

A few words about this book

When Srila Prabhupada started the ISKCON movement in 1966 he had, at that time, only published the first three portions of his lifework, the Srimad Bhagavatam. As he travelled the world, and as his movement grew, Srila Prabhupada presented many more standard Vaishnava works. A wealth of philosophy, history and culture, with translations and detailed commentaries in readable English, the books totalled over sixty volumes.

Although Srila Prabhupada had frequently suggested the systematic study of his books, the very substantial quantity of scholarly information always presented newcomers with a dilemma: what to study, and in what order, to gain a grasp of the entire Vaishnava theology, culture and practice? For some time after his passing in 1977, education within ISKCON, both in the residential communities and in the congregational groups, continued in a relatively ad hoc fashion.

In 1995 a group of senior devotees from many parts of Europe met to discuss the standardization of teaching within ISKCON. They compiled a list of all the subjects explained within Srila Prabhupada's books, placed the subjects in logical order, and set about devising lesson plans and accompanying teachers' manuals. The result was The Vaishnava Training and Education Syllabus, which was gradually implemented within many courses at the movement's centres throughout Europe and Russia.

ISKCON's congregational groups, variously termed nama-hatta, sanga, bhakti-sanga or bhakti-vriksha, depending on which country you live in, now well outnumber its residential communities. The movement is thus largely a network of such groups meeting weekly, bi-weekly, or monthly. Such groups regularly chose to work their way through Bhagavad-gita, but this sometimes proved a lengthy task, taking years to complete even with regular meetings. Unfamiliar concepts and terminology sometimes made discussion inaccessible for newcomers to the groups, while certain teachings of Vaishnava practice, history or culture, were left unexplained for years.

This book, and the others which accompany it, have been written as a very condensed presentation of the material in the Vaishnava Syllabus. They are designed to cover all the basic themes and topics a devotee needs to know. The volume of text has been kept deliberately short and simple, and much information is presented as lists or bullet-points. Although the main intention was that the books were to be read in conjunction with a series of talks given at group meetings, they can also be studied separately and any questions noted and brought up to a devotee teacher. The books are not intended to replace the valuable company of experienced and knowledgeable vaishnavas, but can act both as a systematic learning aid and a reminder of points already studied.

We also recommend that you either begin or continue your systematic study of Srila Prabhupada's books in the order shown on the next page:

1. Easy to read compilations such as Science of Self Realisation
2. Sri Isopanishad
3. Bhagavad-gita As It Is
4. Srimad Bhagavatam, Canto One
5. Teachings of Lord Chaitanya
6. Krishna, the Supreme Personality of Godhead
7. Nectar of Devotion
8. Nectar of Instruction
9. Srimad Bhagavatam, Canto Two, Canto Six
10. Sri Chaitanya Charitamrita
11. Srimad Bhagavatam, remaining Cantos.

We hope you enjoy your studies in Krishna consciousness, and we wish you progress in your friendships with vaishnava teachers and fellow students.

Hare Krishna.

Bhaktivedanta Manor Training and Education Department

A note on spellings

Sanskrit words in Srila Prabhupada's books are written according to an internationally recognised academic method. This makes for accuracy but has often confused readers who can't hear how the words are pronounced. Accordingly, we've changed the spellings of some words in several sections of this handbook to make things easier for the beginner.

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Unit One

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Practical Devotional Service

Since you have come here to learn and experience Krishna consciousness first hand, before we can go deeper into the philosophy, the first important thing to learn is about the daily activities of a devotee. It is no good if you carry on doing so many activities without a thorough understanding of what they are all about. This section includes the essential philosophical points related to practical devotional service.

What is service really? Think of some examples of service from everyday life.

Think about this. Which one would you consider more of a service?

- Someone gives you a painting when you have loads of bare wall space.
- Your job is to sell paintings and someone gives you one as a present.
- You have loads of paintings already and someone gives you the particular one you want for your collection.

How do you know what is really going to be a service to someone?

The essential factor within service that pleases Krishna is the _____.

What is the relationship between service and love?



"Service is the sign of . . .

but love is the . . .

What is devotion?

Think of someone you know who is devoted and dedicated to something...



How do you know he is devoted?

What signs of devotion does he have?

What are the qualities of devotion?

How would you define devotional service to the Supreme Lord?



*sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate*

"Bhakti, or devotional service, means _____

_____. By this process,
one is freed from all material designations and his senses are purified."



The Basic Principle of Devotional Service



The basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord.

(Bhagavad-gita 15.1p)

Devotional service means mukti, freedom from material entanglement
(Srimad Bhagavatam 5.11.4p)

The underlying principle of devotional service is unalloyed love for Krishna.

(Science of Self Realisation Ch.8)

By absorbing our senses in activities centred around Krishna, we cultivate attachment to Krishna, which will gradually develop into love, and all our attachment to material activities will be forgotten.

How can the senses be engaged in serving the master of the senses?



Suggest some examples:



Further reading: Bhag. 9.4.18-20 or Bg. 2.61p (a famous verse beginning 'sa vai manah krishna padaravindayoh')

Two Main Branches of Devotional Service

pancaratrika-vidhi:

Devotional service focused on or centered around Deity worship.

bhagavata-vidhi (or -marga):

Centered around hearing and chanting the holy name and preaching.

Bhagavata-vidhi is more important:



"Some behave very well but do not preach the cult of Krishna consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching.

Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

(Lord Caitanya to Haridasa Thakura; Cc Ant. 4.102-103)



Both are important for cultivating Vaisnavism but comparatively speaking bhagavata marga is more important than pancaratrici viddhi.

(Letter to Shri Govinda das, 6 December 1974)

By chanting the holy name of the Lord, one can reach the platform of love of Godhead.

(Srimad Bhagavatam 7.5.23-24)

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead.

(Caitanya Caritamrta Adi 7.76p)

- Chanting the holy names is sufficient for attaining perfection, pure love for God and returning back to Godhead.
- The main process for the age
- Preaching makes one most dear to Krishna
- Preaching connects others to Krishna
- Without hearing, one will lose interest

But Pancaratrika-vidhi is still essential:



Srila Jiva Gosvami says that although sankirtana is sufficient for the perfection of life, the arcana, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure.

(SB 6.3.25p)



Like a train on parallel lines

- To help free us from previous bad habits, material contamination, restlessness, and sense gratification.
- To become clean, pure, and regulated in habits.
- For developing one's service attitude.
- Theoretical book knowledge is insufficient for realization; Deity worship gives practical engagement.
- To attract people to the temple; supports the preaching.
- Purity makes the preaching more effective.
- Shri Chaitanya Mahaprabhu established sankirtana but He ordered the Goswamis to establish temples.

Therefore Both Are Required:

- The Gaudiya Math emblem: Deity worship depicted together with printing machine and books
- Bhakti runs like a train - on two parallel railway lines



The Krishna consciousness movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead.

(Srimad Bhagavatam 4.13.3p)

Bhagavata-marga will help the pancaratrika-marga, or process, and the pancaratrika process will help the Bhagavata process. Both together is helpful.

(Srimad Bhagavatam Lecture 13 February 1971)



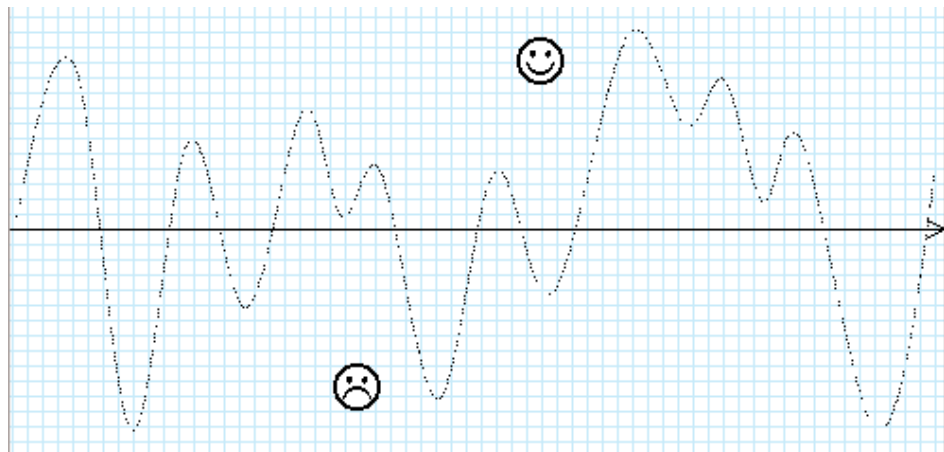
The Golden Rule of Bhakti

*smartavyah satatam visnur
vismartavyo na jatucit
sarve vidhi-nisedhah syur
etayor eva kinkarah*

*"Vishnu should always be remembered and never forgotten at any time. All rules and prohibitions mentioned in the sastras should be servants of these two principles."
(Padma Purana)*

What means can help one follow this injunction? What do you do to remember Krishna?

Life is full of ups and downs. An inexperienced devotee will especially remember Krishna when he's down, but a more experienced devotee also remembers to be thankful to Krishna and to take shelter of Him even when everything seems to be great.



Sadhana-Bhakti

What would you do?



You are sick in bed. On one side you have a qualified doctor giving you advice, and on the other, a well-meaning friend who wants to give you his opinion.

Who do you listen to?

Personal Reflection:



What symptoms of material disease do you see in yourself and want to overcome? Be specific.

Why must you cure your material disease? What pain has it brought you in your life? Try to remember some specific examples.

What signs of spiritual health do you want to see develop in yourself as you make spiritual advancement throughout life? Be specific.

Why must you become spiritually healthy? How exactly will your life improve? Again, write down at least three specific examples.

What is Sadhana?

What does the word sadhana mean? The following are definitions taken from the Monier-Williams dictionary:

- The means to achieve an end
- Carrying out
- Bringing about

In his books, Srila Prabhupada describes sadhana-bhakti (or the means to achieve pure devotion) in the following ways:

- Devotional service performed according to the rules and regulations.
- Practice for the spiritual world.
- The beginning stages of devotional service leading up to bhava-bhakti and then prema-bhakti.
- A means to awaken the dormant service instinct.

Two main categories or levels of Sadhana-bhakti:

Vaidhi-bhakti: regulated service performed out of obedience to the instructions of the spiritual master or the scriptures.

Raganuga-bhakti: service performed out of spontaneous attraction.

One can compare it to a car that needs to be pushed to get it going. Once it starts running, it moves under its own energy.

Therefore in the beginning, the newcomer in spiritual life must render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures.



Unit Two

The Daily Schedule

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The Daily Schedule

General Daily Programme:

- 5:00 Rise
- 5:30 Chant
- 6:30 Someone can wake the children while the other prepares the arati and things
- 7:00 Have arati in the temple room.
Chant a round together and/or read together.
- 7:30 Breakfast
- 8:00 Get ready for work

Beginners Daily Programme:

- Rise at least half an hour earlier than at present.
- Bathe and get yourself ready.
- Chant japa for 15 - 30 minutes.
- Read Bhagavad-gita for 15 minutes
- Take prasadam and prepare yourself for work.

Awakening:

In order to be able to rise so early in the morning, you need to know why. Discuss and list the reasons here:





The Appearance of a Vaishnava:

Srila Prabhupada wanted the devotees who live in the temple to adopt a certain style of dress so that they would be recognizable as devotees of Krishna.

This appearance is both simple and aesthetically pleasing. It reminds the devotee of his position as an eternal servant of Krishna and helps others recognise him as a spiritual authority. The dress, hairstyle, neckbeads, and tilak are all signs of a Vaishnava and devotees like to identify themselves as servants of Krishna.

Hairstyle:

Male residential students keep their heads shaved leaving only a sikha.

The Vedas explain that the sikha (flag) is necessary for performing _____ and in India it distinguishes the Vaisnavas from the _____.

The female residential students should keep their hair tied back and their heads covered with the end of their saris.

In the Vedic culture this is a sign of _____.

Tulasi Neckbeads:

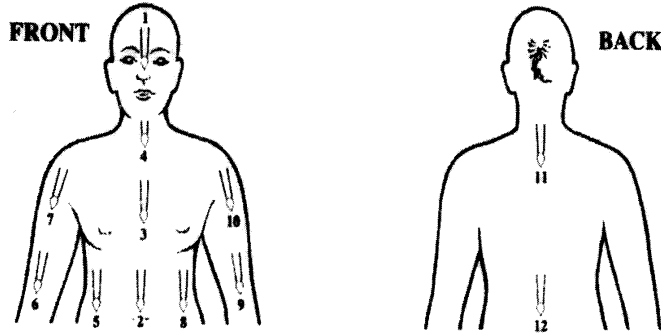
Devotees wear neckbeads made of Tulasi wood to gain Krishna's favour and ward off inauspicious influences.

"Persons who wear tulasi beads around the neck, who mark twelve places of their bodies as Visnu temples, and who have visnu-tilaka on their foreheads are to be understood as the _____. Their presence _____ and makes any place they stay as good as _____. " (Padma Purana)

"Persons decorated with tilaka, who mark their bodies all over with the holy names of the Lord, and who wear tulasi beads around their necks are _____. " (Skanda Purana)



Tilak



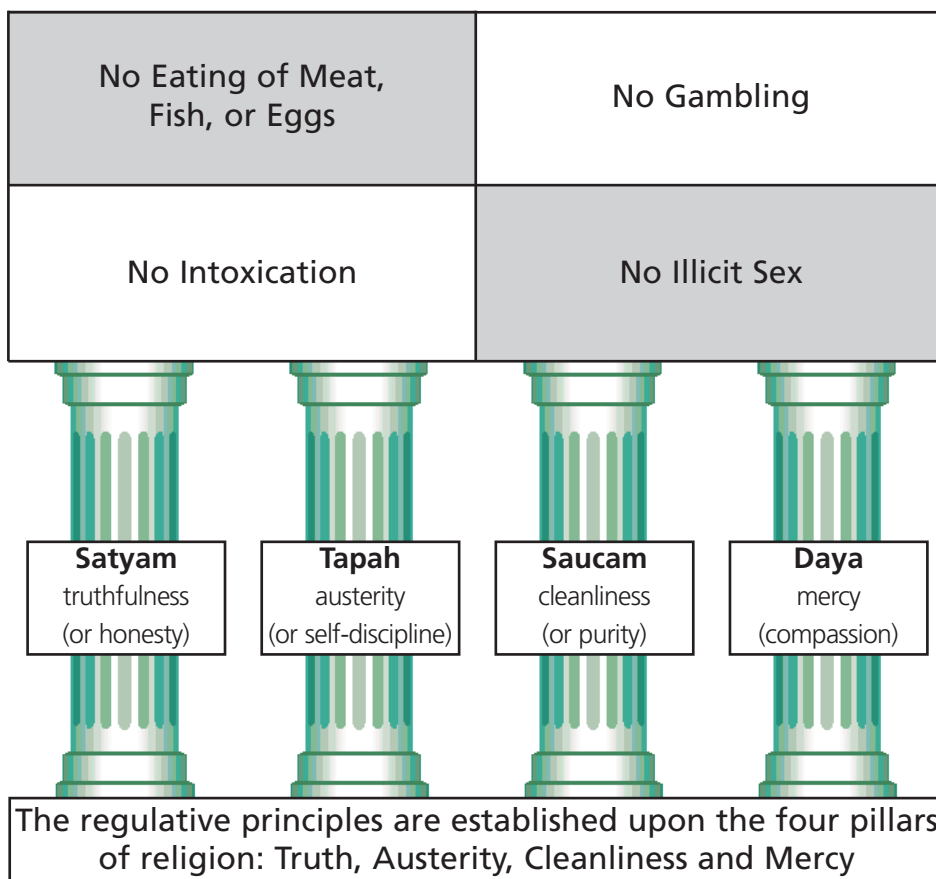
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|-----|-------------------------------|------------------------|
| 1. | Forehead | om Kesavaya namah |
| 2. | Belly | om Narayanaya namah |
| 3. | Chest | om Madhavaya namah |
| 4. | Throat | om Govindaya namah |
| 5. | Right side | om Visnave namah |
| 6. | Right upper arm | om Madhusudanaya namah |
| 7. | Right shoulder | om Trivikramaya namah |
| 8. | Left side | om Vamanaya namah |
| 9. | Left upper arm | om Sridharaya namah |
| 10. | Left shoulder | om Hrsikesaya namah |
| 11. | Upper back | om Padmanabhaya namah |
| 12. | Lower back | om Damodaraya namah |
| 13. | Wipe remaining tilak on sikha | om Vasudevaya namah |



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The Four Regulative Principles



- Which are all transcendental qualities belonging to godly men endowed with divine nature (Bg. 16.1-3)
- Which were all fully present in Satya-yuga but have diminished by one fourth in each yuga (Bhag. 1.17.25p)
- Which must be accepted in society to drive out corruption (Bhag. 1.17.43-44p)
- Which are "the basic principles of religion [and] prepares the ground for the reception of advancement in spiritual knowledge." (Bhag. 1.17.45)
- Which are counteracted by the principles of irreligion. (Bhag. 1.17.38p)



Can you determine which irreligious activity is diametrically opposed to each religious principle? Connect each irreligious activity to the religious principle it most clearly opposes.¹

Mercy	Illicit sex
Truthfulness	Meat eating
Cleanliness	Intoxication
Austerity	Gambling

Srila Prabhupada also says that all four regulative principles are austerities (Bhag 3.20.53p) and that illicit sex undermines all four pillars (Bhag 3.31.32+p).



