



The meaning of chanting Hare Kṛṣṇa

Lecture on chanting Hare Kṛṣṇa
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Now, some of you members have asked me to explain the meaning of this chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, this sound is transcendental sound, transcendental sound, incarnation, sound incarnation of the Absolute Truth. Just try to understand what is incarnation. Incarnation means... The Sanskrit word is *avatāra*, and that is translated into English as "incarnation." Of course, the root meaning of incarnation I cannot exactly explain to you, but the root meaning of the... (aside:) Somebody stop. Yes. The root meaning of *avatāra* is "which comes from the transcendental sky, the spiritual sky to the material sky." That is called *avatāra*. *Avataraṇa*. *Avataraṇa*. Just like... *Avataraṇa* means "coming from up to down." That is called *avatārana*. And *avatāra* is understood that when God or His bona fide representative comes from that sky to this material plane, that is called *avatāra*.

So this sound, this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, **is the sound representation of the Supreme Lord**. The *sarvaṁ khalv idaṁ brahma*. The whole thing, either material or spiritual, whatever we have got experience, nothing is separated from the Supreme Absolute Truth. Nothing is separated. Everything has emanated from the Absolute Truth. (aside:) Come on. Sit down. But just like... The example... Just like earth. Earth, then from earth, you have got wood, fuel. From fuel, when you get fire, first of all there is smoke. Then, after smoke, there is fire. And the fire, from fire, you can take work. Now, beginning from earth, from earth there is wood; from wood there is smoke; from smoke there is fire. There is a link between the fire and the earth. But the work of the fire, the benefit of the fire, can be had at the last stage, when there is real ignition of fire. Similarly, there is link. The whole material cosmic situation, manifestation, what we see, it is just like the smoke. The fire is behind it. That is spiritual sky. But still, in the smoke, you can feel some heat also. So similarly, this sound vibra-

tion of the spiritual world is here so that even in this material world, where there is a scarcity of that spiritual fire, we can appreciate, we can feel, the warmth of that fire.

So this is the meaning of, in a nutshell, meaning of this, I mean to say, spiritual vibration. And grammatical meaning is these, all these words, sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, sixteen... Now, according to grammatical rules, when somebody is addressed... Just like in your English language it is, note of address is, "O Mr. such and such," similarly, in grammar, Sanskrit grammar, the same note of address, which is called *sambodhana*, that is expressed in this way. So *Hare, Hare* is the note of address form of the sound *Harā. Harā. Harā* means the potency of the Supreme Lord, potency. The Supreme Lord is represented everywhere by His potency. There is a nice verse in the *Viṣṇu Purāṇa*. It is said like that: Just like a fire, the fire situated in one place, it distributes its heat and light. Just like... Take the example for the sun. The sun is located at a certain fixed-up place. That we can see. But the heat of the sun and the light of the sun is distributed all over the universe. *Ekadeśa-sthitasyāgneḥ*. Ah, yes. The verse is like...

*eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
tathā sarvam akhilaṁ jagat
brahmaṇaḥ śaktiḥ brahmaṇaḥ*

Akhilaṁ jagat. In this world, whatever you are seeing, it is nothing but distribution of the energy of the Supreme Lord. Just like you can feel the light and the heat of the sun. This light and heat of the sun are different energies of the sun. The energy and the energetic, the thing from which the energy is generated and the energy, they are nondifferent. The sunshine or the sun heat is not different from the sun. Because there is heat in the sun, therefore we feel the heat of sunshine. And there is light in the sun, therefore we see the sunshine. So this sunshine and sun heat is not different from the sun as it is. But still it is different. Still it is different. You cannot say that "Because I am feeling the heat of the sun, therefore I have approached sun." No. Sun is far, far away from you. And because the sunshine has entered your room, you cannot say that "Sun has entered my room." No. Still, sunshine and sun heat is not different from the sun.

