

Śrī Nāma-Māhātmya

Illuminations on the Path by Śrīla Bhaktivinoda Ṭhākura

*kṛṣṇa-nāma dhare koto bal
viṣaya-vāsanānale, mora citta sadā jwale,
ravi-tapta maru-bhūmi-sam
karna-randhra-patha diyā, hṛdi mājhe praveśiyā,
variṣoya sudhā anupam*

What power does the name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The holy name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul. (1)

*hrdoya hoite bole, jihvāra agrete cale,
śabda-rūpe nāce anukṣan
kanṭhe mora bhaṅge swara, aṅga kāṅpe thara thara,
sthira hoite nā pāre caran*

The holy name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body violently shivers, and my feet cannot remain still. (2)

*caṅṣe dhārā, dehe gharma, pulakita saba carma,
vivarna hoilo kalevara
mūrchita hoilo man, pralayera āgaman,
bhāve sarva-deha jara jara*

Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions. (3)

*kori' eto upadrava, citte varṣe sudhā-drava,
more ḍāre premera sāgare
kichu nā bujhite dilo, more to' bātula koilo,
mora citta-vitta saba hare*

While causing such an ecstatic disturbance, the holy name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources. (4)

*loinu āśroya jā'r, heno vyavahāra tā'r,
varnite nā pāri e sakal
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy,
sei mora sukhera sambal*

Such is the behavior of Him in whom I have taken shelter. I am not capable of describing all this. The holy name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness. (5)

*premera kalikā nām, adbhuta rasera dhām,
heno bala karaye prakāś
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna,
citta hari' loya kṛṣṇa-pāś*

The holy name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His holy name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa. (6)

*pūrṇa vikaśita hoiyā, braje more jāya loiyā,
dekhāy more swarūpa-vilās
more siddha-deha diyā, kṛṣṇa-pāṣe rākhe giyā,
e dehera kore sarva-nāś*

Blossoming fully, the flower of the holy name takes me to Vraja and reveals to me His own love-dalliance. This name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine. (7)

*kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani,
nitya-mukta śuddha-rasa-moy
nāmera bālāi jata, saba lo'ye hoi hata,
tabe mora sukhera udoy*

The name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the holy name are taken away and destroyed, then my happiness will know its true awakening. (8)

— *Śaraṇāgati*

A Letter from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

I am overjoyed to hear that your enthusiasm for chanting is increasing. As our contaminations are removed by chanting, the Lord's form, qualities, and pastimes will be revealed to us in the Holy Name. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and His name are one and the same. This will be understood clearly when the coverings in your heart are removed. By chanting without offenses you will personally realize that all perfections come from the Holy Name. Through chanting, the distinction that exists between the self, and the gross and subtle bodies, is gradually effaced and one realizes one's own spiritual form. Once aware of the spiritual body, as one continues to chant, one sees the transcendental nature of the Lord's form.

Only the Holy Name reveals the spiritual form of the living being and then causes him to be attracted to Kṛṣṇa's form.

Only the Holy Name reveals the spiritual qualities of the living being and then causes him to be attracted to Kṛṣṇa's qualities.

Only the Holy Name reveals the spiritual activities (*sevā*) of the living being and then causes him to be attracted to Kṛṣṇa's pastimes.

If we serve the Holy Name with the body, mind and soul, then the direction of that service spontaneously manifests like the sun in the clear sky of the chanter's heart. What is the nature of the Holy Name? Eventually all these understandings spontaneously appear in the heart of one who chants the Holy Name.

In the same letter Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says, *By service to the Holy Name we do not only mean the chanting of the Holy Name; it also includes the other duties of the chanter.... The true nature of harināma is revealed by listening to, reading and studying the scriptures. But he concludes by saying, It is unnecessary to write anything further on this subject. All these things will be revealed to you through chanting.*

— *Śrīla Prabhupādera Patrāvalī, Vol. 1*