The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called tapasya, or austerity. (Bhag 3.20.53p)

If we are actually serious about entering into the kingdom of God, Vaikuntha, then we should be very careful to follow the four regulative principles mentioned above. (Second Chance, Ch16)

So instead of becoming sinful, to become pious, you simply follow these four regulative principles. (Bg Lecture, 12 Feb. 75)

In this society we propose that you give up illicit sex, meat-eating, intoxication and gambling. When people hear this, they go away saying, "Oh, Swamiji is very conservative." But I cannot become liberal and tell everybody, "Go ahead and do all nonsense and you can become God conscious." I cannot possibly recommend that. Therefore my first condition is that if someone wants to become my student he has to follow these four regulative principles. Consequently I do not have many followers, but I do have a select few. Because they are select, they will bring about a revolution in the world. One moon is sufficient to dissipate darkness. (Interview with the New York Times, 2 September 1972)

Truthfulness (Satyam)



Truthfulness is the basic principle for all religions.

(Srimad Bhagavatam 1.17.41 purport)

Why is truthfulness or honesty important in spiritual life?



List some reasons here.



Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. (Bg. 10.4-5p)

Satyam. This word means that one should not distort the truth for some personal interest. (Bg. 16.1-3p)

What are some do's and don'ts associated with truthfulness? Speaking a lie is one way of being dishonest but how else can this principle be broken? How many different kinds of lie, deception, misrepresentation, or dishonesty can you think of?



Further reading: *Truthfulness, The Last Leg of Religion* by Satsvarupa Dasa Goswami

Austerity (Tapas)



Without tapasya, or austerity, no human being can get liberation.

(Bhagavad-gita 16.1-3 purport)

Why is austerity important for achieving success in spiritual life?



List some reasons here.

In Bg 17.14-16, Krishna describes the three types of austerity. Look them up and fill in the missing items below:

Body: worshiping the Supreme Lord, the _____, the spiritual master, and superiors like the _____ and _____; remaining clean, _____, celibate and _____.

Speech: speaking words that are truthful, _____, beneficial, and not _____ to others, and also in regularly reciting Vedic literature.

Mind: satisfaction, _____, gravity, _____ and purification of one's existence.

Can you think of any other austerities that devotees perform for the purpose of spiritual advancement?



Mercy / Compassion (Daya)



Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization.

(Bhagavad-gita 2.1 purport)

In Srimad Bhagavatam 1.16.26-30 word for word translation, Srila Prabhupada defines daya as intolerance of others' unhappiness.

Why is being compassionate and merciful toward other living entities important in spiritual life?



What activities should a devotee avoid or especially perform in order to follow this principle?



Avoid:

Especially Perform

Think of some other qualities that could be included within mercy and compassion. And compare them to their opposites.



Further reading: Bhag. 7.9.43 or the Story of Mrgari the hunter from the Chaitanya Charitamrita.

Cleanliness



In regulated life only can one understand transcendental knowledge.

(Bhag. 3.25.1 purport)

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

(Bg. 6.17)

Importance of Regulation and Cleanliness

As you can see, a devotee lives a very regulated life indeed. At every time of the day he always has something to do for Krishna. On top of that, a devotee needs to know many other rules related to etiquette, cleanliness, and regulation. So many rules and regulations may seem a bit overwhelming at first, but don't worry – we are not the International Society for Rules and Regulations. As long as you remember the basic principles, you'll pick them up and in time they'll become second nature.

What are the advantages and benefits of having a regulated lifestyle?

- It helps cultivate the mode of goodness.
- It helps to cultivate self-discipline.
- It helps you conquer the mind, keep it peaceful and free of speculation.
- It ensures you don't waste your time and energy (efficiency).
- It keeps the senses engaged like the iron in the fire.
- It is good for health.
- It prepares you to enter Vaikuntha.
- It is the way to subdue lust. (Bg. 3.41)

What does cleanliness mean in the Vedic context?

The Vedic injunctions have a much more subtle approach to cleanliness and purity (saucam). For example, they require one to wash his hand after drinking from a glass of water, to not offer bhoga to the Deities if it has been seen by a dog, and to not enter the temple after seeing a dead body. Of course, being externally clean, tidy, and orderly is also included within the term saucam.

What are the advantages and benefits of maintaining cleanliness?

- It affects your consciousness; keeps the mind pure.
- It supports the process of Krishna consciousness by helping you to clean the heart.
- Being clean is one of the items that constitute a state of knowledge (Bg 13.8-12); Srila Prabhupada says: "Cleanliness is essential for making spiritual advancement."
- It is one of the qualities of "godly men endowed with the divine nature" (Bg. 16.1-3); "Cleanliness is next to godliness."
- One of the four pillars of religion.
- Uncleanliness is related to illicit sex, dirtiness: dirty books, dirty humour, dirty language...
- Helps to remember and respect Krishna and thus please Him.
- One of two main qualities of a brahmana (other: truthfulness),
- One of two main qualities for Deity worship (Gurv-astaka 3) (other: punctuality).
- It helps cultivate the mode of goodness.
- Uncleanliness = laziness = mode of ignorance.
- It is good for health and hygiene.
- It prepares you to enter Vaikuntha

See Appendix A: Cleanliness, Etiquette, and other rules and regulations.



Sense Gratification and the path of Bhakti yoga



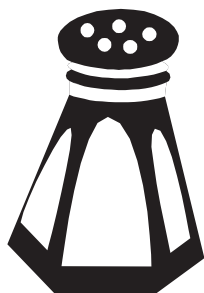
There is no possibility of one becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practising the yoga system.

(Bhagavad-Gita 6.16—17)

And by doing so sets the tone for the lifestyle of someone on the path of yoga – the key words are regulation and moderation. When eating, sleeping, recreation and work are involved there will always be some enjoyment available. The spirit of yoga is not one of flagrant sense gratification. It is rather one of self-monitored restraint according to realisation. The analogy of salting food illustrates the point that there must be sufficient material comfort so that you will possess physical strength, enthusiasm and sensual power.

Sense gratification is just like salt; we should not take too much or too little. Saltless food is bland and so we must add some salt for health and in order to make the food palatable. It would be foolishness to therefore think “Salt is very good, let me add the whole salt pot.” Because that would spoil the entire preparation. Conversely, if we taste over-salted food, or read about hardened arteries and conclude that any salt is a bad thing, and that we should consume no salt whatsoever – that could also lead to disaster. The body craves salt because it needs salt, thus the senses also crave and need some gratification, but rather than be dragged by our senses, we can make conscious decisions about how much and what forms of sense gratification we accept into our lives.

Not too much



Not too little

In the previous lesson we discussed taking the broader spiritual picture into perspective when making decisions. The question of finding a balance of sense gratification, is a real and decisive practical application of this principle. Whenever I make the choice about the level and type of sense gratification I accept, I can ask: “Is this decision consistent with my real identity as a spiritual being on a journey of self-discovery?” and “Are the long reaching consequences of this decision for the general good of me and my spiritual brothers and sisters?”

Attempting to give up sense gratification completely has often proven counterproductive, because strength of will is not sufficient to maintain such an extraordinary level of renunciation. When those trying to give up

“cold turkey” suffer a set-back or relapse they are prone to dive into sense gratification as an extreme reaction to the self denial they have been artificially maintaining.

The key to controlling the senses is spiritual realisation, one of the characteristics of the soul is that it is attracted to enjoyment, thus sense enjoyment must be replaced by another type of enjoyment. When a small child wants to play with something harmful such as a sharp implement, the best way to take the dangerous implement away from the child is to simply offer the child something else to play with, it will have to relinquish the objectionable object to accept the safe one. Forms of sense enjoyment can be accepted that are congruous with the spiritual ideals and truths you have chosen to accept and honour within your life. As a traveller on the path of self-realisation it is very helpful to regulate your daily activities to maintain the consistent level of self-discipline that is right for you.

Practical Application

There are times in our devotional practice when chanting and following the regulative principles is very easy. However, there are also times when these practices become very difficult and seem insurmountable. In fact, it has often been found that in the beginning these practices are easy, but with the passing of time it becomes more difficult to maintain them. What to do?

Remember Krishna’s words in the Bhagavad Gita:



Bg 12.8 - Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

Bg 12.9 - My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

Bg 12.10 - If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

Bg 12.11 - If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

Bg 12.12 - If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

Things to do:

- Pray to Krishna for strength and direction.
- Learn to take shelter in chanting, this will help to transform your heart.
- Find your own maintainable level of devotional practice, one which will gradually enable you to reach the ideal rather than an unrealistic and unachievable end which will only frustrate you.
- Associate with those who have a slightly higher level of practice than you do (those who are also struggling but maintaining higher standards).
- Practice some level of self discipline, it is the genuine path to higher enjoyment.

Things to avoid:

- Getting negative to the point that you feel like abandoning your self-discipline and devotional service.
- Feeling remorse when you keep tripping up in your practices is healthy; however, beware of a guilt complex, which leads to deceptive unhealthy habits such as hiding behind masks.
- Imposing your set of standards on other members of your family, especially spouses. Inspire them by your example.
- Don't be too hard on yourself, ask for help from another vaishnava.
- Rupa Goswami teaches us in the Nectar of Instruction to accept those things favourable for devotional service and reject those things that are unfavourable.
- Become responsible for your own spiritual life rather than feeling you must compete with others.
- Endeavour to come to the mode of goodness before striving for 'transcendence', evaluate your lifestyle, what things help you and what things act as obstacles.

Chanting only a few rounds and adhering to only one or two regulative principles does not exclude you from being a devotee, as long as Krishna sees that you are trying in His service and keeping the goal in sight, even if it takes you a lifetime to reach it. We are living beings in fallible human bodies. It's OK to make mistakes as long as we learn from them (rather than become lax as a result of them).

The regulative principles minimise the risk of you becoming a victim of advertising campaigns, marketing psychologists and therapy gurus.

The Lord helps those who help themselves. If you approach the Lord with sincerity and depend upon him, then the Lord Himself will clean your heart from within.

**Pray to Krishna
for strength and
direction.**





Unit Four

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No Eating of Meat, Fish or Eggs (Only Eat Prasadam)

The six main categories of disadvantages of meat eating are Health, Ethics, Economy, Environment, Karma, and Spiritual.

Ultimately, devotees are only interested in what pleases Krishna (the spiritual reason). But each of the remaining five reasons is also important to consider in pleasing Krishna and making spiritual advancement.



Discuss this and see if you can see why.



1. Health:

2. Ethics:

3. Economy:

4. Environment:

5. Karma:

Points to Discuss:

- In nature, chickens often lay unfertilized eggs as a matter of course. Why should devotees not eat them? It wouldn't be harming any creature.
- If devotees don't eat animal products or support animal exploitation, why do they take milk products?
- Onions and garlic are vegetarian, so why should devotees not eat those?



When there is no alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals.

(Bg.16.1-3 purport)

- Human bodies are not designed for flesh eating (though a human being is able to eat meat if he wants) (Iso 17p 2nd para).
- Krishna wants us to be vegetarians (or rather "Krsnatarians") (Bg 9.26+p 1st&2nd paras/Bg 3.13+p).
- In times of emergency only, when there is no alternative meat eating may be allowed (Bg 16.1-3p 13th para 10th para Mac).
- The slaughtered animal has to come back again to complete his allotted time in that species (Bg 16.1-3p 13th para).
- The foolishness of animal protection societies (QPA page 79-80)
- Read book called the "Higher Taste".

Facts and Figures:

Health:

- The time when a human requires the most protein is when it is growing most rapidly: as a baby. The amount of protein in mother's milk is about 1.2-1.6% -- about the same as fruit.
- Excess protein creates excess nitrogen in the system, which creates fatigue.
- Meat contains lots of uric acid, which leaches calcium from the system. People who eat meat have the weakest bones.
- The body can deal with about 8g of uric acid in one day. An average piece of meat (3-4oz) contains 16g. Uric acid in the bloodstream creates arthritis: it irritates the tendons and joints.
- Meat products can carry disease and infections.

- 50% of people in the U.S. die of heart disease, 33% die of cancer. Meat is a primary cause of heart disease and cancer.
- Excess cholesterol from meat accumulates inside arteries leading to high blood pressure, heart disease and stroke.
- Well-known vegetarians: Leonardo daVinci, Sir Isaac Newton, Voltaire, Jean Jacques Rousseau, Pythagoras, Ralph Waldo Emerson, Henry David Thoreau, Leo Tolstoy, George Bernard Shaw, Socrates, Plato, Benjamin Franklin, Thomas Edison, Schweitzer, Gandhi, Albert Einstein.

Economy (Ethics):

- The livestock population of the U.S. consumes enough grain and soybeans to feed the entire human population 5 times over.
- By feeding the grains to livestock, we receive only 10% of the available kilojoules.
- For every 16kg of grain and soybeans, we get 1kg of flesh in return.
- Supplying a meat-eater for one year requires 3½ acres.
- Supplying a lacto-ovo vegetarian for one year requires ½ acre.
- Supplying a pure vegetarian for one year requires 1/6 acre.
- On this earth planet, one child dies every two seconds.
- If Americans reduced meat consumption just 10%, it would free 12 million tons of grain annually for human consumption - an amount that would entirely feed the 60 million people who will starve to death on this planet this year.
- The water required to raise a 1000 pound steer would float a destroyer.
- If the water required to produce beef were not subsidized, the cheapest hamburger meat would cost \$35 per pound (Vegetarian Times, 1985)
- Corn and wheat provide 22 times more protein than beef for the amount of fossil fuel expended. Soybeans provide 40 times more.

