

PRAYERFUL MOOD - I NEED HELP

- Chant a few holy name verses & Prabhpad's inspirational quotes on holy names.
- Chanting the holy name with a mood of earnest prayer to be with the lord & his associates, Son of Maharaja Nanda (Kṛṣṇa), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.
- Chanting with a sincere feeling to attain Kṛṣṇa's lotus feet, with a sincere feeling to please Kṛṣṇa, with a sincere feeling to achieve Kṛṣṇa's mercy, just like a genuine cry of a child for the mother.
- Thanking Kṛṣṇa for another day of service to the holy name.
- Chanting with sincerity to awaken one's dormant krishna conscious, love of godhead, Kṛṣṇa Prema.
- Oh my friend! Oh my friend! Kṛṣṇa please help, let me think of you always & become your servant's, servant of the servant of the servant etc.

PRACTICAL JAPA TIPS & PERFECTING JAPA

- Each strand of JAPA BEADS contains 108 beads & one large bead (the master bead to identify the starting/closing point). Start chanting on a bead next to the master bead and gently roll the beads one by one between the thumb & middle finger of your right hand after you chant the full Hare Krishna Mantra every time. Move to the next bead and repeat the process
- In this way, chant on each of the 108 beads until you reach the master bead again. This is the one round of Japa. Then, without chanting on the master bead, reverse the mala & start the second round on the last bead you chanted on. This method not only helps you fix your attention on the holy name, but it also helps you to count the no. of times you chant the mantra daily.
- Sit down very tightly and chant Hare Krishna and hear the Holy Name for a Long time until one feels himself one-minded and fixed on Krishna's Lotus Feet. (Sp letter to Mohana Mayapur, 27 February, 1972). Until the Mind becomes the holy name.
- Patanjali - Perfecting your Practice includes 3 secrets. Dirga kala - practice for a Long time, Nairantarya - continuously, without any interruption, Satkara - seriousness/care/sincerely, Adara - reverential mood, with love & Respect.

*To derive the full benefit of the chanting of the mahā-mantra, we must first take shelter of Śrī Caitanya Mahaprabhu, learn the **Pañca-tattva mahā-mantra** and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective. CC Adi 7.4*

Chant 1 time Pañca-tattva mahā-mantra

śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda

-Chant 108 times Hare Kṛṣṇa maha-mantra-

**Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare**

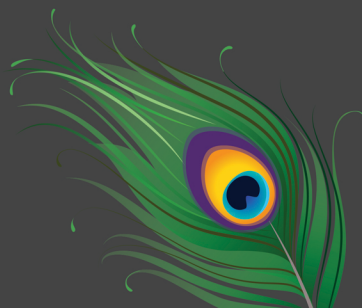


Make your Japa Great Again !

Join our Weekly Japa Retreat

For More Info:

connect with Iskon Vellore Sanctuary (IVS)
www.iskonvellore.com / www. Kṛṣṇa Conscious Education.com
+91 97604 59365



MAKE JAPA GREAT AGAIN



CLEANLINESS

- We should avoid taking Chanting Beads to the Bathroom or toilet.
- The beads are sacred. Never allow it to touch the ground and never put it in an unclean place.
- To keep your beads clean, it is best to carry them in a special bead bag.
- Bead bags to be washed regularly, once in a week at least. Avoid the wash room but in a clean place with a separate container without mixing with other clothes. To avoid color stains, wash bags one at a time.
- Keep your hands clean before you touch the bead. Use your right hand.
- Keep your body & clothes clean too.
- Japa bag shouldn't touch the floor while chanting Japa, nor the lower clothes of our body.

POSTURE

- Sit tightly in a favorable position, padma-asana preferably with Japa bead next to the heart on an asana. You can chant with your eyes closed for better focus.
- Japa is a serious act to be done conscientiously, serious postures are conducive to attract the mind's attention towards the holy name.
- Sit in a relaxed position if you feel strained.

PRONUNCIATION

- The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. cc adi 17.32. Clear pronunciation of the holy name & hear with absolute focus.
- Be aware of your chanting to gain full attention.

- By repeated Practice – Abhyaasa & Vairagya – Non attachment to mundane things/free from the desire for sense gratification, sense objects/ leads to Nirodhah – controlled mind/stillness of mind/yoga – union of mind with Krsna.

- We should never be satisfied to chant in a distracted state of mind. It's not serious Japa, it's just mockery.

- Completing the prescribed number of rounds preferably 16 every day without fail.

