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WITH ONE KICK

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

Know that I am eternally your guide, but if you don't accept me as your guide, what can I do? If my disciples do not take my guidance, what can I do? By bad association it so happens, so I remain silent. I see the pricks of *māyā* ...

You mention that your pathway has become filled with stumbling blocks. But there are no stumbling blocks. I can kick out all those stumbling blocks immediately, provided that you accept my guidance. With one stroke I can kick out all stumbling blocks. ॐ

— Letter to Krishna Das, 9 September 1972.

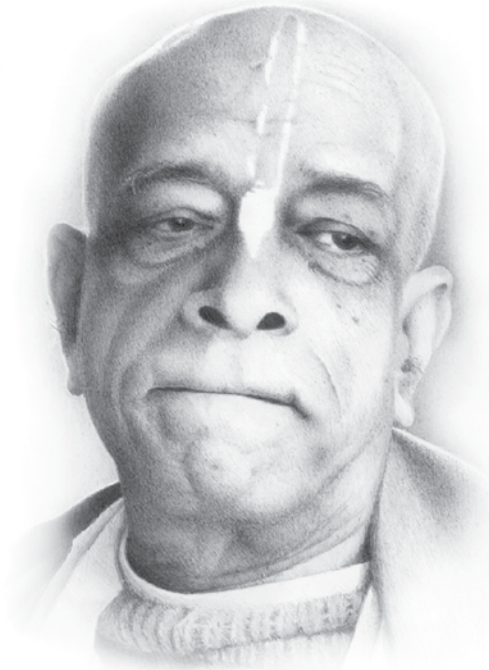
THREE TYPES OF VAISHNAVAS

Śrī-Caitanya-caritāmṛta

Madhya 15.111, 16.72, 74, 75

*ataeva yānra mukhe eka kṛṣṇa nāma
sei ta' vaiṣṇava, kariha tānhāra sammāna
kṛṣṇa nāma nirantara yāhāra vadane
sei vaiṣṇava śreṣṭha, bhaja tānhāra caraṇe
yānhāra darśane mukhe āise kṛṣṇa nāma
tānhāre jāniha tumi vaisnava pradhāna
krama kari kahe prabhu vaiṣṇava lakṣaṇā
vaiṣṇava vaiṣṇavatara āra vaiṣṇavatama*

One who chants the name of Krishna even one time is understood to be a *vaiṣṇava*; therefore you should offer respects to him. A person who is always chanting the holy name of the Lord is to be considered a superior



Drawing by Anuradha Dasī

vaiṣṇava (*vaiṣṇava śreṣṭha*), and your duty is to worship his feet. The topmost *vaiṣṇava* (*vaiṣṇava pradhāna*) is he whose very presence makes others chant the holy name of Krishna. In this way Sri Chaitanya Mahaprabhu instructed about different types of *vaiṣṇavas* — the *vaiṣṇava*, *vaiṣṇavatara* and *vaiṣṇavatama*. ॐ

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THE HOLY NAME IS EVERYTHING PART IV

Sri Srimad Gour Govinda Swami Maharaja

For the first three parts of this talk, see Bindus 1, 167 and 200.

A fortunate soul with unflinching faith takes shelter of the holy name at every moment. In the *Hari-nāma-cintāmani* (9.12) it is stated:

*aham mama buddhy-āsakti nā rākhe hrdaye
dīna-bhāve nāma laya sakala samaye*

In his heart he does not keep thoughts of “I” and “mine”, and he always humbly chants the holy name.

A devotee never utters “I” and “mine”. Everything belongs to Krishna. In the *Śrīmad-Bhāgavatam* (5.5.8) it is described:

*ato gr̥ha-kṣetra-sutāpta-vittair
janasya mohō ‘yam aham mameti*

One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life’s illusions and thinks in terms of “I” and “mine”.

This is known as *mohaḥ*, delusion. In the material world this is going on:

“Whose house is this?”

“It’s my house.”

“Whose landed property is this?”

“Mine.”

“Whose child?”

“This is my child. Mine!”

“Whose friend?”

“Mine!”

“Whose property?”

“Mine!”

Everything is “mine”, isn’t it? *ato gr̥ha-kṣetra-sutāpta-vittair*.