Health: heart problems, many forms of cancer including bowel cancer, as well as poisons attacking the nervous system that lead to senility.

For the economic, environmental, ethical, karmic, and spiritual reasons for vegetarianism you can refer to the various cookbooks produced by ISKCON and the books *Coming Back* and *Divine Nature*.



No Illicit Sex (Practice Celibacy)

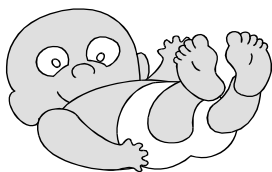
Do you know how people in South America capture monkeys?



What is licit and illicit sex?



"But isn't sex natural?"



"Yes, and so are babies!"

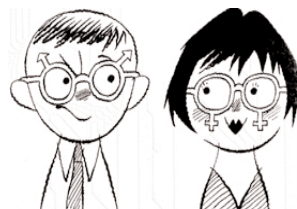
"But isn't sex natural?"

Yes, but contraceptives are not. Sex is natural, and child-birth is the natural consequence of sex. And it is also natural and healthy for a child to grow up in a stable environment where the parents share a commitment to each other.

The desire for sex is also natural. It stems originally from the spiritual world where it is found in its pure form, called adi-rasa. Material sex desire is natural for the material senses, but it is unnatural for the pure soul. It is the perverted reflection of the adi-rasa, contaminated by a covering of lust, the selfish desire to enjoy and imitate Krishna rather than to serve and satisfy Him.

The Underlying Philosophy in Summary

- Lust, or the desire to enjoy the material energy, is the original cause of the living entity's falldown: "...lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world."
- The greatest object of lust is sexual enjoyment. Thus sex desire is known as the binding principle of material existence. It creates a hard knot of attachment in the heart of the conditioned soul.⁴
- Sex desire is the culmination of the desire to enjoy the material body. The greatest physical pleasure is sex. Everyone has sex desire, and when one engages in sex, he becomes more solidly anchored to the bodily concept of life.⁵
- Being the most potent form of sense gratification, sex has the greatest potency for hindering spiritual advancement.
- To attain spiritual perfection one needs to become free from sexual attraction. Therefore the practices of Krishna consciousness are designed to help the devotee ultimately conquer this attraction.⁶



But if sex is detrimental to spiritual life, why is marriage included in the process of Krishna consciousness? Shouldn't it just be avoided altogether?

- The brahmachari and grhastha asramas will be covered in more detail in a later section. At this point, it is sufficient to say that lifelong celibacy is not suitable for everyone. Others may find marriage unsuitable and do not need to restrict themselves unnecessarily.
- The desire to find a partner and have family life is so integral to life in the material world, a devotee may feel too uncomfortable abstaining from it for his or her entire life. And to artificially restrain themselves on a high level of renunciation may be more harmful than beneficial.⁷
- Therefore Krishna consciousness allows sanctified sexual enjoyment within married life according to religious principles.⁸ Such practice is also considered celibacy.⁹
- This process of regulated gratification allows one to satisfy the mind and senses. At the same time, one gradually becomes purified from the attachment to the point that he becomes free from it.¹⁰



"Therefore, O Arjuna, best of the Bhāratas, in the very beginning, curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization." (Bhagavad-gita 3:41)

Sex Isn't All It's Cracked Up To Be

Materialistic society glorifies sex through its popular idols and advertising, while it plays down the obvious drawbacks. Devotees like to remain conscious of the drawbacks and glorify the saints who exercise self-restraint.

Materialists project the idea that sex makes you happy. If this were true, then prostitutes would be the happiest people in the world. Consider all the problems related to unrestrained sexual conduct and the benefits of celibacy and Vedic marriage.

Think of all the suffering that can be related to sex, for individuals and the society. And what is the true value of the pleasures one gains? Compare it to spiritual life. Write your thoughts and ideas here.



"The whole system of materialistic life revolves around this sexual pleasure. But this pleasure is like one drop of water in the desert. The desert requires an ocean of water. If you find one drop of water in a desert, you can certainly say, 'Here is some water.' But what is its value? Similarly, there is certainly some pleasure in sex life, but what is the value of that pleasure? Compared to the unlimited pleasure of Krishna consciousness, it is like one drop of water in the desert. Everyone is seeking unlimited pleasure, but no one is becoming satisfied. They are having sex in so many different ways, and the young girls walking on the street are almost naked. The whole society has become degraded. The men take advantage of the situation. There is a saying in Bengal: 'When milk is available in the marketplace, what is the use of keeping a cow?' So men are declining to keep a wife because sex is so cheap. They are deserting their families."

(Journey of Self-Discovery 7.3)

How To Keep Sexual Urges Under Control

The Tongue

"... the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of prasada, the urges of the belly and the genitals can automatically be controlled." (Nectar of Instruction 1)

Eat moderately at regulated times and keep a balanced diet for good health. Eating for sense gratification at any time the tongue urges you will agitate the senses. Packing the belly up to capacity places pressure on the genital.



The Mind

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops..."

(Bhagavad-gita 2.62)

Now I want you to try something:

Do not think of a pink elephant with green spots!

Did you think of one? But I told you not to!

What do you think is the best way to avoid contemplating the opposite sex?

- (a) Would it be by thinking about how you shouldn't do it?
- (b) Or by absorbing the mind in devotional service to Krishna?



The restlessness or fickleness of the mind (mano-vega) is controlled when one can fix his mind on the lotus feet of Krishna. The Caitanya-caritāmṛta (Madhya 22.31) says: *krishna-sūrya-sama; māyā haya and hakāra yāhāi krishna, tāhāi nāhi māyāra adhikāra*. Krishna is just like the sun, and maya is just like darkness. If the sun is present, there is no question of darkness. Similarly, if Krishna is present in the mind, there is no possibility of the mind's being agitated by maya's influence. The yogic process of negating all material thoughts will not help. To try to create a vacuum in the mind is artificial. The vacuum will not remain. However, if one always thinks of Krishna and how to serve Krishna best, one's mind will naturally be controlled.



Do not think of a pink elephant with green spots!



Find out about the story of the two monks

No Gambling



Definition of gambling: 1. verb. to play games of chance to win money or prizes; 2. to bet on the outcome of an event; 3. to act with the expectation of; 4. noun. a risky act or venture.

What's so bad about gambling? Why should it be forbidden in spiritual life? List some of the negative or debilitating effects of gambling here.



Forms of Gambling:

- Card games like blackjack and poker
- Races (horses, dogs, etc..)
- Dice games like roulette
- Lotteries and raffles
- Scratch and Win
- Bingo
- Sports wagers
- 'One-armed bandits'
- Many gambling games now possible over the Internet



Facts

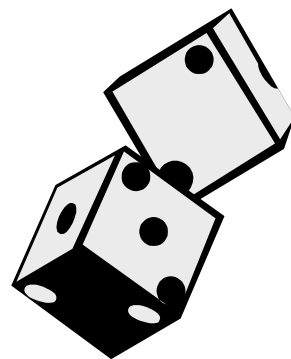
Researchers estimate U.S. citizens spend \$32 billion a year on gambling.

Previously wary governments and religious groups are now among the biggest profit makers, promoters, and proprietors of legal games.

How Gambling Is Spiritually Damaging

A gambler thinks that by luck or chance combined with his manipulation of the material energy, he can win more wealth and thus enjoy more sense gratification. He thinks he can get something for nothing. He thinks, "I can beat the odds and win some new pleasure. I just have to hit the right number, pull the right card, spin the right digit." In this way, he discounts the natural laws of God.

The term "chance" in gambling is a denial of God's control and the law of karma. The gambler thinks that there is a loophole somewhere in the system or no system at all. He believes himself independent and thinks that there are no laws governing pleasure. He thinks he can abrogate the will of the Supreme. Thus, "chance" is the materialist's mentality, epitomized in the games of gambling.



Consider this...

Within the category of gambling, Srila Prabhupada often included mental speculation, sports, or entertainment like cinema or theatre. Why do you think he included all of these activities? (By "mental speculation," Prabhupada meant concoctions that deviate from the conclusions of the scriptures)



A person who runs after something indefinite by abandoning something definite,

often loses his indefinite and no doubt his definite also vanishes.

(Canakya Pandit, Niti-Sastra 1.13)

Negative or Debilitating Effects of Gambling

- The gambling industry takes advantage of people's weaknesses. It preys on those who can afford it the least - persons with low incomes.[®]
- Well over a million compulsive gamblers live in America alone and the number is predicted to shortly rise over three million.[®] They used to build treatment centers for heroin addicts. Now they are building them for the compulsive gamblers.
- The increase in gambling represents a decline in moral values and the work ethic. "Gambling's get-rich-quick appeal appears to mock capitalism's core values: Disciplined work habits, thrift, prudence, adherence to routine and the relationship between effort and reward," concludes the Twentieth Century Fund, a New York research group, in a study of legalized betting.
- Crime and cheating are often linked to gambling, especially in the form of bribery and game fixing. See examples on the next page.
- Everyone gambles to win and may go to great lengths to win - even farther than most of us know.
- Gambling breeds an attitude of contempt for human life. Example: In the intensive care unit of Sunrise Hospital in Las Vegas, employees were betting on how long critically ill patients would live. Some of the employees were overly anxious about their bets, and would tamper with the oxygen supplies or other life support systems of heavily wagered patients. One nurse in particular, who styled herself, 'The Angel of Death,' allegedly turned off equipment on at least six critically ill patients.
- Compulsive gamblers can destroy their families and sometimes even end their lives with suicide. One expert's description of compulsive gamblers: "They run into enormous financial difficulties borrowing or even stealing from others, including their families. Heavy debt is a constant fact of life for compulsive gamblers. They sleep poorly, and are indifferent towards eating and affection. They may drink a good deal, and they're tense and irritable. They even consider suicide. But they always think about the next bet."
- Gambling can be a more powerful addiction than drugs.
- Gambling cultivates greed, attachment, possessiveness, and an obsession with money.

◆ Studies confirm that people with less money spent a bigger percentage of their small incomes on the lottery-although less in absolute terms than was spent by those with higher incomes. (The Four Principles Of Freedom — A Comprehensive Study by Satyaraja Das)

* From the U.S. National Commission of Gambling (The Four Principles Of Freedom — A Comprehensive Study by Satyaraja Das)

Examples of Corruption Linked to Gambling^①

- Four Boston College basketball players have been sentenced to up to 20 years in prison for taking bribes to reduce their team's score so that gamblers could beat the point spreads.
- Baltimore Colts quarterback Art Schilchter went to the FBI after losing \$389,000 to illegal bookmakers by betting on games.
- A police report prompted the New York Times to editorialize that the casinos "are providing easy credit to gangsters and letting compulsive gamblers destroy themselves."
- Two officials of the Pennsylvania lottery were convicted of perjury and theft by injecting liquid weight into numbered table tennis balls so that only two of the 10 could be blown up to a plastic tube by a machine that selected the winning number.
- One survey of police enforcement of gambling laws found that 80% of the police believe that profits from illegal gambling are used to finance other illegal activities such as loan-sharking and drug distribution. In half of the sample cities, local independent criminal organizations were said to control gambling operations.
- Sports bookies are often cited as the main source of bribes to police, prosecutors, and local politicians. In his *New Complete Guide to Gambling*, John Scarne reports: "No other form of illegal gambling .. enjoys such effective police and political protection as illegal bookmaking." Police prosecutors reply that gambling has low priority because the public doesn't consider it a serious offense and as few as two percent of police officer's cases result in prosecution.

* All examples taken from *The Four Principles Of Freedom - A Comprehensive Study* by Satyaraja Das.



No Intoxication

What's Wrong With Taking Intoxicants?



One definition for intoxicant:

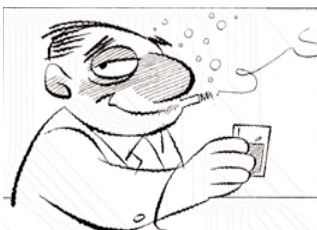
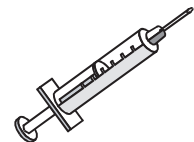
"A substance that is not required for sustenance and has a stimulating or depressing effect on the mind and body."

People will use any and all means possible for getting intoxicants into their system: drinking beverages, smoking dried leaves and resin (in various forms), inhaling vapors, injecting solutions, sniffing or snorting powders, inserting suppositories, chewing seeds, popping pills, and even rubbing on the skin..

There are literally hundreds of different kinds of drugs, but some of the most common are alcohol, nicotine, caffeine, cannabis, speed, heroin, valium, mescaline, LSD, ecstasy, cocaine. Some are "uppers" (stimulants) and some are "downers" (depressants). But in all cases, they produce artificial states and have detrimental side effects, both spiritually and materially. Of course, some drugs are prescribed for medical / therapeutic purposes, so they may have an overall beneficial effect.

Almost everyone takes some form of intoxication at some time in their lives if not throughout their lives. All levels of society are involved, from teenagers to octogenarians, from the lowest slums to the most highly placed professionals and officials. An enormous amount of money is spent every year on legal drugs (beer, wine, cigarettes, coffee, tea, medicines...) in countries all over the world. They are multi-billion dollar industries. And the illegal drug trade is just as well established.

Taking intoxicating substances is a part of cultures all over the world for as far back in history as we can know. Even in the heavenly planets, the demigods drink soma-rasa. Intoxication is definitely a part of the material world and it is here to stay.



If drugs could help God realization, then drugs would be more powerful than God. How can we accept that? Drugs are chemical substances, which are material... (SSR5)

Why Do People Take Intoxicants?

Everyone basically knows that intoxicants are bad for your health, but still they take them. What do you think drives people to take drugs? What do you think is their motivation? What reasons do they give themselves?



You
Decide!



What's Wrong With Taking Intoxicants?

Detailed points are given overleaf, but without referring to these, list in general terms, the main problems with taking intoxicants.



You Decide

Evaluate each of the reasons given for the first question to see how strong they are. Do they outweigh the answers given in the second question? You make the decision...



Three Main Spiritual Reasons

1) Taking Shelter:

People take shelter of intoxication when they could be taking shelter of Krishna.

They try to decrease their pains and troubles this way by forgetting them. This is in the mode of ignorance and leads away from enlightenment;

2) Seeking Pleasure:

People also take drugs to seek pleasure, when they could be seeking pleasure in spiritual consciousness of Krishna. This is simply another way of enjoying and exploiting the material body and mind;

3) Increases Illusion:

We are already in maya in the material world and intoxicants simply increase our illusion and take us farther away from Krishna, human life is precious chance to awaken ourselves to the Absolute Truth.

Some people argue that drugs are good for spiritual realization because they enable one to perceive higher levels of reality or can open one's mind to spiritual topics. How would you respond to this?



Stay High Forever!

In the mid-60s, Srila Prabhupada told his disciples that they didn't need chemical stimulants. Krishna consciousness was the way to permanently elevate the consciousness to the spiritual platform through the natural process of yoga and meditation so they could stay high forever!



