

Transcendental Sound Will Be the Agency

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

The mind and body are *upādhis* or external casings...The soul is actually free from all this...Our soul has to be set free from external contamination. All perishable values require to be eliminated. Then we shall see that we have devotion. We are devotees. Transcendental Sound will be the agency. Śrī Kṛṣṇa Caitanya has told us to place our reliance solely on the Name of Hari...The Transcendental Sound has got the potency to regulate our other senses...It is the Absolute Sound which will carry us to the region of the Absolute.

— Śrī Caitanya's Teachings, pt.2



The *kīrtana* of Hari is the constant and natural function of all the facilities of the *jīva* in its constitutional state free from the affinities with this changeable world. That is because the Absolute Truth is identical with Hari. Hari has to be served exclusively, constantly and by all the facilities of the soul. The only function of the voice is to chant the *kīrtana* of Hari which is identical with and inseparable from the simultaneous service of Hari by all the other senses. One who does not employ his voice constantly and exclusively in chanting the *kīrtana* of Hari has no access to the service of Hari by any other faculty.

— Śrī Caitanya's Teachings, pt.2



Inclination to *kīrtana* effects *śravaṇa* and the opportunity for *smaraṇa*. At that time there is the possibility of serving within Kṛṣṇa's *aṣṭa-kālīya-līlā*. In all respects pray to Śrī Nāma for His mercy.

— Amūlya-vāṇī 9



If *śrī-kṛṣṇa-saṅkīrtana* is not performed then no other limb of *bhakti*, such as *mathurā-vāsa* or *sādhu-saṅga* can be fulfilled. But if only *śrī-kṛṣṇa-saṅkīrtana* is performed, then the results of *mathurā-vāsa*, of *sādhu-saṅga*, of faithfully serving deities, and of hearing *Śrīmad-Bhāgavatam* are all fulfilled. *Nāma-bhajana* completely fulfills the *jīva's* every need.

— Amūlya-vāṇī 8

Oh All-Merciful Harināma, **Please enter my heart through my ears!**

“Without *śravaṇa* there is no *kīrtana*. First *śravaṇa*, then *kīrtana*.

— Śrīla Prabhupādera goloka-vāṇī 1.198



“Unless accompanied by *śravaṇa* any attempt to perform *kīrtana* must be material. Repeated hearing gives rise to *kīrtana* and *smaraṇa*. By hearing *kīrtana* one begins to perform *kīrtana*, and from performing *kīrtana*, *smaraṇa* of *hari-kathā* awakens.

— Śrīla Prabhupādera goloka-vāṇī 1.296, 299



“The name of the Lord and the Lord Himself are not two separate entities, but one. When the sound of the holy name passes over the lips, the conditioned sense of hearing and the conditioned consciousness initially process the sound as if it were material, and that is how it is perceived. As a result, only the external ear hears it. Since the other senses and the mind, which is the collector of sensory experience, are envious of the ear, which they consider to be an equal partner, the result is that such chanting does not affect the cleansing of *anarthas*.

“We do not have the capacity even to theoretically know that the name and the Lord of the name are one. Yet just as piercing of the ear is one of the Vedic rites for a young child, when our spiritual ear has been pierced by the holy name the other senses give up their envy of the auditory sense. They no longer quibble with the ear, which alone can perceive transcendental sound. Then the flood of *prema* pours forth from all the spiritual senses and cleans away the contaminants of opposition and malice. Thereafter the Lord’s beautiful form, qualities, associates, and pastimes are revealed in the name Himself, and experienced by the chanter as something quite distinct from his previous experiences in the mundane world. Then the kinds of worries and distractions of the mind that are typical of the conditioned living being cannot remain... When we learn to hear as we chant, the opportunity to remember (Kṛṣṇa) will automatically arise. At that time *aṣṭa-kāliya-līlā-smaraṇa* will become possible. There is no need artificially to try for it.....But we should constantly pray to the holy name for His mercy.

— Bhaktisiddhānta Sarasvatī Ṭhākura Letter, 18 Dec.1928, *Patrāvalī*, 162-163