

# The Holy Name is Śrī Kṛṣṇa

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute: the name, form, qualities and pastimes of the Absolute are all as good as the Absolute Himself. Thus one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In the *Bhakti-rasāmṛta-sindhu* it is clearly said, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234]. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead.

— CC Ādi 8.16p

One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. As the *Padma Purāṇa* states, “The holy name of Kṛṣṇa is identical with Kṛṣṇa and is like a *cintāmaṇi* gem, a touchstone. That name is Kṛṣṇa personified in sound and is therefore perfectly transcendental and eternally liberated from material contamination.” Thus one should understand that the name “Kṛṣṇa” and Kṛṣṇa Himself are identical. Having such faith, one must continue to chant the holy name.

— CC Madhya 15.106p

Śrī Caitanya Mahāprabhu, in His *Śikṣāṣṭaka*, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound.

— ŚB 1.2.17p

Lord Caitanya recommended, *kīrtanīyaḥ sadā hariḥ*: [Cc. Ādi 17.31] one should always chant the holy name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme

Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

— ŚB 3.28.9p

In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration "Kṛṣṇa" are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

— ŚB 3.24.35p

Holy name means the name is nondifferent from the substance. Here if you become thirsty, you want water, the substance. If you simply chant "water, water, water," it will not act. But holy name means if you chant Hare Kṛṣṇa, then you are associating with Kṛṣṇa personally. That is holy name. Here the name is contaminated, whatever name you... But God's name, Kṛṣṇa's name, is holy name. That is nondifferent from God. Otherwise, don't you see, they are chanting "Kṛṣṇa." If Kṛṣṇa name is not Kṛṣṇa, how they are making advance in Kṛṣṇa consciousness? They are associating with Kṛṣṇa directly. That is the holy name.

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Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him. Therefore to chant God's holy name means to associate directly with Him. When one associates with God, one acquires godly qualities, and when one is completely purified, one becomes an associate of the Supreme Lord.

— The Science of Self-Realization, Ch. 4