"...How can something material help one realize God, who is all-spiritual? It is impossible. What one experiences from taking drugs is simply a kind of intoxication or hallucination; it is not God realization."
(SSR5)

Facts and Figures

Drugs

- Cash crops robbing poorer countries of their natural resource of land and food.
- The dangers associated with harder drugs are widely recognized, but the social acceptability of "soft" drugs is a danger in itself.

Nicotine

- About 120,000 people die every year in the US from smoking-related diseases
- Stimulates the adrenal gland to release nor-epinephrine (NE), which gives a feeling of pleasure, but raises the heart rate
- Raises blood pressure
- Carbon monoxide enters the bloodstream instead of oxygen
- Atheroma builds up to block the arteries
- Smoking is carcinogenic and tar builds up in the lungs

Caffeine

- And as far as the coffee problem goes, the renowned David A. Phillips, Ph.D., has this to say, "Whether tea, coffee, cocoa, and meat are consumed, the gradual accumulation of oxalic acid, inherent in each of these, will actively degenerate the kidneys, developing integrative crystals and kidney stones."
- The caffeine in two cups of coffee can produce changes in the heart rate (palpitations) This is dangerous for some people.
- Possible chronic effect on the central nervous system
- Leaves the brain more fatigued after the effect is over
- Contributes towards hardening of the arteries and premature gout
- Caffeine is a metabolic credit card, it forces the body to secrete enough hormones now, but we must pay later with fatigue, when the caffeine buzz wears off. It helps keep us out of touch with the real bodily needs.

Alcohol

- There are an estimated eight million known alcoholics in America. Dr. Andre Ivy, former head of the Clinical Science Department of the University of Illinois, notes that the number of alcoholics is increasing by four hundred and fifty thousand each year. A recent survey has disclosed that 75 percent of all crimes and 60 percent of all divorces have drinking in their background. Meanwhile, the National Safety Council revealed that 50 percent of all traffic deaths are caused by drivers who had been drinking. Twenty thousand persons die and four hundred thousand are injured annually in accidents caused by drinking drivers.
- Permanently kills brain cells
- Impairs intelligence and weakens memory and reasoning faculty
- Lessens endurance and resistance to disease.

Tips for Those Struggling on the Path

If you find yourself struggling with chanting or the four regulative principles, don't be alarmed, it is natural and to be expected for any individual who makes sacrifices (mental or physical) in order to progress spiritually. In fact, expect challenges as you move forward, be prepared for them and gradually work through them rather than evade them, otherwise they will only come back again and again. Find your own level of manageable practice, even though initially it may appear to be a compromise, gradually work up to the ideal, it may take weeks....., months....., or even years! But, sincerely persevere and the Lord within the heart will reciprocate.

Whenever there is a human impulse, our tendency is to respond immediately without even contemplating the outcome. In reality there exists a short moment between an impulse and a response. Catch yourself during this short moment, think first, then act. If this thinking is based on principled directions (or scripture), you will succeed in holding back the force of unwarranted impulses.

Remember, whilst striving for the highest spiritual principles, we still have responsibilities to our spouses, children and friends. We must be conscious of their needs before imposing our own.

In all cases of upholding any vows, the key principle is DESIRE, half of the battle is won if we ourselves make a conscious decision to follow a practice rather than feel obliged to do so – so desire it!

Meat Eating

If you find it difficult to give up meat eating, the following list of progressive stages might help you to gradually come to your desired level of practice:

- 1) red meat (avoid beef)
- 2) white meat
- 3) eggs and fish
- 4) meat additives and preservatives
- 5) full vegetarian
- 6) mainly eating food offered to Krishna (prasadam)
- 7) eating prasadam only

Chanting a few attentive rounds regularly also makes an immense difference, Krishna helps to take away the taste for meat.

Intoxication

Intoxication generally falls in three main categories:

- 1) hard / heavy addictions
- 2) mediocre habits
- 3) mild pushings

If you can give up a particular type of intoxicant straight away, great, but most of us struggle for a while and then have moments of indulgence. We fall prey to subtle impulses!

If withdrawal symptoms result in constant headaches.....

- 1) regulate the habit (with heavy addictions, if it not possible after several attempts, then seek professional help).
- 2) Once regulated, gradually diminish the frequency of the habit (this period may vary from one person to another).
- 3) Regularly evaluate your responses.
- 4) If possible, find a replacement for your habit.
- 5) Catch yourself each time you abuse your commitment.
- 6) Put a £1 in a charity box as a penalty for breaking your commitment each time.
- 7) Eat lots of prasadam!!!

Once again, to state the obvious, having a desire to give up a particular intoxicant and acquiring a taste for chanting goes a long way to help achieve your goal.

- Family and friends can also help keep your commitment
- Progress gradually from a heavy addiction to a mediocre one to a light one...go all the way.
- Small habits such as tea, coffee, chocolate and the drug of TV watching are often the most difficult to drop. Naturally, they are not as bad as other drugs, but they have become part of the social fabric / lifestyle and they still influence our consciousness in a cumulative way.



Illicit Sex

Sex is very similar to an intoxicant, it thrives on a repetitive and addictive urge that one feels. In today's society, sex is all pervasive and is used to market everything from perfumes to chainsaws. The present atmosphere in the west (the east is not far behind) is one of over-stimulation.

Someone else is constantly disturbing our senses to sell us something; we may think we are above it but advertising works in a very subtle way and it is very effective. In modern culture sex life has thus become exploitative and manipulative, the result is that it damages our determination. When one gives in to the sex urge, one loses the determination to do what one wants and becomes a victim to cheap desires sold by advertising campaigns.

So, what to do?

- It becomes easy to say NO when there is a deeper YES in your life ie if there is a greater burning goal you wish to achieve.
- Just as we cut out other bad habits, sex life also damages our determination and resolve. Avoid it from shackling you.
- Prioritise sex, relegate it to an inferior position on your list of priorities.
- Avoid sexually explicit magazines, novels, videos and films.
- Beware of acting whimsically, reflect on what is proper action, these sensitive matters must be mutually arranged with your partner.

Gambling

This revolves around the possibility that 'I might win'. It carries with it an attitude that denies the existence of God. Chance becomes the greater force, chance becomes my God! Once again, this is another example of an addiction that controls one, the thrill and rush of blood which accompanies a WIN. Time wasting activities and excesses in practically anything fall under this category including excessive TV.

Gambling can be dealt in a similar way to intoxication, regulate your bad habits, come in control of your habit rather than become a victim of your habit, gradually decrease its frequency, till finally you can relinquish it.





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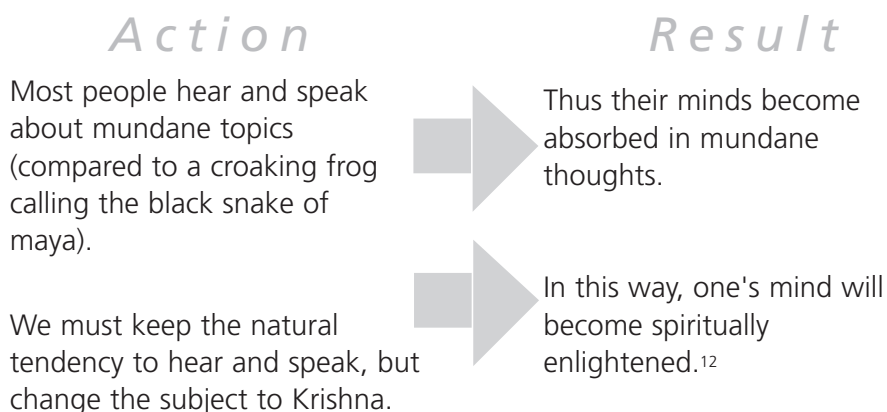
Hearing and Chanting

Spiritual life begins with hearing and chanting. And they together they form the essence of the means of advancement.

By hearing and chanting:

1. one's heart and mind are purified and elevated
2. one gains spiritual strength
3. one pleases Krishna

In the beginning it may be difficult, but with constant practice one gradually develops a taste. Just like to a diseased person (jaundice) sugar candy will taste bitter in the beginning but it remain the ayurvedic cure.



Hearing

- The Vedanta-Sutra 4.4.22 says anavrtti sabdat, "one is liberated by sound."
- Sound is the subtlest element that we can perceive. Therefore transcendental sound can most effectively enter the mind and heart to produce change.
- When a man is sleeping, he can be awakened by sound. Similarly, the conditioned souls sleeping in illusion can be awakened to knowledge of God by hearing transcendental sound.¹³



Shri Krishna, the Personality of Godhead, who is the Supersoul in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

(Srimad Bhagavatam 1.2.17)

Of all the senses, the tongue is very prominent, or deeply rooted in our psyche. As babies the first sense we can actively use is the tongue for sucking and wailing. Chanting engages the tongue in devotional service and thus has a powerful effect.

Chanting

People always want to see God, but we cannot see God with our blunt material senses. However, if we please Krishna with our devotional service, He reveals Himself. The shastra states that such devotional service begins with the tongue: through chanting and taking prasadam. Thus 'seeing' God begins with the tongue - a rather unusual principle!¹⁴ The yuga-dharma (process of religion for this age) consists of chanting:

1. the holy name congregationally¹⁵ (nama-sankirtana) and
2. the glories of the Lord and His holy name (nama-pracara).¹⁶

Two main categories of hearing and chanting:

1. Knowledge and Glorification

- Explanations of Krishna consciousness
- Glorification of the Lord
- Preaching
- Reading/Writing about Krishna

2. The Holy Names

- Private meditation (japa)
- Singing out loud while dancing (kirtana)
- Sitting & singing with instruments (bhajans)
- Singing the holy names in public (harinam sankirtan)

When transcendental knowledge is:

1. Received (heard)

- One learns to see things differently
- One's doubts and illusions are destroyed

2. Given (chanted)

- One gains deeper understanding and assimilates the knowledge which he has received
- One gains the special mercy of Krishna

Conditions for proper transmission of spiritual knowledge:

1. Must be heard with the right attitude

- with humility and respect
- open-minded, not challenging
- with desire to learn and understand

2. Must come from the right source

- from a genuine devotee
- not Mayavadi or professional speaker
- has controlled senses and sufficient knowledge

Both the hearer and the speaker must be qualified.



Further reading: Bg 7.1p last two paras, SB 1.1.6p; 1.2.14+p; 1.2.17-18+p; SB 2.1.11; SB 1.1.14

Chanting the holy names of the Lord

Chanting the holy names of the Lord is the central practice of Lord Caitanya's followers. Sarvabhauma Bhattacharya once asked Lord Caitanya, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

*harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha*

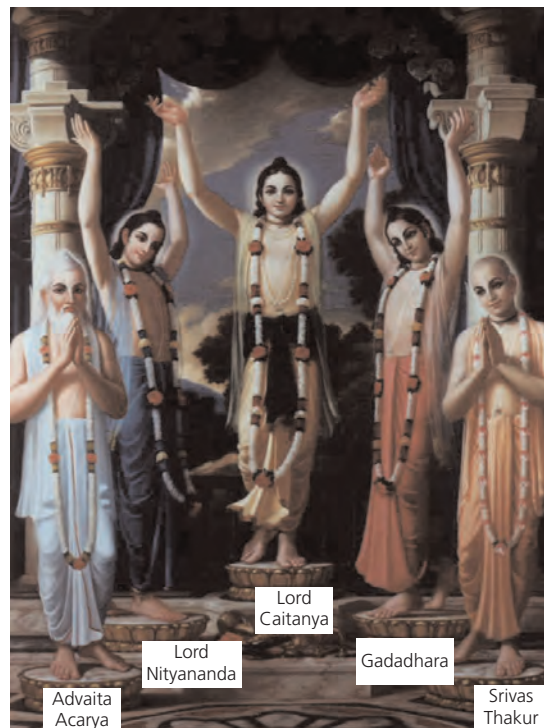
*"In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."
(Brhan-Naradiya Purana, thirty-eighth chapter, verse 126)*

- Chanting is a preparation to call out to the Lord at death (Story of Ajamila)
- With tears in the eyes is the price for attaining Krishna
- Trnad api sunicena (one must chant with a humble state of mind)
- For control of the mind and tongue
- Includes processes of hearing, chanting, remembering, praying, meditation, service, sacrifice . . . ,
- In this age all other processes must be accompanied by the chanting ...whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord.
- Hearing and chanting the names of God. Can also be Allah or Jehovah.
- Name, form, qualities, pastimes
- Taste for chanting attained by full surrender

The Panca-tattva Mantra:

*Jaya Shri Krishna Chaitanya,
Prabhu Nityananda,
Shri Advaita, Gadadhara,
Shrivasadi Gaura-bhakta-vrinda*

Before chanting the Hare Krishna maha-mantra, one must first take shelter of Gaura-Nitai by reciting the Panca-tattva mantra. This frees one from the reactions of his offenses while chanting Hare Krishna because Lord Caitanya is the most magnanimous incarnation of the Lord and His mercy is easily achieved.



Panca = Five; Tattva = Truths; "The Absolute Truth in five features"

Lord Chaitanya	Krishna Himself	Form of a devotee	Visnu Tattva
Lord Nityananda	Balarama	Expansion of a devotee	Visnu Tattva
Advaita Acarya	Maha-Vishnu	Incarnation of a devotee	Visnu Tattva
Gadadhara	Radharani	Devotional energy	Sakti Tattva
Shrivas Thakur	Narada Muni	A pure devotee	Jiva Tattva

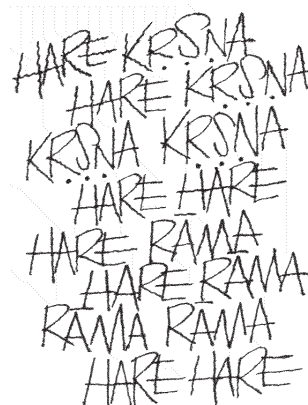
Adi refers to all the other great devotees of Lord Chaitanya.

Gaura-bhakta-vrnda refers to the present, assembled devotees of the Lord.

Hare Krishna Maha-mantra

Srila Prabhupada once announced, "The chanting of Shri Caitanya Mahaprabhu's name is more essential than the chanting of the Hare Krishna maha-mantra."¹⁷ One devotee then inquired whether we should therefore chant rounds of the Panca-tattva mantra to which Srila Prabhupada replied, "No - because Lord Caitanya's instruction was to chant Hare Krishna."

*Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare*



- The Hare Krishna Maha-mantra is a very simple mantra consisting of only three words: **Hare**, **Krishna**, and **Rama**.
- **Hare** means unto Mother Hara (i.e. Lord Krishna's personal pleasure potency, Srimati Radharani).
- **Krishna** means the all-attractive Lord.
- **Rama** means the source of all enjoyment.
- When we chant Hare Krishna we are praying: "O energy of the Lord (Hare), O Lord (Krishna and Rama) please engage me in Your service!"
- **Maha-mantra** means it is the Great Mantra Of Deliverance.

Lord Caitanya and the Vedas both recommend this process:

*hare krishna hare krishna
krishna krishna hare hare
hare rama hare rama
rama rama hare hare
iti sodasakam namnam
kali-kalmasa-nasanam
natah parataropayah
sarva-vedesu drsyate*

"The sixteen words of the Hare Krishna mantra are especially meant for counteracting the contaminating influence of the age of Kali. After searching through all the Vedic literature, one cannot find a better method."



The Hare Krishna mantra is especially meant for counteracting the contaminating influence of Kali.



