

Who is Rāma in the Mahā Mantrā?

Guest

Krishna, Balarama, or Ramachandra?

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● [Gaurasundara](#)

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According to verses 10, 12, 13, and 14 of Jiva Gosvami's Maha-Mantrārtha-Vyakhya:

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.

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.

P.S. Verse 13 serves as an explanation for why Srila Prabhupada addresses Srimati Radharani as "Mother Hara" in his explanation, for those who have been confused about this.

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 **also**

Of course 'Rama' may also refer to Balarama or Ramacandra if one fancies that particular view, but for those who are following the Gaudiya Vaisnava upasana, the Hare-Krsna mantra serves as a Radha-Krsna mantra for the purposes outlined above by Jiva Gosvami