



Amṛta Vāṇī 1 *The Journey of Faith*

Amṛta Vāṇī 2 *Chanting With Sambandha-jñāna*

Amṛta Vāṇī 3 *Inattention is the Root of all Other Offences*

Amṛta Vāṇī 4 *Releasing the Anchor*

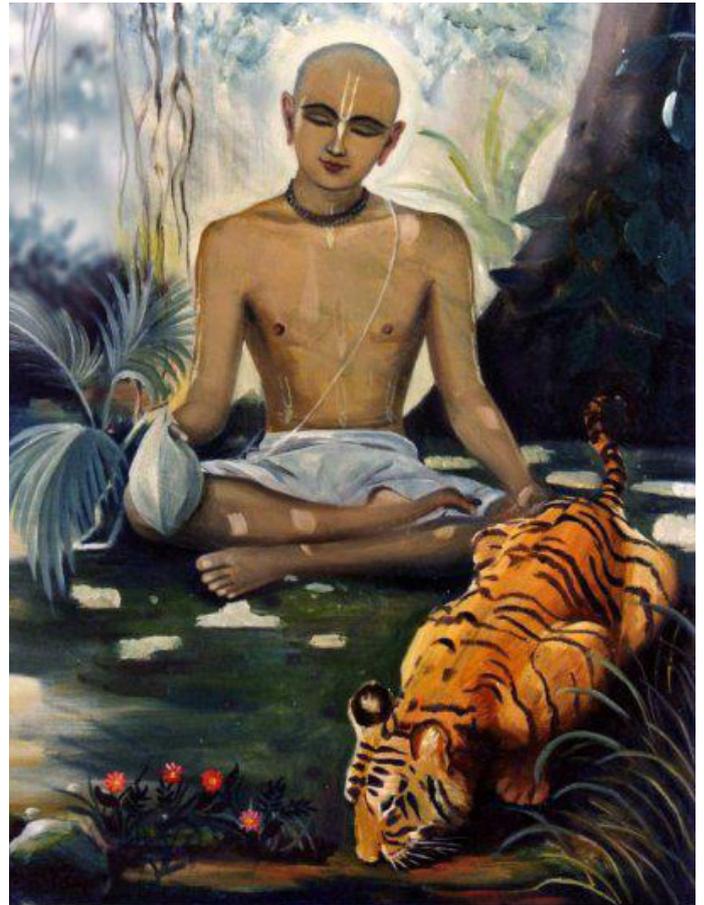
2) CHANTING WITH SAMBANDHA-JÑĀNA

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end. (SB 2.3.24)

This important verse describes what happens with a person who is chanting the holy name with concentration – a change of heart takes place. In the purport, Śrīla Prabhupāda explains what other symptoms the change of heart entails: “So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord.” So you can see how much the transformation in your heart is taking place in proportion to how much you are naturally distancing yourself from selfish enjoyment and becoming more inclined to render service. At the beginning stage of *bhakti*, devotees just engage the limbs of the body in Kṛṣṇa's service, but with time one should move on and engage the mind, too.

For what reason may we not be witnessing any or enough change of the heart, even though we chant? The reason is that we are not chanting purely. If there is not enough change of the heart, we are still chanting on the stage of *nāmābhāsa* – “shadow” chanting, as it is called. A shadow is always connected to the real object, but it is not the same – the shadow of an apple lacks the substance of an apple (for example color and taste). So, chanting on the stage of *nāmābhāsa* means that one is doing something that looks like chanting, but is not the real thing. It lacks the actual taste of chanting; the living taste of Kṛṣṇa consciousness.

The example Śrīla Haridāsa Ṭhākura uses for *nāmābhāsa* in the *Hari-nāma-cintāmaṇi* (chapter 3) is that of clouds and fog covering the sun of the pure name. The clouds that cover our experience of the pure name are *anarthas* – thirst for material objects (*asat-tṛṣṇā*), miserliness of the heart (*hṛdaya-daurbalya*) and offense (*aparādha*). The fog represents one's ignorance about the nature of the soul, Kṛṣṇa and his creation. Śrīla Haridāsa Ṭhākura describes one prac-



tice that can cause the dissolution of both the clouds and the fog – that is chanting with *sambandha-jñāna*. This is where one chants with the correct understanding of one's relationship to Kṛṣṇa: an understanding that “I am Kṛṣṇa's servant.” If you chant from this position, the bright sun of the holy name will shine on you and you will be happy and spiritually infused.