There is a famous English poem by William Cowper. He writes, “I am the monarch of all I survey!” This “I” and “mine” is a delusion — *janasya mohō ‘yam aham mameti*. When you chant the holy name, you give up this delusion. You think, “Everything belongs to Krishna. Even I belong to Krishna. Krishna is my eternal master, and I am his eternal servant. I do not belong to myself.”

You will tell Krishna with an open heart, “Krishna, *āmi tomār, tumi āmār* — I am yours and you are mine.”

Every moment, submissively, with humility, chant:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Every moment, chant. Mahaprabhu’s teaching is to be *tr̥ṇād api sunīcena* — not puffed up, but *dīna*, humble and meek.

In the *Hari-nāma-cintāmani* (9.45) it is further stated:

*śuddha-nāma yāra mukhe tāra dṛḍha mana
kṛṣṇa haite vicalita nahe eka kṣaṇa*

One who chants the name purely is of fixed mind and consciousness, since he never deviates from thinking about Krishna for even a moment.

It says in *Caityanya-caritāmṛta* (*madhya* 15.106):

*prabhu kahe,—‘yānra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

Sri Chaitanya Mahaprabhu said, “Whoever chants the holy name of Krishna just once is worshipable and is the topmost human being.

Mahaprabhu says, “*Eka-bāra*”! If you have heard that just once someone has uttered the pure offenseless name of Krishna, then you should consider him a *vaiṣṇava* and offer respect.

So someone may reply, “I am always chanting.” This verse says that anyone who chants just once is worshipable, but what does that mean? You are always chanting, but you are chanting like this: “*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rā hare rā rā rā rā rā rā hare hare.*”

In *Prema-vivarta* (7.1) it is stated,

*asādhu-saṅgete bhāi nāma nāhi haya
nāmākṣara bāhirāya baṭe nāma kabhu naya*

O brother! You cannot chant the holy name in the association of non-devotees. The sounds of the holy name may come out of your mouth, but it will not really be the name.

You are chanting, but only the letters of the alphabets are coming out: KRISH-NA, not the name. That means it is not the pure name. Therefore Mahaprabhu says, *yānra mukhe śuni eka-bāra kṛṣṇa nāma sei se vaiṣṇava* — once you note that he has uttered the pure name of Krishna, he is a *vaiṣṇava*. He should be respected.

Sadhus should be careful to avoid offenses. Before accepting *prasādam* we chant this verse from *Mahābhārata*:

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
sv-alpa-puṇya-vatāṁ rājan viśvāso naiva jāyate*

Sv-alpa-puṇya-vatāṁ — the doubtful, who are *samśayātmā*, who have no faith in *kṛṣṇa-nāma*, the *brāhmaṇas*, sadhus, and *mahā-prasād*, will be *vinaśyati*, vanquished. *Prasāda* is not mere rice, dal and vegetables. No, no! It is *mahā-prasāda*, great *prasāda*, great mercy! Raghunath Das Goswami was collecting the thrown out *jagannātha-prasāda* from the drain — because it is transcendental. It is not material at all. One should have full faith in this. The *mahā-prasāda*, the deity form of Govinda, the holy name of Krishna, the brahmanas and the *vaiṣṇavas* — the *śuddha bhaktas*, pure devotees — are transcendental. This is a question of faith. One who has any doubts about this will commit offenses and suffer. One must accept these with full faith. Otherwise he will definitely be punished.

“Name”, therefore, means “pure name”. The *Hari-nāma-cintāmaṇi* (2.13) explains what that pure name is:

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa sei nāma eka-tattva haya*

Krishna’s name is a *cintāmaṇi* jewel, an eternal transcendental touchstone yielding all desires. Krishna is his holy name — they are one and the same.

There is no difference between the name of Krishna and Krishna. It is *cintāmaṇi* — it will give you whatever you desire. This is a question of strong, unflinching faith. If one is uttering *śuddha-nāma*, his mind doesn’t deviate even for a moment, *eka kṣana*, from Krishna.

Sarva-kṣaṇa bole kṛṣṇa yānhāra vadane — One who always chants, “Krishna, Krishna, Krishna!” at every moment, is a superior *vaiṣṇava* [Cc. *madhya* 16.72 paraphrased]. Similarly, in *Bhagavad-gītā* (8.14), Krishna says:

*amānya-cetāḥ satataṁ yo mām smarati nityaśaḥ
tasyāhaṁ sulabhāḥ pārtha nitya-yuktasya yoginaḥ*

For one who always remembers me without deviation, I am easy to obtain, O son of Pritha, because of his constant engagement in devotional service.

