

SECRETS FROM THE BHAJANA-RAHASYA



Amṛta Vāṇī 1 *Strengthening Our Faith: Śrī Nāma-Māhātmya*

Amṛta Vāṇī 2 *Practicing Tolerance*

Amṛta Vāṇī 3 *Chanting with Humility*

Amṛta Vāṇī 4 *Chanting with Sambandha*

Amṛta Vāṇī 5 *Rendering Service*

CHANTING WITH HUMILITY

The holy name has unlimited energies, but it reserves them for those who chant without offenses. Chanting without offenses becomes easy in a humble state of mind. All offenses come from the false ego, no offenses come from a humble heart. The false ego needs to be dissolved by humility.

According to Śrīla Bhaktivinoda Ṭhākura real humility is based on the understanding “I’m not the body, but I’m a spiritual soul.” It is based on the soul. It doesn’t come from the material mind suffering from an inferiority complex. Real humility means we don’t think much about ourselves, but our attention wanders to Kṛṣṇa. Real humility means that the soul is crying for Kṛṣṇa. You can practice this mood by reciting the following prayers from the *Stotra-ratna* by Śrī Yāmunācārya which Śrīla Bhaktivinoda Ṭhākura recommends as humility meditations in the *Bhajana-rahasya* (starting from p. 41). You can go through these prayers and sometimes repeat them and meditate on their meaning.

O Ananta! O Hari! I have been drowning in this material ocean since time immemorial. I have been swimming and swimming, but I have not found the end of this great and fathomless material ocean. While drowning, I cried out in distress, “Help! Someone rescue me!” At that time You came, and, as I understood Your lotus feet as the shore of this ocean, a seed of hope arose in my heart. O Hari, You are the most compassionate! In me You have certainly found the most appropriate recipient of Your mercy.



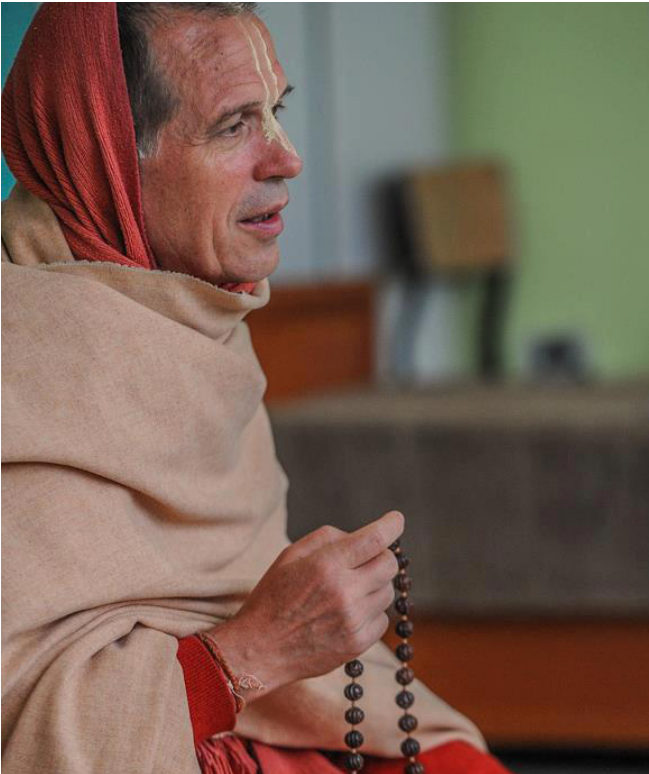


By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master? O Hari, being evil-minded and seeing no other refuge, I have taken shelter of Your lotus feet. I have now come to know that You are my Lord. You are the Lord of the universe, and I am Your eternal servant. When will that day come when I will realize myself as Your eternal servant? When will my material desires be completely destroyed so that I will spontaneously serve You to Your satisfaction?

O Hari! I am an offender, and therefore I am always punishable. I have all bad qualities, and I am guilty of committing thousands and thousands of offenses. I am drowning in this

terrible, turbulent ocean of material existence. I have lost my way, and I desire to find the right path. O Hari, I have taken shelter of Your lotus feet out of fear. Please accept me as Your own. O Lord, Your vow is that You will definitely liberate anyone from material bondage who takes shelter of You.

O Hari! Let me submit one humble request before You. Be merciful and kindly hear my words. This is not a meaningless request, but it is confidential, having come from my heart. I am wretched, and You are most merciful. Therefore, You are the most capable person to bestow mercy. As You confer Your mercy unto one who is very fallen, I am a suitable candidate for Your mercy. If You ignore me, then it will be very, very difficult to find a more suitable candidate for Your mercy.



SIDEBAR

To stop inattentive chanting, we practiced the technique of giving our full attention to the first “Hare” of the *mahā*-mantra.

In the beginning of the *mahā*-mantra we address Śrīmatī Rādhārāṇī, as Śrīla Prabhupāda puts it: “Thus we say, ‘O Rādhārāṇī! O Hare! O energy of the Lord!’ When we address someone in this way, he usually says, ‘Yes, what do you want?’ The answer is, ‘Please engage me in Your service.’ This should be our prayer.”

(Teachings of Lord Kapila, chapter 14, verse 32, purport).

We should pray to Śrīmatī Rādhārāṇī that she may open the gate of the palace of *bhakti* for us and thus let our heart become alive with genuine feelings which are necessary for chanting. Whenever you move your fingers to the next bead on your *japa-mālā*, bring the mind gently back to the first “Hare” and stay with the mantra as long as you can. You can repeat this with the next two first “Hares”. It is like entering a river and staying in it. By continuing to practice this, your ability to stay with the chanting will increase day by day.