

References to the Hare Krishna Maha-Mantra

(Collected by Madhavananda Das)

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REFERENCES FROM THE FOLLOWERS OF SRI CAITANYA

Dhyanacandra Gosvami describes the Hare Krishna maha-mantra in his Gaura Govindarcana-smarana-paddhati (132-136) in the following words, drawing from the Sanat-kumara Samhita:

*asyaiva kRSNa-candrasya mantrAH santi trayo 'malAH |
siddhAH kRSNasya sat-prema-bhakti-siddhi-karA matAH ||131||*

tatrAdau mantroddhAro yathA sanat-kumAra-saMhitAyAm--

*hare-kRSNau dvir AvRttau
kRSNa tAdRk tathA hare |
hare rAma tathA rAma
tathA tAdRg ghare manuH ||132||*

*hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||133||*

“There are three Krishna-mantras that are very pure and powerful; they are famous for bestowing prema-bhakti on their chanters.

A reference for the first mantra is from the Sanat-kumara-samhita:

‘The words Hare Krishna are repeated twice, and then Krishna and Hare are both separately twice repeated. In the same way, Hare Rama, Rama and Hare are twice repeated.’

The mantra is thus: ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare’”

asya dhyAnaM yathA tatraiva--

*dhyAyed vRndAvane ramye
gopa-gobhir alaGkRte |
kadamba-pAdapa-cchAye
yamunA-jala-zItale || 134 ||*

*rAdhayA sahitaM kRSNaM
vaMzI-vAdana-tat-param |
tribhaGga-lalitaM devaM
bhaktAnugraha-kArakam || 135 ||*

*vizeSato dazArNo 'yaM
japa-mAtreNa siddhi-daH |
paJcAGgAny asya mantrasya
vijJeyAni maniSibhiH || 136 ||*

“The meditation which accompanies this maha-mantra is also found in the Sanat-kumara Samhita: Sri Krishna is sporting in the cooling waters of the Yamuna, or in the shade of a kadamba tree in the beautiful Vrindāvana forest. He is ornamented (surrounded) by the cows and gopas, and is accompanied by Sri Radha. He is very skillful at playing the flute as He stands in a charming tribhanga pose, bestowing mercy and kindness upon the bhaktas.”

Gopala Guru Gosvami, drawing from the Brahmada Purana (and adding the second stanza), has presented the following meaning for the maha-mantra:

*vijJApya bhagavat-tattvaM cid ghanAnanda vighram |
haratyavidhaM tatKaryamato haririti smRtaH ||
harati zrI-kRSNa-manaH kRSNAhAda-svarUpinI |
ato harety anenaiva zrI-rAdhA parikIrtita ||
AnandaikasukhaH zrImAn zyAmaH kamala locanaH |
gokulAnando nanda-nandanaH kRSNa Iryate ||
vaidagdhi sArAsarvasvaM mUrtalIla dhidaivatam |
zrI rAdhAM ramayan nityaM rAma ity abhidIyate ||*

“The Lord is known as Hari because he takes away the ignorance of his devotees by revealing to them the actual nature of the Supreme Lord and his personal spiritual form.

Because She steals Krishna's mind, because She is the incarnation of Krishna's joy, Radha is also known by the name Hara.

The dark, lotus-eyed lord, the only master of the highest joy, who brings pleasure to Gokula, the son of Nanda, is known as Krishna.

Krishna is also known as Rama because the joys of conjugal life are the essence of his being, because he is the titular deity of loving sports incarnate, and because he brings pleasure to Srimati Radharani.”

Rupa Gosvami praises the Hare Krishna maha-mantra in his Laghu Bhagavatamritam (1.4):

*zrI-caitanya-mukhodgIrNA hare-kRSNeti varNakAH |
majjayanto jagat premNi vijayantAM tad-AhvayAH || 4 ||*

“The syllables ‘Hare Krishna’ and so forth emanated from the mouth of Sri Caitanya, drowning the universe in prema. Let these names be glorified!”

He longs to again attain the darsana of Sri Caitanya’s calling out the holy names, as presented in Stavamala, Prathama Caitanyastakam (5):

*hare kRSNety uccaiH sphurita-rasano nAma-gaNanA-
kRta-granthi-zreNI-subhaga-kaTi-sUtrojvala-karaH |
vizAlAkSo dIrghArgala-yugala-khelAJcita-bhujaH
sa caitanyaH kiM me punar api dRzor yAsyati padam || 5 ||*

“When will Sri Caitanya Mahaprabhu - whose tongue is always dancing by loudly calling out ‘Hare Krishna!’, who counts the names which He is calling out on the splendorous strip of cloth from around His waist which has been tied with knots for chanting; whose eyes are so large that they seem to reach His ears; and whose arms extend down to His knees - again become visible to me?”

Here the word “uccaih”, “loudly”, is used for Mahaprabhu’s chanting of Hare Krishna. Baladeva confirms in his Stava-mala-vibhusana-bhasya that this indeed refers to the thirty-two syllable maha-mantra:

*hare kRSNeti mantra-pratIka-grahaNaM. soDaza-nAmAtmanA dvAtrIMza-
daksareNa mantreNocair-uccAritena sphurita kRta-nRtyA rasanA jihvA yasya saH.*

“The Hare Krishna mantra was resounding in His mouth. The mantra consisting of sixteen names and thirty-two syllables was uttered and dancing on His tongue.”

Raghunatha Das Gosvami states in his Saci-Sunvastakam (5):

*nijatve gauDIyAn jagati parigRhya prabhur imAn
hare-kRSNety evaM gaNana-vidhinA kIrtayata bhoH |
itiprAyAM zikSAM janaka iva tebhyaHparidizan
zacI-sUnuH kiM me nayana-zaraNIM yAsyati punaH || 5 ||*

“When will that son of Mother Saci – who, taking the residents of Bengal as His own, inspired them to chant *Hare Kãñëa* a prescribed number of times

daily and who like a father gave them many cherished instructions – again become visible to me?”

This verse uses the word “kirtayata” to describe Mahaprabhu’s chanting, adding that this chanting is “ganana-vidhina”, “counted as prescribed.”

Sarvabhauma Bhattacharya states in his Caitanya Satakam (64):

*vizaNNa cittAn kali pApa-bhItAn
saMvIkSyA gauro hari nAma mantraM |
svayaM dadau bhakta janAn samAdizat
kuruSva saGkIrtana-nRtya vAdyaiH || 64 ||*

“Seeing the people of the world afraid of the sins of the age of Kali and dejected at heart, Sri Caitanya Mahaprabhu personally gave them the hari nama mantra and also ordered them to do loud sankirtana of this maha-mantra while dancing and playing musical instruments.”

