

## 2019 Sharad Poornima

### Grandeur of Divine Names

This is a *mantra* from of Kali Sankarn Upanishad and is called *Maha Mantra*.

हरे राम हरे राम, राम राम हरे हरे ।  
हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे ॥  
Hare ram hare ram, ram ram hare hare,  
Hare krishna hare krishna, krishna krishna hare hare.

(Kali Sankarn Upanishad)

This was Shri Maharaj Ji's favorite chant. He would often pick up a *dholak* and chant this *Mahamantra* in the wee hours of the morning and any other time of the day. Devotees would drown in His Divine voice developing intense feelings of devotion towards the Divine couple Shri Radha Krishna.

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This hymn of Kali Sankarn Upanishad has only three words; *Hare, Ram* and *Krishna*. By the rules of Sanskrit language in the Vocative case (सम्बोधन कारक) when addressing *O Hari!* it becomes *Hare*, "*O Ram!*" remains as *Ram* and "*O Krishna!*" remains as *Krishna*. So, in this *mantra* one is calling *Hari, Ram* and *Krishna*. And these are the three names of The Supreme God and they describe His intrinsic personality.

It is a very unique in many aspects; one of them being this is the ONLY *mantra* in the Vedas\* which does not have *swar* or accent marks describing the correct pronunciation of *mantra*.

Shri Maharaj Ji composed several couplets in the scripture Radha Govind Geet to explain the deep meaning of this unique *mantra*. Some of those verses are explained below.

हरे राम मंत्र कह, गोविन्द राधे ।  
हरि राम कृष्ण सब, एक हैं बता दे ॥  
*hare ram mantra kaha, govind radhey*  
*hari ram krishna sab ek bata de.*

(Radha Govind Geet)

"*Hari, Ram* and *Krishna* are names of one and the same Supreme Personality".

*Hari* is

हरति चेतांसि मुनीनामपि स हरिः

"The One, who steals the hearts of the great sages also".

*Ram* is

रमन्ते योगिनोऽस्मिन् इति रामः ।

"Practice of *yoga* is all about conquering the mind. Ecstatic divine personality of *Shri Ram* is such that even those *yogis* remain ever absorbed in Him".

"The One, in whose Divine personality, the great *yogis* remain absorbed forever". *Yogis* practice conquering their minds so that nothing would distract them.

*Krishna* is,

कर्षति चेतांसि योगिनामपि स कृष्णः ।

"The One, who forcibly entices the mind of even the great *yogis*".

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\* Latter part of Vedas is called Upanishad.

All the three names mean the same thing. There is no difference between them at all.

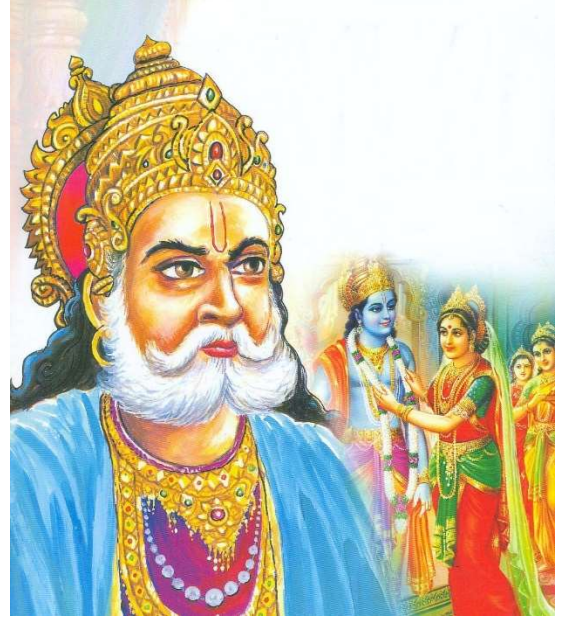
The Supreme God is not only blissful but He is also the supreme bliss, which is beyond the bliss of every other object or personality. *Yogi* enjoys the bliss of uninterrupted transcendental meditation on the light emanating from the divine body of God. His senses become dormant to perceiving material matters. Only the Supreme divine personality, who is known as Ram, Krishna or Hari etc. can attract the mind of this *yogi*.

