

Rasa and Nāma

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नाम चिन्तामणिः कृष्णश्चैतन्यरसविग्रहः
पूर्णः शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः ॥२३३॥
अतः श्रीकृष्णनामादि न भवेद्ग्राह्यमिन्द्रियैः ।
सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥२३४॥

nāma¹⁾ cintāmaṇiḥ²⁾ kṛṣṇaścaitanya-rasa³⁾ vighrahaḥ⁴⁾
pūrṇaḥ⁵⁾ śuddho⁶⁾ nitya-mukto⁷⁾ bhinnatvad nāmanāminoḥ⁸⁾
ataḥ śrīkṛṣṇanāmaḍi na bhavedgrāhyam indriyaiḥ⁹⁾
sevonmukhe hi jihvādaḥ svayam eva sphuratyadaḥ¹⁰⁾

(Bhakti-Rasāmṛta-Sindhu I,2,233–234)

“The Name is the philosopher’s stone, it is Kṛṣṇa, it is the form of the rasas of (pure) consciousness. It is fullness, it is pure, eternally free, as there is no distinction between Nāma and Nāmī (the Name and its Owner). This (is) the reason why Śrī Kṛṣṇa’s Name etc. is not apprehensible through the senses. In the one, who is turned towards sevā (though), truly, on (his) tongue etc. (it) spontaneously then flashes up.”

Rasa, from the verb root *ras*:

1. Indicative sense: third person singular: *rasati* (i.e. he experiences; to experience).
2. Causative sense: third person singular: *rasayati*, *rasayate* (i.e. to cause someone to experience something).
3. Passive sense: third person singular: *rasyate*. (i.e. to be experienced).

Rasa, the noun.

1. The one (it), who (which) experiences something, the subject of experience (for example: the tongue).
2. The one (it), who (which) causes experience or the one (it), who (which), causes something to be experienced, the medium of experience (for example: taste).
3. The one (it), who (which), is experienced, the object of experience (for example: juice).

(For example: 1. the tongue; 2. taste; 3. juice.)

1) *Nāma*: the Name.

2) *Cintāmaṇi*: The fully concentrated, condensed form of idea (thinking, wisdom); *cintā*: thinking; *maṇi*: gem.

3) *Kṛṣṇa caitanya rasa*: The Name is *vigraha* (form) of the *rasas*, consisting of *caitanya*. [*Caitanyam*, in the neuter, in this context doesn't mean Śrī-Kṛṣṇa-Caitanya, but the state (condition) of the highest form of *cit* (pure consciousness), which experiences, knows itself; pure consciousness.]

This *caitanya* or pure consciousness is *the* substance, of which the *rasa-s* consist. *Rasa-s*: forms of *Bhagavān*.

4) *Vigraha*: form. In this context it means the form of vibrations, which consist of *cit*, in the forms of syllables.

In *sanskṛt* the word for syllable is *akṣara*. *Akṣara* is that which does not perish. Accordingly, the syllables *kṛ-ṣṇa* are no syllables, but forms of *rasa-experiences* of *Kṛṣṇa* Himself, consisting of *caitanya*.

5) *Pūrṇa*: This Name is the Fullness, it is in itself identical with all *rasa-s*, consisting of *caitanya*, the fullness of all wisdom, and it is of *Kṛṣṇa*'s Own nature, in Whom all *rasas*, in this word's indicatice, causative and passive meanings are enclosed.

6) *Śuddha*: The Name is pure, as it consists of vibrations of *cit* and never can be pronounced incorrectly, as the case is with the word "Kṛṣṇa" for example, which we can find in a dictionary.

7) *Nitya-mukta*: The vibration of *cit*, which the Name is, is *nitya-mukta*, i.e. the Name is, was and will be free from every possibility to be locked up in the prison of mundane syllables.

8) *Abhinnavad nāma nāminoḥ*: Then the question arises: How is it possible that vibrations of *cit* in the form of the Name can be identical with *Kṛṣṇa* or how comes that *Kṛṣṇa* is the Name itself?

In our world of experience something is designated by a name. This name, however, is not the actual person or the actual thing the name refers to. In the *cit*-world, though, the Name is identical with the person or thing. The statement "*abhinna-tvad nāma nāminoḥ*" means "as the Name and *the one* who carries that Name, are inseparable, i.e. identical" (*nāma* is in the neuter, *vigraha*, *pūrṇa* etc. are in the masculine).

9) *Ataḥ śrīkṛṣṇanāmādi na bhavedgrāhyam indriyaiḥ*: From this statement it is perfectly clear that a person, through his organ of speech, never can pronounce *Kṛṣṇa*, Who is the fullness of all *rasa-s*, and Who is the Name Himself. Here, the pronunciation of the Name is only given as an example. This also holds for *Kṛṣṇa*'s qualities, His form, His coplayers, His kingdom and His *līlā*. None of these can be thought of, be heard, be understood or in any way be experienced through human organs of perception. They are never object of experience, but subject of experience.

10) *Sevonmukhe hi jihvādau svayam eva sphuratyadaḥ*: Accordingly, it is *Kṛṣṇa*

Himself, Who pronounces Himself or dances on the tongue of a true bhakta, Who out of Himself manifests Himself in the senses and mind of a bhakta. As Kṛṣṇa and His śakti thus are inseparable, the real pronunciation of the Name comes about through His cit-śakti – through which He thinks, pronounces etc. Himself –, which permeates the senses of a true bhakta and enables him to pronounce, see, think etc. the Name. And this cit-śakti works according to the degree of his willingness to perform sevā.