Prabodhananda Sarasvati states in his Vrindavana Mahimamrita (17.89):

*hare kRSNa kRSNeti mukhyAn
mahAzcarya-nAmAvalI-siddha-mantrAn |
kRpA-mUrti-caitanya-devopagItAn
kadAbhyasya vRndAvane syAn kRtArthaH || 89 ||*

“Sri Caitanya Deva, the very form of mercy, sung the perfected mantra, ‘Hare Krishna, Krishna’ and so forth. When will He give His favor to me, causing me to attain Sri Vrindavana?”

Prabodhananda also states in his Caitanya Candramritam (16):

*badhnan prema-bhara-prakampita-karo granthIn kaTI-DorakaiH
sankhyAtuM nija-loka-mangala-hare-kRSNeti-nAmnAM japan |
azru-snAta-mukhaH svam eva hi jagannAthaM didRkSur gatA-
yAtair gaura-tanur vilocana-mudaM tanvan hariH pAtu vaH || 16 ||*

“Engaged in japa of Hare Krishna and so forth, His own holy names which bring auspiciousness to the world, His hand trembling with love as He touches the knotted string about His waist to count the number of names, His face bathed in tears as He comes and goes, eager to see His own form of Lord Jagannatha, and bringing great delight to the eyes of all – may the golden form of Lord Hari protect you all.”

Kavi Karnapura describes the shaving-ceremony of Sri Caitanya in his Caitanya Carita Mahakavya (11.54):

*tataH zrI gaurAGgaH samavadad atIva pramudito
hare kRSNety uccair vada muhur iti zrImaya tanuH |
tato 'sau tat procya pratibalita romaJca lalito
rudaMs tat tat karmArabhata bahu-duHkhair vidalitaH || 54 ||*

“When Sri Gauranga accepted sannyasa, the barber took the blade in his hand but was not able to shave any of the Lord’s curly locks out of grief. In great ecstasy Sri Gauranga Deva told him to repeatedly chant Hare Krishna out loud. Then the barber loudly chanted the same and began his job of shaving while he wept and his body was studded with goose pimples.”

Vrindavana Das describes the Lord’s instructions to Tapana Misra in the Caitanya Bhagavata (1.14.143-147) as follows:

*sAdhya-sAdhana-tattva ye kichu sakala |
hari-nAma-saGkIrtane milibe sakala || 143 ||
harer nAma harer nAma harer nAmaiva kevalam |
kalau nAsty eva nAsty eva nAsty eva gatir anyathA || 144 ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare || 145 ||
ei zloka nAma bali laya mahA-mantra |
zola-nAma batriza-akSara ei tantra || 146 ||
sAdhite sAdhite yabe premAGkura habe |
sAdhya-sAdhana-tattva jAnibA se tabe || 147 ||*

“Everything is accomplished by Hari-nama sankirtana, including the goal of life (sadhya) and the means for its attainment (sadhana). In this age of Kali, the only means for deliverance is the chanting of the names of Hari. There is no other way, there is no other way, there is no other way. ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.’ This verse of names is called the maha-mantra. It contains sixteen names of the Lord, consisting of thirty-two syllables. Chanting this mantra again and again will awaken the sprout of prema within the heart, and thus the goal of life and the means for its attainment is understood.”

The following famous instructions of Sri Caitanya are related in the Caitanya Bhagavata (2.23.75-78):

*Apane sabAre prabhu kore upadeze |
kRSNa-nAma mahA-mantra zunoho hariSe || 75 ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare|| 76 ||
prabhu kohe kohilam ei mahA-mantra |
iha japa giyA sabe koriyA nirbandha|| 77 ||
iha hoite sarva-siddhi hoibe sabAra |
sarva kSaNa bolo ithe vidhi nAhi Ara || 78 ||*

“The Lord ordered everyone in great joy: ‘Listen to the Krishna-nama maha-mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.’ The Lord said: ‘I have spoken the maha-mantra. Perform japa of this mantra a prescribed number of times. All perfection will be attained through this. Chant this mantra every moment – there is no other rule.’”

Vrindavan Das describes the meeting of Sri Caitanya and Advaita as follows:

*prasanna zri mukhe hare kRSNa kRSNa bali |
vijaya hailA gauracandra kutUhalI ||
hare kRSNa hare kRSNa bali prema sukhe |
pratyakSa haila Asi advaita-sammukhe ||*

“One day when He came to the home of Advaita Acarya, His face filled with pleasure as He chanted the *hare kRSNa mahA-mantra*.”

Then let us turn to the various statements of the Caitanya Caritamrita which appear to be references to the Hare Krishna maha-mantra. In this work, the Hare Krishna maha-mantra is nowhere listed in its entire length. The following excerpts are from the Adi-lila (7.72, 78, 81, 83), describing the exchange between Sri Caitanya and the sannyasis of Benares:

*mUrKha tumi, tomAra nAhika vedAntAdhikAra |
kRSNa-mantra japa sadA ei mantra-sAra || 72 ||*

“You are a fool, you have no eligibility for Vedanta. Always do japa of the Krishna-mantra, the essence of all mantras.”

*dhairya dharite nAri, hailAma unmatta |
hAsi, kAndi, nAci, gAi, yaiche madamatta || 78 ||*

“Unable to maintain my patience, I have become maddened. I laugh, cry, dance and sing like a madman.”

*kibA mantra dila, gosAJi, kibA tAra bala |
japite japite mantra karila pAgala || 81 ||*

“What kind of mantra you have given, Gosai, and what is its power? By constantly engaging in japa of this mantra, I have become mad!”

*kRSNa-nAma-mahA-mantrera ei ta' svabhAva |
yei jape, tAra kRSNe upajaye bhAva || 83 ||*

“It is the nature of Krishna-nama maha-mantra that anyone who does japa of it, in him bhava for Krishna awakens.”

There are numerous references of someone chanting “Hari, Krishna”. Here Mahaprabhu inspires others to chant the holy names (Madhya-lila, 7.97-98):

*ei zloka paDi pathe calilA gaurahari |
loka dekhi' pathe kahe bala hari hari || 97 ||
sei loka prema-matta hajA bale hari kRSNa |
prabhura pAche saGge yAya darzana-satRSNa || 98 ||*

“Reciting this verse (Krishna He...), Gaurahari walked along the path. Seeing people on the way, He told them, ‘Say Hari Hari!’ These people became

maddened in prema, saying ‘Hari Krishna!’ They would follow behind the Lord, being eager to see Him.”

The Muslim messenger in Madhya-lila (16.168) also chanted “Hari Krishna”:

*eta kahi sei cara hari kRSNa gAya |
hAse kAnde nAce gAya bAulera prAya || 168 ||*

“Saying this, that messenger sang ‘Hari Krishna!’, laughed, cried, danced and sang like a madman.”

Also in Madhya-lila (17.159) we have an example of two brahmanas chanting “Hari Krishna”:

*duGhe preme nRtya kari’ kare kolAkuli |
hari kRSNa kaha duGhe bale bAhu tuli’ || 159 ||*

“Both of them danced and embraced in ecstatic love, uttering “Hari Krishna”, thus both of them sang, raising their arms.”

