

## Week 23 – Members' Section

### Sri Namamrta - The Nectar of the Holy Name

*Chanting of the Holy Name Is the Easiest Means for Spiritual Advancement*

Chanting Hare Kṛiṣṇa is the easiest means of self-realization:

Kṛiṣṇa says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Kṛiṣṇa. So understanding Kṛiṣṇa is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms.

Lord Caitanya Mahāprabhu has introduced this chanting of Hare Kṛiṣṇa. He has not exactly introduced it; it is in the scriptures. But He has especially propagated this formula. In this age this is the easiest method of self-realization. Simply chant Hare Kṛiṣṇa. It can be done by everyone. In my classroom, I am perhaps the only Indian. My students are all Americans, and they are taking part in the chanting very nicely, chanting and dancing. That means that, in any country, in any place, this can be performed. Therefore it is the easiest. You may not understand the philosophy of the Bhagavad-gītā. That is also not very difficult; but still, if you think that you cannot understand, you can still chant very easily: Hare Kṛiṣṇa, Hare Kṛiṣṇa.

If we want to understand God, Kṛiṣṇa, this is the beginning. The easiest beginning—simply chanting. Now, there are many students of my ISKCON institution. This institution is open a little over a year; but some of the students, by simply chanting, by the grace of Kṛiṣṇa, have advanced in such a way that they can talk about the science of God, and they will very easily answer those human questions. So, this is the easiest method of transcendental meditation.

Kṛiṣṇa says that out of many millions of people, one may understand Him. But, by chanting of this Hare Kṛiṣṇa, as introduced by Lord Caitanya—chanting and dancing—you can understand Kṛiṣṇa within a very short time.

*The Path of Perfection*

### Passage for Discussion

*Devatas are worshipped only for Fruitive Results*

*kāṅkṣantaḥ karmaṇām siddhim/yajanta iha devatāḥ kṣipraṁ hi mānuṣe  
loke/siddhir bhavati karma-jā*

TRANSLATION

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

PURPORT

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are God's different parts and parcels. God is one, and the parts and parcels are many. The Vedas say, *nityo nityānām*: God is one. *Īsvaraḥ paramaḥ kṛṣṇaḥ*. The Supreme God is one-Kṛṣṇa- and the demigods are delegated with powers to manage this material world. These demigods are all living entities (*nityānām*) with different grades of material power. They cannot be equal to the Supreme God-Nārāyaṇa, Viṣṇu, or Kṛṣṇa. Anyone who thinks that God and the demigods are on the same level is called an atheist, or *pāṣaṇḍī*.

Even the great demigods like Brahmā and Śiva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahmā and Śiva (*śiva-viriñci-nutam*). Yet curiously enough there are many human leaders who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. *Iha devatāḥ* denotes a powerful man or demigod of this material world. But Nārāyaṇa, Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Śrīpāda Śaṅkarācārya, the leader of the impersonalists, maintains that Nārāyaṇa, or Kṛṣṇa, is beyond this material creation. However, foolish people (*hṛt-añjana*) worship the demigods because they want immediate results. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons.

The intelligent person is in Kṛṣṇa consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. The boons of the demigods are material and temporary. Both the material worlds and their inhabitants, including the demigods, and their worshipers, are bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, they worship the demigods or powerful men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or “big guns” in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Kṛṣṇa consciousness for the permanent solution to the hardships of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. This verse indicates that people are rarely interested in Kṛṣṇa consciousness. They are mostly interested in material enjoyment, and therefore they worship some powerful living entity.

*Bhagavad-gita 4.13*

## Discovery

- 1) Why do people worship the demigods or *devatas* normally?
- 2) What is the general misconception about the position of the demigods?
- 3) Who is God? What is the relationship of the demigods with Him?

## Understanding:

- 1) Mention some of the scriptural evidences to show the supremacy of Krishna.
- 2) Why is it foolish to worship anyone other than Krishna?
- 3) What are the benefits of being Krishna conscious?

## Application:

1. Have you been attached to worship of different demigods? Discuss how we can respect them while accepting the principles of Krishna consciousness now.

### Preaching is the Essence

*To become an empowered preacher, one must be favored by Lord Caitanya  
or the spiritual master*

Whoever heard Lord Caitanya Mahāprabhu chant, “Hari, Hari,” also chanted the holy name of Lord Hari and Kṛiṣṇa. In this way, they all followed the Lord, very eager to see Him. After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency. Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛiṣṇa and sometimes laughing, crying and dancing. These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛiṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead. Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance. When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they were also converted. In this way, as those men went from one village to another, all the people of South India became devotees.

This spiritual potency is the essence of the pleasure potency and the eternity potency. By these two potencies, one is empowered with devotional service. Lord Kṛiṣṇa Himself, or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this bhakti-śakti. Thus the Lord’s followers were able to preach Kṛiṣṇa consciousness by divine grace.

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the mahā-mantra. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

*Cc. Madhya 7.98-104*