Similarly, the whole creation, anything... Generally there are three things: the potent, God, and His three energies. This is the sum total: internal energy, external energy, and marginal energy. External energy is this material manifestation. Just like this body is my external energy. I am soul, so my external energy is this body. Similarly, I have got my internal energy. That is my consciousness. Consciousness is my internal energy, and this body and the mind and this material demonstration, or manifestation, is my external energy. The body has developed, the mind has developed, from me, soul, not that I, consciousness, is developed from this body. No. That is a wrong conception. That is a wrong conception. You cannot develop consciousness from this body. Otherwise a dead man could have been again revived to consciousness. Because if matter is the cause of consciousness, then the whole matter is there already. Whole matter. The dead body means, so far material substance is concerned, everything is there, present. Nothing has disappeared. If you say there is no blood-oḥ, that is not very difficult thing, blood, a red substance. Do you mean to say some-

thing red injected within this body will bring back the life? No. If redness is the cause of life or consciousness, then modern chemical can make immediately by chemical combination the whole thing red. Or take example: there are many natural stones, they are by nature red. If you say that "This artificial redness cannot give life; the natural redness is the cause of life," then you take the stone. It has got natural redness, but there is no life. But there is no life. So redness is also not the cause of consciousness of life. That is a wrong theory. That is a complete... Consciousness is completely different thing, qualitatively different. Nothing is different from one to another, just like I have explained already that the earth, wood, then smoke, then fire—everything is linked up, but everything is also different from one another.

So the whole thing... The Supreme Lord is represented throughout everything, whatever you see, matter or spirit or anything, physical, chemical—whatever you can give name—there are so many things. But they are not separated from God. God is linked up in everywhere. *Īśāvāsyam idaṁ sarvaṁ* [Īśo mantra 1]. Just like our *Bhagavad-gītā*, we have begun that *yena sarvaṁ idaṁ tatam*: "That thing which is present all over the body, that you are." So this is individual consciousness: "I am present all over my body." Similarly, the supreme consciousness, he is present all over the universe, all over. This is only a small manifestation of God's energy, very minute. In the *Bhagavad-gītā* you will find, *ekāṁśena sthito jagat* [Bg. 10.42]. This *jagat*... *Jagat* means this material manifestation. This material manifestation is a one-fourth part demonstration of this whole energy of the Supreme Lord, one-fourth part. So nothing is different from God. But there are certain philosophers, they say, pantheist or monotheist... There are so many theists. They are also be... They believe in the Supreme, but impersonal. But we followers of this Kṛṣṇa philosophy, *Bhagavad-gītā*, *Śrīmad-Bhāgavatā*, we do not follow that philosophy. What is that philosophy? The other sections, they say that "Because God is distributed all over everywhere, therefore there is no separate existence of God." But we do not say that. We say that, the example, that because the sun is distributing his heat and energy, therefore you cannot say that there is no existence of sun. Sun is separately existing. In spite of distributing for millions of years heat, the reservation of heat in the sun is intact. It is not diminished. But everyone knows that for millions and billions of years the sun is distributing heat. Nobody knows the history, how long. Your distributing center, the powerhouse, if you fail to supply coal or oil, then after one hour the whole New York City will be dark. So just you can imagine who is supplying the fuel in the heat of the sun so that for millions and billions of years the heat of the sun is in the same temperature. So this is only one of the creation of the God, God's creation.

But just imagine. If God's creation is so unlimited and so much energetic, then how much energetic and how much powerful is the creator? That is to be... These things are to be thought. In everything, everything, we can have God consciousness. If this watch is so wonderful workmanship and we are struck with wonder how nicely it is giving time, how the machine is adjusted, now, before appreciating this watch, how much we have to appreciate the person who has discovered this watch, how much brain he has got? Before appreciating a powerful brain in this world, one should appreciate who has given him this powerful brain. If the man has attained that powerful brain out of his own accord, then great powerful brain like Professor Einstein, Sir Jagadish Chandra Bose, they could create another brain

like them so that in their absence there would not have been scarcity of scientist and powerful brain. But they could not do that. Therefore they are not creator of the powerful brain. The powerful brain is gift of the supreme powerful brain.