Upon the departure of Haridas, everyone chanted “Hari Krishna!” (Antya, 11.58):

*hari kRSNa zabde sabe kare kolAhala |
premanande mahAprabhu hailA vihvala || 58 ||*

“All of them very loudly chanted ‘Hari Krishna!’ in the bliss of ecstatic love, and Mahaprabhu became overwhelmed.”

In Antya-lila (9.55-57), Mahaprabhu inquires about Vaninatha Raya:

*ethA prabhu sei manuSyere prazna kaila |
vANInAtha ki kare, yabe bAndhiyA Anila || 55 ||*

*se kahe vANInAtha nirbhaye laya kRSNa-nAma |
hare kRSNa hare kRSNa kahe avizrAma || 56 ||*

*saGkhyA lAgi dui-hAte aGgullte lekha |
sahasrAdi pUrNa haile aGge kATe rekha || 57 ||*

“Prabhu inquired from him, ‘What was Vaninatha doing when he was arrested?’ He replied, ‘Fearlessly Vaninatha was chanting the name of Krishna, incessantly he chanted “Hare Krishna, Hare Krishna.” He used the fingers of his two hands for counting, and upon completing one thousand, he made a mark on his body.’”

Thus no specific references to sankirtana of Hare Krishna maha-mantra are found in the Caitanya Caritamrita, though sankirtana of Krishna’s names is mentioned, as well as japa of maha-mantra.

The following instance of Sri Caitanya’s chanting the maha-mantra is found in the Caitanya Mangala of Locana Das:

*bAhu prasAriyA prabhu brAhmaNe tulilA |
tAra ghare bhakti bhare gAna AraMbhilA ||
brAhmaNera ghara yena haila vRndAvana |
hari-nAma zunibAre Aise sarva-jana ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||*

“Once Mahaprabhu visited the home of a brahmana and embraced him. The kirtana that followed made that home become just like Vrindavana and a multitude of people gathered to hear and chant the holy names: ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare’.”

The 15th chapter of the Caitanya Mangala relates:

“Keeping His hands above His head, He started chanting over and over, ‘Hare Krishna Hare Krishna’.”

Locan Das also states: *hare kRSNa nAma seho bole nirantara* – “He constantly chanted the holy names ‘Hare Krishna’”.

REFERENCES PREDATING SRI CAITANYA

In the Radha Hridya Khanda of the Brahmanda Purana, Romaharsana Suta prays to Sri Veda Vyasa as follows:

*yat tvayA kIrtitaM nAtha hari-nAmeti sanjitam |
mantraM brahma-padaM siddhi karaM-tad-vad-no-vibho ||*

“O master, O mighty one! Please glorify the Hari-nama mantra situated in transcendence, the cause of all perfection!”

*gRhaNAd yasya mantrasya deHI brahma-mayo bhavet |
sadhyaH pUtaH surApo 'pi sarva-siddhi-yuto bhavet |
tad-ahaM te 'bhidhAsyAmi mahA-bhAgavato hamsi ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||
iti SoDazakaM nAmnAM tri-kAla kalmaSApaham |
nAtaH parataropAyaH sarva vedeSu vidhyate ||*

“The embodied soul who accepts this mantra will become filled with transcendence, and by accepting it, even a drunkard will attain all perfections. I will recite this mantra to you, for you are a swan-like mahabhagavata. ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.’ These sixteen names can destroy the sins of the three worlds, and nothing higher than them is to be found in all the Vedas.”

Agni Purana states:

*hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
raTanti halayA vApi te kRtArthA na saMzayaH ||*

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare: Whoever chants this mantra, even neglectfully, will attain the supreme goal of life. Of this there is no doubt.”

Padma Purana states:

*dvAntriM-sad-akSaraM mantraM nAma-SoDa-zakAnvitam |
prajapan vaiSNavo nityaM rAdhA-kRSNa-sthalaM-labhet ||*

“Any Vaishnava who chants the mantra consisting of thirty-two syllables and sixteen names will attain the abode of Radha and Krishna.”

The following statement on the congregational chanting of the Hari-nama maha-mantra also found in the Padma Purana:

*harer nAma mahA-mantrair nazyet pApa pizAcakaM |
harer agra svarair uccair nRtyaM stan-nAmakrin-naraH |
punAti bhuvanaM vipra! gaGgAdi salilaM yathA ||
hare pradakzinaM kurvann uccais tan nAma krin naraH |
karatAlAdi sandhAnaM susvaraM kAla zabditam ||*

“Anyone who dances in front of Sri Hari and loudly chants the hari nama maha-mantra will destroy all witches of sin. Just as the water of sacred rivers like the Ganga purify the universe, similarly those who circumambulate Sri Hari and loudly perform nama sankirtana of the 16-word maha-mantra with sweet voices and while clapping the hands, purify the entire universe.”

The Hare Krishna maha-mantra is also related in the Brahmaëda Purana, Uttara-khaëda, 6.55. The Pippalada-branch of the Atharva Veda states:

*svanAma-mUla-mantreNa sarvaM hlAdayati vibhuH |
sa eve mUlam-mantraM japati haririti kRSNa iti rAma iti ||*

“The name is the root of all mantras, the splendid one bringing joy to everyone. This root-mantra is chanted as Hari, Krishna and Rama.”

Kali-santarana Upanisad (2) of Krishna Yajur Veda states:

*hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||
iti soDazakaM nAmnAM kali-kalmaSa-nAzanam |
nAtaH parataropAyaH sarva-vedeSu dRSyate ||*

“The sixteen names of the Hare Krishna *maha-mantra* - ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Rama Rama Rama Hare Hare’ -- destroy all the inauspiciousness of the age of Kali. This is the conclusion of all the *Vedas*.”

Rama-tapaniyopanisad (1.6) explains the meaning of the maha-mantra as follows:

*harati tri-vidhaM tapaM janma-koti-zatodbhavam |
pApaM ca smarataM yasmAt tasmAd dharir iti smRtaH ||*

“The Lord is known as Hari because He takes away the sins and three types of suffering accumulated over millions of births, of those who remember him.”

*kRSir bhUr-vAcakaH zabdo nas ca nirvRti-zucakaH |
tayor aikyaM paraM brahma kRSNa ity abhidhyate ||*

“The root krs indicates the supreme attractiveness of the Lord, the suffix na indicates the supreme joy. Thus, the name Krishna indicates the Supreme Brahman who is the acme of these two characteristics.”

*ramante yogino 'nante satyAnande cid-Atmani |
iti rAma-padenAsau paraM brahmAbhidhiyate ||*

“The yogis take pleasure in the Supreme Self which is existence, knowledge and bliss absolute. Therefore that truth, known as the Param Brahman is also called Rama.”

The Caitanya Upanisad published by Kedarnath Bhaktivinoda also has a reference to the Hare Krishna maha-mantra:

sa eva mUla-mantraM japati harir iti kRSNa iti rAma iti || 11 ||

“He chants the original mantra consisting of Hari, Krishna and Rama.”

