



THE MARKET PLACE OF THE HOLY NAME

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

DISCOVERIES

THE NAME HAS THE SAME EFFECTS AS THE FORM



sweetness of Kṛṣṇa's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop."
(Śrī Caitanya-caritāmṛta, Madhya 21.136-7)

The same insatiable thirst, the same desire for more that is described in these verses overcomes those who chant:
"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."
(Śrī Caitanya-caritāmṛta, Antya 1.99)

Kṛṣṇa's name and his form are identical, they are non-different. One proof for this is that Kṛṣṇa's name and form have the same effect. Devotees who taste the form of the Lord are overcome by transcendental ecstasy and their desire to associate with the Lord's form increases even more. Here is an example of a devotee tasting the sweetness of Kṛṣṇa:

Śrī Caitanya Mahāprabhu quotes Bilvamaṅgala Ṭhākura, "O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still." And then he goes on to explain, "My dear Sanātana, the

The stage of chanting at which one experiences such taste for the holy name is called *ruci*. If we are not privileged to have this divine experience it means we are still absorbed in material tastes. We can change this by associating with devotees as Śrīla Prabhupāda beautifully expresses, "In *Bhagavad-gītā* (2.62) it is stated, *saṅgāt sañjāyate kāmaḥ*: one's desires and ambitions develop according to the company one keeps. It is often said that a man is known by his company, and if an ordinary man associates with devotees, he will certainly develop his dormant Kṛṣṇa consciousness."
(*Nectar of Instruction*, verse four, purport).

—❁❁❁ PRACTICE ❁❁❁—

THE THIRD STEP TO PERFECTING ONE'S CHANTING: Śauca – Internal & External Purity

We all know that mental contamination sticks to us more firmly than dust, sweat and mud. To become internally clean, it is important to weed the garden of the heart by removing the six types of weeds mentioned in *Caitanya-caritāmṛta Madhya* 12.135. In order to create an atmosphere of internal purity, it is helpful to practice mental hygiene. Do not allow lower feelings like anger, lust and greed to contaminate the mind.

There are a few things you can do to create an inner purity like reciting prayers and reading spiritual literature which change the material perspective. However, nothing works faster than engaging in the singing of Kṛṣṇa's holy names. I have personally seen in India that many good spiritual practitioners sometimes put their *japa-mālā* aside, take up a pair of *karatālas* and loudly sing the names of the Lord. During our *japa* and *kīrtana* retreats, we practised another powerful method for achieving inner purity: in our minds we went to the holy places in Vṛndāvana-dhāma and chanted over there. Our Vṛndāvana meditation had six steps:



1. switch off the numerous thoughts and center yourself through breathing into the heart space
2. come into the presence of Śrīla Prabhupāda and humbly pray for empowerment
3. visualize the scene you wish to go to (Rādhā-Śyāmasundara in the Kṛṣṇa-Balarāma Temple or a holy place in Vṛndāvana)
4. engage in active exchange, in this case chanting the holy name for the pleasure of one's deity
5. express gratitude for whatever you experience
6. close the *japa* meditation with a desire that all beings can be benefited

Particularly helpful regarding step 6, is the prayer of Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (5.18.9): “May the entire universe be blessed with peace and hope. May everyone driven by envy and enmity become pacified and reconciled. May all living beings develop abiding concern for the welfare of others. May our own hearts and minds be filled with purity and serenity. May all these blessings flow naturally from this Supreme benediction. May our own tension become spontaneously absorbed in the rapture of pure love for the transcendent Lord.”

