

Real Meaning of Hare Krsna Mahamantra

Real Meaning of Hare Krsna Mahamantra

Goloka Dhama Germany

09 06 2018

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

om namo bhagavate vasudevaya

athedam nityada yukto
japann avahitah puman
acirac chreya apnoti

vasudeva-parayanah [SB 4.24.74]

Translation : A devotee of Lord Krsna whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

Purport: Perfection means becoming a devotee of Lord Krsna. Here, translation talks of achieving greatest perfection. Srila Prabhupada defines that what is this perfection? Becoming a devotee of Lord Krsna is the perfection. As stated in the First Canto of Srimad Bhagavatam (1.2.28)

vasudeva para veda vasudeva para makhah
vasudeva para yoga vasudeva para kriyah
vasudeva param jnanam vasudeva param tapah

Good size list there. Prabhupada is not quoting the whole thing. The ultimate goal of life is Vasudeva, or Krsna. Any devotee of Lord Krsna can attain all perfection, material

gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Krsna chanted by great sages and great personalities such as Lord Brahma and Lord Siva. Lord Krsna is known as siva-virinci-nutam (Bhag. 11.5.33). Siva means Lord Siva, and virinci means Lord Brahma. Both of these demigods are engaged in offering prayers to Lord Vasudeva, Krsna. If we follow in the footsteps of such great personalities and become devotees of Lord Krsna, our lives will become successful. Unfortunately people do not know this secret. Na te viduh svartha-gatim hi visnum: "They do not know that the real interest and the highest perfection of life is to worship Lord Visnu [Krsna]." (Bhag. 7.5.31) It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Krsna, one can only be baffled and confused. To save living entities from such a calamity, Lord Krsna points out in Bhagavad-gita (7.19):

**bahunam janmanam ante
jnanavan mam prapadyate?
vasudevah sarvam iti
sa mahatma sudurlabhah?**

"After many, many births and deaths, a wise man surrenders unto Me, knowing very well that I, Vasudeva, am everything. Such a great soul is very rare."

We can achieve whatever benediction we want simply by becoming devotees of Vasudeva.

vasudeva sarvam iti sa mahatma su-durlabhah

That devotee, mahatma is rare. One who is realized, that means he has attained perfection. What is the perfection? His understanding is perfect. What has he understood? vasudeva sarvam. That's all. All that he knows is, vasudeva sarvam iti. iti means this much. Vasudeva sarvam- Vasudeva

is all in all. And such mahatma, great soul, is very rare. So, ultimate goal of life is Vasudeva or Krsna.

Srila Prabhupada writes, any devotee of Lord Krsna can attain all perfection: material gains, liberation, simply by offering prayers to Him. So how to attain perfection, what is perfection, is explained here. Because there is a talk of prayer in this verse, song sung by Lord Shiva. Chanting the song sung by Lord Shiva and that song is a prayer. There are many varieties of prayers to Lord Krsna chanted by great sages and great personalities such as, Lord Brahma and Lord Shiva.

So many different prayers. Even they offer prayers. First of all, they are somebody, they are great personalities. Shiva is a big name. Brahma is a big name. But even they offer prayers unto Vasudeva or unto Krsna.

Brahma was performing arati.

arati korena brahma adi deva gane

And He is not alone. adi deva gane, etceteras also. Not only Brahma is there. Brahma is offering

arati himself of Gauranga. Gauranga! Other demigods also have been assembled.

kiba siva-suka-narada preme gada-gada

In attendance, there is Siva, there is Narada. They are offering prayers. The arati, prayer is being chanted.

**catur mukhe bramha bole krsna krsna hare hare
mahadeva pancha mukhe rama rama hare hare**

So, Brahma is using all his catur mukhe, four mukhas. He is chanting krsna krsna hare hare. And Siva has five mouths. All mouths are chanting simultaneously, rama rama hare hare. Lord

Siva has five mouths. And how many eyes? Only three, each mouth has three. Minimum two, sometimes it's three also. He opens His third eye, He becomes Trinetra. And He is using all those other 10 or 15 eyes also to see the Lord. As one chants the prayers, the prayers are heard by one whom we offer the prayers to. Prayer is offered, so there is one who is offering the prayer and another is unto whom that prayer is being offered, that person is audience. Yes, I am pleased with you, with your prayers. That is perfection. You offer prayer and your prayers are heard.

The prayer could be "I would like to see You, O! Lord, I would like to see You. I want to be with You." Remember that prayer of George Harrison? Harrison. Why did he not give him name, change his name? Some disciple asked, Prabhupada said "He has already spiritual name.

He is Hari's son, Harisson. He is Hari's son." It was a nice prayer, I like that. "I really want to see You." Why is it taking so long? Achirat- quickly.