*harati hRdaya-granthiM vAsana-rUpam iti hariH. kRSiH smaraNe tac ca Nas tad
ubhaya-melanam iti kRSNaH. ramayati sarvam iti rAma Ananda-rUpaH. atra zloko
bhavati || 12 ||*

“He who removes the knot in the heart in the form of material desire, is called Hari. The union by the remembrance of the root krs- and the affix -na, is the hymn of praise - Krishna. He who gives pleasure to everything is the form of bliss - Rama. Thus the verse becomes.”

Ananta-samhita, one among the voluminous pancaratra-agamas, states:

*hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||
SoDazaitAni nAmAni dvAtriMzad varNakAni hi |
kalau yuge mahA-mantraH sammato jIvatAraNe ||
varjayitvA tu nAmaitad durjanaiH parikalpitam |
chandobaddhaM susiddhAnta viruddhaM nAbhyaset padam ||
tArakaM brahma-nAmaitad brahmaNA guruNAdina |
kalisantaraNAdyAsu zruti-svadhigataM hareH ||
prAptaM zrI brahma-ziSyena zrI nAradena dhImata |
nAmaitad-uttamaM zrauta-pAramparyeNa brahmaNaH ||
utsRjyaitan-mahA-mantraM ye tvanyat kaepitaM padam |
mahAnAmeti gAyanti te zAstra-guru laNghanaH ||
tattva-virodha-saopRktaM tAdRzaM daurjanaM matam |
sravathA parihAryaM syAdAtma-hitArthinA sada ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||*

“‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Rama Rama Rama Rama Hare Hare’ -- This sixteen-name, thirty-two syllable *mantra* is the *maha-mantra* in the age of Kali by which all living beings can be delivered. One should never abandon chanting this *maha-mantra* and take to other so-called purificatory processes which are practiced by rascals, or engage in chanting other metrical compositions of the name of Krishna that are against the pure conclusions of the scriptures, or are filled with *rasabhasa*.

About this divinely spiritual *maha-mantra*, which delivers one from material existence, the original guru, Lord Brahma, has said, *kali-santararadi srutite*, ‘The *srutis* have declared this *mantra* to be the best means of deliverance in the age of Kali’. Having all heard this from Brahma, the sons and disciples of Brahma, beginning with Narada, all accepted the Hare Krishna *maha-mantra* and, having meditated on it, attained perfection.”

In *Jnanamrita Sara*, a scripture belonging to the *Pancaratrika* corpus of literature, the following statement is found:

*ziSya ‘syodaG mukha-sthasya harer-nAmAni SoDaza |
saMzrAvyavaiva tato dagdhAn mantraM trai-lokya-mangalam ||*

“Located next to him (the guru), the disciple should hear the sixteen names of Hari from his mouth, thus taking shelter of the *mantra* which protects from inauspiciousness and causes auspiciousness for the three worlds.”

In the *Brahma Yamala*, belonging to the *tantrika* corpus of literature, the following statement is found:

*hariM binA nAsti kijcat pApani-stArakaM kalau |
tasmAl-lokod-dhArANa-ArthaM hari-nAma prakAzayet ||
sarvatra mucyate loko mahA-pApAt kalau yuge |
hare-kRSNa-pada-dvandvaM kRSNeti ca pada-dvayam ||
tathA hare-pada-dvandvaM hare-rAma iti dvayam |
tad-ante ca mahA-devI rAma rAma dvayaM vadet ||
hare hare tato brUyAd harinAma samud dharet |
mahA-mantraM ca kRSNasya sarvapApa praNASakamiti ||*

“Without Hari, there is no way to eradicate the sins of the age of Kali, and therefore it is essential that Hari-nama should be manifest in all the worlds. In this way the entire world can be delivered from the great sins of the age of Kali. First one should twice chant ‘Hare Krishna’, then twice ‘Krishna’, then twice ‘Hare’, then twice ‘Hare Rama’, and in the end, O Maha-Devi, one should chant ‘Rama’ twice, and then ‘Hare Hare’. In this way one should pronounce Krishna’s Hari-nama *maha-mantra*, which destroys all sins.”

In the *Radha Tantra*, the following discussion is found:

*zRNu mAtarmahAmAye vizva-bIja-svarUpiNi |
hari nAmno mahAmAye kramaG vad surezvari ||*

“Hear me, O mother Mahamaya, seed of the universe personified, mistress of the gods! Please explain the sequence of Hari-nama.”

*hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||
dvAtriM zadakSarANYeva kalau nAmAni sarvadam |
etanmantraM suta zreSTha prathamaM zRNuyAnnaraH ||*

“O best of sons! ‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare’, these thirty-two syllables and sixteen names are always the names for the age of Kali. This mantra should be first heard by all human beings.”

AN EXCERPT FROM NAMA TATTVA VIJNANA

(Presented by Advaita Das)

In his booklet ‘Nama Tattva Vijnana’, Sri Radhakunda’s leading acharya Pandit Sri Ananta Das Ji has argued as follows in favor of publicly and loudly chanting the taraka brahma nama (Hare Krishna maha-mantra) as follows:

Sriman Mahaprabhu has ordered all human beings of this age to chant the 32-syllable ‘hare krishneti’ or taraka brahma maha-mantra, calling this Krishna nama, as is described in Sri Caitanya Bhagavata:

*Apane sabAre prabhu kore upadeze |
kRSNa-nAma mahA-mantra zunoho hariSe|| 75 ||
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare|| 76 ||
prabhu kohe kohilam ei mahA-mantra |
iha japa giyA sabe koriyA nirbandha|| 77 ||
iha hoite sarva-siddhi hoibe sabAra |
sarva kSaNa bolo ithe vidhi nAhi Ara || 78 ||*

“The Lord ordered everyone in great joy: ‘Listen to the Krishna-nama maha-mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.’ The Lord said: ‘I spoke this maha-mantra. Perform japa of this according to the rules. All perfection will be attained through this. Chant this all the time – there is no other rule.’”

In the abovementioned payara (verse) ‘*iha japa giyA sabe koriyA nirbandha*’ it is said that the maha-mantra must be chanted in japa according to rules of counting, and in the verse ‘*sarva kSaNa bolo ithe vidhi nAhi Ara*’ it has also been ordered to chant loudly without counting (asankhyata). Following the order of Sriman Mahaprabhu, it is understood that the 32-syllable hare krishneti mantra is to be chanted both in japa as well as in loud kirtana.