कृष्ण = हरे = राम  
Krishna = Hare = Rama

But the bliss of perceiving that Supreme God in a human form, is much higher than the bliss experienced in transcendental meditation; for in addition the Supreme Lord's beautiful divine form offers the ecstasy of all the senses. Beholding the vision of that divine form of his Lord the *yogi's* mind is forcibly attracted to this form and *yogi* inadvertently forgets the rapture of transcendental meditation and has no remorse either.

King Janak, father of Mother Sita, was always in a state of transcendental meditation. It is known that once his one hand fell in the fire and other hand was on the chest of his beautiful queen, yet he was oblivious to both and remained absorbed in the bliss of transcendental meditation.

The same King Janak, whose transcendental bliss could be broken neither by the excruciating physical pain of getting burnt by fire nor the pleasure of embracing a beautiful lady was mesmerized by the charm of the Divine brothers Shri Ram and Laxman, when he lay his eyes on them for the first time in the Royal Gardens in Mithila, when they came to participate in the *swayamvar*\* of princess Janaki (Mother Sita). King Janak stood there motionless:



मूरति मधुर मनोहर देखी । भयहु विदेह विदेह बिसेषी ॥

"Seeing their beautiful forms, King Janak became motionless." His royal servants tried to awaken him so that he could prepare for the rest of the celebrations. After a long time, when King Janak came back to his senses he said, "I don't know what is happening to me."

इनहिं बिलोकत अति अनुरागा । बरबस ब्रह्म सुखहिं मन त्यागा ॥

\* *Swayamvar* is the ceremony where the bride selects her groom from all of the prospective-grooms who have arrived.

'Looking at these charming boys I'm overcome with intense feelings of love towards them. My mind is no longer engrossed in the bliss of *brahmanand*'. Does it mean his mind was going again to the *jagadanand* or worldly sensual gratification? No, it can't. He explained himself, -

ब्रह्म जो निगम नेति करि गावा । उभय रूप धरि की सोइ आवा ॥

"The same *Brahm*, who is depicted in the Vedas as unseen and formless, has appeared in an extremely attractive of these boys". Otherwise –

सहज विराग रूप मन मोरा । थकित होत जिमि चंद चकोरा ॥

"My naturally detached mind could never be fascinated by anyone. However, seeing these two boys my mind is attracted like a *chakor* is attracted to the moon."

*Yogi* or *gyani* might meditate on God in the form of light or in a human form. Neither of those activities invalidate their devotion since even though the form is different he still loves the same God.

Hence in the next line Shri Kripalu Mahaprabhu elucidates-

हरि राम कृष्ण तीनों, गोविन्द राधे ।  
पर्यायवाची शब्द हैं, बता दे ॥

*Hari ram Krishna teeno, govind radhey*  
*Paryayvachi shabd hein bata de.*

(Radha Govind Geet)

"Hari Ram and Krishna are synonyms" just as water, aqua, *jal*, *salil* etc are synonyms of water. There is not even an iota bit of difference between the meaning of these words and the thing they represent.

जो हरि सोई राम, गोविन्द राधे ।  
जो राम सोई कृष्ण, सार बता दे ॥

*Jo hari soi ram, Govind radhey.*  
*Jo ram soi Krishna, saar bata de.*

(Radha Govind Geet)

"Hari is Ram and Ram is Krishna. This is the essence of this *mantra*"

Many innocent people observe differences in these three names; as if these names represent three different personalities. God is The ocean of bliss, sweetness, attractiveness and virtues. The same quality is depicted in the above three couplets.

Out of sheer ignorance many devotees of Shri Krishna sing only the second line of the *Mahamantra* (*Hare Krishna Hare Krishna..*) and omit the first line (*Hare Ram Hare Ram..*). Some sing the second line first (*Hare Krishna Hare Krishna*) and then the first line (*Hare Ram Hare Ram*) to show supremacy of their deity.



So, let it be known that regardless of which name you call Him by you are calling the same personality. Additionally, to bring this fickle mind under control, one must try to focus one's mind on God by the practice of *roopdhyan*\*, using a chosen form of God. God has left the choice of the name, *leela* and attributes to the devotees. As long as the devotee calls Him lovingly the name used to call Him is immaterial.

