

## ENGAGING THE SĀDHANA-ŚARĪRA IN THE PROCESS OF CHANTING

## Step One: ALIGN THE BODY AND YOUR IMMEDIATE ENVIRONMENT

Watch your posture and more important your pronunciation.

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Sit in a supportive environment (before the deities, pictures, Tulasi, in the company of the devotees and whoever and whatever else helps...)

Make sure you chant the entire mantra without missing even one syllable.

If you chant *japa*, make sure you complete each round in the proper time, not missing any mantra.



## Step two: ALIGN THE MIND

In order to concentrate on the sound vibration of the holy name "enter" or totally connect with the mantra through the first "Hare". After again and again bringing the mind back to the first "Hare", you will find that it has developed the ability to stay with the entire mantra—each single name! Be patient it will work!

Give it your best—the Lord rewards those who try and surrender.

## Step Three: ALIGN THE HEART

Attentive chanting can bring blessings to your life that are hard to imagine. By such chanting all obstacles to the pure name (*śuddha-nāma*) can be effectively removed if one more thing (the most important) is added. Namācārya Haridāsa Țhākura says (*Hari-nāma-cintāmaņi*, chapter 12):

Simply by one's own endeavor, no one in this world can overcome distractedness. Such victory can only come about by your merciful blessings. Therefore, it is absolutely necessary to beg for your grace.

There is a very nice prayer by Haridāsa Ṭhākura which we distributed at the end of the seminar. For your convenience we have attached it to this training newsletter, so that you have it also in the electronic format.

This or any other appropriate prayer of your choice will help you to give your heart to the chanting. After all, deep experiences can only happen if the heart is involved. Thus chanting in a devotional and prayerful mood will attract the mercy of the Lord in his magnanimous form of the holy name.

Please don't be hesitant to give your heart to the chanting.

In one of his songs, Śrīla Bhaktivinode Țhākura praises the mercy of the holy name by saying that just like the sun which rises in the East destroys all darkness, the holy name in his mercy, continuously rises on the horizon of the heart of the chanter and thus removes the beginningless *avidyā* (inner darkness), which is the source of material existence.

Śacinandana .

Śrīla Haridāsa Ṭhākura's humble prayers showing his commitment to chanting the holy name:

→→ ↔ ↔ HARI-NĀMA-CINTĀMAŅI, 11.53-57

kṛpā kari' nāma-rūpe āmāra jihvāya nirantara nāca prabhu dhari tava pāya (53)

"O Lord! Be merciful and appear on my tongue in your holy name; dance there constantly, O Lord! I fall at your lotus feet and beg you."

> rākha inhā lao tānhā tava icchā mata yānhā rākha deha more kṛṣṇa-nāmāmṛta (54)

"You may keep me in this world or take me to your abode, as you please, but whatever you do with me, feed me the divine nectar of your names."

> jagajjane nāma dite tava avatāra jagajjana-mājhe more kara angīkāra (55)

"You have descended into this world to distribute the holy name, so kindly also consider me one of those you intended to bless."

> ămi ta adhama tumi adhama tăraṇa ubhaye sambandha ei patita păvana (56)

"I am the most lowly, whereas you are committed to the uplift of the lowest; this is our eternal relationship, O savior of the fallen!"

acchedya sambandha ei tomãya ãmãya yãra bale nãmãmṛta e adhama cãya (57)

"On the strength of this unbreakable connection between us, O Lord, I beg you to shower me with the nectar of the holy name."