Some people say: ‘There is no injunction that the mantra is to be chanted in loud kirtana. If the hare krishneti nama is a maha-mantra, it is to be chanted in japa while counting, and it is not to be chanted in kirtana.’ In connection with this it must be said that a mantra that is only to be chanted in japa (this means chanting within the mind) and not in kirtana is a formula which contains a bija and words like svaha, and which appears in the fourth, dative case. There is nothing of the kind in the hare krishneti mantra, which is sambodhanatmaka (in the eighth, vocative case). Therefore a person in knowledge will have no doubt about it that this is for japa and for many kinds of kirtana as well. Especially in the shastras, in the words of the great acaryas and even in the orders and activities of svayam bhagavan Sriman Mahaprabhu we can find a lot of evidence for this. We will briefly quote a few. In Sri Padma Purana it is described:

*harer nAma mahA-mantrair nazyet pApa pizAcakaM |
harer agra svarair uccair nRtyaM stan-nAmakrin-naraH |
punAti bhuvanaM vipra! gaGgAdi salilaM yathA ||
hare pradakzinaM kurvann uccais tan nAma krin naraH |
karatAlAdi sandhAnaM susvaraM kAla zabditam ||*

“Anyone who dances in front of Sri Hari and loudly chants the hari nama maha-mantra will destroy all witches of sin. Just as the water of sacred rivers like the Ganga purify the universe, similarly those who circumambulate Sri Hari and loudly perform nama sankirtana of the 16-word maha-mantra with sweet voices and while clapping the hands, purify the entire universe.”

Those who say that the maha-mantra can be chanted out loudly, but must nonetheless be counted while chanting, and that there is no evidence of kirtana without counting, will easily understand from the above-quoted verses from Padma Purana that kirtana in which dancing takes place and hands are clapped is kirtana without counting, not with counting.

In the book ‘Sri Caitanya Carita Maha-kavya’, composed by Srila Kavi Karnapura, the following is written about Sriman Mahaprabhu’s acceptance of sannyasa:

*tataH zrI gaurAGgaH samavadad atIva pramudito
hare kRSNety uccair vada muhur iti zrImaya tanuH |
tato 'sau tat procya pratibalita romAJca lalito
rudaMs tat tat karmArabhata bahu-duHkhair vidalitaH || 54 ||*

“When Sri Gauranga accepted sannyasa, the barber took the blade in his hand but was not able to shave any of the Lord’s curly locks out of grief. In great ecstasy Sri Gauranga deva told him to repeatedly chant the Hare Krishna maha-mantra out loud. Then the barber loudly chanted the Hare Krishna maha-mantra and began his job of shaving while he wept and his body was studded with goose pimples.”

Here also it is certified that this refers to loud chanting in kirtana without counting, because there is no question of keeping count of mantras while engaging in shaving at the same time. It is not that Sriman Mahaprabhu only ordered others to loudly chant the maha-mantra in kirtana, though. He also did it Himself. Srila Locana Dasa Thakura has written in his Sri Caitanya Mangala grantha: hare krishna nama seho bole nirantara. Here the words bole (pronouncing) and nirantara (constantly) make it clear that loud kirtana without counting is referred to. Vyasavatara Sri Vrindavana dasa Thakura therefore also said:

*prasanna zrI mukhe hare kRSNa kRSNa bali |
vijaya hailA gauracandra kutUhalI ||
hare kRSNa hare kRSNa bali prema sukhe |
pratyakSa haila Asi advaita-sammukhe || CB ||*

“Joyfully Gauracandra appeared, saying ‘Hare Krishna, Krishna’ with a content face. In loving ecstasy He said, ‘Hare Krishna Hare Krishna’. In this way He appeared before Advaita.”

Just as we can see that uncounted kirtana is to be done following the order and the example of Sriman Mahaprabhu, similarly there is an injunction for doing japa of the name while counting, as we can read in Srimat Rupa Gosvami’s words — “*hare krishnety uccaih sphurita rasano nama ganana-krita-granthi-shrenih subhaga kati*

sutrojjvala karah”, and Srila Raghunatha dasa Gosvami’s words “*nijatve gaudiyan jagati parigrihya prabhur iman hare krishnety evam ganana-vidhina kirtayata bhoh*”. Therefore there is undoubtedly evidence of the fact that the Hare Krishna maha-mantra is to be chanted both in japa, while counting, and loudly in kirtana without counting. Srila Sarvabhauma Bhattacharya has written in his Caitanya Satakam (64):

*vizaNNa cittAn kali pApa-bhItAn
saMvIkSya gauro hari nAma mantraM
svayaM dadau bhakta janAn samAdizat
kuruSva saGkirtana-nRtya vAdyaiH || 64 ||*

“Seeing the people of the world afraid of the sins of the age of Kali and dejected at heart, Sri Caitanya Mahaprabhu personally gave them the hari nama mantra and also ordered them to do loud sankirtana of this maha-mantra while dancing and playing musical instruments.”

COMMENTARIES ON THE MEANING OF THE MAHA-MANTRA

**MAHA-MANTRARTHA-VYAKHYA
BY JIVA GOSVAMI**

(Translated by Jagadananda Das)

hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare ||

(1)

sarva-ceta-haraH kRSNas tasya cittaM haraty asau |
vaidagdhI-sAra-vistArair ato rAdhA harA mata ||

Krishna steals everyone's mind, but Radharani steals even His when She makes use of Her divine talents. Therefore She is known as HarA.

(2)

karSati svIya-lAvaNya-muralI-kala-niHsvanaiH |
zrI-rAdhAM mohana-guNAIaGkRtaH kRSNa Iryate ||

Because He forcibly pulls Radha from Her home with the sound of His flute filled with His loveliness, that Lord of all enchanting virtues is known as Krishna.

(3)

zrUyate nIyate rAse hariNA hariNekSaNA
ekAkinI rahaH-kujje hareyaM tena kathyate ||

It is heard that doe-eyed Radha was taken by Krishna during the Rasa dance to spend time with Him alone in a secret grove in the forest. She is therefore known as HarA.

(4)

aGga-zyAmalima-stomaiH zyAmalIkRta-kAJcanaH |
ramate rAdhayA sArdhaM kRSNo nigadyate ||

The black effulgence of Krishna's body turns even the gold of Radharani's skin to black when He embraces Her. He is thus known as Krishna.

(5)

kRtvAraNye saraH-zreSThaM kAntayAnumatas tayA |
AkRSya sarva-tIrthAni taj-jJAnAt kRSNa Iryate ||

When Radharani ordered Krishna to build the most beautiful water tank in the world (as a penance for killing Arishtasura), He called all the holy rivers and tanks to bring water to fill it. Thus He is known as Krishna.

(6)

kRSyate rAdhayA premNA yamuna-taTa-kAnanam |
lIlayA lalitz cApi dhIraiH kRSNa udAhRtaH ||

Because He is forcibly attracted into the forests on the Yamuna's banks by Radha's ecstatic love, where He becomes Her playful lover, He is known by the wise as Krishna.

(7)

hRtavAn gokule tiSThann ariSTaM puSTa-puGgavam |
zrI-haris taM rasAd uccai rAyatIti harA mata ||

While living in Gokula, Krishna destroyed the powerful demon known as Arishta. At that time, Radha called out to Him with great emotion. Doing so, she stole His mind and so is known as HarA.

