

महामन्त्रव्याख्याः

Commentaries on the Mahāmantra

Śrī Jīva, Gopālaguru, and Raghunātha Dāsa Gosvāmins

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for the
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Chapter 1

श्रीलजीवगोस्वामिसङ्कलिता महामन्त्रव्याख्याः

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे
हरे राम हरे राम राम राम हरे हरे

1.1 महामन्त्रस्य ऐश्वर्यमयी व्याख्या

हरति त्रिविधं तापं जन्मकोटिशतोद्भवम् ।
पापं च स्मरतां यस्मात्तस्माद्धरिर् इति स्मृतः ॥

कृषि भूर्वाचकः शब्दो णश्च निर्वृत्तिसूचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥¹

रमन्ते योगिनोऽनन्ते सत्यानन्दचिदात्मनि ।
इति रामपदेनासौ परब्रह्माभिधीयते ॥²

¹*Mahābhārata Udyoga-parva*, 68(69).5, first line only. Second line has विष्णुस्तद्भावयोगञ्च कृष्णो भवति सात्वतः. Jīva quotes another similar verse from the *Gautamīya-tantra*. This verse is found as the first verse in some editions of the *Gopāla-tāpanī Upaniṣad*.

²*Rāma-tāpanīyopaniṣad*, 1.6. Credited in the *Caitanya-caritāmṛta* (Madhya 9.29) to the *Padma-purāṇa*, *Rāma-śata-nāma-stotra*, 8.

1.2 महामन्त्रस्य माधुर्यमयी व्याख्या

विज्ञाप्य भगवत्तत्त्वं चिद्वनानन्दविग्रहम् ।
हरत्यविद्यां तत्कार्यम् अतो हरिरिति स्मृतः ॥

हरति कृष्णमनः कृष्णाह्लादस्वरूपिणी ।
अतो हरेत्यनेनैव श्रीराधा परिकीर्तिता ॥

आनन्दैकसुखस्वामी श्यामः कमललोचनः ।
गोकुलानन्दनो नन्दनन्दनः कृष्ण ईर्यते ॥

वैदग्ध्यसारसर्वस्वं मूर्तलीलाधिदैवतम् ।
श्रीराधां रमयन् नित्यं राम इत्यभिधीयते ॥

1.3 महामन्त्रस्य युगलस्मरणमयी व्याख्या

मनो हरति कृष्णस्य कृष्णाह्लादस्वरूपिणी ।
ततो हरा श्रीराधैव तस्याः सम्बोधनं हरे ॥

अपगृह्य त्रपां धर्मं धैर्यं मानं ब्रजस्त्रीणाम् ।
वेणुना कर्षति गृहात्तेन कृष्णोऽभिधीयते ॥

रमयत्य् अनिशं रूपलावण्यैर्ब्रजयोषिताम् ।
मनः पञ्चेन्द्रियाणीह रामस्तस्मात्प्रकीर्तितः ॥

Chapter 2

श्रीलगोपालगुरुगोस्वामिकृते द्वे महामन्त्रव्याख्ये

2.1 प्रथमा व्याख्या

हरे ! हे हरे ! मच्चित्तं हृत्वा भवबन्धनान् मोचय ।

कृष्ण ! हे कृष्ण ! मच्चित्तमाकर्षय ।

हरे ! हे हरे ! स्वमाधुर्येण मच्चित्तं हर ।

कृष्ण ! हे कृष्ण ! स्वभक्तद्वारा भजनज्ञानदानेन मच्चित्तं शोधय ।

कृष्ण ! हे कृष्ण ! नामरूपगुणलीलादिषु मन्निष्ठां कुरु ।

कृष्ण ! हे कृष्ण ! रुचिर्भवतु मे ।

हरे ! हे हरे ! निजसेवायोग्यं मां कुरु ।

हरे ! हे हरे ! स्वसेवामादेशय ।

हरे ! हे हरे ! स्वप्रेष्ठेन सह स्वाभीष्टलीलां श्रावय ।

राम ! हे राम ! प्रेष्ठया सह स्वाभीष्टलीलां मां श्रावय ।

हरे ! हे हरे ! स्वप्रेष्ठेन सह स्वाभीष्टलीलां दर्शय ।

राम ! हे राम ! प्रेष्ठया सह स्वाभीष्टलीलां मां दर्शय ।

राम ! हे राम ! नामरूपगुणलीलास्मरणादिषु मां योजय ।

राम ! हे राम ! तत्र मां निजसेवायोग्यं कुरु ।

हरे ! हे हरे ! मां स्वाङ्गीकृत्य रमस्व ।

हरे ! हे हरे ! मया सह रमस्व ।

2.2 द्वितीया व्याख्या

हरे ! कृष्णस्य मनो हरतीति हरा राधा, तस्याः सम्बोधने हे हरे!

