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A DELIBERATION ON
NĀMĀBHĀSA

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COMMUNICATION!

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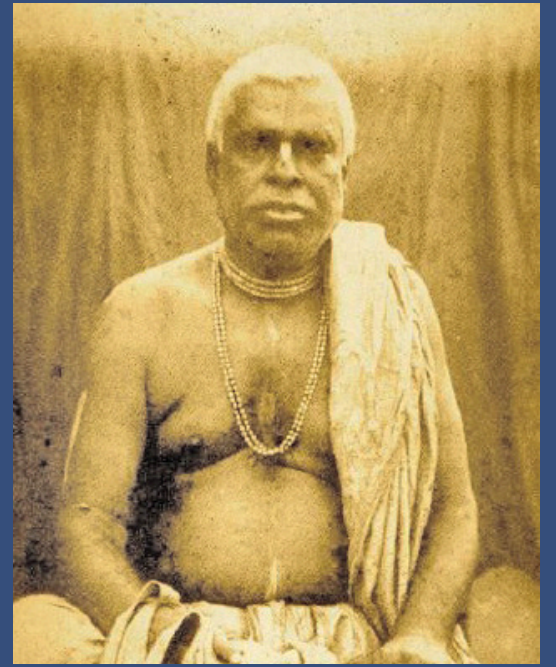
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Chanting is sacred communication!

Chanting mechanically lot of rounds is naam aparadh (Continue from last)

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Harinama Cintamani, chapter 3, verse 57, A Deliberation on Nāmābhāsa

chāyā-śraddhābhāse chāyā-nāmābhāsa haya sei nāmābhāse jīvera śubha prasavaya

“Chāyā-śraddhābhāsa (a shadow of a glimmer of śraddhā) produces chāyā-nāmābhāsa (a shadow of a glimmer of the Holy Name). This nāmābhāsa creates auspiciousness for the jīvas.

Bhaktivinoda Thakur Purport:

In many places in the śāstra we find words like nāmābhāsa (a glimmer of the Holy Name), vaiṣṇavābhāsa (a glimmer of a Vaiṣṇava), śraddhābhāsa (a glimmer of faith), bhāvābhāsa (a glimmer of ecstasy), ratyābhāsa (a glimmer of attraction), premābhāsa (a glimmer of prema), muktyābhāsa (a glimmer of liberation) etc. In all these, the word ābhāsa (glimmer) is most appropriate. These will be discussed in this chapter. The natural explanation of ābhāsa is of two types – svarūpābhāsa (a direct glimmer) and pratibimbābhāsa (a reflected glimmer). In svarūpābhāsa, direct light appears in a diminished way, just as there is dim light when clouds cover the effulgence of the sun. In pratibimbābhāsa, natural light appears in a distorted way. Thus it is said, ābhāsas tu mṛṣā buddhir avidyā-kāryam ucyate ('A distorted reflection of knowledge is known as ignorance'). Just as light is reflected upon water, when the sun of the Holy Name is covered by the fog and clouds of the jīva's ignorance, the contracted light of that sun can only be seen very faintly. This state of nāmābhāsa awards many auspicious results to the world. When the light of the Holy Name is reflected in the lake of māyāvāda, that is pratibimba-nāmābhāsa. From this, sāyujya (impersonal liberation) and other results may arise, but the ultimate benefit of prema will not manifest.

Chanting TIPS #3 - Dharmavira Maharaja (4)

Inspiring on Chanting by Aniruddha das Adikary #3-4

(4)

Sri Siksastaka, Verse Three

What is the process of chanting the holy name?

(4)

This kind of nāmābhāsa is actually a great offence to the Holy Name. Because of this, it is not said to be real nāmābhāsa. Only chāyā-nāmābhāsa is said to be actual nāmābhāsa, and that has four divisions. This contemptible pratibimba-nāmābhāsa should be driven far away. It is seen that all the śāstra worship chāyā-nāmābhāsa. Chāyā-nāmābhāsa comes from anarthas born of ignorance, anarthas stemming from evil philosophies create pratibimba-nāmābhāsa which is considered an offence that obstructs bhakti. A Vaiṣṇava-prāya, or Vaiṣṇavābhāsa, can be respected as a kaniṣṭha or prākṛta-bhakta (materialistic devotee) as long as he does not commit the offence of following māyāvāda. Why not?

(Continue next page)

By proper association he can quickly attain auspiciousness. Therefore, śuddha-bhaktas will befriend him and have mercy on him as if he were a child. They will not ignore him as they do the hateful māyāvādīs. One who only has ordinary śraddhā is first engaged only in Deity worship and, as he advances through pūjā, he engages in serving the devotees and Bhagavān. Then in this way, he develops sambandha-jñāna and attains the gift of bhakti. But if someone is seen to have staunch faith in māyāvāda, then he should certainly be ignored.

**Harinama Cintamani
Bhaktivinoda Thakura**

Aksapa verse 3 - Narottama

Das Thakura

*sat-saṅga chāḍī' kainu asate vilāsa
te-kāraṇe lāgilo ye karma-bandha-
phāṅsa*

I rejected the association of the saintly devotees, and instead tried to enjoy among the impious non-devotees. In this way I became caught in the noose of karma.

Chanting is sacred communication!

