

## Śrīla Prabhupāda Praṇati

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

## Śrī Pañca-tattva praṇāma

śrī-kṛṣṇa-caitanya prabhu nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu, and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say, śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

## Hare Kṛṣṇa Mahā-mantra The Great Chanting for Deliverance

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.

harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā

"In this age of Kali, the only means of deliverance is chanting the holy name of Lord Hari, Kṛṣṇa. There is no other way. There is no other way. There is no other way." [Bṛhan-nāradya Purāṇa, 18.126] This process of Hari-kīrtana is to chant the mahā-mantra (the great chanting for deliverance): Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In the Padma Purāṇa it is stated: "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is not a material sound vibration, nor has it any material contamination." [Padma Purāṇa] How the holy name of the Lord can be chanted constantly is mercifully described by Lord Śrī Caitanya Mahāprabhu Himself in His Śikṣāṣṭaka verse 3: "One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly."

### The Ten Offenses to the Holy Name

The ten offenses to the holy name are listed as follows in the Padma Purāṇa, as quoted in the Caitanya-caritāmṛta (Ādi 8.24, purport):

satām nindā nāmaṇḥ paramam aparādham vitanute  
yataḥ khyātim yātam katham u sahate tad-vigarhām

1. To blaspheme the great saintly persons who are preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam  
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

2. In this material world the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them material, that is offensive. Similarly, to think that the names of demigods such as Lord Śiva are as good as the name of Lord Viṣṇu is also blasphemous.

guror avajānā

3. It is offensive to consider the spiritual master material and therefore to envy his exalted position.

śruti-sāstra-nindanam

4. It is offensive to blaspheme the Vedic literature such as the four Vedas and the Purāṇas.

artha-vādaḥ

5. It is offensive to consider the glories of the holy name exaggerations.

hari-nāmni kalpanam

6. It is offensive to consider the holy name of the Lord imaginary.

nāmno balād yasya hi pāpa-buddhir  
na vidyate tasya yamair hi śuddhiḥ

7. The greatest offense at the lotus feet of the holy name is to think that since chanting the holy name can counteract all sinful reactions one may therefore go on sinning and at the same time chant the

holy name to neutralize the reactions. One who thinks in this way cannot be purified by any program of sense restraint and severe austerities, nor by the various punishments of Yamarāja.

dharmā-vrata-tyāga-hutādi-sarva-  
śubha-kriyā-sāmyam api pramādaḥ

8. It is offensive to consider the chanting of the holy name equal to the performance of ordinary religious ceremonies or fire sacrifices, the observance of austere vows, or the practice of renunciation, all of which are materialistic auspicious activities.

āsraddadhāne vimukhe 'py aśṛṇvati  
yaś copadeśaḥ śiva-nāmāparādhaḥ

9. It is an offense to preach the glories of the holy name to those unwilling to hear, to atheists, or to those who have no faith in chanting the holy name.

śrutvāpi nāma-māhātmyam yaḥ prīti-rahito 'dhamāḥ  
ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt

10. If a person has heard the glories of the transcendental holy name of the Lord but nevertheless continues in the materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine," and if he thus shows no respect or love for the chanting of the holy name, that is an offense.

api pramādaḥ

10.a It is also an offense to be inattentive while chanting.

Every devotee who claims to be a Vaiṣṇava must carefully guard against these ten offenses in order to quickly achieve the desired success, Kṛṣṇa-prema

### Vaiṣṇava-praṇāma

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone. They are oceans of mercy and are the purifiers of the fallen souls.

### Śrī Śrī Śikṣāṣṭaka

### Eight Instructions

### Lord Śrī Caitanya Mahāprabhu

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Śikṣāṣṭaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

(1)

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam

ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

1) Glory to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

(2)

nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi  
durdaivam īdṛśam ihājani nānurāgaḥ

2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

(3)

tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtaniyaḥ sadā hariḥ

3) One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

(4)

na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmaniśvare  
bhavatad bhaktir ahaituki tvayi

4) O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

(5)

ayi nanda-tanuja kinikaram  
patitam mam visame bhavambudhau  
kṛpayā tava pāda-pānkaja-  
sthita-dhūli-sadṛśam vicintaya

5) O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

(6)

nayanam galad-aśru-dhārayā

vadanam gadgada-ruddhayā girā  
pulkair nicitam vapuḥ kadā  
tava-nāma-grahaṇe bhaviṣyati

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?

(7)

yugāyitam nimeṣeṇa  
cakṣuṣā prāvṛṣāyitam  
śūnyāyitam jagat sarvaṁ  
govinda-virahaṇa me

7) O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

(8)

āśliṣya vā pāda-ratām pinaṣtu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāṭo  
mat-prāṇa-nāthas tu sa eva nāparaḥ

8) I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.

### Prayers for offering Prasadam

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

*namo maha-vadanyaya  
krishna-prema-pradaya te  
krishnaya krishna-chaitanya-  
namne gaura-tvishe namaha*

I offer my respectful obeisances unto the Supreme Lord Sri Krishna Chaitanya, who is more magnanimous than any other incarnation, even Krishna Himself, because He is bestowing freely what no one else has ever given pure love of Kṛṣṇa.

*namo-brahmanya-devaya  
go brahmana hitaya cha  
jagad-hitaya krishnaya  
govindaya namo namaha*

I offer my respectful obeisances to the Supreme Absolute Truth, Krishna, who is the well-wisher of the cows and the brahmanas as well as the living entities in general. I offer my repeated obeisances to Govinda [Krishna], who is the pleasure reservoir for all the senses.

**Prayers for honoring Prasadam  
Prasāda-sevāya  
From Gītāvalī**

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave  
svalpa-puṇya-vatām rājan viśvāso naiva jāyate*

O king, for those with little pious credit, faith in mahā-prasāda, Śrī Govinda, the holy name, and the Vaiṣṇavas never arises. [Mahābhārata]

*śarīra avidyā-jāl, jodendriya tāhe kāl,  
jīve phele viśaya-sāgore  
tā'ra madhye jihvā ati, lobhamoy sudurmati,  
tā'ke jetā kaṭhina saṁsāre  
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,  
sva-prasād-anna dila bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,  
preme ḍāko caitanya-nitāi*

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You-Śrī Śrī Rādhā and Kṛṣṇa-and in love call for the help of Lord Caitanya and Nityānanda.