कृष्ण ! राधाया मनः कर्षतीति कृष्णः, तस्य सम्बोधने हे कृष्ण!

हरे ! कृष्णस्य लोकलज्जाधैर्यादि सर्वं हरतीति हरा राधा, तस्याः सम्बोधने हे हरे!

कृष्ण ! राधाया लोकलज्जाधैर्यादि सर्वं कर्षतीति कृष्णः, तस्य सम्बोधने हे कृष्ण!

कृष्ण ! यत्र यत्र राधा तिष्ठति गच्छति वा तत्र तत्र सा पश्यति ऋस्रो मां स्पृशति बलात्कञ्चुकादिकं सर्वं कर्षति हरतीति कृष्णः, तस्य सम्बोधने हे कृष्ण!

कृष्ण ! पुनर्हर्षतां गमयति वनं कर्षतीति कृष्णः, तस्य सम्बोधने हे कृष्ण!

हरे ! यत्र ऋस्रो गच्छति तिष्ठति वा तत्र तत्र पश्यति राधा ममाग्रे पार्श्वे सर्वत्र तिष्ठतीति हरा, तस्याः सम्बोधने हे हरे!

हरे ! पुनस् तं कृष्णं हरति स्वस्थानमभिसारयतीति हरा राधा, तस्याः सम्बोधने हे हरे!

हरे ! कृष्णं वनं हरति वनमागमयतीति हरा राधा, तस्याः सम्बोधने हे हरे!

राम ! रमयति तां नर्मनिरीक्षणादिनेति रामः, तस्य सम्बोधने हे राम!

हरे ! तात्कालिकं धैर्यावलम्बनादिकं कृष्णस्य हरतीति हरा राधा, तस्याः सम्बोधने हे हरे!

राम ! चुम्बनस्तनकर्षणालिङ्गनादिभी रमते इति रामः, तस्य सम्बोधने हे राम!

राम ! पुनस् तां पुरुषोचितां कृत्वा रमयतीति रामः, तस्य सम्बोधने हे राम!

राम ! पुनस् तत्र रमते इति रामः, तस्य सम्बोधने हे राम!

हरे ! पुनः रासान्ते कृष्णस्य मनो हृत्वा गच्छतीति हरा राधा, तस्याः सम्बोधने हे हरे!

हरे ! राधाया मनो हृत्वा गच्छतीति हरिः कृष्णः तस्य सम्बोधने हे हरे!

Chapter 3

श्रीलरघुनाथदासगोस्वाम्कृतं श्रीकृष्णविरहे श्रीराधाया महामन्त्रकीर्तनम्

एकदा कृष्णविरहाद्घायन्ती प्रियसङ्गमम् ।
मनोबाष्पनिरासार्थं जल्पतीदं मुहुर्मुहुः ॥
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।
हरे राम हरे राम राम राम हरे हरे ॥

हे हरे ! स्वमाधुर्येण मञ्चेतो हरसि ।

तत्र हेतुर् हे कृष्ण ! इति कृष्णशब्दस्य सर्वार्थः णश्च आनन्दस्वरूप इति
स्वार्थे णः सच्चिदानन्दस्वरूपक इति स्वीयेन सार्वदिकपरमानन्देन सर्वाधि-
कपरमानन्देन वा प्रलोभ्येति भावः ।

