

THE MARKET PLACE OF THE HOLY NAME

	Discoveries	Practice
Amṛta Vāṇī 1	<i>the power of faith</i>	<i>silence</i>
➤ Amṛta Vāṇī 2	<i>all things will be revealed through chanting</i>	<i>controlling the mind</i>
Amṛta Vāṇī 3	<i>the name has the same effect as the form</i>	<i>purity</i>
Amṛta Vāṇī 4	<i>the fuel for spiritual life: mercy</i>	<i>contemplating the meaning of the mantra</i>
Amṛta Vāṇī 5	<i>chanting with feelings of separation</i>	<i>patience</i>
Amṛta Vāṇī 6		<i>steadfastness</i>

DISCOVERIES

ALL THINGS WILL BE REVEALED THROUGH CHANTING

How will we find out who we are and what our service is? Our *ācāryas* give us a clear answer: everything will be revealed to you by chanting the holy name. The holy name will rise within the heart of a sincere chanter like the sun in the clear sky and shine in the heart, making all these details visible. In a letter to a disciple Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains how this revelation takes place (*Śrīla Prabhupādera Patrāvati*, vol. 1, pages 4-5):

1. The first stage one must obtain is the stage of **offenseless chanting**.
2. Then the holy name reveals your own spiritual **form** to you. In the beginning, this is manifested by realizing that one is separate from the gross and subtle bodies. You begin to actually see and feel “I am a spiritual person.” You also realize Kṛṣṇa’s form and you become extremely attracted to it.
3. Next, the holy name reveals your specific **qualities** to you. Then you realize more of Kṛṣṇa’s qualities like his compassion and beauty, and you become attracted to them.
4. Then you will realize your particular **activities** in the spiritual world and Kṛṣṇa’s activities.
5. At this last stage you will realize your eternal **service**.



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura ends his letter by saying, “It is unnecessary to write anything more on this subject. All these things will be revealed through chanting.”

—❁❁❁ PRACTICE ❁❁❁—

THE SECOND STEP TO PERFECTING ONE’S CHANTING:

Manah-samharanam – Controlling the Mind

Control of the mind means to repeatedly bring the wandering mind back to the mantra. The definition of good *japa* is to enter with one’s mind into the mantra and to let the mantra enter the mind. In other words the mantra and the mind must become connected – in one sense the mind must vibrate with the sound of the mantra and then in this way become one.

To stop disconnected chanting, we practiced during our retreat the technique of bringing the mind back to the first “Hare” of the *mahā*-mantra. 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.

It is important, however, that you do not do this too forcefully. The mind rebels if one tries to capture it too forcefully. How long can you keep your fist closed by force? After some time you will develop a spasm. If this holds true for the gross body, then how much more will it hold true for the subtle body; therefore always bring the mind back gently. After practicing this for some time, you will see how the mind will naturally enjoy staying with the mantra. However, you must be willing to always bring it back from wherever it wanders due to its restless nature. Try it and you will experience miracles.