The Glories of the Holy Names

- Krishna and His names are non-different ¹⁸
- The Lord's name has descended from Goloka ¹⁹
- Invested with the Lord's spiritual potency ²⁰
- Purifies the heart and mind ²¹
- The chanting process is simple, sublime, and all-auspicious; even a child can take part
- Frees one from sinful reaction and material bondage; ^{22*}
- Chanting "Rama" gives the same result as chanting the 1000 names of Visnu ²³
- Chanting once "Krishna" has the same potency as 3x the 1000 names of Visnu
- Also effective for someone who is not even aware of its potency*
- Contains the benefits of all other Vedic rites; to be chanting is the same as having performed all the Vedic processes of purification ²⁴
- The means in this age for attaining pure love of God (Krishna-prema)
- Protects you from maya and falldowns (Bg 9.31p)
- Purifies the whole atmosphere
- Yields the same results as the processes of previous yugas*
- Elevates one even from a low background*
- The only possible process in this age: everything else is too difficult to execute (Bg 8.11purport, last paragraph)
- Chanters are most attractive to Krishna*
- All the Vedic knowledge is contained within the maha-mantra, the essence of the Vedas is to chant, and by chanting one realizes the meaning of the Vedas
- The ultimate means to attain the ultimate success*

*Refer to the verses on the following page



Vedic Verses Glorifying the Holy Names

"By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation." (Skanda Purana)

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." (Brhad-visnu Purana)

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear." (Garuda Purana)

Refer also to the story of Ajamila and the story of the Yavana (harama!).²⁵

"Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra." (SB 12.3.52)

"To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him." (SB 3.33.6)

"My dear Narada, actually I do not reside in My abode, Vaikuntha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities." (Padma Purana)

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge." (SB 2.1.11)

"Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana." (SB 11.5.36)

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified." (SB 1.1.14)

Three Levels of Chanting

1. Namaparadha: Conditioned chanting with offences

(aparadha = offence)

This is the level that most people start on when they first take up regular chanting. The ten kinds of offences are covered in the next section.

To attain the next stage one must continue to chant the Hare Krishna maha-mantra regularly according to the principles of *trnad api su-nicena taror iva sahisnuna* (Siksastaka 3) and repent, "I have committed offences unnecessarily or unknowingly." Then one will attain the next stage called namabhasa (offenceless chanting).

2. Namabhasa: Liberated chanting without offences

(abhasa = morning twilight²⁶; "the faint light of the holy name")

This stage of chanting immediately frees the chanter of all sinful reactions and gives liberation.²⁷ It has two divisions: sraddha-namabhasa and namabhasa.

Namabhasa: If someone chants the holy name accidentally.

- Chanting as a joke
- In the course of ordinary discussion
- In indicating something extraneous²⁸
- In negligence

Examples:

- Ajamila calling his son, Narayana.
- The yavanas who are accustomed to saying, 'ha rama, ha rama'.
- If someone says, "Can you take this washing to the Launderama?"
- Even if syllables are separated: "Nah, I don't think Ryan should do it."²⁹

Sraddha-namabhasa: This is when a completely faithful devotee chants on the liberated platform and avoids all the offences. This is almost on the transcendental platform. Continued chanting on this level leads to the next.

3. Sudhanama: Pure chanting in love of God

(sudha = pure)

The perfectional stage: while the devotee fully relishes the nectar of the holy name (nama), he sees Krishna's form (rupa), realizes His qualities (guna), and remembers His pastimes (lila).³⁰



Further
Reading:

Conversation with
Haridasa
Cc Ant. 3.176-86

The Ten Offences

Get together with a partner and try to fill in the blanks and number of each of the ten offences listed here:

() To _____ the Vedic literature or _____ in pursuance of the Vedic _____.

() To consider the chanting of Hare Krishna one of the _____ _____ offered in the Vedas as fruitive activities (karma-kanda).

() To consider the names of _____ like _____ or _____ to be equal to, or independent of, the name of _____.

() To commit _____ on the _____ of the holy name of the Lord.

() To _____ the orders of the _____.

() To not have complete _____ in the chanting of the holy names and to maintain _____, even after understanding so many _____ on this matter.

() To instruct a _____ person about the _____ of the holy name.

() To _____ the devotees who have dedicated their lives for _____ the holy name of the Lord.

() To give some _____ on the holy name of the Lord.

() To consider the _____ of chanting Hare Krishna to be _____.

Try to learn these by heart.

In the following section, we will look a little more closely at each offence and give the means to nullify any offence made.

1. Blaspheming devotees (Sadhu-ninda)

A sadhu is anyone who is surrendering to Krishna. To show gross irreverence or disrespect to those devotees who have dedicated their lives to Krishna is compared to a mad elephant trampling on the creeper of devotion in the garden of the heart.

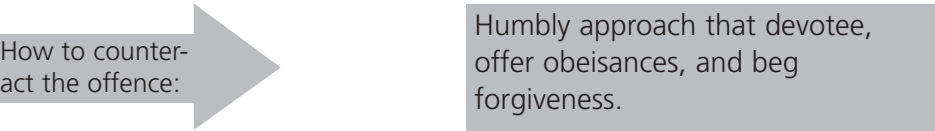
Examples: criticizing a devotee because...

- He has a lower social status (e.g. born in a sudra family)
- His manners are not yet so polished
- He eats too much prasadam
- He had previously had bad habits or behaviour
- He has been weak and temporarily gave up devotional service

Faultfinding	versus	Constructive criticism
Pride: Feeling superior.		With a caring attitude, free from envy, meaning to benefit the person,
Envy: when someone manifests an anartha that you yourself have.		keeping the good things about the person in mind.
Frustration: when others do not fulfill your expectations.		

A devotee should be like the honey bee that always looks for the nectar and not like the fly that always looks for stool or open sores. One associates with whatever qualities he focuses on, and thus he cultivates those qualities.

Just as a dirty man should no longer be regarded as dirty if he is having a shower, so a devotee, even though still impure, should never be criticised if he is sincerely involved in the purificatory process of Bhakti.



2. Considering Demigods to be equal to Krishna

- Applies mainly to India, where many people worship demigods.
- The demigods are subordinate and dependent (e.g. light bulbs and powerhouse). Whatever powers the demigods have and whatever benedictions they can offer are only possible because Krishna empowers them and gives them His sanction.
- Also refers to considering the holy name a material sound vibration
- A devotee must know that the name of Krishna is absolute and non-different from Krishna Himself, whereas the names of the demigods are relative and different from them.

How to counter-act the offence:

Study the scriptural statements regarding the nature of the holy name and Krishna; take shelter of the holy name and beg forgiveness

3. Disobeying orders of the Spiritual Master (guror avajna)

- Explicit instructions must be followed
- Under certain circumstances the spiritual master may deliver general advice or suggestions but leaves it up to the disciple to choose what to do on specific occasions
- This offence includes having a material conception of the guru or envying him

How to counter-act the offence:

Humbly approach the guru, offer obeisances, and beg forgiveness.

4. Blaspheming the Vedic Literature (sruti-sastra-nindanam)

- To denounce the information in the revealed scriptures.
- To regard the vedas as mundane literature
- To keep scriptures in a dirty place

How to counter-act the offence:

Offer flowers to the Srimad-Bhagavatam and Bhagavad-gita

5. Considering the Glories of the Holy Name to be Imaginary (atartha-vadah)

- To consider the statements as exaggerations just to motivate people
- To think that devotees have given artificial importance to the holy name. E.g. freedom from all sins by chanting the holy name once; The highest realization of spiritual value is to chant the holy name
- Don't be surprised; the holy name is non-different from Krishna
- It's simply a question of time before one gets the effects of chanting
- See conversation with Haridasa Thakur (CC Ant 3.176-86)

How to counter-act the offence:

Study the philosophy; take shelter of the holy name and beg forgiveness

6. Giving Some Mundane Interpretation (hari-namni kalpanam)

- To think that chanting creates a chemical reaction in the brain and simply produces some euphoric effect
- Thinking that Hari means impersonal Brahman, Krishna refers to the mind, and Rama means satisfaction; Or Krishna = black = unknown
- To define the holy name of the Lord in terms of one's mundane calculation

How to counter-act the offence:

Reveal it to a devotees and beg forgiveness

7. Committing Sinful Activities (namno balad yasya hi papa-buddhir)

- To commit sins with the expectation of neutralizing the reactions by chanting
- Prabhupada often repeated that this is the greatest offense
- People who go to church to confess but then sin again next week
- After taking shelter of the holy name, one should strictly restrain him or herself from committing sinful acts.
- Accidental sins don't count

How to counter-act the offence:

The only thing that can help is to sincerely repent

8. Auspicious Ritualistic Activities (karma-kanda)

- Karma-kanda: performing religious ceremonies, following austere vows, practicing renunciation, penances and austerities, fire sacrifices in order to gain material benedictions (wealth, power, health, etc.) from the demigods.
- To think that chanting Hare Krishna belongs to this category or is a pious activity
- To equate chanting to other spiritual activities, such as meditation, austerity, penance or sacrifice
- One should not try to utilize the holy name for one's personal service
- Chanting the holy name is meant for attaining love of God

How to counter-act the offence:

Approach devotees and attain sambandha-jnana from them

9. Instructing a Faithless Person

- To glorify the importance of the holy name, or elevated information of Krishna to persons who have no interest; who are not ready to hear, or who may as a result of hearing become more antagonistic.
- Pseudo-spiritualists selling the holy name to unqualified persons.

What about public chanting and preaching?

- You can get people to chant; by chanting they will be purified and appreciate the holy name. Srila Prabhupada encouraged everyone to chant, but he didn't immediately tell them all the details.
- When you make this offence, you run the risk of diminishing your own faith

No recommendation given for counteracting this offense. Just don't do it.



Bhaktivinoda Thakura: "The spiritual master shouldn't initiate someone with no faith in the holy name"

10. Incomplete Faith / Material Attachments

- Material attachments; to be attached to the misconception of possessing something, or to accept the body as one's self, while executing the process of spiritual cultivation. Bodily concept: "I, me, and mine."
- We must have a service attitude and let go of the attachments ³¹
- We may be attached but if we are stubbornly attached, one should intend to get free of attachments. We should mark them with "X" just as a woodcutter marks trees to be cut down in the future

- Having complete faith in the holy name means that you feel the holy name is all you need (to be happy, etc). Keeping material attachment means you still think you need these things

How to counter-act the offence:



In order to develop complete faith and give up attachments, associate with advanced devotees and chant with them

11. Lack of Concentration

- This is like inviting someone around to visit, and then ignoring them. You are calling out to Krishna, but meanwhile you are distracted by the mind or what is going on elsewhere.
- Examples: While chanting, reading the notice board, having a chat, driving the car, tidying up the room, thinking in the mind about different things, etc.
- To have the full effect, the holy name must enter the ear and make an impression on the mind. The mind must be focused on the sound vibration. This is an association with Krishna. We want to associate as fully as possible.

Pray to the holy name that one may always chant clearly and hear attentively



Japa Workshop

The Process, Techniques, & Methodology

Chanting, while mostly devotional, is also a technical process of meditation. This section will help you to understand more of what is involved and how to improve your japa meditation:

Class Brainstorm:

Personal difficulties in chanting, common pitfalls and things to be avoided.



Discuss solutions



The Proper Use of Beads:

- Start from bead no.1; turning at bead no.108
- Turn each bead in the fingers. Why?
- Don't chant on or cross the larger bead where you start

Pronunciation:



"One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Krishna maha-mantra. The words "Hare Krishna" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously."

(Cc Adi 7.32 purport)

On one hand, there are different pronunciations throughout India and the sastra does state that the holy name is still effective even if improperly pronounced, but it is beneficial to concentrate and practice clear pronunciation.

Typical faults

- 'H' in Hare: sometimes dropped
- 'A' in Hare: mispron. 'O' as in Lorry; should be 'uh' as in Hurry.
- 'R' in Hare: sometimes sounds more like 'D'
- 'E' in Hare: mispron. 'I' as in Bit; should be 'ay' as in Ray.
- 'K' in Krishna: sometimes sounds more like 'G' in Grip.
- 'R' in Krishna: sometimes dropped: 'Kishna'
- 'SH' in Krishna: 'G' as in Genre (French pronunc.) or 'S' as in Snug.
- 'N' in Krishna: sometimes dropped: 'Krisha'
- 'A' in Krishna: run together with the next Hare: 'Krishna-ray'
- Rama: be careful not to call out for Rum.
- Sometimes with 'Rama Rama Rama,' you get the 'rewving-up-the-motorbike' effect: 'manar-manar-manar-manarrrr!' (trying to chant too fast)

Note: Both Ram and Rama are OK.

Result:

*" Odi gish-odi gisha gisha gish-odiyodi
Odi rumma odi rummanar-manar-manar odiyodi ! "*

(hint: try to chant the above real fast and you might recognize it!)

Chanting Speed:

- In the beginning you may be slow (around 10 minutes per round)
- It is important to practice proper pronunciation
- But in time you should naturally speed up (no more than 7 – 7½ min/round)
- Ultimately it is individual, but most devotees find that speeding up increases the intensity of their chanting and their concentration level
- If your rounds are taking too long, it could mean that you are 'distracted'
- Try to maintain good, clear pronunciation with a good speed
- Some devotees can chant a round in 5 – 5½ min, but be careful not to lose the clarity of the syllables!

Posture:

- One's mental and physical state is affected by one's bodily posture and can be altered by changing the posture. That is why practicing asanas is integral to the yogic process, which is a highly developed science. And this has also been proven by modern experimental science.
- Importantly, you can affect the mind's ability to concentrate. Remain peaceful, and accept the proper attitude by adopting certain postures
- Perhaps you have already experienced the difference between chanting sitting in a conventional chair (legs down) and sitting cross-legged
- Basically, sit cross-legged with a little extra support under your bottom. The back and neck should be erect in a straight line, the head up. Breathing should be deep and rhythmic.
- Discuss further with your tutor.

Common Pitfalls:

- "Prajalpa-japa": Unnecessarily talking while chanting
- "Dive-bomb japa": Falling asleep while chanting (head nodding off)
- "Radar japa": constantly looking all around the room
- "Machine-gun japa": much too fast while shaking the finger
- "Jibber-japa": it is just gibberish, no one can understand it
- "Day-dreamy japa": not concentrating, following the wandering mind

Attentiveness:

- This is the most essential part of chanting: how attentive are you?

Imagine you are driving a car and you have a passenger sitting next to you. The passenger is continually pointing things out and trying to draw your attention to them: "Oh, look there's a shoe sale on! Look at those nice shoes! ... Ah, look at that guy with the funny hat! ... Are those your gloves on the back seat? ... Look out, no, no, turn left! Oh, I thought we had to go left. ... Look at the TV shop – is that your favorite football team playing? ... Uh-oh, check this out: there's a guy getting arrested over there...." If you keep getting distracted by what your passenger is saying, you're going to crash the car.

The passenger is like your mind, and driving the car is like chanting your rounds. If you keep talking to someone and they are continuously ignoring you, eventually you are just going to shut up. That is the best way to deal with the mind: just ignore it and keep your attention on "the road", it will eventually shut up.