Perfection of offering prayer is that your prayer is heard. I'm sure one who is offering prayer he would like to have audience with that person that he is offering prayers to. Gopi Geet is also prayer. They want to see the Lord, they want to be with the Lord.

truti yugayate tvam apasyatam

For them as they are not seeing, momentarily they are not seeing, so called not seeing is happening. Their prayer is that truti yugayate tvam apasyatam. Truti is the measurement of time. And it is translated in the Bhagavatam, word to word meaning. You split the second into seven hundred pieces. Make seven hundred parts of one second and one of them is truti. It becomes truti. There is truti yugayate. The truti to gopis become as long as long time. Yugayate, ages have passed since last time we have seen You. During the day when You go out in

the forests then we cannot see You. Then we feel like truti
yugayete tvam apasyatam.

So, prayer is there and in the prayer there is this component. This longing is so intense. Longing, wanting the Lord, His audience, His darsana is so intense. Gopis say "How are we feeling not having seen You." What does that means to us? We feel truti yugayate.

Or, in the word of Chaitanya Mahaprabhu,

sunyayitam jagat sarvam govinda virahe name

That is a very intense prayer. There are many varieties of prayers to Lord Krsna chanted by great sages and great personalities such as Lord Brahma and Lord Shiva. Both of these demigods are engaged in offering prayers to Lord Vasudeva, Krsna. If we follow in the footsteps of such great personalities and become devotees of Lord Krsna, our lives will become successful. And unfortunately, people do not know this secret.

.

If you offer prayer to Vishnu, you will attain Vishnu. If you offer prayer to Sri Rama, you will attain Sri Rama.

hare krsna hare krsna krsna krsna hare hare hare rama hare
rama rama rama hare hare

Is this also prayer? Of all the prayers, of all the prayers. Prayers of Queen Kunti and so many prayers. The scriptures are full of prayers.

adho madhe ante harih sarvatra giyate.

Everywhere Krsna, the Lord, is glorified. In the beginning, in the middle, at the end, everywhere the prayers are everywhere, throughout. And Hare Krsna maha mantra is also prayer.

The gopis are not going to be happy meeting Vishnu or

Narayana. They want Krsna. Not Vishnu, not Vasudeva, not Narayana. They are looking for Krsna. And Krsna looking for a little fun, He will tease them or test them. He appeared as four handed Narayana. The gopis are where is Krsna? Krsna! Krsna! They are looking for Krsna and Narayana appeared. May I help you? Again, enquiry counter. So they offered namo narayana or namaskar. Have you seen our Krsna. Thank you very much for being here but have you seen our Krsna?

The chanters of Hare Krishna prayer or Hare Krishna maha mantra they will not settle with anyone else, although, there is no difference, they are all advaitam acyutam anadi ananta rupam. Advaitam, it says. They are not two, they are not three, or they are not many. They are one, non-different.

**ete camsa-kalah pumsah
krsnas tu bhagavan svayam**

It was supposed to be 24 but there are only 22. Krsna who is the source of all incarnations. Canto 1 Chapter 3 is a list of all incarnations, only 22, 2 are missing. Then, in conclusion it says, ete all these. ete ca amsa, amsa means they are parts, portions of the planetary portion. krsnas tu bhagavan svayam. There is only one svayam bhagavan. And that is Sri Krsna. Now I think it's not right. There are two svayam bhagavans. One is Krsna. The other one is Caitanya Prabhu. svayam bhagavan resides in Goloka.

Goloka namni nija dhamni

Goloka is nija, His own dhama. Krsna's own dhama is Goloka. In that Goloka, Goloka has two divisions: One is Vrndavana, other one is Navadvipa or Svetadvipa also. In Vrndavana, there is Krsna. Do not think that 520 years ago when Sri Krsna Caitanya Mahaprabhu advented in Mayapur, Navadvipa, that was the first time He became like that; looking like Chaitanya. No, He is always like that. He is up there. If we say He has descended,

avatarati, means coming down. Ava means coming down, so He took avatara. He is up there as Caitanya Mahaprabhu then He comes down here, down in Navadvipa. As He is up there, He is like that. As He appears.

ekatmanav api

Caitanya Caritamrta explains ekatmanav api. Radha and Krsna are ekatmana.

ekatmanav api bhuvi pura

deha bheda gatau tau [CC Adi 1.5]

One atma, Radha and Krsna are one but just being one could be boring, cannot enjoy, just one person; be happy and laugh and do this and do that. So, as Lord was desiring to have fun, enjoy, the thought of want to enjoy, want to be happy then something happened. He immediately became two.

deha bheda gatau tau

One became two. The other one was Radha Rani.

