



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.

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 Ṭhākura says (*Hari-nāma-cintāmaṇi*, 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 Ṭhākura 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.



