

NĀMA RUCI - CHANTING WITH TASTE



Amṛta Vāṇī 1 Śraddhā

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— ❖ ❖ ❖ ❖ ❖ — DISCOVERIES ❖ ❖ ❖ ❖ ❖ —

*tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyah sadā hariḥ*

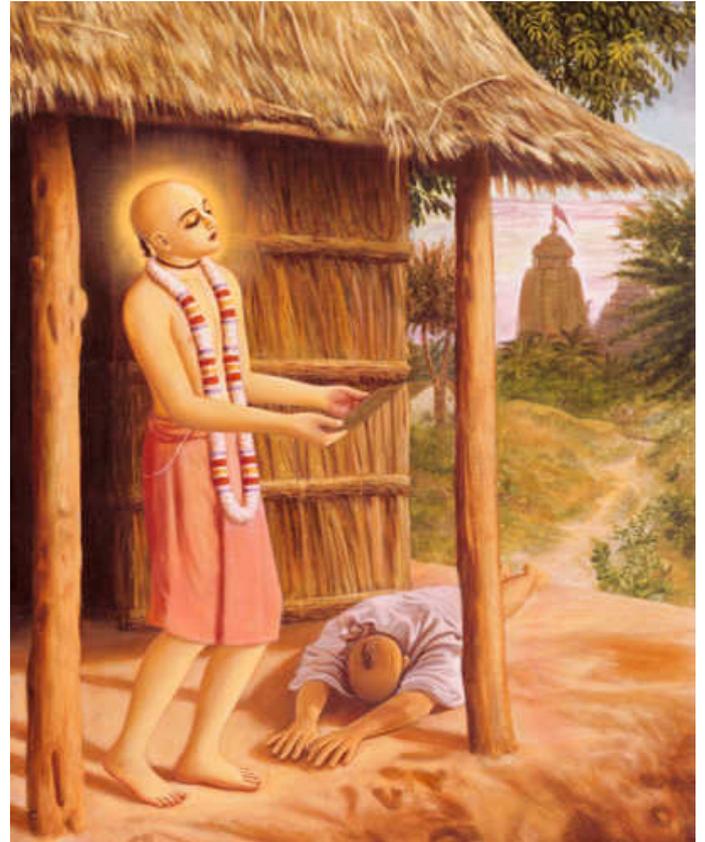
One who thinks himself lower than the grass, who is more tolerant than a tree and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

Lord Caitanya Mahāprabhu advocated that the qualifications mentioned in this verse are to be reached by those who wish to chant the holy name with steadfastness. This means that no matter what happens in life, if one has these qualities he will always be able to take shelter in the holy name and chant no matter what happens. If, however, one does not have these qualities, during the ever-changing waves of life he or she will chant either very inattentively or not chant at all. Therefore, if we want our chanting to be steady in all circumstances, we need to develop these qualities.

THE THREE TYPES OF HUMILITY

1. An Inferiority Complex

The first type of humility is the weakest type, which is not desirable in a spiritual life. It is false humility that comes from a psychological disorder and is based on an inferiority complex. At this level, one is actually grossly identified with the false ego and the body. Such a person feels worthless and uncomfortable when seeing that someone is performing



better, because the ego is disturbed, and in this way develops self-pity. These types of inferiority complexes are not beneficial to spiritual life as a person on this level cannot see beyond the bodily identification.

2. Remorse

The second level of humility is explained in the second verse of *Caitanya-caritāmṛta*. It is humility based on remorse; i.e. remorse that one has not taken advantage of one's chances. On this level, one knows that the mercy of the Lord is so great, that he has made it so easy to reach him just by chanting the holy names at any place and under any circumstances with no hard and fast rules involved. Still, on the other side, one sees that he/she is full of offences and therefore has no attraction for chanting the holy names. Hence, this feeling of missing out on the mercy makes one remorseful. Such humility is not so influenced by the false ego.

Yet, both these types of humilities come from a limiting sense of self-reference. Self-reference means that one perceives reality through one's own "colored-glories" so to say and is, therefore, with reference only to oneself.

Mādhavācārya says: "When one identifies with the gross physical body, he will have unquenchable sexual desires, drowsiness and his inner peace will always be burned to ashes. On the other hand, when one identifies with the mind and thoughts, the result is panic and fear which ends in disappointment. Panic and the feeling of being unsettled in life happens when one identifies with the mental world. Someone who identifies with his intelligence, suffers existential bitterness and frustration. And by identifying with false ego one suffers from an inferiority complex."