(8)

hy asphuTaM rAyati prIti-bhareNa hari-ceSTitam |
gAyatIti matA dhIrair harA rasa-vicakSaNaIH ||

Filled with sweet affection, Radha sometimes glorifies Krishna's pastimes quietly, and sometimes She sings them aloud. Thus those who know the secrets of divine rasa call Her HarA.

(9)

rasAveza-parisrastAM jahAra muralIM hareH |
hareti kIrtita devI vipine keli-lampaTA ||

Sometimes Krishna becomes so absorbed in Radha's love that His beloved flute slips from His hand. Mad with the desire to enjoy pastimes in the forest bowers with Krishna, Radha steals Krishna's flute. That goddess is thus known as HarA.

(10)

govardhana-darI-kujje parirambha-vicakSaNaH |
zrI-rAdhAM ramayAmAsa rAmas tena mato hariH ||

When Krishna, the expert embracer, makes love with Radha in the forest bowers or the caves of Govardhan, He is known as Rama.

(11)

hanti duHkhAni bhaktAnAM rAti saukhyAni cAnvaham |
harA devI nigadita mahA-kAruNya-zAlinI ||

Radha most compassionately destroys the miseries of Her devotees and gives them great joy every single day. Therefore she is known as HarA.

(12)

ramate bhajato cetaH paramAnanda-vAridhau |
atreti kathito rAmAH zyAmasundara-vigrahaH ||

Krishna, with His beautiful blackish form, submerges the minds of those who worship Him in an ocean of supreme bliss. Therefore He is known by the name Rama.

(13)

ramayaty acyutaM premNA nikuJja-vana-mandire |
rAmA nigadita rAdhA rAmo yutas tayA punaH ||

In a temple forest groves, Radharani brings the infallible Krishna to the pinnacle of joy with Her love. Therefore She is called RAmA. Since Krishna is always by Her side, He is known as Rama.

(14)

rodanair gokule dAvAnalam azayati hy asau |
vizoSayati tenokto rAmo bhakta-sukhAvahaH ||

When Krishna heard the cries of the Vrajavasis, who were afraid of the forest fire, He quickly swallowed it up, drying their tears. By giving them joy in this way, He is known as Rama.

(15)

nihantum asurAn yAto mathurA-puram ity asau |
tadAgamad rahaH-kAmo yasyAH sA'sau hareti ca ||

Krishna left Vraja for Mathura in order to slay the demons, but later returned, drawn by the desire to be alone with Radha. Because She attracted Him back to Vraja, She is known as HarA.

(16)

Agatya duHkha-hartA yo sarveSAM vraja-vAsinAm |
zrI-rAdhA-hAri-carito hariH zrI-nanda-nandanaH ||

When the son of Nanda returned to Vraja after many years in Mathura and Dvaraka, He took away all the distress of its residents. His every action steals the heart of Srimati Radharani, and so He is known as Hari.

**SRI HARINAMARTHA-RATNA-DIPIKA
BY RAGHUNATHA DASA GOSVAMI**

(Translated by Jagadananda Das)

*ekada krsna-virahad dhyayanti priya-sangamam |
mano-baspa-nirartham jalpatidam muhur muhuh ||
hare krsna hare krsna krsna krsna hare hare |
hare rama hare rama rama rama hare hare ||*

One day, Radha was feeling separation from Krishna and was meditating on the reunion she hoped to have with him. In order to rid herself of the depression she felt in his absence, she began to repeatedly chant his names. hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare.

he hare sva-madhuryena mac-ceto harasi |

O Hare! You steal my mind with your sweetness.

*tatra hetur he krsna iti krs-sabdasya sarvarthah nas ca ananda-svarupa iti svarthe nah sac-
cid-ananda-svarupaka iti sviyena sarva-dik-paramanandena sarvadhika-paramanandena va
pralobhyeti bhavah |*

With her next utterance of the name Krishna, she explains how that is possible. The name Krishna comes from the combination of the syllables krs, which means everything, and na, which means an identity steeped in bliss. Thus Krishna is the form of eternity, knowledge and bliss who attracts and tempts everyone in every direction with the supreme joy of his own being, a joy which is superior to any other.

tatas ca he hare dhairya-lajja-guru-bhayadikam api harasi ||

So, Hari, you take away even my most strongly held character traits, like self-control, shame, and fear of my superiors.

tatas ca he krsna sva-grhebhya vanam prati mam akarsasi ||

Then, Krishna, you draw us out of our houses and into the forest.

tatas ca he krsna vanam pravistaya me kancukim sahasaivagatya karsasi ||

Then, when I have entered the woods, you suddenly appear out of nowhere and start pulling on my blouse.

tatas ca he krsna mat-kucau karsasi ||

Then, Krishna, you start touching my breasts.

tatas ca he hare sva-bahu-nibaddham mam puspa-sayyam prati harasi ||

Then, O Hari, you wrap me in your arms and lead me off to the bed of flower petals.

tatas ca he hare tatra nivesitaya me antariyam api baladd harasi ||

Then, O Hari, while I am sitting there helplessly, you tear off my skirt as well.

tatas ca he hare antariya-vasana-harana-misenatma-viraha-pidam sarvam eva harasi ||

And so, O Hari, by taking my clothes off my body, you take away all the sufferings accumulated in my soul as a result of my separation from you.

tatas ca he rama svacchandam mayi ramase ||

Then, O Rama, you enjoy with me to your full satisfaction.

tatas ca he hare yad avasistam kincin me vamyam asit tad api harasi ||

By so doing, O Hari, whatever little recalcitrance was left in me, that too was stolen by you.

tatas ca he rama mam ramayasi svasmin purusayitam api karosi ||

And so, O Rama, I become so frenzied with passion that I take the initiative in lovemaking, like a man.

tatas ca he rama ramaniya-cudamane tava navina-vaktra-madhuryam api nihsankam tad atmanam tava ramaniyakam man-nayanabhyam dvabhyam evasvadyate iti bhavah ||

Then, O Rama, you who are the crest-jewel of the charming! Without any interference, I can now relish the beauty of your youthful face, indeed the very beauty of your very soul with both of my eyes.

tatas ca he rama na kevalam ramana-rupenapi ramana-kartr-ramana-prayojakah | kintu tad-bhava-rupa rati-murtir iva tvam bhavasiti bhavah ||

Then, O Rama, not only do you engage me in lovemaking by actively taking the role of a lover, even though this is true. It is as though you were also incarnate in the very act of love itself as its essence.

tatas ca he hare mac-cetana-mrgim api harasi, ananda-murccham prapayasiti bhavah ||

Then, O Hari, you who are like a lion, capture the deer of my mind. In other words, your loving makes me faint.

yato he hare simha-svarupa tad api rati-karmani pratitita-maha-pragalbhya iti bhavah ||

Because you are a lion, O Hari, you have shown such self-confidence, proficiency and boldness in the art of love.

