

## Week 20 – Members’ Section

### The Nectar of the Holy Name *The Holy Name Benefits All Human Society*

It creates a spiritual atmosphere in the world

Chanting of the holy name evokes the Vaikuṅṭha atmosphere, freeing the world from material hankering, envy and anxiety:

[Pracetās to Lord Viṣṇu]: Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankering, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

Vaikuṅṭha means “without anxiety,” and the material world means full of anxiety. As stated by Prahāda Mahārāja: *sadā samudvigna-dhiyām asad-grahāt*. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṅṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

*nāham tiṣṭhāmi vaikuṅṭhe yoginām hṛdayeṣu vā tatra tiṣṭhāmi nārada  
yatra gāyanti mad-bhaktāḥ*

“My dear Nārada, actually I do not reside in My abode, Vaikuṅṭha, nor do I reside within the hearts of the yogīs, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities.”

Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuṅṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. *Śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (S.B. 1.2.17). Thus his material hankering immediately stop. This saṅkīrtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuṅṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the *śravaṇam kīrtanam* process throughout the world [SB 7.5.23]. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of saṅkīrtana-yajña, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

*Śrīmad-Bhāgavatam 4.30.35*

## Passage for Discussion

*Krishna wants your Simple Offering*

*patram puspam phalam toyam yo me bhaktya prayacchati tad aham bhakty-upahrtam  
asnami prayatatmanah*

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

### PURPORT

For the intelligent person, it is essential to be in Kṛṣṇa consciousness, engaged in the transcendental loving service of the Lord, in order to achieve a permanent, blissful abode for eternal happiness. The process of achieving such a marvelous result is very easy and can be attempted even by the poorest of the poor, without any kind of qualification. The only qualification required in this connection is to be a pure devotee of the Lord. It does not matter what one is or where one is situated.

The process is so easy that even a leaf or a little water or fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it. No one, therefore, can be barred from Kṛṣṇa consciousness, because it is so easy and universal. Who is such a fool that he does not want to be Kṛṣṇa conscious by this simple method and thus attain the highest perfectional life of eternity, bliss and knowledge? Kṛṣṇa wants only loving service and nothing more. Kṛṣṇa accepts even a little flower from His pure devotee. He does not want any kind of offering from a nondevotee.

He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection. To develop Kṛṣṇa consciousness is the highest perfection of life. Bhakti is mentioned twice in this verse in order to declare more emphatically that bhakti, or devotional service, is the only means to approach Kṛṣṇa. No other condition, such as becoming a brāhmaṇa, a learned scholar, a very rich man or a great philosopher, can induce Kṛṣṇa to accept some offering. Without the basic principle of bhakti, nothing can induce the Lord to agree to accept anything from anyone. Bhakti is never causal. The process is eternal. It is direct action in service to the absolute whole.

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then one should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked. Thus meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, “I will accept it.” Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Śrī Kṛiṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛiṣṇa and bowing down and praying for Him to accept such a humble offering enables one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Kṛiṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛiṣṇa.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of Bhagavad-gītā. To them, it is either a metaphor or proof of the mundane character of Kṛiṣṇa, the speaker of the Bhagavad-gītā. But, in actuality, Kṛiṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛiṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛiṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Kṛiṣṇa's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Kṛiṣṇa as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

*Bhagavad-gita Ch 9 Text 26*

### **Discovery:**

1. Why do the truly intelligent people want to be Krishna conscious?
2. What is the qualification necessary to attain this?

### **Understanding:**

1. Why does Krishna want us to offer Him food? How does He want us to offer it to Him?
2. From whom will He accept these foodstuffs?
3. What kinds of food does He want us to offer Him?
4. What are the spiritual benefits of offering food to Krishna and then partaking of it?
5. Why do impersonalists feel that God cannot eat? What is special about Krishna's senses?
6. Explain how Krishna's hearing the devotee's words of love in offering foodstuffs is *wholly* identical with His eating and actually tasting it.

### **Application:**

1. **Compare and contrast prasadam and non-prasadam and their impact on us.**

## Preaching is the Essence

*“Understanding the purpose of the Lord, the devotee preaches:”*

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached,. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Men who are ignorant cannot appreciate activities in Krsna consciousness, and therefore Lord Krsna advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Krsna consciousness, which are absolutely necessary for the human being.

*Bhagavad-gita 3.29*