

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 6

Prema Bhakti

Part-4

System for cultivating the
name

Understanding the real nature of the complete spiritual realm is called svarupa siddhi or realization of relationship, sambandha jnana.

Sādhanā bhakti

If the relationship is realized, the process of cultivating prema and the goal, prema itself, can be obtained. Kṛṣṇa's spiritual abode, name, qualities, and pastimes are all particular aspects of realization within prema.

In the Prasna Upanisad, the process of cultivating the name is described.

rgbhir etam yajurbhir antariksam sa samabhir yat tat kavayo vedayante
tam omkarenaivayatanenanveti vidvan yat tac cantam ajaram amrtam
abhayam param ceti
tesu satyam pratisthitam brahmano nama satyam

The wise men know the Lord through the rg, yajur and sama verses. The
learned man attains the Supreme Lord, the abode of peace, without old age,
death or fear, by syllable "om", which is the base and shelter of the Lord. The
absolute truth is situated in these things. The name of Brahman is identical to
the absolute truth. Prasnopanisad 5.7.

Krsna appears in this world through His name. Although the name is made of
a series of syllables, by the power of the name, the syllables become Krsna
himself.

Omkara is everything. Omkara pervades everything. Meditating on omkara
the wise man does not lament. He is a muni who knows omkara, not others.
Omkara is the avatara of the Supreme Lord in the form of sound. This means
that the name of the Lord and the Lord are non-different. In the sruti it says:
The name "om" is nearest to the Lord. Since the person who chants this
name surpasses fear of material existence it is called "tara". **Bhagavat**
Sandarbha 48

The name and the person designated by the name being non-different; Krsna
descends from Goloka Vrndavana in the form of the name.

Thus the name of Krsna is the first knowledge that a person can have of
Krsna.

If a person is determined to attain Krsna, he should then take shelter of the name.

→ Vāṅ-mēśvara Pt. → Svarūpa D. G.

(Gopala Guru Goswami) the dear disciple of Svarupa Damodara Goswami, has written concerning the name in Hari Namartha Nirnaya.

In the Agni Purana, it says: “Whoever chants the words ‘Hare Krsna Hare Krsna Krsna Hare Hare’ even negligently will achieve the goal without doubt.”

In the Brahmanda Purana, it says: “Whoever chants ‘Hare Rama Hare Rama Rama Hare Hare’ is free from all sin.”

Caitanya Mahaprabhu has combined these together.

Issuing from His lips the words "Hare Krsna" drown the world in prema.

By the Lord's order, may those words be ever victorious.

Caitanya Mahaprabhu in the Caitanya Caritamrta and Caitanya Bhagavat has taught His followers to chant these sixteen words: "Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare."

Gopala Guru Goswami has also explained the meaning of these sixteen words.

By chanting the name "Hari," all sins are destroyed (harati).

Just as fire burns even if touched by accident, if by accident a person chants the name "Hari" all sin is burned up.

This name reveals the real form of the Lord with all His bliss and knowledge, and destroys ignorance and its effects.

This is the meaning of the word "Hari".

Or the word "Hari" can mean He who takes away (harati) the three miseries of material existence from all living entities.

Or it can mean He who attracts (harati) the minds of all living entities through hearing about His transcendental qualities through a guru.

Or it can mean He who attracts the minds of all the avatars and people by His sweetness and beauty, which is greater than that of a million cupids.

The word "Hari" becomes "Hare" in the vocative case, the form of address.

Or according to Brahma Samhita, the person who attracts the mind of the Lord by ideal love, Radha, is called "Hara".

In the vocative case this also becomes "hare".

According to the Agamas the root "krs" and the suffix "na" form the word "krsna", which means the person who attracts, who is the personification of bliss.

He is the Supreme Brahman, the Supreme Lord.

Krsir bhu vacakah sabdo nas cananda svarupakah
tayor aikyam param brahma krsnar ity abhidhiyate

krsna refers to existence and na refers to the personification of bliss.
Together the syllables krs-na refer to the supreme brahman. **Agama**

krsna sabdah sat pumarthah saktir anandarupini
etad yogat sa vikaram param brahma tad ucyate

“Krs” refers to an eternal entity and “na” means possessing bliss. Krsna thus
refers to the param brahma with variegatedness. **Gautamiya Tantra.**

"Krsna" has the same form "Krsna" in the vocative case.

In the Agamas it is also stated that by the utterance of the syllable "ra" all sins are driven away and in order to prevent them from returning the syllable "ma" is added, as if closing the door.

Also in the Puranas it is stated that the person who enjoys with Radha eternally is called Rama.

ramante yogino'nante nityananda cid atmani
iti rama padenaiva param brahmabhidyate

The param brahma is called Rama because the Lord, full of eternal bliss and
knowledge, gives pleasure to the yogis.

vaidagdhi sara sarvasva murti liladhidevatam
sri radham ramayan nityam rama ity abhidhiyate

The Lord is called Rama because he enjoys with Radha, the essence of all
cleverness and the director of all manifested pastimes. **Two quotes from**
unspecified Puranas quoted by Gopalaguru Goswami.

Sri radhayas cittam akrsya ramati krdati iti ramah

He who attracts the mind of Radha and enjoys with her is called Rama.

Gopalaguru Goswami

This refers to Krsna.

The meanings of these names will be discussed again later.

Devotees at the ^{Sādhane stage} stage of (aspiring for prema) perform chanting and remembering, while counting the names.



They cultivate the (spiritual form) in (the name) (through the meaning of the words while chanting.)



nāma → ṛṭṭa

↓
mantrāṅka cītchan

By constant chanting, very quickly all sins will disappear and the heart will become spotless.

Chanting →

By constant chanting in namabhasa the transcendental name will appear naturally in the purified heart.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasaṇasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root. NOI-7

There are two types of chanters: those practicing (sadhaka) and those who have attained perfection (siddha).

There are two types of devotees: the sadhaka and the siddha.

nitya- sadhaka

The sadhakas are of two types: the beginner and the expert.

s'ya

nishkṛṇṇi, ākṛṇṇi

Those who are siddha can reach perfection by sadhana or are eternally perfect (nitya siddha).

The beginner chants the name softly purify his heart as follows:

1. Hare, steal my mind and deliver me from the bondage of material life.
2. Krsna, attract my mind
3. Hare, steal my heart with your sweetness.
4. Krsna, purify my mind by giving knowledge of how to worship you, through your devotees.
5. Krsna, may I develop taste for you.
6. Krsna, make me steady in hearing about your name, form, qualities, and pastimes.

7. Hare (Radhe), make me suitable for serving you.

8. Hare (Radhe), please instruct me on my service.

9. Hare (Radhe), let me hear the most cherished pastimes with your consort, Krsna.

10. Rama, ~~let me hear the cherished pastimes with your consort,~~
Radha.

11. Hare (Radhe), let me see your pastimes with your beloved.

12. Rama, let me see your pastimes with Radha.

13. Rama, engage me in remembering your name, form, qualities and pastimes.

14. Rama, make me qualified for service in your pastimes.

15. Hare, making me your servant, please enjoy.

16. Hare, enjoy with me.

By determined practice the practitioner's mind will become purified.

His mind will spontaneously be attracted to serving in the footsteps of the eternal associates. Gopalaguru Goswami