṣa* [SB 4.8.41] as very important. *Puruṣārtha*. *Dharma*, to become religious, and by becoming religious, we develop our economic development. *Dhanam dehi, rūpam dehi, yaśo dehi, dehi dehi*. *Kāma*. Why *dehi dehi*? Now, *kāma*, to fulfill our desires, lusty desires. *Dharmārtha-kāma*, and when we are disgusted or unable to fulfill desires, then we want *mokṣa*, to become one with God. This is the four kinds of material business. But spiritual business is *premā pum-artho mahān*. To achieve love of Godhead, that is the highest perfection. *Premā pum-artho mahān*.

So to achieve this goal of life, *premā pum-artho mahān*, in this age especially, in Kali-yuga, because we cannot do any other thing, it is very, very difficult. The time is very obstacle, full of obstacles. Therefore *kalau...* This is the method, *harer nāma harer nāma harer nāmaiva kevalam*: [Cc. Ādi 17.21] "Chant Hare Kṛṣṇa mantra," *kevalam*, "only." *Kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*. In the Kali-yuga, because main business is how to get relief from this material bondage... *Bhūtvā bhūtvā pralīyate* [Bg. 8.19]. People do not understand even that what is really our distress. Kṛṣṇa says, the Supreme Personality of Godhead says personally, "These are your miseries." What? *Janma-mṛtyu-jarā-vyādhī*: [Bg. 13.9] "Repetition of birth and death. This is your real misery of life." What you are thinking of this misery or that misery? They are all temporary. They are all under the laws of material nature. You cannot get out of it. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27]. *Prakṛti* will force you to do something because you have contaminated the material modes of nature. Therefore you have to act under the direction of this *prakṛti*, material nature. And so long you are under this material nature, you have to accept this birth, death, old age and disease. This is your real misery. We are thinking temporary miserable condition. *Śāstra* says that "You don't require to adjust temporary material misery or happiness, because they will come and go. You are destined to certain type of miserable condition of life, certain type of so-called happy life. That will automatically come and go just like seasonal changes." *Āgamāpāyino 'nityās tāmś titikṣasva bhārata*. We are very much happy when we are in a very good condition of life. But that will also not stay. That will also go away. Then miserable condition. *Cakravat parivartante sukhāni ca duḥkhāni ca*. Sometimes happy, sometimes miserable.

So if you are actually interested to get out of miserable condition, then try to get out of these four miserable condition of life: *janma-mṛtyu-jarā-vyādhī* [Bg. 13.9]. That is

intelligence. Don't be bothered with the temporary miserable or happy. They will come and go. *Tāṁs titikṣasva bhārata*. If you cannot bear, then try to tolerate. That is the qualification of *brāhmaṇa*. *Satyam śamo damas titikṣā*, tolerance. We should not be disturbed, "Now I am in miserable condition." Tolerate. The miserable condition will come this material world. Don't be very much happy when you are in happy condition of life; neither you become mad in miserable condition of life. Chant Hare Kṛṣṇa and make your life success. That is required. This is the propaganda of this Hare Kṛṣṇa movement, or Kṛṣṇa consciousness.

Thank you very much. (end)

Sound visualisation: <https://www.youtube.com/watch?v=s9GBf8y0lY0>