Believing that the different names signify different Gods and considering one form of God to be superior over the other is ignorance:

हरि राम कृष्ण में जो, गोविन्द राधे ।  
माने भेद नामापराध बता दे ॥

*Hari ram Krishna mein jo, govind radhey  
Mane bhed namaparadh bata de.*

(Radha Govind Geet)

“The one who discriminates between the different names of God – Hari, Ram and Krishna, is committing a gross spiritual transgression”. There are 10 most serious offences, which are called [namaparadh](#) (नामापराध). Such is the seriousness of these spiritual transgressions that scriptures don't prescribe any injunction to atone for those 10 *namaparadh*. Differentiating and establishing supremacy of one name of God over the other, is one such spiritual transgression.

हरि नाम रूप एक, गोविन्द राधे ।  
जिस को जो भाये, मन को लगा दे ॥

*hari naam roop ek, govind radhey  
jis ko jo bhaye, vame man ko laga de.*

(Radha Govind Geet)

“The different names and forms of God relate to the same God. One can attach their mind to whichever form, attracts their mind”.

According to the need of the moment, He descended with a different name, different form and performed different kinds of pastimes (*leela*). Each of *leela* had its own unique purpose and audience. Choose the name, form, *leela*, attributes, and abodes etc. according to your own preference. The preference of one's mind towards a particular form of God is to a large part influenced by the *sanskars*\*\*. Therefore, God out of His immense mercy, grants [jeev](#), the freedom to choose any of His infinite names, forms and *leela*.

The only word of caution being that one must NOT differentiate between names of God and consider their chosen form to be superior than the other forms of God.

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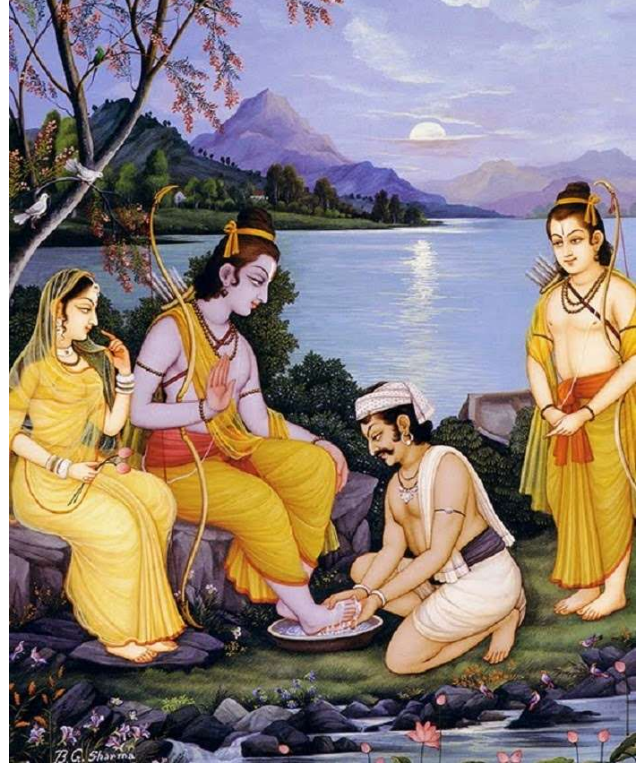
\* *roopdhyan* - visualizing a living form of God

\*\* *sanskars* - every action performed in this life leaves an impression on the mind. in the Future lives these impressions are called *sanskaar*.

## Kripalu Leelamritam - Real *teerth*

In *Tretayug*, during *Ramavatar*, the descension of Lord Ram, on the banks of river Ganga, *Kevat* (the boatman), had washed the Divine feet of Lord Ram in Shringverpur Dham, after which, Shri Ram along with Laxman and Mother Sita got onboard his boat to cross the river Ganga. Shringverpur has since been worshipped as a holy place or *teerth*.

Once, many years ago, Shri Maharaj Ji took devotees to Shringaverpur Dham. Shringverpur Dham is about 31km from Mangarh towards Prayagraj. As always, Shri Maharaj Ji's visits are accompanied by the playing of drums and melodious chanting of the sweet names of the Lord. Shri Maharaj got seated on the banks of the river and asked the devotees to take a dip in the river Ganges, if they so desired. Thinking that a dip in the river Ganga is a pious act and taking a dip in Shringeverpur Dham earns an even bigger spiritual merit, many devotees went ahead to take a dip in the river Ganges, while the others stayed with Shri Maharaj Ji, chanting keertans.