So in every respect, if we think... This is called philosophy. If we have got thoughtful propensities, if we can little think over every matter, you will find that God is present everywhere, and still, He is personally present in His own place. The same example: the sun is present everywhere by heat and light; still, sun, the sun, has its own location. That you cannot deny. Similarly, God is present everywhere. Not only everywhere... We learn from *Brahma-saṁhitā*,

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antam
aṇḍantara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
[Bs. 5.35]

This Govinda, *anādir ādir govindaḥ* [Bs. 5.1]. So the prayer is, "I worship that Govinda," *sarva-kāraṇa-kāraṇam, kāraṇa*, "who is the cause of all causes." Cause of all causes. Now, in this verse of *Brahma-saṁhitā* we find that one of His plenary portion... In the Vedic hymns we find that God has become many. *Eko bahu śyām*. God is one without second, but He has become Himself many. We are also God. Out of that many, we are one. We are one. We are not separate from God. So, but there are amongst the "many"s there is a difference of potency, difference of potencies. Just like what you can do, I cannot do. Your workmanship may not be equal with my workmanship. Your brain work may not be equal to my brain work. There are differences. Each and every living entity, they are different from each other so far individual capacities are concerned. So in spite of many... That is God's creation. In spite of many, each and every thing, you will find there is some difference. You can sit down at a place in New York and go on counting and seeing all people passing before you—you won't find one man is exactly like the other man. Not only that, in court, you know, every one of you know, that they take impression of the left hand thumb impression. Now, this thumb impression... You go on taking millions and millions of thumb impression, and you won't find one thumb impression is exactly like the other. And because there is difference of thumb impression, therefore the identity is taken in that way, that "This particular man's thumb impression, even if he denies his signature, the thumb impression will corroborate that his signature is this." So that is God's creation.

Similarly, there are two kinds of expansions of the Lord. One kind of expansion is called *Viṣṇu-tattva*. *Viṣṇu-tattva* means the expansion, they are as equal as the God Himself. And there are expansions which are called the *jīva-tattva*, the living entities. This expansion of the living entities, they are not equally powerful, but the expansion of *Viṣṇu-tattva* is equally powerful, as good as God Himself. So the incarnation... Incarnation of God means the expansion which is as good as God Himself. That is called incarnation. So this, I mean to, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the expansion, incarnation, sound incarnation, of God. It is expansion and a plenary expansion, sound, sound representation... Not representation. God, present Himself in this form of sound. Because we cannot see God with our present eyes, present eyes,

because this is not our proper eyes. They are material eyes. You don't think that this eye, the transparent thing which is floating in this, I mean to say, hole... That is not seeing. Similarly, if you can present, or if you take this eye... You cannot see. That cannot see. It is simply a lens only. It is only lens. So none of this body, bodily part, is actually the thing which is taking part.

So therefore with these eyes, with these material eyes, you cannot see. *Ataḥ śrī-kṛṣṇa-nā-mādi na bhaved grāhyam indriyaiḥ* [Cc. Madhya 17.136]. The present senses, the present senses cannot have any knowledge of the Supreme God. But how then we can have knowledge? If my senses are unfit, then how can I make it fit? Oh, that is the thing. That is the thing, that you have to spiritualize, spiritualize these material sense, I mean to say, organs. And then, when you spiritualize, then you can have the spiritual vision and see God and yourself. The same example which I have recited many times: just like the iron rod. Iron rod, you put into the fire. It gets warm—warm, warmer, warmer. And when it is red hot, then it is no longer iron. Iron it is, but it does not act as iron, but it acts as fire. That iron rod which is red hot in association with fire, you can take that rod and touch anything; it will burn. That means it is no longer acting as iron; it is acting as fire. Similarly, if you associate with this transcendental incarnation, sound incarnation of God, then you will be gradually godly. You will be godly. You can become godly with God's association, not by any other material, extraneous things. No. Just like you can have fire only in association with fire, not with water. If you want to get yourself warm, then you have to associate with fire, not with water, not with air. Similarly, if you want to spiritualize your vision, if you want to spiritualize your action, if you want to spiritualize the whole constitution of your existence, then you have to associate with the supreme spirit. And that supreme spirit is very kind because He is everything. That we have already explained. Everything is interrelated with the Supreme; therefore He is interrelated with sound also. So by God's inconceivable potency, He can present before yourself in sound incarnation. That is His potency. That is His potency. He can do that. And therefore this name, Kṛṣṇa, and the Supreme Lord Kṛṣṇa, there is no difference.