evambhutena tvaya preyasa viyukta ksanam api kalpa-kotim iva katham yapayitum prabhavamiti svayam eva vicaraya iti nama-sodasakasyabhiprayah | tatas ca namabhis cumbakair iva krsnah krsnaya sahasaivakrsto milita-paramananda eva | tasyah sva-sakhinam tat-parivara-vargasya tad-bhava-sadhakanam arvacinanam api sri-radha-krsnau manasam sampurayatah ||

Being separated from you, my dearest lover, it seems that even a moment is like a million millennia. How then will I be able to suffer through this age-long separation? Please consider this fact. This is the summary meaning of the sixteen names of the Mahamantra. Having chanted them in this spirit, Krishna is attracted by Radha's chanting of these magnet-like names and he suddenly appears to experience the ecstasy of union. May the Divine Couple, Sri Sri Radha-Krishna fulfill the desires of her sakhis, his cowherd friends, as well as of all those who today are engaged in the practices of devotional service in the hope of one day attaining the

same mood of love.

COMMENTARY OF GOPALA GURU GOSVAMI

(Translated by Jagadananda Das)

(1)

hare - he hare, mac-cittam hrtva bhava-bandhanan mocaya |

Hare! O Hari, steal my mind and deliver me from bondage to this material world.

krsna - he krsna, mac-cittam akarsaya |

Krishna! O Krishna, attract my mind.

hare - he hare, sva-madhuryena mac-cittah hara |

Hare! O Hari! Capture my mind with the sweetness of your name, form and pastimes.

krsna - he krsna, sva-bhakta-dvara bhajana-jnana-danena mac-cittam sodhaya |

Krishna! O Krishna! Send me the association of your devotees who will purify my mind through instructions about your devotional service.

krsna - he krsna, nama-rupa-guna-liladisu man-nistham kuru |

Krishna! O Krishna! Give me unflinching faith in your name, form, qualities and pastimes.

krsna - he krsna, rucir bhavatu me |

Krishna! O Krishna! Give me a taste for your name, form, qualities and pastimes.

hare - he hare, nija-seva-yogyam mam kuru |

Hare! O Hari! Make me worthy to engage in your service.

hare - he hare, sva-sevam adisaya |

Hare! O Hara, Radha! Order me personally in the service you wish me to perform.

hare - he hare, sva-presthena saha svabhista-lilam sravaya |

Hare! O Hara, Radha! Give me the opportunity to hear about your own favorite pastimes with your beloved Lord.

rama - he rama, presthaya saha svabhista-lilam mam sravaya |

Rama! O Rama! Give me the opportunity to hear about your own favorite pastimes with your beloved Radha.

hare - he hare, sva-presthena saha svabhista-lilam darsaya |

Hare! O Hara, Radha! Give me the opportunity to see your intimate pastimes with your beloved Lord.

rama - he rama, presthaya saha svabhista-lilam mam darsaya |

Rama! O Rama! Give me the opportunity to see your intimate pastimes with your beloved Radha.

rama - he rama, nama-rupa-guna-lila-smaranadisu mam yojaya |

Rama! O Rama! Engage me in hearing, chanting and remembering your name, form, qualities, pastimes.

rama - he rama, tatra mam nija-seva-yogyam kuru |

Rama! O Rama! As I enter into those pastimes by the path of meditation, make me worthy to engage in your service.

hare - he hare, mam svangikrtya ramasva |

Hare! O Hari! Please accept me and take pleasure from the service that I offer you.

hare - he hare, maya saha ramasva |

Hare! O Hari! Take pleasure in me and enjoy with me.

(2)

hare - krsnasya mano haratiti hara radha, tasyah sambodhane he hare |

Hare! Radha is known as Hara because she steals Krishna's mind. I call out to her, O Hare! O Radhe!

krsna - radhaya manah karsatiti krsnah, tasya sambodhane he krsna |

Krishna! The Lord is known as Krishna because he attracts Radha's mind. Therefore I call out to him, O Lord! O Krishna!

hare - krsnasya lokalajjadhairyadi sarvam haratiti hara radha, tasyah sambodhane he hare |

Hare! Radha steals Krishna's sense of public shame and his self-possession. She steals everything of his and is thus known as Hara. I therefore call out to her, O Radhe! O Hare!

krsna - radhaya lokalajjadhairyadi sarvam karsatiti krsnah, tasya sambodhane he krsna |

Krishna! He drags away all of Radha's sense of shame and her self-possession. Therefore I call out to him, O Lord! O Krishna!

krsna - yatra yatra radha tisthati gacchati va tatra tatra sa pasyati krsno mam sprasati balat kancukadikam sarvam karsati haratiti krsnah, tasya sambodhane he krsna |

Krishna! Wherever Radha is standing, or wherever she happens to be going, she thinks, Krishna is watching me, he is touching me, he he is pulling on my bodice. He is pulling on me. I call out to him, O Lord! O Krishna!

krsna - punar harsatam gamayati vanam karsatiti krsnah, tasya sambodhane he krsna |

Krishna! Then Krishna makes her feel a thrill of excitement as he pulls her to the woods. I call out to him, O Lord! O Krishna!

hare - yatra krsno gacchati tisthati va tatra tatra pasyati radha mamagre parsve sarvatra tisthatiti hara, tasyah sambodhane he hare |

Hare! Wherever Krishna goes, wherever he is situated, he sees Radha in front of him, by his side, all around him. In this way she disturbs his mind. I call out to her, O Radhe. O Hare!

hare - punas tam krsnam harati sva-sthanam abhisarayatiti hara radha, tasyah sambodhane he hare |

Hare! She once again steals Krishna away, making him come to her kunja. She is thus known as Hara. I thus call out to her, O Radhe! O Hare!

hare - krsnam vanam harati vanam agamayatiti hara radha, tasyah sambodhane he hare |

Hare! She once again steals Krishna away, making him come to her kunja. She is thus known as Hara. I thus call out to her, O Radhe! O Hare!

rama - ramayati tam narma-niriksanadininiti ramah, tasya sambodhane he rama |

Rama! Krishna is known as Rama because he brings Radha pleasure with his joking words and his loving glances. I thus call out to him, O Krishna! O Rama!

hare - tatkalikam dhairyavalambanadikam krsnasya haratiti hara radha, tasyah sambodhane he hare |

Hare! She robs Krishna of the momentary self-control he is able to muster in her presence. She is thus known as Hara, and so I call out to her, O Radhe! O Hare!

rama - cumbana-stana-karsanalinganadibhi ramate iti ramah, tasya sambodhane he rama |

Rama! Krishna delights in kissing Radha, in touching her breasts and in embracing her. He is thus known as Rama, and so I call out to him, O Lord! O Rama!

rama - punas tam purusocitam krtva ramayatiti ramah, tasya sambodhane he rama |

Rama! Krishna causes Radha to reach the pinnacle of sexual excitement, so that she becomes aggressively active in the love battle, like a man. He is thus known as Rama, and so I call out to him, O Lord! O Rama!

rama - punas tatra ramate iti ramah, tasya sambodhane he rama |

Rama! All this brings extra delight to Krishna. He is thus known as Rama, and so I call out to him, O Lord! O Rama!

hare - punah rasante krsnasya mano hrtva gacchatiti hara radha, tasyah sambodhane he hare |

Hare! Once again, at the end of the Rasa dance, as she leaves to return home, she steals Krishna's mind and takes it away with her. She is thus known as Hara, and I therefore call out to her, O Radhe! O Hare!

hare - radhaya mano hrtva gacchatiti harih krsnah tasya sambodhane he hare |

Hare! Krishna also steals Radha's mind, taking it with him as he leaves. He is thus known as Hari, and I call out to him, O Krishna! O Hare!