**Chanting mechanically lot of rounds is
naam aparadh (Continue from last)**

*Japa is not a ritual. It is not a mechanical and mindless process. It is an offering of the heart, a pleading for mercy, a begging to be accepted by the Lord. It is a crying of the soul to be engaged eternally in the Lord's service. The emotions these moods invoke nourish our chanting. Krsna is moved by love, not by a parrot like repetition. *Feelings and desires for Radha and Krsna are meant to be communicated through Their Names.***

Now, this is interesting, because in the teachings of Queen Kunti, she is expressing that if I don't, if I'm not materially exhausted with the material world, and if I am trying to enjoy the material world, then, when I pray to Krishna, and chant His names, I won't chant with feelings. In the purport Srila Prabhupada saying that everything

depends of feelings. So specifically, when we are chanting there is an obstacle we have, many, many of us face this, I will say all of us face it at one point or another, that is chanting mechanically.

Chanting mechanically, basically means to take the holy name as an ordinary material sound. Mechanical chanting is to just chant specific number of mechanical names, because of the vow we make to chant 16 rounds or more. So, there is no real feeling, there is real no prayer, or any purification to be accepted by Krishna, or any kind of emotion involved. It's just a mechanical process to chant a certain number of rounds. And when we take initiation into chanting 16 rounds, we are not actually taking initiation into chanting mechanical rounds. That's not, we are not vowing, Gurudev, "I have promised to you to chant 16 mechanical rounds or 32 , 48 or 64 mechanical ". No, we are not vowing for that. We are vowing to chant pure and good rounds. Which means rounds which we are praying for Krishna, to become pure, to surrender, praying for whatever it is, we need

to advance in our devotional service.

Our previous acharyas, as well as Srila Prabhupada have left us numerous meanings to the holy name. In all the meanings that they have given us, there are actually prayers or emotions please bring my heart closer to you, please teach me how to serve you, please make me qualified to serve you. So, any time there is an emotion that you need to advance in your spiritual life and you put that emotion into your chanting and then your chanting achieves greater, greater potency.

Now I know lot of you are thinking aren't we supposed to hear? Isn't that the process? That is, but when you absorb your whole being and your whole feeling and emotions in your prayer in chanting, you are much more involved than in the process of physical hearing. Physical hearing is supposed to fix the mind, as your mind becomes fixed the emotions will come. But one of the best ways to fix the mind, is to chant with emotion, because when emotion is there the mind doesn't wander. (Continue next page)



Photograph By Adideva das



Chanting TIPS #3

Be aware that every time you chant, Lord Caitanya Mahaprabhu is watching you!

Means He is so attracted to your chanting the holy name, because chanting of the holy name is His life and soul. He is so pleased by chanting! Therefore it is the topmost service to Him!

From Dharmavira Maharaja

Inspiring on Chanting

by Aniruddha das

Adikary #3-4

With Śrīla Gurudeva as my witness, I GUARANTEE that anyone who chants one lakh (64 rounds) daily, whether absorbed or distracted, will certainly develop a taste for chanting and doing bhakti. Do not worry."

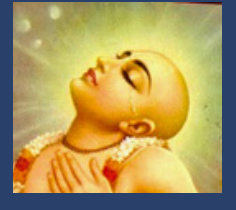
If an ordinary grhastha like me can attain Krsna simply by chanting His holy name, why can't you?

HARIBOL

Sri Siksastaka

Verse Three

What is the process of chanting the holy name?



**trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih**

Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless and offering respect to all others according to their respective positions, one should continuously chant the holy name of Sri Hari.

Usually when your mind is wandering you will notice because you are lacking emotion in your chanting, and you can hear it in your voice. When there is emotion in chanting as you hear it, you can feel the prayer, you can feel the petition, when you lose that feeling in your voice, then you can kind of feel monotonous or mechanical, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare" it's like that kind of you can hear that's little bit boring little bit mechanical just trying to get it done. But when there is prayer, you can feel, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare", you can feel it and you can hear it.

When other people are chanting prayerfully, you can feel it and you can hear it also. That is how you are should supposed to be chanting.

It takes energy, takes focus, takes effort, for sure but that's the process. Chanting with feeling and what's the feeling, Krishna, "I want to become a pure devotee", Hare Krishna Hare Krishna, want to become pure devotee, I want to serve, I want to surrender to my Guru. Please empower me, please bring me closer to you, please get me out of Maya.*

In one time when Srila Prabhupada was explaining the meaning of the mahamantra, Krishna, let me engage in your service, he went on to explain, that the mood of the feeling is, for so long I have been engaged in maya's service, and I am frustrated, I am unhappy, I am frustrated it doesn't work, I just wanted to engage in your service, Hare Krishna Hare Krishna, so that, meaning is please relieve me from the modes of nature please, please I don't want to serve maya anymore. I served wicked masters of my mind and senses and they have just and they have given me pain and suffering and frustration. So please now, let me overcome these desires and let me just serve you.

Srila Gaur Govind Maharaj -1995 , Lecture on SB 1.8 Bhuvneshwar

CHANT AND BE HAPPY

**HARE KRISHNA
HARE KRISHNA
KRISHNA KRISHNA
HARE HARE**

**HARE RAMA
HARE RAMA
RAMA RAMA
HARE HARE**

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