So our, this sound representation of the Supreme Lord constantly will make us... Just like our association with the fire, the, I mean to say, iron rod's association with the fire makes the rod equally qualified, exactly—not equally qualified, but almost the quality of burning it gets—similarly, by our constant association with Lord... Lord is not only incarnation in a sound form. He is incarnated in many other forms, in many other forms. Just like *arca*. *Arca* means the form of the Lord situated, I mean to say, established in some temple and worshiped. That is also incarnation of God. That is not idol worship. People do not know that this is an authorized process of realizing God, or they have never tasted or practiced it. They cannot understand. They say it is idol worship. No. It is not idol worship. It is not idol worship. I'll give you one example. Just like in the front of your door there is a box—"U.S. Mail," it is written. And you put your letters within that box, and after few days you get reply from your friend that "I have received your letter, and this is such and such, such and such." Now, if somebody puts another box like that, exactly imitation: "Then why shall I spend postage to putting letters in this box, U.S. Mail? I require postage. But then why shall I not put up a box like that? Let me prepare a box like that so that it can go without postage. I want to save postage." Now, he is going on, putting letters in that without posta-

ge. And after sometimes he sees all the letters are lying there; it has not been dispatched—because it is imitation. And the box which is supplied by the post office, that is authorized. In the matter, in material, you will find this box and that imitation box is the same thing. So this is a science. You see. Although we find that "This form of the Lord... The Hindus, they have established one statue in the temple, and they are worshiping as the Lord? How is that? Is it Lord is a stone? It is wood?" But he does not know that because it is authorized, because it is authorizedly worshiped, therefore even it is stone or wood, it can act. It can act. Just like the authorized post office, although seemingly it is a box which I can prepare, but it is acting because it is authorized, similarly, the authorized, authorized symbol or representation of God is also God. He's not different from God. Then why God is like that? It is His mercy. Because I cannot see God with my these eyes—I can see stone and wood and material things—therefore God is kind enough (to appear) in a form suitable to my seeing and accept my service. It is His kindness. And besides that, if everything is God, because everything has link with the God, with the Supreme Truth, then God, being omnipotent, why He cannot represent Himself in everything? If everything is God, everything is emanation of God, then God has got the power to manifest Himself in everything. That is His omnipotency. So these are consideration.

So the explanation of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is addressing, addressing the Supreme Lord through the energy, Hara. Hara is the energy, internal energy. Just like when there is... Of course, in your country there is no sun worship, but in India there are persons who are sun worshippers. So they worship sun with so many things. And there is a lamp also. Now, this lamp is a light, but it is being offered for satisfying the sun. Now, sun is so lightful, this light is merely insignificant before the sunlight. But still, because I have no other means, I am getting a sunlight, imitation of that light, and offering, and that offering is accepted. So these are spiritual conception. When we gradually make our progressive advancement, these things will be realized. But for the present we can take this instruction from authorized scripture that,

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

The God's name, God's form, God's quality, God's paraphernalia, God's entourage, like that, and anything in relation to God cannot be realized with our present senses. But when we are in service attitude, then God is so merciful, He is so pleased, that our tiny efforts to realize Him attracts Him, and He becomes manifested gradually as we make our progress in spiritual service or devotional service.

So this method, chanting, chanting of the transcendental name of the Supreme Lord, is a part of devotional service. There are nine kinds of devotional services:

*śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sākhyam ātma-nivedanam*
[SB 7.5.23]

These are different, nine processes. *Śravaṇaṁ kīrtanam*. *Śravaṇam* means hearing, and *kīrtanam* means chanting, chanting. So by this process... Just like I chant and you hear, and you chant and I hear. *Parasparam*. *Bodhayantaḥ parasparam*. This is the factual activities of devotion in devotional society. This *bodhayantaḥ parasparam*: I chant, you hear, and you chant, I hear. So by this process, the transcendental name, the sound incarnation of the Supreme Lord, becomes manifest, manifest so that we can realize God simply by chanting and hearing. Simply by chanting and hearing that will be realized. Of course, there are some rules and regulations for chanting, but in the beginning we haven't got to observe those rules and regulation at the present. First of all let us have the taste for chanting; then we shall be little careful that the rules and regulations are followed. In the beginning, if we stick up to the... Rules and regulations are subordinate, subordinate thing.

