



Çré Guru Praëäma

oà aji äna-timirändhasya jï änäi jana-çalākayā
cakñur unmđitaà yena tasmai çré-gurave namaù

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

Çré Rūpa Praëäma

çré-caitanya-mano-'bhēñāà sthāpitaà yena bhū-tale
svayaà rūpaù kadā mahyaà dadāti sva-padāntikam

When will Çréla Rūpa Gosvāmé Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Maì galācaraëa

vande 'haà çré-guroù çré-yuta-pada-kamalaà çré-gurun vaiñëavāà ç ca
çré-rūpaà sāgrajātaà saha-gaëa-raghunāthānvitaà taà sa jévam
sādvaitaà sāvadhūtaà parijana-sahitaà kñëa-caitanya-devaà
çré-rādhā-kñëa-pādān saha-gaëa-lalitā- çré-viçākhānvitāà ç ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiñëavas and unto the six Gosvāmés, including Çréla Rūpa Gosvāmé, Çréla Sanātana Gosvāmé, Raghunātha dāsa Gosvāmé, Jéva Gosvāmé, and their associates. I offer my respectful obeisances unto Advaita Ācārya Prabhu, Çré Nityānanda Prabhu, Çré Caitanya Mahāprabhu, and all His devotees, headed by Çrévāsa Ōhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kñëa, Çrématé Rādhārāné, and all the gopés, headed by Lalitā and Viçākhā.

Çréla Prabhupāda Praëati

nama oà viñëu-pādāya kñëa-preñöhāya bhū-tale
çrémate bhaktivedānta-svāmin iti nāmine

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

namas te sārāsvate deve gaura-vāëé-pracāriëe
nirviçëña-çūnyavādi-pāçcātya-deça-tāriëe

Our respectful obeisances are unto you, O spiritukindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Çréla Bhaktisiddhānta Sarasvaté Praëati

nama oà viñëu-pādāya kñëa-preñöhāya bhū-tale
çrémate bhaktisiddhānta-sarasvatéti nāmine

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvaté, who is very dear to Lord Kñëa, having taken shelter at His lotus feet.

çré-vārñābhānavé-devé-dayitāya kápābdhaye
kñëa-sambandha-vijī āna-dāyine prabhāve namaù

I offer my respectful obeisances to Çré Vārīabhānavé-devé-dayita dāsa [another name of Çréla Bhaktisiddhānta Sarasvaté], who is favored by Çrématé Rādhārāéé and who is the ocean of transcendental mercy and the deliverer of the science of Kāñëa.

mādhuryojjvala-premāòhya-çré-rüpānuga-bhaktida
çré-gaura-karuëä-çakti-vigrahāya namo `stu te

I offer my respectful obeisances unto you, the personified energy of Çré Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kāñëa, coming exactly in the line of revelation of Çréla Rūpa Gosvāmé.

namas te gaura-väëé-çré-mürtaye déna-tāriëe
rüpānuga-viruddhāpasiddhānta-dhvānta-hāriëe

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Çréla Rūpa Gosvāmé.

Çréla Gaurakiçora Praëati

namo gaura-kiçorāya säkñād-vairāgya-mürtaye
vipralambha-rasāmbhode pädāmbujāya te namaù

I offer my respectful obeisances unto Gaura-kiçora dāsa Bābājé Mahārāja [the spiritual master of Çréla Bhaktisiddhānta Sarasvaté], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kāñëa.

Çréla Bhaktivinoda Praëati

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-çakti-svarüpāya rüpānuga-varāya te

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is a strict follower of the Gosvāmés, headed by Çréla Rūpa.

Çréla Jagannātha Praëati

gaurāvirbhāva-bhūmes tvaà nirdeññā saj-jana-priyaù
vaiñëava-sārvabhaumaù ñré-jagannāthāya te namaù

I offer my respectful obeisances to Jagannātha dāsa Bābājé, who is respected by the entire Vaiñëava community and who discovered the place where Lord Caitanya appeared.

Çré Vaiñëava Praëāma

vāi chā-kalpatarubhyaç ca kápā-sindhubhya eva ca
patitānāà pävanebhyo vaiñëavebhyo namo namaù

I offer my respectful obeisances unto all the Vaiñëava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Çré Gaurāi ga Praëāma

namo mahā-vadānyāya kāñëa-prema-pradāya te
kāñëāya kāñëa-caitanya-nāmne gaura-tviñëe namaù

O most munificent incarnation! You are Kāñëa Himself appearing as Çré Kāñëa Caitanya Mahāprabhu. You have assumed the golden color of Çrématé Rādhārāéé, and You are widely distributing pure love of Kāñëa. We offer our respectful obeisances unto You.