- **Tip:** Keep a paper and pencil to note anything down that should not be forgotten. Then you can tell your mind that you will think about it later.
- **An Interesting Exercise:** Keep a list of all the subjects brought up by the mind during your japa and then review it at the end. Usually you can just throw away the whole list because you didn't need to think about any of these things at all. It is a very graphic way of proving to yourself that you don't need to take the mind so seriously (the mind won't like that and will try to convince you that you should take it very seriously).
- **Concentration Exercises:** See Appendix E for some suggested exercises you can try in order to strengthen your ability to concentrate. The mind is like a muscle that needs exercise. These exercises may help and certainly gives you a more constructive way to engage the mind.
- **The Big Picture:** Now, chanting is just not about getting the technique right. It is just as important to not lose sight of the big picture. We are ultimately not independent of Krishna, and we must always humbly pray to Him and seek His shelter and guidance. In the larger picture, we must always see that we have to get to the platform of taste in our chanting and ultimately attain love for Krishna.

Attitude

Your mood, attitude, or mentality is also very important while chanting. Chanting is not just a mechanical process. It must be accompanied with the appropriate feelings, performed for the right purpose, and with proper consciousness.

- **Enthusiasm/Great Eagerness:** One should realize that love for Krishna is the ultimate goal. He should have total eagerness to attain it, even to the point of crying for it, like a baby. That is the price one must pay.³²
- **Prayerful:** Remember that the maha-mantra is a prayer. Remember the meaning of the prayer, and offer it in a prayerful mood: a communication between you and God – a very personal experience.
- **Helpless/Dependent:** A devotee feels helpless without the Lord's mercy and dependent on the holy names. Example: small child and grown teenagers.³³
- **Humility/ Reverence:** When we take darsan of the Deity, we must first take our shoes off, ring a bell, bow down, conch shells blow, the curtains are drawn – we are seeing the form of the Lord. The same respect and reverence should be given to the holy name.
- **Service:** Chanting is a kind of service. It should be performed in a serving mood, serving the holy name by uttering it. Not that we are the master of Krishna, causing Him to manifest.
- **Grateful:** Be thankful to the Lord for the mercy that He is bestowing upon you and all the fallen souls in the form of His holy name
- **Tolerant:** All difficulties and obstacles of the mind must be tolerated. One may not have any taste for chanting or find the process hard to follow. All discomforts must be tolerated for Krishna's satisfaction.
- **Patient:** It may take a lot of practice before one gets better at chanting. One must patiently continue to endeavor. We are eternal, so there is no need to panic.
- **Determined:** Never become discouraged. Always continue with determination knowing that success is ultimately guaranteed.
- **Important/Essential:** Be conscious of the importance of this chanting process. Remember that it is essential to spiritual advancement.
- **Faithfully:** We must cultivate our faith in the holy name, put our trust in it.
- **Please let me in:** Ask Krishna to allow us to enter into the inner realizations of chanting the holy names.



Further
Reading:
Japa
Reform Notebook by
Satsvarupa Dasa
Goswami

Kirtan / Bhajan Workshop

Kirtan and bhajan are universal; you will find these methods of worship in all religious traditions around the world. Kirtan literally means chanting. Bhajan literally means worship. Both refer to singing the holy names while playing musical instruments.

Underlying Principles of Kirtan:

- Chanting, dancing, and playing musical instruments together in a group is an enjoyable and absorbing experience that uplifts one's mind and heart
- Song and dance is a natural part of all human cultures
- Usually has a slow start to get everyone locked in, and then gradually builds up to a climax
- In this context, it heightens the concentration on the names
- Integral part of Deity worship
- Helps to build relationships between devotees
- You can chant longer without feeling fatigued
- All kinds of people can join in

Proper Use of Karatalas:

- Be careful to stick to the rhythm
- Don't inadvertently speed up or 'drag' on the kirtana
- The first two beats should be staccato, the third a chiming ring
- Be aware of the mood: if kirtana is soft, gentle, and sweet, don't go clashing your karatalas together loudly

Movement / Dancing

- One may feel stiff or self-conscious and may not feel like dancing.
- If you do it anyway, you can shake off your inhibitions; it is good for the soul.
- Getting the entire physical body to take part in the chanting process makes the whole experience far more absorbing and more easily creates lasting mental impressions.

The Temple Songs:

These may be difficult at first but do try to follow. We sing the same songs regularly every day. The repetition becomes more relishable. These are the main ones you will need to know:

- | | |
|-------------------------|--|
| ● Shri-Shri-Gurv-astaka | (Beginning of Mangal Arati) |
| ● Shri Nrisimha Pranama | (End of Mangal Arati) |
| ● Shri Tulasi-kirtana | (for Tulasi Arati, after Mangal Arati) |
| ● Shri Guru-vandana | (Srila Prabhupada's guru-puja) |
| ● Jaya Radha-Madhava | (sung before class) |
| ● Prasada-sevaya | (sung before honouring prasadam) |
| ● Gaura-arati | (sung in the evening) |

Śrī Śrī Gurv-aṣṭaka

(1)

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

(2)

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-māḍyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(3)

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(4)

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tr̥ptān hari-bhakta-saṅghān
kṛtvaiva tr̥ptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(5)

śrī-rādhikā-mādhavayor apāra-
mādhurya-lilā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(6)

nikuṅja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

(7)

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].

(8)

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāms tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

8) By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

Śrī Nṛsimha Praṇāma

*namas te narasimhāya prahlādāhlāda-dāyine
hiranyakaśīpor vākṣaḥ-śilā-ṭaṅka-nakhālaye*

I offer my obeisances to Lord Narasimha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiranyakaśipu.

*ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇaṁ prapadye*

Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.

*tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiranyakaśipu-tanu-bhṛṅgaṁ
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Śrī Tulasī-pūjā-kīrtana

*namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī*

1) O Tulasī, beloved of Kṛṣṇa, I bow before you again and again. My desire is to obtain the service of Śrī Śrī Rādhā and Kṛṣṇa.

*ye tomāra śaraṇa loy, tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi*

2) Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vṛndāvana.

*mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayana heribo sadā yugala-rūpa-rāśi*

3) My desire is that you will also give me a residence in the pleasure groves of Śrī Vṛndāvana-dhāma. Thus within my vision I will always behold the beautiful pastimes of Rādhā and Kṛṣṇa.

*ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nīja dāśi*

4) I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

*dīna kṛṣṇa-dāse koy, ei yena mora hoy
śrī-rādhā-govinda-preme sadā yena bhāsi*

5) This very fallen and lowly servant of Kṛṣṇa prays, "May I always swim in the love of Śrī Śrī Rādhā and Govinda."

*yāni kāni ca pāpāni brahma-hatyādikāni ca
tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade*

When a person circumambulates Śrīmatī Tulasī-devī, all the sins he may have committed are destroyed at every step, even the sin of killing a brāhmaṇa.

Śrī Guru-vandanā

(1)

śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te

1) The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.

(2)

guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

2) My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.

(3)

cakhu-dān dilo jei, janme janme prabhu sei,
divya jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito

3) He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

(4)

śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

4) Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

Jaya Rādhā-Mādhava

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī

Prayers for honouring Prasadam

śarīra avidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina samsāre
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,
sva-prasād-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme dāko caitanya-nitāi

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You—Śrī Śrī Rādhā and Kṛṣṇa—and in love call for the help of Lord Caitanya and Nityānanda.

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate

O king, for those with little pious credit, faith in mahā-prasāda, Śrī Govinda, the holy name, and the Vaiṣṇavas never arises. [Mahābhārata]

Gaura-ārati

(1)

(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā
(First Refrain)
gaurāṅger ārotik śobhā
jaga-jana-mana-lobhā

1) All glories, all glories to the beautiful ārati ceremony of Lord Caitanya. This Gaura-ārati is taking place in a grove on the banks of the Jāhnavī [Ganges] and is attracting the minds of all living entities in the universe.

(2)

dakṣiṇe nitāicānd, bāme gadādhara
nikaṭe adwaita, śrīnivāsa chatra-dhara

2) On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīnivāsa Ṭhākura is holding an umbrella over Lord Caitanya's head.

(3)

bosiyāche gorācānd ratna-simhāsane
ārati koren brahmā-ādi deva-gaṇe

3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the ārati ceremony.

(4)

narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

4) Narahari Sarakāra and other associates of Lord Caitanya fan Him with cāmaras, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet kīrtana.

(5)

śankha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

(Second Refrain)

śankha bāje ghaṇṭā bāje
madhur madhur madhur bāje

5) Conchshells, bells, and karatālas resound, and the mṛdaṅgas play very sweetly. This kīrtana music is supremely sweet and relishable to hear.

(6)

bahu-koṭi candra jini' vadana ujjvala
gala-deśe vana-mālā kore jhalamala

6) The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

(7)

śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada

7) Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākura Bhaktivinoda envisions the glory of Lord Śrī Caitanya.

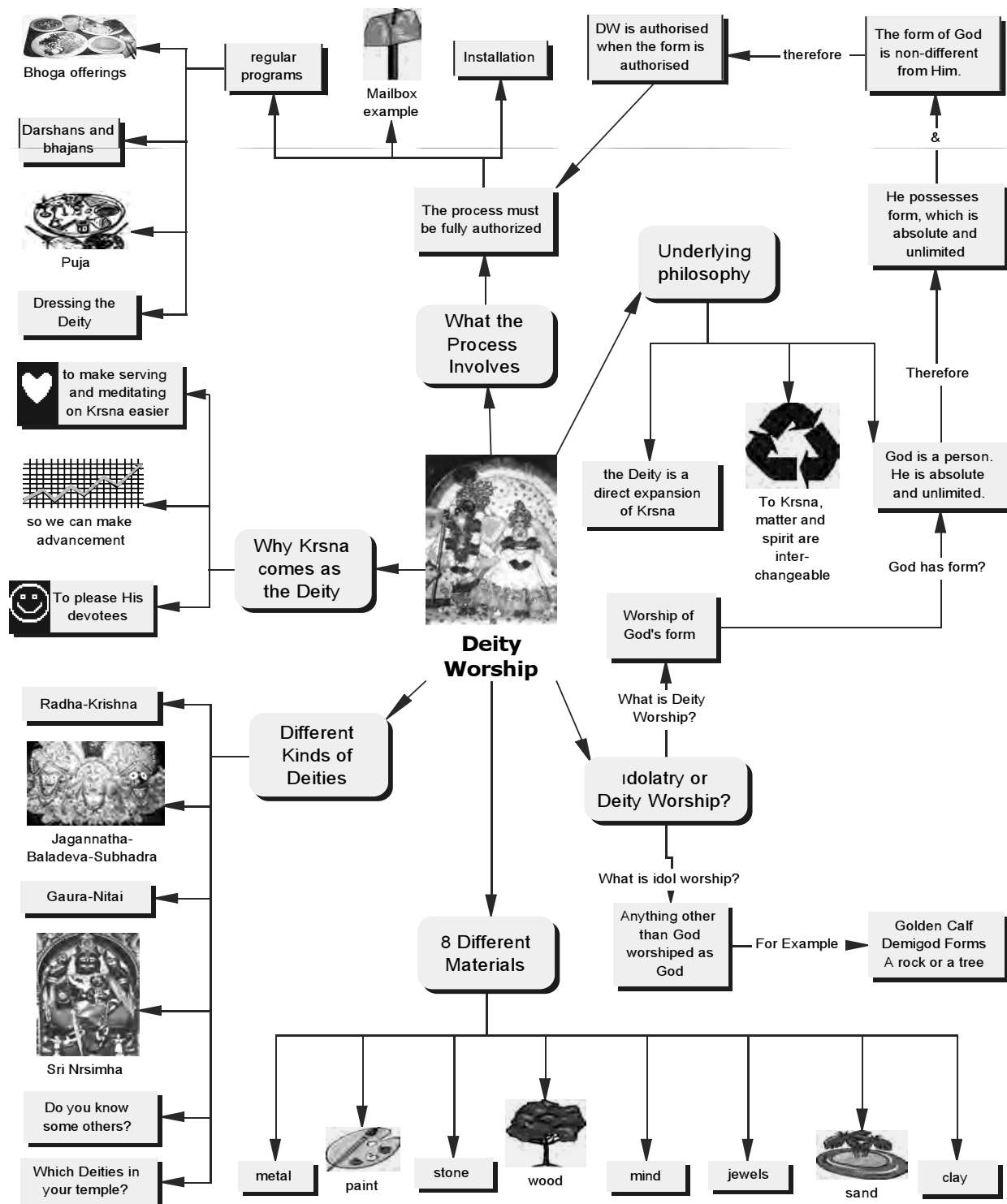


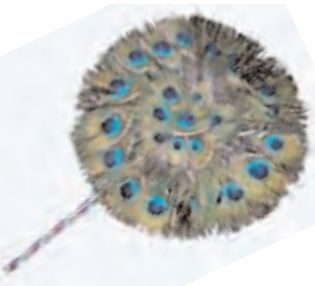
Unit Six

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Deity Worship

Follow the threads and discuss the features of this map. Is there anything you can add?

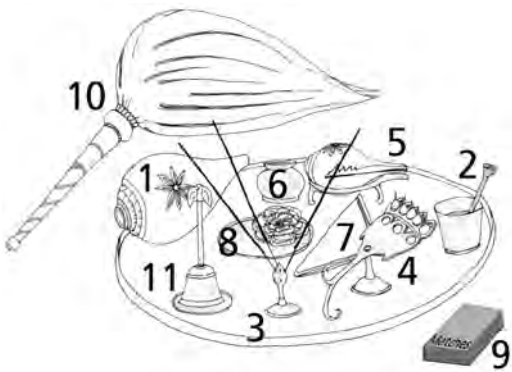




Peacock-feather fan
is only used in
Summertime)

The Articles Used in an Arati-Ceremony:

- 1. Conch shell (to blow)
- 2. A cup of fresh water and a spoon (acamana – for purification)
- 3. Incense sticks (at least 3)
- 4. Ghee lamp (usu. 5 wicks)
- 5. Conch shell (for offering water) with a stand
- 6. Container of water to be offered
- 7. Cloth or Handkerchief
- 8. Small plate for flowers
- 9. Lighter or Matches
- 10. Whisk (camara)
- 11. Bell



In the temple, offerings are made at regulated times each day, and should last for a specific amount of time. The following table shows the order in which the articles are used/offered and how they are used/offered. Each item offered is offered (items 3—9) from the ‘top down’ (i.e. starting from Krishna, then Radha, then Gaura, then Nitai,... parampara... devotees) one after the other.

1. Conch Shell	Blown to announce the beginning of the ceremony
2. Bell	Rung throughout
3. Incense	7 circles around the whole body
4. Ghee Lamp	4 circles to the feet; 2 to the middle; 3 to the head; 7 to the whole body
5. Water	3 circles to the head; 7 to the whole body
6. Cloth	7 circles around the whole body
7. Flowers	7 circles around the whole body
8. Whisk	7 waves to the whole body
9. Peacock Fan	7 waves to the whole body (Summertime only)
10. Conch	Blown to announce the end of the ceremony

Each of the gross material elements is represented in the arati ceremony. See if you can tell which articles represent each element:

Earth	_____	Air	_____
Water	_____	Ether	_____
Fire	_____		

Tulasi Worship

At first, it may appear strange to worship a plant. But Tulasi is no ordinary plant, as we are about to find out. Tulasi means “one who has no comparison.”