Just like you enter into an office. You are appointed in some office to work. So on the very day, you do not know all the rules and regulations. But because you do not know all the rules and regulation, that does not mean that you cannot be appointed. First of all let yourself be appointed. Now, working, working, yourself you will know that rules and regulations: "This is the rules, and this is the regulation." Just like in my life, I will say one instance. When I met my spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, so as a gentleman meets as a gentleman, so he was sitting in a couch like that. So, and I also sat down on that very couch. So I did not know that what are the rules and regulations. Now, when I saw that his other disciples are coming, and they are sitting down, (laughs) so I thought myself, "Oh, I have done this wrong. I should not have sat with His Divine Grace." So of course, I did not get down immediately, but I took it, and from next day I did not sit. So rules and regulations automatically was taught. So that rules and regulations is not very important. The important is... The thing is that we must take up. The first rules and regulation is that we must have some attachment for this. Attachment for this. Then, automatically, rules and regulation we shall learn. There will be no difficulty.

So this transcendental sound, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, you don't think that I have come here—it is my personal manufacture. No. It is not. No. It is not my personal manufacture. It is authorized just like the post box is authorized, because all previous *ācāryas*, all previous authorized persons in this line, they have done it. Just like see Caitanya Mahāprabhu. He is chanting and dancing, chanting and dancing, you see, the same thing. This picture is before you so that gradually, when you feel ecstasy, you will also dance like Him. And when you automatically dance, then you will know that the thing is already realized. Not artificially, but when you feel, "Oh, let me dance. It is so much ecstatic. Let me dance." Nothing should be done artificially. Let everything come automatically. And only we have to follow. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. *Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ*. This is a verse from scripture, that *tarko apratiṣṭhaḥ*, if you simply go on arguing about spiritual matters—"This is not, this is not, this is not, yes, this is not..." I say something; you say something. No, no,

no. You cannot realize spiritual objects simply by this speculation, argument. Our argument or logical, I mean to say, strength has no access in the spiritual world. The Vedic *mantra* says, *nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena*: "Atma, the supreme self, cannot be realized *pravacanena*." Suppose I am very expert speaker, I can present things very nicely—but without any substance. Oh, that won't help you. Simply by jugglery of words, if I can captivate you, oh, that won't help you. *Nāyam ātmā pravacanena*. This is *pravacana*.

Of course, we are delivering speeches from authoritative book, *Bhagavad-gītā*. I am not speaking before you of my own imagination. I am speaking from the authorized book. Therefore it is not exactly *pravacana*, neither I am squeezing out some meaning for my purpose. I am just presenting you the same principle. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. As Lord Caitanya Mahāprabhu preached, I am trying to present the same thing before you in a different language only. That's all. Because in India He preached in Sanskrit. He was a very learned scholar in Sanskrit. Formerly, any big man, any big scholar, they would be big scholar in Sanskrit. Sanskrit was the written language. Even in the beginning of the British period, Sanskrit was written language. It is the policy of Lord McCauley that he transformed the whole attitude. They made a plan that "If Indians remain as Indian, then we cannot rule over. Then we cannot rule over. We must make them Anglicized." So that policy was followed for two hundred years, so India has lost its original culture. So therefore the original point is that *tarko apratiṣṭhaḥ*. We cannot realize the Supreme Truth simply by argument or logical presentation or philosophical speculation. No. *Tarko apratiṣṭhaḥ śrutayo vibhinnā* [Cc. Madhya 17.186]. *Śrutayo* means scriptures. Now say, for example, *Bhagavad-gītā* and your Bible and the Muhammadans, they'll present Koran. So of course, this *Bhagavad-gītā* is little different from Vedic scripture. That we have already explained. It is an independent something, universal. So Vedic scripture, Koran, Bible, or Zoroastrian...

There are so many religions, Buddhist religion, so many. So there may be some difference of opinion. *Śrutayor vibhinnā*. *Vibhinnā* means different. Now, you cannot realize the Absolute Truth simply by your mundane arguments and by your logical strength, neither you can catch up the right thing by reading different scriptures. *Śrutayor vibhinnā. Nāsau munir yasya mataṁ na bhinnam*. And if you follow great philosophers, great thinkers, then also you will find one thinker is different from another thinker, one philosopher is differing from another philosopher. So whom to follow? This philosopher says that God is a person; another philosopher says God is impersonal; another philosopher says that God is everywhere and there is no separate existence of God. So many philosophies there are in the world. And one person is not actually philosopher if he does not differ from other philosophers. That is the philosophical basic principle. You are a philosopher. If I cannot make your philosophical conclusion null and void and make my philosophy established, then I am not a philosopher. You see? That is the way, going on. *Nāsau munir yasya mataṁ na bhinnam*: "He is not a philosopher if he cannot present a separate theory." He is not a philosopher.