The Internal Transition

To wake up and properly deal with our feelings of inferiority, we need to think broadly and understand that we are only wretched because we have been given such mercy and such an opportunity by Lord Caitanya Mahāprabhu and yet we have not taken advantage. Therefore, we need to use it in the future. Once we genuinely feel sorry for not having used our spiritual opportunities, we will feel some pain and this remorse will burn out our karma. Therefore, allow yourself to confront the reality that you are a fallen soul who has missed out on the chance for spiritual life, and make firm decisions to genuinely enter deeper into spiritual life.



3. The Kṛṣṇa-related Humility

This type of humility is the most beneficial because it is innate and dormant within the soul. This humility rises from the soul and manifests itself when we no longer refer to ourselves, but to Kṛṣṇa. At this level we are aware of our minute position, and therefore become pride-less. We, therefore, consciously and willingly offer everything to our spiritual master and understand that everything comes from our spiritual master's and Kṛṣṇa's mercy. Fight for your life to get this type of humility. At this level, even if one praises you, you should redirect that praise to your spiritual master, superior devotees, or Kṛṣṇa and in this way protect yourself from the threat of pride. And, to achieve this level of humility we need to practice tolerance in all our daily activities.

HOW TO COME TO THE REAL STAGE OF HUMILITY?

- Understand that you are different from the material body, mind, and ego
- Practice tolerance in any situation life throws at you.

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The Emotional Traffic Light

In most situations, we have patterns that trigger certain reactions within us. Such reactive patterns are those habits which continuously make our lives miserable whenever they appear. In order to break these reactive patterns we can take three steps as explained through the “Emotional Traffic Light”. In this way, at any given situation we first:

- 1) **STOP!** (Red) - Remember that you are the spirit soul, different from the body and mind. Understand that you are the eternal soul. Connect with being eternal.
- 2) Then, **OBSERVE!** (Yellow) - Look at your life from the observer-perspective. Understand that the given situation is coming to you because of your karma. Remember that you are an eternal soul, untouchable by the material miseries and troubles. Observe the situation from this perspective and you will see how the misery within the situation disappears.
- 3) **ACT FROM A SPIRITUAL POSITION!** (Green) - At this point, you will be able to control your reactive patterns and see

the situation from a much broader perspective. From then on, try to find different solutions that are beneficial to your spiritual life.

From the above-mentioned three steps, you will be able to practice tolerance. The key to humility is tolerance, and tolerance is something that develops more and more with practice. You start to develop tolerance not by being judgmental, but by analyzing the situation from a spiritual position and coming up with better alternative solutions.

Kṛṣṇadās Kavirāja Goswami assures us that those who can chant by the principles given by Lord Caitanya Mahārabhu in the verse *tṛṇād api sunīcena*, can obtain the ultimate goal of life- the lotus feet of Kṛṣṇa.

“Raising my hands, I declare, ‘Everyone, please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance.’”
(CC Adi 17.32)

—❖❖❖ PRACTICE ❖❖❖—

Śrīla Prabhupāda said: “Gratitude is the condition of the heart in which spiritual growth can take place”. So, start your day by being grateful for having this human form of life and having the opportunity to please Kṛṣṇa. This positive spiritually charged outlook will also help you in your practice of tolerance. The person you should practice gratitude to, on the spiritual level, is your spiritual master. Start your day by praying to your spiritual master, seek his blessings and offer your day to your spiritual master. You



can also invite your spiritual master or Śrīla Prabhupāda when you chant (just as we practiced on the second day) and you will see miracles happening in your spiritual life.

The great devotee-king Kulaśekhara wrote a wonderful verse about detachment and attachment to Kṛṣṇa: “This body is attacked by miseries at every turn: heat, cold, distress, and also so-called happiness come at every moment to me. Though this body may look very beautiful now, at the end it will die. No one can avoid this. The body will be transformed back to its five component elements. You ask: What is the cure for this? Oh you should know by now: Drink the powerful elixir of Kṛṣṇa! Only Kṛṣṇa can cure you of the disease of bodily death.” (Mukunda-māla-stotra)

Before chanting, calm your mind and become peaceful. Connect to Kṛṣṇa in a prayerful mood. Imbibe a prayerful attitude and chant from that position, addressing Kṛṣṇa through the sacred syllables of the mantra. You can meditate on the following verse of the Caitanya-caritāmṛta:

One is immediately freed from the clutches from māyā if he seriously and sincerely says: My dear Lord Kṛṣṇa, although I have forgotten you for so many long years in the material world, today I am surrendering myself unto you. I am your sincere and serious servant. Please engage me in Your service! (Caitanya-caritāmṛta, Madya 22.33)

Chant from this position. Address Kṛṣṇa in the mood of this beautiful verse. Connect with the mantra by entering the flow of the *mahā*-mantra through the first “Hare”. Focus and chant with gratitude and affection.