Why Devotees Worship Tulasi

Tulasi gets its name from Srimati Tulasi-devi, one of Lord Krishna’s dear-most eternal consorts, a pure devotee in the form of a gopi, who lives in the spiritual world. The Tulasi plant is a manifestation or expansion of her. To find out how this came about, read the story. Because Tulasi is so dear to Krishna, one gains all kinds of benefits by worshipping her. By attaining her mercy, one can more quickly make spiritual advancement and gain entrance into the spiritual world.³⁴



Tulasi plants and their leaves are very important in devotional service. Devotees are recommended to water the Tulasi tree every day and collect the leaves to worship the Lord.

(SB 3.15.19p)

The Glories of Tulasi

“There is no better recipient of charity than a vipra, no better gift than cows, no better tirtha than the Ganga, and no better leaf than a Tulasi leaf. Whatever one can obtain by offering the Lord all types of flowers and leaves may be attained by simply offering Him one Tulasi leaf. An offering of flowers made of gold, jewels, and pearls is not equal to an offering of Tulasi leaves.”

“Let me offer my respectful obeisances unto the Tulasi tree, which can immediately vanquish volumes of sinful activities. Simply by seeing or touching this tree, one can become relieved from all distresses and diseases. Simply by offering obeisances and pouring water on the Tulasi tree, one can become freed from the fear of being sent to the court of Yamaraja. If someone sows a Tulasi tree somewhere, certainly he becomes devoted to Lord Krishna. And when the Tulasi leaves are offered in devotion at the lotus feet of Krishna, there is the full development of love of Godhead.” (Skanda Purana, quoted by Srila Rupa Gosvami)

The worship of Lord Narayana is not complete without Tulasi leaves. ³⁵

Tulasi must be offered to Visnu-tattva only. ³⁶

Read also the Eight Names of Tulasi at this footnote.³⁷

“Krishna is very eager to see His devotee serve Tulasi, Vaisnavas, Mathura, and Bhagavatam.”

(Cc Madhya 22.125)

Shri Tulasi Pradaksina Mantra

yani kani ca papani
brahma-hatyadikani ca
tani tani pranasyanti
pradaksinah pade pade

"By the
circumambulation of
Srimati Tulasi Devi

all the sins that one may
have committed are
destroyed at every step,
even the sin of killing a
brahmana."



Shri Tulasi Pranama
vrndayai tulasi-devyai
priyayai keshavasya ca
visnu-bhakti-prade devi
satyavatyai namo namah

"I offer my repeated
obeisances unto Vrnda,
Srimati Tulasi Devi, who
is very dear to Lord
Kesava. O goddess, you
bestow devotional
service to Lord Vishnu
and possess the highest
truth."

How To Worship Tulasi

Tulasi-puja is relatively simple, consisting of only three articles: incense, a ghee lamp, and flowers. Sooner or later, you will get an opportunity to offer puja to Tulasi, so here are the steps that you need to know:

1. Acamana (purification):

- Take the spoon from the acamana cup and purify both hands by sprinkling water onto them.
- A spoonful into your right palm, chant om keshavaya namah, and sip.
- A spoonful into your right palm, chant om narayanaya namah, and sip.
- A spoonful into your right palm, chant om madhavaya namah, and sip.
- One more spoonful to wash your right hand.

2. Offering the incense:

- Purify (sprinkle with a spoon full of water) the bell and the incense holder.
- Light the incense.
- Pick up the bell in the left hand; ring the bell throughout the puja.
- Pick up the incense holder in the right hand and offer the incense to Tulasi with seven circles around her whole form.
- Offer to Srila Prabhupada and then all the devotees.

3. Offering the ghee lamp:

- Purify the ghee lamp.
- Light it.
- Offer it to Tulasi: 4 circles to the base, 2 to the middle, 3 to the top, and 7 to the whole.
- Offer to Srila Prabhupada and then all the devotees.

4. Offering the Flowers:

- Purify the flowers.
- Offer them to Tulasi with 7 circles to the whole form.
- Place one at her base (optional).
- Offer them Srila Prabhupada and then all the devotees.
- Now the puja is complete and you can serve the devotees by assisting them to purify their hands before watering Tulasi.

Planting, watering, protecting, maintaining, circumambulating, seeing, bowing down to, praying to, and glorifying are all ways of serving and worshiping Tulasi and are highly beneficial.





Unit Seven

Holy Days and Festivals	91
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Holy Days and Festivals

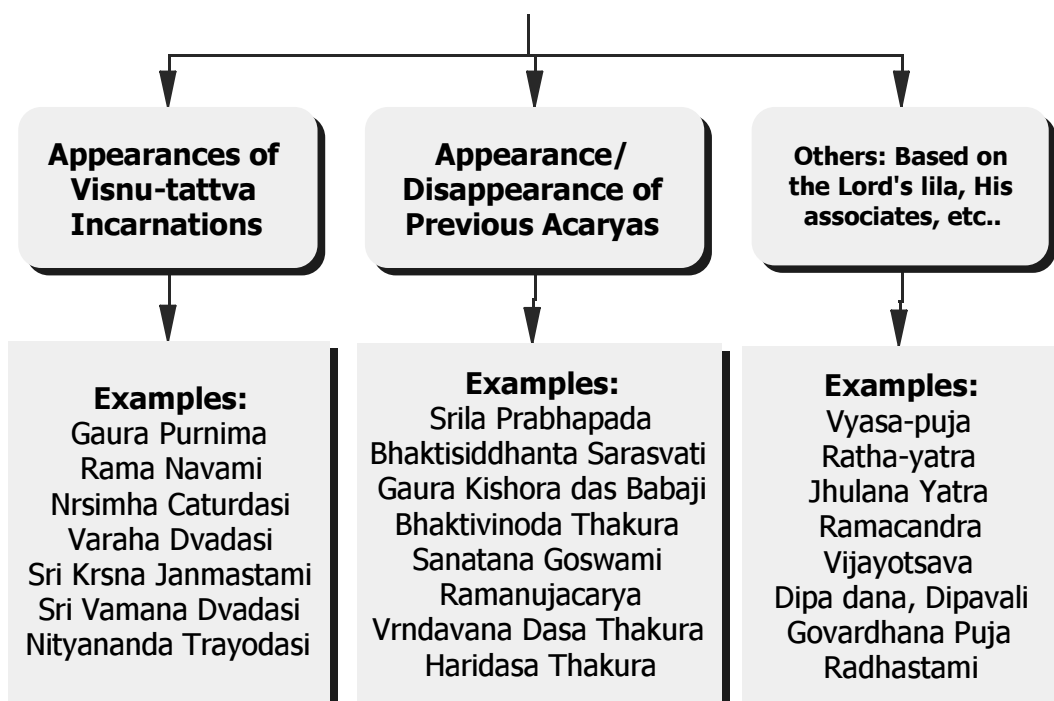
Have you ever taken part in a Hare Krishna festival? If so, you will know that they are lively and cheerful celebrations with sounds, music, colour, good smells, and activity. Most of these festivals are based around holy days and traditions going back thousands of years.

Why Observe Festivals

Festivals often require a lot of extra endeavour, financing, and take us out of our daily routine. Consider here why observing holy days is important and all the different kinds of benefits gained from celebrating festivals:



Different Kinds of Festivals and Holy Days



Ekadasi

Ekadasi refers to the eleventh day after the full moon and the new moon (once a fortnight). On these special days devotees fast and make an extra effort to render devotional service. Observing Ekadasi increases spiritual advancement.

All major religions observe some kind of fasting. To find out what is so special about this particular day, read the story, The Appearance of Shri Ekadasi.



One has to perform devotional service in full tapasya, austerity. One should fast on the two Ekadasi days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Krishna, Lord Rama, and Caitanya Mahaprabhu.

(SB 3.27.22p)

How To Follow Ekadasi

- Fast from grains and pulses (legumes). See below for more details.
- Chant extra rounds (if you are daily chanting 16 rounds than at least 25³⁸). Try to do more reading.
- Try to become more absorbed in hearing, chanting, and devotion to Krishna.
- Bhaktivinoda Thakur said it is a time to step back, get a little out of the normal routine, and take stock of ones spiritual life.
- Try to rise above the bodily concept; avoid as much as possible any activities relating to the body (shaving, laundry, going to a doctor, shopping, sleeping).



- Avoid strenuous physical labour. Don't travel long distances.

Fasting

The Benefits of Fasting

- It gives one a taste for renunciation, and thus helps one to give up sense gratification.
- Fasting gives the system a rest: The physiological system may become overworked due to a little overeating or indiscrimination in diet. Fasting gives the system a chance to catch up.
- Fasting helps us practice self-discipline in eating and concentrate more on pleasing God.
- Fasting helps keep the body light and the stomach free so that one can meditate better. The digestive system draws the blood circulation towards the digestive organs. Therefore blood circulation to the head is decreased once food is taken: feeling more sleepy, and mental strength is diminished.
- Helps in controlling of the mind and will.

The Mind, Yogis, and Ekadasi

The Moon is the mind's presiding deity. It's waxing and waning has an influence on the mind. An example of this is how people with unstable minds become disturbed on the full moon and new moon days. In contrast, during the two Ekadasis, the mind can be more easily concentrated. Yogis therefore take advantage of these two days by practicing deep meditation.

"One day Shri Caitanya Mahaprabhu fell down at the feet of His mother and requested her to give Him one thing in charity. His mother replied, 'My dear son, I will give You whatever You ask.' Then the Lord said, 'My dear mother, please do not eat grains on the Ekadasi day.'"

(Cc Adi 15.8-9)

Types of Fasts

Different practitioners observe the Ekadasi fast on different levels:

1. Completely fasting from food and water (although acamana water and caranamrita are still allowed).
2. Taking water while fasting from all food.
3. Taking water and only a little fruit.
4. Taking water and one meal in the afternoon.
5. Drinking and eating as usual but without any grains or pulses.

Other Points About Fasting

- Ideally, one abstains from eating after the midday meal on the day before Ekadasi.
- One following the stricter type of fast may only drink milk on Dvadasi.
- Completely fasting from food and drink on Bhima-nirjala-Ekadasi atones for any mistakes one made on all the other Ekadasis for the previous year.
- One should not overdo fasting. It is supposed to cause buoyancy of feeling and not fatigue. One should only practice as much fasting as one's capacity allows and not try to artificially impress others.
- If one cannot do service because of fasting, he is better off eating.

Serving and Honouring Prasadam

Prasadam = The Lord's Mercy: Food prepared in pure consciousness with pure products and offered with love to the Lord

The Glories of Prasadam

- Prasadam is spiritual, not different from Krishna³⁹
- Purifies the heart (different levels of potency)⁴⁰
- Frees one from sinful reactions⁴¹
- Anyone who eats some gets eventual liberation
- We can simply eat our way back to Godhead⁴²
- Shri Caitanya Mahaprabhu and Krishna become very pleased when we cook nicely for Them.⁴³
- Krishna actually eats the offering
- By eating prasadam, the devotee becomes Krishnaized⁴⁴
- Connects our eating process to Krishna
- Helps control the tongue
- Protects one from falling into illusion⁴⁵, as opposed to food cooked by non-devotees
- The offering contains love and devotion
- We get benefit through offering, serving and eating it.
- We are not dry renunciators; we can prepare wonderful feasts
- The Lord likes to see His devotees enjoy in a Krishna conscious way.



Prasada Sevaya

Recited before taking prasadam

*O Lord, this material body is a place of ignorance, and the senses are a network of paths to death. Somehow, we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Krishna, are very kind to us and have given us such nice prasada, just to control the tongue. Now we take this prasada to our full satisfaction and glorify You Lord - Radha and Krishna - and in love call for the help of Lord Caitanya and Nityananda.
(from Saranagati)*

Cultural Background

Preparing, serving, and eating prasadam in the association of devotees are integral to devotional service with roots based in the most ancient Vedic culture and the Lord's pastimes.

- A part of Deity worship (arcanam): Cooking for Krishna is an exact science. Various dishes are prepared in certain ways because experts in the art have determined that these preparations are most pleasing to Krishna.
- Trains us for the spiritual world in the correct service attitude of taking pleasure in eating Krishna's remnants. The cowherd boys enjoy eating in Krishna's company and sharing His remnants.
- In the spiritual world, Radha cooks for Krishna and She never cooks the same preparation twice. The temple kitchen is understood to belong to Radharani. She is the controller there.
- In Lord Caitanya's pastimes, the devotees would make kirtana until they were exhausted and then eat a big feast together with great joy. The Caitanya-caritamrta contains many descriptions of the food preparations and feasts the devotees used to make. Look in the Caitanya-caritamrta and find a section where such a feast is described.



The cowherd boys enjoy eating in Krishna's company and sharing His remnants.

Regulations in Serving and Honoring Prasadam



Serving:

- Cleanliness and etiquette – utensils / right hand
- Be sensitive: give what is wanted
- Be quick: others may be waiting
- Don't give more than requested
- No mixing: keep the preparations separate

Honouring:

- Should be respected (remember: nondifferent from Krishna)
- Don't criticize prasadam
- Should never be wasted (not one grain)
- Your consciousness also affects how much benefit you get from eating it.
- Sarira avidya jal: proper meditation and advancement
- Srila Prabhupada hardly spoke while eating⁴⁶
- Prayer to spiritual master – start and finish
- Don't steal from others
- Don't grab for yourself: serve and be served
- Don't eat while walking (like an ass)
- Don't horde prasadam

Be wise:

- Take a short walk afterwards or sleep 10 min on the left side
- Don't eat too much
- Take the right balance
- Don't eat too much in the evening
- Consider regulation and health



We get
benefit by
offering,
serving and
eating
prasadam



Unit Eight

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Missionary Activities

Missionary work is a very important aspect of the Krishna consciousness movement.



"Preaching is like the head of our Krishna Consciousness Society—if the head is removed, the whole body dies."

(Letter to many leading devotees, 3 December, 1971)

"Preaching is the most important business. Although my personal service is also important, the preaching work comes first. I want everyone of our men to become first class preachers."
(Letter to Pusta Krishna, 25 July 1976)



Following the rules and regulations of Krishna conscious practices gives us the purity, the force, the strength to preach.⁴⁷ Now we will look at the process of giving it to others, what preaching really means, what the philosophy behind it, and how it should be performed.

The Sankirtana Yajna – The Yuga Dharma



"Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra."

(SB 12.3.52)

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."
(SB 11.5.32)

What Does “Preaching” Mean?

What is the dictionary definition? What is people’s general understanding? What did Srila Prabhupada mean by preaching? What do you think it means? Write down all relevant points and suggestions here. Then compare and discuss similarities, differences, misunderstandings and their probable causes.



Look in the Endnotes to read Prabhupada’s statements on what preaching means.⁴⁸ Add anything that was missed.

Philosophy Behind Preaching

In today’s culture, preaching is often looked down upon with the attitude, “You can believe what you like for yourself, but you shouldn’t try to push your beliefs onto someone else.” Preaching is sometimes viewed as foolish, uncultured, or rude. Of course, they don’t even consider that all organizations—spiritual or not—advertise their goods or services.

Still, devotees need to have a deeper understanding of the rationale behind preaching, why preaching is so important, and what the proper attitudes towards preaching are. Before going through the delineation below, consider these things for yourself first. Jot down any thoughts and ideas that you have.



One can chant the holy names alone or congregationally, but in this age, chanting congregationally in the association of devotees is more recommended.

San = together/congregational; kirtana = chanting.