Once all the devotees came back, Shri Maharaj Ji and the group started back for Mangarh. Later in the evening, seated in the courtyard amongst all the devotees, Shri Maharaj Ji asked, "Who all took a dip in the Ganga river in Shringaverpur?" All the devotees who took the dip raised their hands enthusiastically. Shri Maharaj Ji further asked them, "What did you expect to achieve by taking a dip in the Ganga?" The devotees went quiet.

Shri Maharaj Ji then explained that all *teerth* (places of pilgrimage), dwell in the feet of a *Guru* (God-realized saint). Just by washing His feet (*charanamrit*) and drinking that water, one earns the spiritual merits of not just visiting one *teerth* but all the *teerth*. He further elaborated, saying, while some devotees left for taking a dip in the holy river, the *keertan* i.e. chanting the divine names of the Lord, was in progress. Nothing could have earned a higher spiritual merit than bathing one's mind in the river of the Divine names in the presence of our Guru,

गुरु बिनु ब्रह्म श्यामहुँ न देंगें साथ

" Without the grace of a *Guru* even God cannot help you."

**Moral:** Since there is no difference between God and *Guru*, a wise devotee doesn't spend time, energy or money in visiting multiple places of pilgrimage and take a dip in holy rivers. He attains much higher

benefits just by the true association of His Guru, attaining His foot dust and partaking the Holy water of His *Charanamrit*.

## Kids Stories - God takes care of his devotees

Saint Tukaram Maharaj was an ardent devotee of Shri Krishna. Tukarma used to His Lord as Pandurangs and was always engrossed in chanting Pandurang's name. At one time, saint Tukaram, had invited two priests to his home to conduct a religious ceremony on the occasion of the death anniversary of his father. As per the custom, after the rituals were completed, the priests were to be gifted some *dakshina* and fruits. The family members could have their food only after the rituals were completed and the priests had their food.



Meanwhile Jijai waited impatiently for Tukaram to bring home the supplies, so she could start the preparations. Soon it was noon time. The priests were about to arrive. Jijai was panic stricken and didn't know what to do. Shortly, Tukaram arrived with all the required material. Jijai immediately started the preparation. Tukaram went to the riverside to take a bath. By then, the priests had also arrived and they started the rituals. Upon completion of the rituals, Tukaram offered them fruits, milk and some money. The priests were very pleased with the offerings and left. After the priests left, the family had their food and then Tukaram told Jijai that he would now go to the temple and take some rest.

As Jijai finished cleaning up and setting everything in order, she saw Tukaram coming back to the house. He looked tired and was covered in mud and dirt all over. She was surprised to see him in that condition and coming from outside in, while she thought he was resting in the temple inside the house. Perplexed, she ran towards the temple but did not find anyone there. She then narrated the entire incident to Tukaram. Tukaram closed his eyes, joined his hands in prayer and called out to Lord Pandurang and quickly understood what had really happened.

Deeply touched by the extreme graciousness of his Lord, tears started flowing from his eyes. He said to Jijai, "You are extremely fortunate. Pandurang came home today and blessed all of you! He brought all the things you had asked me to buy and sat in my place for all the rituals". He then explained his side of the story, how he forgot about the ceremony and stayed in the fields to help a farmer harvest his crop. He lamented that Panduranga did not find it worthwhile to meet him and left without giving His *darshan* to Tukaram.

As he sat down thinking of the Supreme Lord's immense graciousness, tears of love kept rolling down his eyes. The Lord of all universes Himself came to bail out an insignificant Tukaram.

**Moral:** Shri Krishna has said in Gita:



अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ Gita 9.22

“To those who always think of Me and engage in exclusive devotion to Me, I myself provide what they lack and preserve what they already possess.”

So, do your duties and focus on doing devotion. When that day arrives, where you become so engaged in devotion that you forget your duties (like Tukaram did), do not worry. God will personally take care of you.



On Sharad Poornima countless obeisance  
to our Beloved Guru  
Jagadguruttam Shri Kripalu Ji Maharaj