Çré Paï ca-tattva Praëāma

paï ca-tattvātmakaà kāñëaà bhakta-rūpa-svarūpakam
bhaktāvatāraà bhaktākhyāà namāmi bhakta-çaktikam

Çré Kāñëa Praëäma

he kãñëa karuëä-sindho
déna-bandho jagat-pate
gopeça gopikã-kãnta
rãdhã-kãnta namo `stu te

Sambandhãdhideva Praëäma

jayatã suratau paì gor mama manda-mater gaté
mat-sarvasva-padãmbhojau rãdhã-madana-mohanau

Glory to the all-merciful Rãdhã and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyãdhideva Praëäma

dévyad-vãndãraëya-kalpa-drumãdhaù
çrémad-ratnãgãra-siã hãsana-sthau
çrémad-rãdhã-çréla-govinda-devau
preñöhãlëbhiù sevyamãnau smarãmi

In a temple of jewels in Vãndãvana, underneath a desire tree, Çré Çré Rãdhã-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

Prayojanãdhideva Praëäma

çrénãn rãsa-rasãrambhé vaà cé-vaã-taã-sthitaù
karãian veëu-svanair gopér gopénãthaù çriye `stu nau

Çré Çréla Gopénãtha, who originated the transcendental mellow of the rãsa dance, stands on the shore in Vaà cévaã and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Çré Rãdhã Praëäma

tapta-kãì cana-gaurãì gi rãdhe vãndãvaneçvari
vãñabhãnu-sute devé praëamãmi hari-priye

Paì ca-tattva Mahã-mantra

(jaya) çré-kãñëa-caitanya prabhu nityãnanda
çré-advaita gadãdhara çrévãsädi-gaura-bhakta-vãnda

Purport by

His Divine Grace A. C. Bhaktivedanta Swami Prabhupãda

Çré Caitanya Mahãprabhu is always accompanied by His plenary expansion Çré Nityãnanda Prabhu, His incarnation Çré Advaita Prabhu, His internal potency Çré Gadãdhara Prabhu, and His marginal potency Çrévãsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Çré Caitanya Mahãprabhu is always accompanied by these other tattvas. Therefore our obeisances to Çré Caitanya Mahãprabhu are complete when we say, çré-kãñëa-caitanya prabhu nityãnanda çré-advaita gadãdhara çrévãsädi-gaura-bhakta-vãnda. As preachers of the Kãñëa consciousness movement, we first offer our obeisances to Çré Caitanya Mahãprabhu by chanting this Paì ca-tattva mantra; then we say, Hare Kãñëa, Hare Kãñëa, Kãñëa Kãñëa, Hare Hare/ Hare Rãma, Hare Rãma, Rãma Rãma, Hare Hare. There are ten offenses in the chanting of the Hare Kãñëa mahã-mantra, but these are not considered in the chanting of the Paì ca-tattva mantra, namely, çré-kãñëa-caitanya prabhu nityãnanda çré-advaita gadãdhara çrévãsädi-gaura-bhakta-vãnda. Çré Caitanya Mahãprabhu is known as mahã-vadãnyãvatãra, 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 mahã-mantra (Hare Kãñëa, Hare Kãñëa, Kãñëa Kãñëa, Hare Hare/ Hare Rãma, Hare Rãma, Rãma Rãma, Hare Hare), we must first take shelter of Çré Caitanya Mahãprabhu, learn the Paì ca-tattva mantra, and then chant the Hare Kãñëa mahã-mantra. That will be very effective.

Hare Kāñēa Mahā-mantra

HARE KĀÑĒA HARE KĀÑĒA KĀÑĒA KĀÑĒA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE

Purport by
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

The transcendental vibration established by the chanting of Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method of reviving our Kāñēa consciousness. As living spiritual souls we are all originally Kāñēa conscious entities, but due to our association with matter from time immemorial, our consciousness is now polluted by the material atmosphere. The material atmosphere, in which we are now living, is called māyā, or illusion. Māyā means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, this is called illusion. In this polluted concept of life, we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our Kāñēa consciousness.

Kāñēa consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this mahā-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding—surpassing the stages of senses, mind, and intelligence—one is situated on the transcendental plane. This chanting of Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation or any intellectual adjustment for chanting this mahā-mantra. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification, and dance in ecstasy.

We have seen this practically. Even a child can take part in the chanting, or even a dog can take part in it. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on the hearers, and as such, this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Harā is the form of addressing the energy of the Lord, and the words Kāñēa and Rāma are forms of addressing the Lord Himself. Both Kāñēa and Rāma mean "the supreme pleasure," and Harā is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called māyā, is also one of the multienergies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Harā, the living entity is established in his happy, normal condition.

These three words, namely Hare, Kāñēa, and Rāma, are the transcendental seeds of the mahā-mantra. The chanting is a spiritual call for the Lord and His internal energy, Harā, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Harā helps the devotee achieve the grace of the supreme father, Hari, or Kāñēa, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization, therefore, is as effective in this age as chanting the mahā-mantra: Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.