Then how to catch up the Absolute Truth? What is the way? Now, *dharmasya tattvaṁ nihitaṁ guhāyām*: "Therefore the Absolute Truth is concealed within your heart." *Nihitaṁ guhāyām*. Now, *mahājano yena gataḥ sa panthāḥ*: [Cc. Madhya 17.186] "You just try to follow the great personalities, what they are doing, what they are doing." Now, about this

mahājana, there is also difference of opinion who is *mahājana*. But so far our Vedic culture is concerned, there are specific mention, *mahājana*. And so far Lord Kṛṣṇa is concerned, so there is no two opinions about His authority throughout the whole world. And so far we are concerned, Hindus, or the followers of the Vedic religion, there is no difference of opinion so far Kṛṣṇa's authority is concerned. There are five authorities, recognized authorities, in India so far this is..., spiritual life is concerned. One of them is Śrī Rāmānujācārya and other is Śaṅkarācārya. The other is Madhvācārya, other is Viṣṇu Svāmī, and other Nimbārka, Nimbāditya (?). Principal. The whole, I mean, some of them flourished, say, two thousand years before; some of them 1,500 years before; some of them eleven hundred years before. Just like there are different ages, they have come. But all of them, in spite of their coming in different ages, they all are in one opinion—*kṛṣṇas tu bhagavān svayam*: [SB 1.3.28]

"Kṛṣṇa, Lord Kṛṣṇa, is the Supreme Personality of Godhead." Just like we have cited, *īśvaraḥ paramaḥ kṛṣṇaḥ* [Bs. 5.1]: "The supreme controller, the Supreme Lord, is Kṛṣṇa." Now, we can see from His presentation of this *Bhagavad-gītā* how supreme He is. He spoke this truth five thousand years before, and continually, for five thousand years, all scholars are studying this scripture, and studying very devotedly to understand it. You know our present president in India, Dr. Radhakrishnan. He is a renowned scholar of the world, Dr. Radhakrishnan. When he came to your country, your president, late Mr. Kennedy, oh, he welcomed him as his own teacher, because when Mr. Kennedy was a student in the Oxford University, Dr. Radhakrishnan was a visiting professor. In the open meeting Mr. Kennedy admitted that "Now Dr. Radhakrishnan has come as the president, but he is always my teacher. He is still my teacher." It was very kind of him that he received him as a teacher, not as contemporary. So even that Dr. Radhakrishnan, he is also studying this *Bhagavad-gītā* very, I mean to say, profoundly. You know your Professor Einstein. Oh, he was a profound, I mean to say, student of this *Bhagavad-gītā*. Hitler was a great student of *Bhagavad-gītā*. So many, in all the countries. There are so many Muhammadans in India, oh, they are devout student of *Bhagavad-gītā*. I know one Dr. Inrai(?) of Allahabad University. Oh, he is so devoted to Lord Kṛṣṇa that on the birthday of Lord Kṛṣṇa he must write one nice article and publish in the paper. So this instruction, that *mahājano yena gataḥ sa panthāḥ*... [Cc. Madhya 17.186]. We cannot have the knowledge of the Absolute Truth simply by argument or simply by philosophy or simply by big brain or speaking power. No, no. All these things will not do. Simply we have to follow the great authority.

So Lord Kṛṣṇa, Lord Caitanya, He introduced this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare for this age. And He recommended, *kalau*... Not recommended by His own brain, but it is recommended in the scriptures:

*harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*
[Cc. Ādi 17.21]

If you want to realize the Supreme Truth, then you must realize this: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, whenever you get... *Harer nāma harer nāma harer nāma eva kevalam*: "Only this." And if you think, "Oh, only this? Why not other?" No. *Kalau nāsty eva nāsty eva nāsty eva gatir anyathā*.

Nāsty eva means "There is no alternative." And He repeats this: "no alternative, no alternative, no alternative," three times. Three times. That means He is giving too much stress. So our process is like that, that we are following a great personality, Lord Śrī Caitanya Mahāprabhu. He introduced from the scripture, not in His own way. Nothing should be accepted which is not recognized. You see? So this is recognized method. Now it depends on us. Let us follow this process and see how we are making progress in the spiritual path. You see?

Thank you very much. Now, if there is any question, you can raise. (end)