Srila Prabhupada gave a long purport to this verse, the last part of which says, “A pure devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme Lord cannot forget his pure devotee for a moment. This is the great blessing of the Krishna conscious process of chanting the *mahā-mantra*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare.* ❀

— From a lecture in Perth, Australia, 23 November 1990.

SHANKARACHARYA’S MOTHER GOES BACK TO GODHEAD

Accompanied by his disciples and expounding his commentaries far and wide, once Shankaracharya came to understand through his mystic power that the last days of his mother had come. Informing his disciples of his intention, he traveled through the air to his native place, Kaladi, to fulfill a promise he had made to his mother to go and see her at her deathbed.



Painting by Nandalal Bose, 1953

Acharya Shankar addressing some of his disciples

Arriving at Kaladi, he prostrated himself before his weak and sickly mother, who became free from all her distress at his sight, just like a man under the heat of the scorching sun feels relief on the appearance of rainclouds. Although Shankar was established in non-attachment, on seeing his mother he became very tender at heart and said, “Oh mother! Don’t be sad. I am by your side. Please tell me your heart’s desire.”

The Acharya’s mother, who was delighted to see her son in good health, replied, “It is, indeed, my

great good fortune that I could meet you now. What more can I want! I do not desire to continue to live on with this old and decrepit body. Please see to it that I attain a higher destination, and then cremate my body according to the rules of the scriptures.”

Shankar then began to instruct his mother on the nature of Brahman — the self-effulgent, immeasurable, eternal one, free from defects and all duality, devoid of mutations like birth, old age, and death, free from illusory modifications, partless, unitive, its nature being consciousness, bliss, and everlasting existence. Shankara’s mother said, “O my son! My mind can find no rest in such an impersonal, abstract being, devoid of qualities and variegatedness. I would like to hear about the form of the absolute. For my sake, narrate the glories of that attractive transcendental personality. Please reveal him to me.” His heart moved by compassion and love, the Acharya then recited some verses praising Lord Shiva. Suddenly there appeared the emissaries of Lord Shiva with their tridents and similar paraphernalia — but by seeing them his mother became frightened.

Understanding his mother’s trepidation, Shankaracharya started reciting prayers to Maha-Vishnu instead. He spoke of Vishnu lying on the serpent bed of Shesha Naga with Lakshmi sitting at his feet and



Bhu and Nila on either side, while the Lord’s carrier Garuda stood nearby. The form of this divine person is bedecked with shining ornaments and is radiant like a blue mountain reflecting the light of the sun. As Shankar was glorifying the Lord, his mother saw the form of Vishnu in her heart, and with her mind absorbed in him, died. At that moment there appeared the emissaries of Maha-Vishnu, their divine vehicle brilliant like the moonlight. Pleased to see them, she expressed her gratitude to her son, and ascended the vehicle in her spiritual body. Passing through the various layers of the universe, such as the subtle realms of Agni, Vayu, and Surya, she transcended even the planet of Lord Brahma and attained Vaikuntha, the abode of Maha-Vishnu.

With the idea of doing the cremation and funeral obsequies of his mother himself, the Acharya called upon the relatives and neighbors of the family to help him with the preparations — but they laughed at him scornfully and questioned in great disgust, “Oh *sannyāsī*, what competence have you got to perform such rites?” Though he begged for their cooperation on bended knees, they not only turned a deaf ear, but even refused to give fire to cremate the body. Extremely angry at this behavior, Shankaracharya made a funeral pyre at the gate of the house with some dry wood himself, generated fire out of his own right hand, and performed the cremation. Thereafter he cursed the people of that place, “May you become incompetent to study the Vedas! May no *sannyāsī* visit your home for alms! May you have to cremate dead bodies in your own compounds!”

From the time of the curse, Vedic study declined in that place and *sannyāsīs* never took food or charity in the homes of those people. They were also obliged to follow the custom of cremating dead bodies in their own house compounds. How can one who insults a great personality attain happiness? One should not offend or trouble another simply because one sees that he is a mild person. All of a sudden he may become angry, just as fire can come out of pieces of a sandalwood tree when struck, in spite of its parts being cool and sweetly fragrant. ❀

— Adapted from *Sankara Digvijaya* by Madhava Viyaranya. English translation by Swami Tapasyananda. Sri Ramakrishna Math. Madras. P. 153-155.

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