Shakti -Shaktiman are one. Shakti. So, Radha Rani is a Shakti and Krsna is a Shaktiman. Shaktiman or Shaktivan means one who possesses Shakti. So, They are together. Now here is a Shaktiman and here is a Shakti. Hladini Shakti. Hladini- giver of pleasure. So They become two.

caitanyakhyam prakatam adhuna tad dvayam caikyam aptam

Then again it says that They had become two. They were one, They had become two. But adhuna, now when Chaitanya Mahaprabhu had appeared as Chaitanya Mahaprabhu, tad dvayam, those two had become one, caikyam aptam. They have become one, that is Sri Krsna Caitanya Mahaprabhu.

So, svayam bhagavan is Sri Krsna. When we say Sri Krsna, we do not say only Krsna, we say Sri Krsna. Sri Krsna means sri yutaha krsna. This Sri here is Srimati Radhika. When we say Sri Krsna we are already saying Radha Krsna. Sri yuktaha

Krsna, Krsna equipped or accompanied by Radha is Sri Krsna. Jai Sri Krsna! So, He becomes Caitanya Mahaprabhu.

But its not question of becoming. They are in Goloka, They are simultaneously those two personalities swayam bhagavan. They are there. Sometimes, They are one, Chaitanya Mahaprabhu. They are two, Radha Krsna. When we offer these prayer, hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare This prayer is to Radha Krsna, Hare Krsna- complete prayer.

sevyā yogyam kuru

We are saying hare krsna hare krsna, but what are we saying? What do we mean by hare and Krsna? You were saying something yesterday, say hare krsna hare krsna but what you are saying? You really mean it. What meaning are we understanding when we say hare krsna hare krsna? We are going to be only, we meant that but whether it is only that much or it is more also? There is more meaning, more deeper meaning of hare krsna. So, it could differ to us. What do I mean by Hare Krsna? What Sacinandan Maharaja, what meaning does he derive when he says hare krsna or nama acarya Srila Haridas Thakur ki, jai! When he chants what does he mean?

What is on his mind? What is the meaning that he derives when he chants hare krsna hare krsna? So, Gopal Guru Goswami, to him meant so much. And other acaryas also have given their understandings and meanings when they say Hare Krsna. What do you mean? What are you really saying? Or what are you hearing? What are we hearing? What are we supposed to be hearing? Ha and re, we are hearing syllables. Ha- re, krish-na. But there is so much potency in these syllables.

no jane janita kiyadbhir amrtaih krsneti varna-dvayi

That is Rupa Goswami's song. Oh! So much, this Krsna! There's so much amrita in this chanting of the holy name of the Lord.

I am deriving so much amrit. He says, I do not even know understand so much. I understand something but there is so much more, so much amrita, so much nectar.

tunde tandavini ratim vitanute tundavali-labdhaye [CC Antya 1.99]

This is inconceivable what Rupa Goswami writes, the glories of the holy. When Chaitanya Mahaprabhu heard He said nothing like this have I ever heard of the glories of the holy name, right there at the Srila Haridas's bhajan kutir, Siddha Bakul. Rupa Goswami had just finished writing his drama. This is Mangalacaran, in the occasion he is writing and there is Caitanya Mahaprabhu. Sarvabhauma Bhattacharya sitting there and everybody is there. When I chant, when I chant this hare krsna maha mantra, tundavali labdhaye. I feel this one tunda, tundam, mukha, the mouth is not enough. Brahma has only four and Panchamukhi Mahadeva has five and sahastra vadan Anantasesa has thousand but even thousand mouths are not enough. I wish I had so many mouths, Rupa Goswami says. And here, what I say with the mouth and when I hear that, I feel like,

karna-kroda-kadambini ghatayate karnarbudebhyah sprham

I wish I had arbude karna, arbude is a big big number. It is millions, millions. In Sanskrita numbers are like that, goes on and on.

Kharva, arbhuda, shankha, maha shankha.

One zero, two zeros and twenty zeros and so many zeros. Arbude it is a big number, I wish I had how many ears? You could only say unlimited ears. We are not even using two ears. God has just given us two. We are not even using those two ears. First, you use the two ears, then you may ask for more. And when finally that holy name reaches that court yard of my heart,

cetah-prangana-sangini vijayate sarvendriyanam krtim

When the holy name reaches the court yard of my heart, and begins to dance there and then making me dance also. Holy name dances and gets soul also to dance with Him. Then what happens? Vijayate. I become victorious. I become the conqueror. I conquer what? sarve indriyanam krtim, all the wandering of the senses. All the activities of the senses are all controlled and governed. All the senses they keep quiet, they are silent. They have nothing to do. The mind is busy also. So, they cannot do the reporting. The senses usually report to the mind and then intelligence may come, may I help or do some strategy. But I am busy, my soul is busy, my mind is busy. And sarve indriyanam krtim. Hari, hari.