ततश्च, हे हरे ! धैर्यलज्जागुरुभयादिकमपि हरसि ।

ततश्च, हे कृष्ण ! स्वगृहेभ्यो वनं प्रति मामाकर्षसि ।

ततश्च, हे कृष्ण ! वनं प्रविष्टाया मे कञ्चुकीं सहसैवागत्य कर्षसि ।

ततश्च, हे कृष्ण ! मत्कुचौ कर्षसि ।

ततश्च, हे हरे ! स्वबाहुनिबद्धां मां पुष्पशय्यां प्रति हरसि ।

ततश्च, हे हरे ! तत्र निवेशिताया मे अन्तरीयमपि बलाद्धरसि ।

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ततश्च, हे हरे ! अन्तरीयवसनहरणमिषेणात्मविरहपीडां सर्वामेव हरसि ।
ततश्च, हे राम ! स्वच्छन्दं मयि रमसे ।
ततश्च, हे हरे ! यदवशिष्टं किञ्चिन्मे वाम्यमासीत्तदपि हरसि ।
ततश्च, हे राम ! मां रमयसि स्वस्मिन् पुरुषायितामपि करोषि ।
ततश्च, हे राम ! रमणीयचुडामणे तव नवीनवक्त्रमाधुर्यमपि निःशङ्कं
तदात्मानं तव रामणीयकं मन्त्रयनाभ्यां द्वाभ्यामेवास्वादयते इति भावः ।
ततश्च, हे राम ! न केवलं रमणरूपेणापि रमणकर्तृरमणप्रयोजकः । किन्तु
तद्भावरूपा रतिमूर्तिरिव त्वं भवसीति भावः ।
ततश्च, हे हरे ! मञ्चेतनामृगीमपि हरसि, आनन्दमूर्च्छां प्रापयसीति
भावः ।
यतो हे हरे सिंहस्वरूप तदपि रतिकर्मणि प्रकटितमहाप्रागल्भ्य इति भावः ।
एवम्भूतेन त्वया प्रेयसा वियुक्ता क्षणमपि कल्पकोटिम् वा कथं यापयितुं
प्रभवामीति स्वयमेव विचारय इति नामषोडशकस्यभिप्रायः । ततश्च नाम-
भिश्चुम्बकैरिव कृष्णः कृष्णया सहसैवाकृष्टो मिलितपरमानन्द एव । तस्याः
स्वसखीनां तत्परिवारवर्गस्य तद्भावसाधकानामर्वाचीनानामपि श्रीराधाकृ-
ष्णौ मानसं सम्पूरयतः ।

इति महामन्त्रव्याख्या समाप्ता

Chapter 4

Translation

4.1 Śrī Jīva Gosvāmin’s Explanations

4.1.1 The Lord’s divine qualities revealed in the Mahāmantra

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.

The root *kr̥ṣ* indicates the supreme attractiveness of the Lord, the suffix *ṇa* indicates the supreme joy. Thus, the name Kṛṣṇa indicates the Supreme Brahman who is the acme of these two characteristics.

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 Rāma.¹

4.1.2 The Lord’s intimate qualities revealed in the Mahāmantra

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 Kṛṣṇa’s mind, because she is the incarnation of Kṛṣṇa’s joy, Rādhā is also known by the name Harā.

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

Kṛṣṇa is also known as Rāma 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 Śrī Rādhā.

¹*Rāma-tāpanīyopanishad*, 1.6

4.1.3 Remembering the Divine Couple through the Mahāmantra

Because she steals Kṛṣṇa's mind and because she is the embodiment of Kṛṣṇa's divine joy, Rādhā is known as Harā. *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 Kṛṣṇa.

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

4.2 Gopālaguru Gosvāmin's Two Explanations

4.2.1 First Vyākhyā

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

Kṛṣṇa! O Kṛṣṇa, attract my mind.

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

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

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

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

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

Hare! O Harā, Rādhā! Order me personally in the service you wish me to perform.

Hare! O Harā, Rādhā! Give me the opportunity to hear about your own favorite pastimes with your beloved Lord

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

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

Rāma! O Rāma! Give me the opportunity to see your intimate pastimes with your beloved Rādhā.

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

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

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

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

4.2.2 Second Vyākhyā

Hare! Rādhā is known as Harā because she steals Kṛṣṇa's mind. I call out to her, O Hare! O Rādhe!

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

Hare! Rādhā steals Kṛṣṇa's sense of public shame and his self-possession. She steals everything of his and is thus known as Harā. I therefore call out to her, O Rādhe! O Hare!

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

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

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

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

Hare! She once again steals Kṛṣṇa away, making him come to her kuñja. She is thus known as Harā. I thus call out to her, O Rādhe! O Hare!

Hare! She once again steals Kṛṣṇa away, making him come to her kuñja. She is thus known as Harā. I thus call out to her, O Rādhe! O Hare!

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

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

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

Rāma! Kṛṣṇa causes Rādhā 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 Rāma, and so I call out to him, O Lord! O Rāma!

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

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

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

4.3 Srila Raghunath Das Goswami's Explanation

One day,² Rādhā was feeling separation from Kṛṣṇa 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 Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

O Hare! You steal my mind with your sweetness.

With her next utterance of the name Kṛṣṇa, Rādhā explains how that is possible. The name Kṛṣṇa comes from the combination of the syllables *kṛṣ*, which means everything, and *ṇa*, which means an identity steeped in bliss. Thus Kṛṣṇa 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.

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

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

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

Then, Kṛṣṇa, you start touching my breasts.

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

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

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.

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

²This explanation is named the *Śrī Harināmārtha-ratna-dīpikā*, or "Illumination on the jewels of meaning in the Holy Name."

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

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

Then, O Rāma, 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.

Then O Rāma, 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.

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

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

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 Mahāmantra. Having chanted them in this spirit, Kṛṣṇa is attracted by Rādhā's chanting of these magnet-like names and he suddenly appears to experience the ecstasy of union. May the Divine Couple, Rādhā and Kṛṣṇa, fulfill the desires of her *sakhīs* (girlfriends), 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.