COMMENTARY OF BHAKTIVINODA THAKURA

from Sri Caitanya Siksamritam

(Translated by Madhavananda Das)

he hare - maccintaM hRtvA bhava bandhanAn mocaya |

O Hare! Steal my mind and free me from bondage.

he kRSNa - mac cittam AkarSa |

O Krishna! Let my mind become attracted to You.

he hare - svamadhuryaNa mac cintam hara |

O Hare! Steal my mind with your sweetness.

he kRSNa - svabhaktadvArA bhajana jnAna-dAnana mac cittaM zodhaya |

O Krishna! Purify my mind and give me knowledge of bhajana bestowed through the medium of your devotees.

he kRSNa - nAma rUpa guNa lilAdiSu manniSThaM kuru |

O Krishna! Make me fixed in your name, form, qualities, pastimes and so forth.

he kRSNa - rucirbhavatu me |

O Krishna! Give me taste.

he hare - nija sevA yogayaM maM kuru |

O Hare! Make me qualified for serving You.

he hare - svasevAm Adezaya |

O Hare! Order me in Your service.

he hare - svapreSThena sah svAbhISTa lilAM zrAvaya |

O Hare! Let me hear about Your pastimes with your dear ones, which I aspire to attain.

he rAma - preSThaya sah svAbhISTa lilAM maM zrAvaya |

O Rama! Let me hear of your pastimes with your beloved one, which I aspire to attain.

he hare - SvapreSThena sah svAbhISTa lilAM maM darzaya |

O Hare! Please let me behold Your pastimes with Your own dear one, which I aspire to attain.

he rAma - preSThaya sah svAbhISTa lilAM maM darzaya |

O Rama! Please let me behold Your pastimes with Your dear one, which I aspire to attain.

he rAma - nAma rUpa guNa lIla smaraNAdiSu mAM yojaya |

O Rama! Engage me in remembering your name, form, qualities and pastimes.

he rAma - tatra maM nija sevA yogayaM kuru |

O Rama! Please make me qualified for Your specific services.

he hare - maM svAngI kRtya ramaSva |

O Hare! Make me a limb of Yours and take pleasure in me.

he hare - mayA sah ramaSva |

O Hare! Please rejoice with me.

COMMENTARY IN THE PADA KALPATARU

(Gaura pada tarangini, taranga, uchhvasa 2, pada 59)

*nara harinAma antare acchu bhAvaha
habe bhava sagare pAra
dhara re zravaNe nara harinAma sAdare
cintAmaNi uha sAra
yadi kRta-pApi Adare kabhu mantraka
rAja zravaNe kare pAna
zrI kRSna caitanya bale haya tacchu durgama
pApa tApa saha trANa
karaha gaura-guru-vaisNava-Azraya
laha nara harinAma-hAra
saMsAre nAma lai suktRi haiyA tare
ApAmara durAcAra
ithe kRta-viSaya-tRSNa pahuJa-nAma-hAra
'yo dhAraNe zrama-bhAra
kutRSna jagadAnanda kRta-kalmaSa
kumati rahala kArAgAra*

“O brother! When you have internally realized this hari-nama, you can cross the ocean of birth and death (samsara). “O brother! When this hari-nama is very respectfully placed in the ear, it can be drunk, heard and absorbed because its very essence is cintamani. Even if sinful persons or kings drink sri nama by respectfully hearing this mantra, then Caitanya Mahaprabhu says that all of their sins will be vanquished along with all the miseries in the burning fire of this material world.

“O brother! Please take the shelter of Gaura, Guru, and Vaisnavas and take this

garland of sri hari-nama. Even the most wretched and sinful will find relief in chanting this hari-nama, and all their material desires and endeavours will be revealed as so much useless labour. Jagadananda says that any sinful person whose mentality is wicked and who has innumerable mundane desires will always reside in this material jail, but, by chanting sri hari-nama, one will leave all maya and reach the lotus feet of Sri Gauranga and Sri Sri Radha Krishna.”

ADDITIONAL COMMENTARIES

The following explanations are also common, though their source is presently unknown to the compiler of this document.

The first commentary (aisvarya-mayi):

*harati trividhaM tApaM janmakoTi 'ztod bhavam |
papaM ca smaratAM yasmAt tasmAd dhaririti smRtaH ||
kRSirbhUvAckaH zabdo Nazca nirvRtivA-cakaH |
tayoraikyaM paraM brahma kRSNa ityabhidhIyate ||
ramante yogino 'nante satyAnande cidAt mani |
iti rAmapade nAsau paraM brahma 'bhidyate ||*

“Bhagavan Sri Krishna is known as Hari because He destroys the three-fold afflictions of countless births as well as the sinful activities performed by the body, mind and words of those devotees who remember Him. *Krs* means ‘all attractive’ and *Na* means ‘joyful’. The combination of these syllables refers to Sri Krishna, the all-attractive *parabrahma*. Yogis on the transcendental platform derive great joy by meditating upon Him as the infinite form of supreme bliss (*nityananda-svarupa*), and as He who has a transcendental form (*cinmaya svarupa*). For this reason, He is called Rama (the supreme enjoyer).”

The second commentary (madhurya-mayi):

*mano harati kRSNasya kRSNa hlAdasvarupiNI |
tato harA zrI rAdhaiva tasyAH saMbodhanaM hare ||
apagRhma trapAM dharmAM mAnaM vrjastriyaH |
veNunA karSati gRhAt tena kRSNa' bhidhIyate ||
ramayatyanizaM rUpa lAvaNyair vrja yoSitAm |
manaH paGcendriyaNIha rAmastasmAt prakIrtitaH ||*

Because She steals Krishna’s mind and because she is the embodiment of Krishna’s divine joy, Radha is known as Hara. Hare is the vocative form of that name.

Because he robbed the women of Vraja of their shame, their religious principles, their self-possession, and their pride, and through the playing of his flute drew them out of their homes and into the forest, he is known as

Krishna.

Krishna is glorified by the name Rama because he constantly causes the Vraja cowherd women's minds and senses to enjoy the charms of his beauty.