

## Week 7 – Members' Section

### The Nectar of the Holy Name

*Krishna has now appeared in His Holy Name through the Hare Krishna movement to annihilate the demons and protect the devotees*

[Vasudeva to Lord Krishna]: O my Lord, proprietor of all creation. You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kshatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

Krishna appears in this world for two purposes, paritrāṇāya sādḥūnām vināśāya ca duṣkṛtam: [Bg. 4.8] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, kali-kāle nāma-rūpe kṛṣṇa avatāra.

The Hare Krishna movement is also an incarnation of Krishna in the form of the holy name (nāma-rūpe). Every one of us who is actually afraid of the demoniac rulers and politicians must welcome this incarnation of Krishna: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then we will surely be protected from the harassment of demoniac rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Krishna movement.

*Srimad Bhagvatam 10.3.21*

### Passage for Discussion

*Learn from the Vedas through the Spiritual Master*

In the Vedic disciplic succession, the spiritual masters always base their statements on what they have heard from authoritative sources, never on personal experience. Trying to understand things by one's own direct experience is the material process of gaining knowledge, technically called pratyakṣa. The Vedic method is different. It is called shruti, which means, "to hear from authoritative sources." That is the secret of Vedic understanding.

With your imperfect senses you should not try to understand things that are beyond your experimental powers. That is not possible. Suppose you want to know who your father is. Can you find out by experimenting? Is it possible? No. Then how can you know who your father is? By hearing from the proper authority, your mother. This is common sense. And if you cannot know your material father by the experimental process, how can you know the Supreme Father by the experimental process? Krishna is the original father. He is the father of the father of the father, all the way down to you. So if you cannot understand your immediate father, the previous generation, by the experimental process, how can you know God, or Krishna, in this way?

People search for God by the experimental process, but after much searching they fail. Then they say, “Oh, there is no God. I am God.” But the isopanishad says that one should try to learn about God not by the experimental process but by hearing. From whom should one hear? From a shopkeeper? From fanatics? No. One should hear from those who are dhira. Dhira means “one whose senses are not agitated by material influence.”

So if you want real knowledge, you should take knowledge from the literature known as the Vedas. (The word veda means “knowledge.”) Part of the Vedas, are the 108 Upanishads, out of which eleven are very important. Of those eleven, the Isopanishad stands first. In the word upanishad, upa means “near.” So the knowledge in the Isopanishad will take you nearer to Krishna.

In learned society the Vedas are accepted as shruti, or primary evidence. The Vedas are not knowledge established by the research work of contaminated, conditioned souls. Such people have imperfect senses, and so they cannot see things as they are. They simply theorize, “It may be like this. It may be like that.” That is not knowledge. Knowledge is definite, without any doubt or mistake. Conditioned souls commit mistakes, become illusioned and cheat. How do they cheat? When one who does not understand the Bhagavad-gita writes a commentary on it, he is cheating the innocent public. Someone has a title as a scholar, so he takes advantage of the popularity of the Bhagavad-gita and writes a commentary. Such so-called scholars claim that anyone can give his own opinion. But in the Bhagavad-gita, Krishna says that only His devotee can understand the Gita. So these so-called scholars are cheating.

The conclusion is that if you want genuine spiritual knowledge you have to approach a bona fide spiritual master who has realized the Absolute Truth.

*The Laws of Nature*

## **Discovery**

1. Mention 2 ways in which we can obtain knowledge.
2. How have the Vedas come down to us?
3. Who should we hear the Vedas from?

## **Understanding**

1. With an example, explain why we cannot understand God, on our own.
2. Which literatures give us real knowledge about God? Why are these literatures perfect?
3. Who can really understand the Bhagavad-gita? Why?
4. Why should we be selective in whom we hear the Bhagavad Gita from?

## **Application**

1. Have you found a path, which will take you to God? Share your realizations.

## Preaching is the Essence

*The Preacher is recognized by Krishna*

If one gives the conditioned souls a chance to become Krishna Conscious, all his activities are approved by the Supreme Personality of Godhead, who is extremely pleased.... Following the examples of the previous acharyas, all the members of the Krishna Consciousness movement should try to benefit the conditioned souls by inducing them to become Krishna Conscious and giving them all facilities to do so.... By such activities, a preacher or anyone who endeavours to spread Krishna Consciousness is recognized by the Supreme Personality of Godhead. As the Lord Himself confirms in Bhagavad-gita: ... “For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.”

*Srimad Bhagvatam 6.4.44.*