

SECRETS FROM THE BHAJANA-RAHASYA



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

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CHANTING WITH SAMBANDHA

Sambandha means to be connected to Kṛṣṇa. Chanting with *sambandha* means to chant with a feeling of a relationship to Kṛṣṇa. It means to chant prayerfully, from the heart “*Please accept me in your service.*” Without a conscious connection, chanting is just lip service.

Kṛṣṇa wants to see that we are connected, he wants heart-deep chanting. He can read our minds and knows where we are. If you chant and think “*Oh, let me quickly finish this.*” you are not praying “*Please accept me in your service.*” you are praying “*Please release me from service.*” That’s what you are actually saying and Kṛṣṇa knows and feels it.

Bhaktivinoda Ṭhākura (*Harināma-cintāmaṇi*, 3.25) offers three simple meditations for connected chanting:

1. I am not the body, I am in fact a soul and Kṛṣṇa’s eternal servant.
2. Kṛṣṇa is the infinite conscious entity and my only master.
3. The material world is the prison meant to reform my absent-minded tendencies.



IN VARṢĀNĀ WE PRACTICED A FURTHER MEDITATION IN THREE STEPS:

1. Become aware that the holy name is non-different from Śrī Śrī Rādhā Kṛṣṇa.

*nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

(Śrī Caitanya-caritāmṛta, Madhya 17.133)

2. Meditate on the meaning of the mantra.

The Hare Kṛṣṇa *mahā-mantra* is a *yugala-mantra*, a mantra that directly addresses the divine couple. Śrīla Prabhupāda informed the world of the root meaning of the *mahā-mantra* – a meaning that includes all other meanings:

“My dear Śrīmatī Rādhārāṇī, my dear Lord Kṛṣṇa, please engage me in Your service!”



3. Chant from your heart in a prayerful mood.

Here is a prayer which can bring you into heart-deep chanting:

*samsāra-sāgarān nātha putra-mitra-grhāṅganāt
goptārau me yuvām eva prapanna-bhaya-bhañjanau*

O Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence, which is filled with sons, friends, household, and land. Therefore You are known as the destroyers of fear for those surrendered unto You.

*yo 'ham mamāsti yat kiñcid iha loke paratra ca
tat sarvaṁ bhavato 'dyaiva caraṇeṣu samarpitam*

O Your Lordships, myself and whatever little bit is mine in this world and in the next—all this I now offer unto Your lotus feet.

*aham apy aparādhānām ālayas tyakta-sādhanah
agatīś ca tato nāthau bhavantau me parā gatih*

O Your Lordships, I am certainly the abode of many offenses and am completely devoid of any devotional practices. Nor do I have any resort or shelter. Therefore, I regard You as my ultimate goal.

*tavāsmi rādhikā-nātha karmaṇā manasā girā
kṛṣṇa-kānte tavaivāsmi yuvām eva gatir mama
śaraṇaṁ vām prapanno 'smi karuṇā-nikarākarau
prasādam kuru dāsyam bho mayi duṣṭe 'parādhini*

I am Yours, O Lord of Śrīmatī Rādhārāṇī, as are my actions, mind, and words. O Śrīmatī Rādhārāṇī, lover of Śrī Kṛṣṇa, I belong to You alone. O Rādhā and Kṛṣṇa, O ocean of mercy, You are my only shelter, and thus I take shelter of You. Although I am such a fallen offender, please be merciful to me and make me Your servant.

(Pādyā-pañcaka from the Śrī Sanatcumāra-saṁhitā)