- Making a quality 16 rounds in one go in the morning hours (5am to 7am or early), 2 hrs samadhi without getting into distractions of the world.

- Maintain punctuality for the Japa hour.

- Speed limit – 4 seconds for a mantra chant

- Don't lose faith in the holy name, don't let laziness overcome you, chant enthusiastically.

- Chant among devotees, with tulsi, deities or pictures of Krsna/online with devotees.

- Chant at a fixed place.

- Rigidness in celibacy helps, chant with determination & patience for good results.

- ADD – Attention Deficiency disorder – Strictly avoid any distractions like social media, phone chat, gossiping, reading news while Japa, just chant while chanting. Inattentiveness is an offence, pay full attention.

- Avoid 10 offenses nama aparadh, Jiva aparadh, Seva aparadh, Dham aparadha, any sort of Vaishnava aparadha.

- There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, namabhasa, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Krsna mantra without offenses, his dormant love for Krsna immediately awakens. This is the perfection. Cc antya 3.188.

- Each time when you pick up your Japa beads, chant the holy names with absorption like never before. Every word, to be heard very carefully.

- Put all your feelings, emotions, focus, energy, to chant the holy name.

- To gain full attention, make no gap for the mind to think any thing else but to focus on the holy name.

- By humility and meekness one attracts the attention of Krsna. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Krsna, ecstatic love of Godhead, the complete perfection of life. CC Antya 4.71.

- A Vaisnava Strictly follows Mahaprabhu's Principles CC Antya 3.213, Having a humble state of mind – Being Humbler than the grass, Thinking oneself lower than the grass in the street. Being always humbler than an ordinary common man in one's personal transaction. A Vaisnava should not try to minimize anyone else's position. Unless one is humble and meek (meekness – quietness under provocation from others), one cannot qualify to sit at the lotus feet of the Lord/make spiritual advancement. (Content being insignificant).

- Being tolerant more than a tree. A Vaisnava tolerates insults of fered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

- Expecting no honor from others – Devoid of all sense of false prestige.

- But offering honor to everyone, prepared to give all respect to others juniors, equals, especially superiors, all living entities/offering obeisances as much as possible.

- Put some extra effort to make it all happen – a devotee develops all good qualities simply by chanting the Hare Krsna mantra regularly. CC Adi 17.28

- Chanting is very simple, but one must practice it seriously. CC Adi 17.32

Srila Bhaktisiddhanta Sarasvati Thakura has commented :

Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive krsna-smarana. At first, remembrance of Krsna may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. When meditation expands and becomes constant, it is called Anusmrti. By uninterrupted and unceasing Anusmrti one enters the stage of samadhi, or spiritual trance. After smarana-dasa or samadhi has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Krsna. That is called sampatti-dasa, the perfection of life."

(From Srila Prabhupada's purport to Nectar of Instruction verse 8)

5 STAGES OF REMEMBRANCE WHILE CHANTING THE HOLY NAME OF THE LORD

Recollection Absorption Meditation Constant Remembrance Trance

RECOLLECTION – REMEMBER SOMETHING

Smaranam is the beginning stage wherein one consciously tries to focus the mind on Hari's names,forms, and so on. Since the beginner's mind is uncontrolled, agitated, and rest- less, meditation at this level is constantly interrupted by distracting thoughts. The ability to concentrate is limited.

ABSORPTION – COMPLETE ATTENTION, INTENSE MENTAL EFFORT, PROCESS IN WHICH ONE SUBSTANCE PERMEATES ANOTHER

Dharana, absorption, develops when by repeated effort the mind begins to be purified. Then the sadhaka is able to at least occasionally withdraw the mind from external objects and fix it generally on the Lord.



MEDITATION – CONTINUOUS & PROFOUND CONTEMPLATION

Dhyana, meditation, is the mature stage of absorption. Whereas in dharana the mind's focus is general, in dhyana one is able to specifically contemplate the Lord's names, forms, etc.

CONSTANT REMEMBRANCE – DHYANA-ANUSMETI

Constant remembrance develops when the practitioner or sadhaka learns to meditate (or chant) without offense.

TRANCE – SAMADHI

Samadhi – Spiritual Rapture (overwhelming emotion, intense pleasure or joy) is the mature stage. Without separate effort the devotee is able to meditate deeply on Krsna leads to bhava – emotions and be completely captured by Him.

In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the Self by the pure mind and to relish and rejoice in the Self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty. Also Yogi realizes the Super soul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. BG (6.20).