Rudra geet, like Gopi geet, this one is Rudra geet. Nityada, if one sings this all the time. Japann, japann means chanting, murmuring. It says, mananam, you chant and you do manan, thinking. Chintan, contemplation and go on contemplating, reflecting. So, while chanting you are remembering and the process goes on, continues. Continuous process. Japann, while you are chanting is just the beginning but then it continues beyond our sitting down and chanting, it is called mananam. That is why all these, they heard, but they did not do the mananam part so, they cannot go back to Godhead.

This is something else. Bhagavat recitation was happening and this Gokarana was there, Bhagavatam reciter, and so many had assembled to listen, the main person was Dhundhukari. So, Dhundhukari was the brother. At the end of the recitation of Bhagavatam, a helicopter or a little plane landed. And there were air hosts, Vishnudutas were there. They say, yes you. And he stood up climbed up the stairs, took a seat, fastened his seat belt, The aeroplane was going to take off, then the recitor of Bhagavatam Gokarana said hey, hold on! He said what happened?

They all listened to the Bhagavatam, and you are bringing only

one person back to Godhead? What is wrong, what did they do wrong? Then explained Vishnuduttas, many several points have been made or observed why, what was wrong with or what was the defects what was the flaws in their hearing, process of hearing and the main thing that was pointing out was the mananam part. They heard, okay, they heard but after hearing they did not follow up with what they had heard. After hearing they did not contemplate or reminded themselves of what they had heard.

As soon as Bhagavatam class is over, you walk out of the door, leaving behind whatever they have heard. Bye, see you tomorrow morning. They come back next morning to hear, again, leaving that behind. During the day there is nothing do with what was heard. They did not remember, remind these of, or there is no further bodha yantaha paras param and all that is the converse devotees amongst each other of what was heard, what was the realized.

So, only one person. Also, he heard with desperation. His hearing was really intense hearing. He was absorbing what he was hearing. It was not bouncing off the sound vibration. You throw something and it bounces back. So, we hear something and it could be just bouncing off; not going in and not entering, not taking that in. And he heard really the meaning, deeper meaning of it. What it really meant. What I meant when I heard really made sense to me. I was impressed, influenced by it. And that set in the tone.

When we are chanting, the tone of chanting, the mood of chanting meaning wanting. I really want to see you. Not I want to see you. That is one thing. Okay, I want to see you. No, no. I really want to see you. This kind of adjective. I really want to see you. This is very urgent now.

So instant. I really want to see you. I really want to be with you. This kind of urgency and intensity. That kind of tone, also, is going to be heard by the Lord. When we say hare krsna hare krsna, what kind of longing, what kind of tone, that also

is going to be heard by the Lord. Or, it is going to be heard by the person we are offering this prayer to.

Who says that Lord does not respond to their prayers. There is a song in India, Draupadi jaise pukarte nahi. Because they do not pray or call out Krsna like Draupadi called. Who says God does not eat? Shabri jaise khilate nahi. They say God does not eat because they do not feed like Shabri fed Rama, the way she fed with so much love and devotion that Lord was compelled and He had to eat.

Going back to that where the aircraft is waiting there, it is not taking off because of the talking of Gokarana and Vishnuduttas who said no mananam. They did not do manan, contemplation after hearing. What do we do after hearing. What did we hear? Did we hear anything? Did that get our attention?

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare hare

What did Vishnuduttas propose? They said okay, I know, there is no shortage of aircraft in Vaikuntha or Goloka. We could bring jumbo jets. They said to organise Bhagavat katha again and let them hear, listen to Bhagavatam as Dhundakari heard. Then that is another session. Only Dhundakari went on the first flight. Then another Bhagavatam was organized and they were told the list of do's and don'ts. And then it was followed and everyone's performance was just perfect. The hearing was perfect, flawless. And hearing did not end with hearing. It went beyond hearing, causing waves and follow up with the contemplation and mananam, chintanam chintam. That kept them busy doing their nityada, as mentioned in this verse, all the time.

And then as that exercise of hearing was perfect, perfectly done. Shravanam kirtanam vishnu smaranam, reminding them,

remembering the Lord. Shravanam kirtanam resulting in remembering the Lord. Then, towards the Bhagavad recitation, so many jumbo jets landed.

There were space for everyone. Get up, climb up, take your seats. The Lord had personally come this time. The first flight was just the air hosts were there but this time, the Lord personally came. And everyone boarded the planes, including the speaker also.

While they were boarding, they had their four arms and crowns and yellow garments. They were equipped. Going there onto another land, they were appropriately dressed.

And they all went back to Goloka dhama ki, jai!
Nitai Gaura Premanande, hari hari bol!!