- Sankirtana includes preaching because without inviting people to take part there is no question of congregational chanting.
- Lord Caitanya's mission was to spread congregational chanting of the holy names all over the world. (Cc Mad.7.128: yare dekha tare kaha...)
- Followers of Lord Caitanya and Srila Prabhupada, follow their example of spreading the sankirtana movement. (We will look more closely at their examples a little later.)
- The purpose of the material world is two-fold:
 - ◆ To give the living entity a chance to fulfill his material desires;
 - ◆ To reform the living beings so they can return to the spiritual world.
- The great desire of the Lord is that all the lost souls come back and be happy with Him. He descends to the material world Himself, sends His representatives, and establishes the religious scriptures in order to show the fallen souls the way back to Godhead.
- The devotee who serves the Lord by bringing living entities closer to Him and connecting them with Him is very dear to the Lord. Such devotees please Krishna the most ("There is no servant in this world more dear to Me than he, nor will there ever be one more dear." Bg 18.69). Therefore one gets extra mercy from Krishna. The more you give, the more you get.
- Spreading Krishna consciousness is real welfare work⁴⁹ ; People are wasting their lives suffering in the material world, but just by hearing the holy name or taking a little prasadam, they become connected to Krishna and the pathway back to Him. (*brahmanda bhramite kona bhagyavan jiva, guru-krishna-prasade paya bhakti-lata-bija*)⁵⁰
- In Summary: preaching is one of the best activities for one's own spiritual advancement, it is beneficial for others, and it is greatly pleasing to Krishna.
- Other points:
 - ◆ You can't just keep Krishna consciousness for yourself;
 - ◆ Increases one's own experiences and realization; challenging
 - ◆ Selfless service: a devotee should not be just interested in his own liberation; devotees are para-dukha-dukhi; compassion is a fundamental motivation; read Prahlada Maharaja's verse: SB 7.9.43.
 - ◆ Preaching brings life to the devotees, temples, and ISKCON. "Otherwise no more haribol!" "He who has life can preach."⁵¹
 - ◆ Even the Uttama-adhikari comes down to the Madhyama platform to preach.⁵²



"He who has life can preach."

How to Preach

So far we have looked at the what and why of preaching. Now we will look at the how: (a) the practical preaching activities themselves and (b) the underlying principles and policies that should guide our preaching activities.

Three Branches

Lord Caitanya’s preaching mission was characterised by three main branches:



- 1.
- 2.
- 3.

ISKCON Preaching Programmes

List all the ISKCON preaching programmes you can think of:



Can you think of any activities that could be included?

The Principles and Policies of Preaching

What do people think of missionaries and preaching? For many, these words conjure up negative images of self-righteous, moralizing evangelists preaching fire and brimstone and doomsday. Or perhaps newly converted believers who are naïve, dogmatic, pigheaded, smug, or condescending. Whatever the case, in today's world more than ever, preaching (try: "Giving others the opportunity to receive transcendental knowledge," "explaining spiritual wisdom," or "passing on information about spiritual life.") is an extremely subtle art.

Team Task:

Compile a class list of principles and policies that should guide the devotee in his preaching. Start by having a brainstorm in the section provided. If you come up with any more points as you work through the other material in this "Missionary Work" section, add them to the list, until by the end you have a pretty thorough and comprehensive list of guidelines. A couple of examples are already there to start you off. Now do the brainstorm:

NB: Should be done according to realization. Repeat what you've heard, don't speculate



Preaching Situations

Consider the situations listed below by asking these 3 questions for each one:

1. How might the person feel or react?
 2. Would this assist them in accepting Krishna consciousness?
 3. What principles or policies can be drawn from this?
-
- The devotee finds out about the person's beliefs or convictions (religious, scientific, or general) and forcibly argues against them to show that they are inferior to the Krishna conscious understanding.
 - The devotee finds out about the person's beliefs or convictions (religious, scientific, or general) and finds interesting parallels between them and the Krishna conscious understanding.
 - The devotee uses the very strong arguments and philosophy of Krishna consciousness to show how he has better knowledge, arguments, and intelligence.
 - The devotee first establishes a friendly relationship with the person and makes him feel comfortable and at ease. They chat in the beginning about all kinds of ordinary things.
 - The devotee makes light of the individual's views and speaks as if he is superior and knows everything better.
 - The devotee deals with each individual according to his specific case. He finds out why the person has come to the temple and what it is about Krishna consciousness that interests him. He then fans the spark of interest.
 - The devotee holds an unbroken (unbreakable?) monologue with the individual for 45 minutes.
 - The devotee mainly presents these points: no illicit sex, must surrender to Krishna, everyone is so fallen in maya and rotten, understand the Absolute Truth or you have to suffer in hell.

Try to remember some other situations that you may have witnessed or been in or imagine some that might arise. Ask the same questions and think of better alternatives.



The Preaching Tradition

Preaching is completely in accordance with our tradition and the parampara. The following briefly outlines the preaching of exemplary personalities in our tradition. The tutor will probably need to explain in more detail.

Ancient times: Vedic texts like the Bhagavatam record the preaching of great souls in our tradition. See if you can come up with an example from the Bhagavatam for each of the following. In case you get stuck examples are given at footnote ⁵³

	Who was instructed	Bhagavatam reference
Narada Muni	e.g. King Pracinibarhisat	SB 5.1
Lord Brahma		
Lord Siva		
Lord Kapila		
Prahlada Maharaja		
Grandfather Bhisma		
Bali Maharaja		
Sukadeva Gosvami		



Lord Shri Caitanya Mahaprabhu (1486—1534)

Lord Caitanya vigorously established a lively preaching mission to expand the glories of the holy names far and wide. Previously, Vaisnavism had always existed, but Lord Caitanya was a reformer who re-energized the spiritual movement. Here are some of the things He did and said:

He organised the sankirtana movement.

- He ordered Rupa and Sanatana to write books and sent them to Vrndavana to excavate the holy places and establish temples.
- He sent Nityananda Prabhu to Bengal to preach.
- He had His followers go out and request everyone to “Worship Krishna, chant Krishna, and follow Krishna’s instructions.”
- He initiated civil disobedience against the Chand Kazi
- He organized big kirtans and prasadam distribution.



Wherever He
went, He
chanted, danced,
and spread the
holy name

He preached by His own example

- Wherever He went, He chanted, danced, and spread the holy name
- He toured South India for 6 years and preached to many people along the way.
- He preached to the Mayavadis (Prakasananda), Sarvabhauma, Buddhists, Advaitists...

He imparted vital teachings and instructions to the devotees

- Refer to his discussions with Ramananda Raya, Rupa and Sanatana Goswamis.
- He predicted, “My holy name will be preached in every town and village throughout the world.” (Cait.-Bhagavat);
- He instructed, “Wherever you go, whomever you meet, tell them to follow Krishna’s instructions. In this way, become a spiritual master and try to liberate everyone in the land.” (Cc Mad.7.128)

After Lord Caitanya

Three selected highlights from the time between Lord Caitanya and Srila Prabhupada:

The first book distribution mission:

- Rupa, Sanatana, and Jahnvi-devi were concerned about the need for literary support in Bengal. Jiva arranged the mission.
- Syamananda Pandit, Narottama das Thakura, and Srinivasa Acarya were put in charge of a chest of holy books written by the Goswamis.
- They placed the chest in a cart pulled by four strong bullocks and took it to Bengal with 10 armed guards escorting them.

Bhaktivinoda Thakur is renowned, among other things, for...

- Re-establishing the respectability of the Vaishnava tradition
- Determining the bona-fide sites of holy places around Mayapura
- Authoring a large amount of Vaishnava literature
- Strengthening the organization within the Vaishnava community for the purpose of conducting a unified preaching effort.

Bhaktisiddhanta expanded the preaching mission even more by...

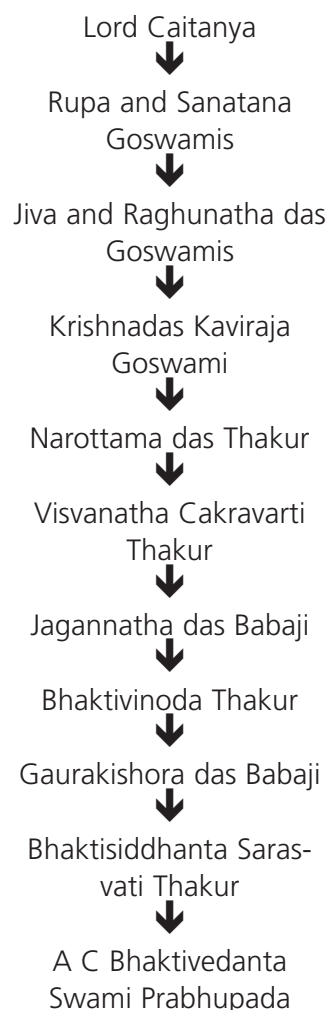
- Challenging and defeating the influence of the smarta/caste brahmanas
- Challenging and defeating the influence of the Mayavadis
- Establishing the Gaudiya-Matha with temples all over India
- Having sannyasis adopt the principles of yukta-vairagya and preach in the cities
- Sending out brahmacaris on harinam and magazine distribution

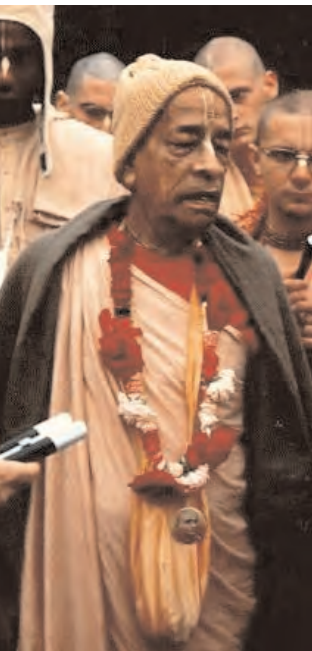
Srila Prabhupada and ISKCON

Srila Prabhupada's preaching example is not only interesting to us because he is the founder of ISKCON, but also because he is the one whose preaching spread Krishna consciousness around the globe. We will also learn here about how preaching developed within ISKCON after Srila Prabhupada established it.



The disciplic succession connecting Srila Prabhupada and Lord Caitanya:





Srila Prabhupada

From the time Srila Prabhupada met his spiritual master, he was engaged in the preaching mission. The following lists some milestones in Srila Prabhupada’s life as a preacher:

- Taking up the mission of Bhaktisiddhanta Sarasvati (Calcutta, 1922)
- Making preaching programmes at home
- Writing, producing and distributing Back To Godhead magazine (start: 1944)
- Establishing the League of Devotees at Jhansi
- Writing his books; placing them in shops (bringing them to the President)
- Accepting Sannyasa in 1959
- Going to America to preach (Sept. 1965)
- Establishing the first temple in New York
- Engaging the hippies in chanting, dancing, eating prasadam, and listening to some philosophy
- First public harinam: Thompkins Square Park
- Establishing further temples around America
- Sending disciples abroad
- Travelling, lecturing, and writing profusely
- Meeting VIPs
- Establishing ISKCON’s infrastructure (GBC, etc..)
- Establishing various ISKCON preaching programmes

Think of a specific (perhaps your favourite) example that shows Srila Prabhupada’s preaching genius in his dealings with the devotees in the temples, with special guests and VIPs, or in his preaching strategy and development of ISKCON. Write a short depiction of your example here and share it with the class.



What do you like about this example? What can you learn from it?

A number of factors contributed toward Srila Prabhupada’s success in setting up the Krishna consciousness movement when he went to America, while a number of other factors created difficulties. Think of factors that belong in each column below.



Favourable factors

Unfavourable factors

ISKCON

- The main methods of preaching for the devotees in the beginning were going on harinam and inviting people to the sumptuous Sunday feasts.
- Gradually magazine distribution accompanied all harinams.
- Krishna books first distributed at 1970 Ratha-yatra, San Francisco.
- Devotees found ways to distribute the books, gradually focused more on that, and became increasingly competent.
- Devotees begin having a book 'marathon' each Christmas
- Devotees distribute prasadam and magazines on the subways of New York
- The Radha-Damodara Bus Party begins criss-crossing America
- Improper tactics, attitudes, and methods crept into the preaching practices:
 - ◆ Too much emphasis on money
 - ◆ Devotees believed they could do anything to sell books and Krishna would protect them; "the end justifies the means."
 - ◆ The distributor is always right: "Who cares what non-devotees think?"
 - ◆ Misrepresentation and trickery
 - ◆ Being overly aggressive, and mistreating people

A long journey of learning separates the ISKCON of the 70's from the ISKCON of today. Today, preachers are far more conscious of the importance of leaving good impressions on people. We have training for preachers and mature experienced leaders. We communicate with the media, government, and other religious groups. The whole approach is far more sophisticated and effective: consider the list of ISKCON Preaching Programmes.

Now, take some time to go back and add any items to your list of Principles and Policies. Consider here what qualities a preacher must have in order to be most effective.



Write down as many as you can think of:

See if you can think of examples that illustrate any of these qualities, and try to find more points to add to your Policies and Principles list.

Parents, Relatives and Friends

Conflict between spiritual and material visions is nothing new. From ancient times to the most recent, there has always been resistance when a member of the family, or a close friend, chooses a more spiritual path through life. Brahma and his sons, the Four Kumaras had their confrontation; Daksa protested to Narada Muni when he instructed his sons in renunciation. Buddha, Jesus, and the saints of all religions have all had to contend with those who did not share their vision. Still, when visiting parents and relatives or even old friends, devotees should bear certain things in mind. Here is a list of important reminders and tips.

- We must always respect our parents.
- Devotees can speak with them about other things too (not exclusively about Krishna).
- The relationship shouldn't be disturbed by our involvement in Krishna consciousness. It should continue just as before.
- When Srila Prabhupada was staying at the Aggrawals, for example, and people would smoke, he would tell them not to worry about him; he didn't mind. He didn't create any trouble for anyone. He cooked for them. He shared in their joy (the baby standing). He could speak about mundane things like the vacuum cleaner. He was always very friendly and pleasant to be with.
- We can be patient because we will continue to be their kids for the rest of their lives.
- Try to understand how they may view our acceptance of a devotional life.
- Be careful of the tendency to zealously share your enthusiasm for Krishna Consciousness with your family or friends. It may not always be appropriate.
- Ease your parents into it gradually. Don't load everything onto them at once.

Tip

- Keep regularly in touch with your parents.

Preaching Play Exercise

Pair up and create a play that will show the audience what should be done and what should not be done. Think up the situation yourself. Don't tell the audience what you want to show. Let them tell you at the end and see if they picked up all of your points. Have fun!



"Save yourself, save others. This is our Krishna consciousness movement. First of all save yourself; then try to save others. Or both things can go on simultaneously. ... If you want to save somebody who's drowning you must know that I may not be washed away. I have to remain strong; then I can save him."
(Conversation, 14 February 1977)



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Appendix A

Cleanliness, Etiquette, and Other Rules and Regulations.

Personal Habits:

1. The mouth is a dirty place (being positioned at one end of the intestines, it is a place where many germs are found) and therefore one should not suck one's fingers or pen, or bite one's nails, etc. If one does touch one's mouth then the hands should be washed. Don't lick things like stamps and don't blow out candles, incense sticks, etc. One extinguishes candle flames by creating a breeze with a hand movement. Also it is a good practice to learn to pour water/juice into your mouth when you drink, then the cup remains clean, not having touched one's lips.
2. If you make a mess clean it up, especially in the toilet or wash-basin etc. A place should always be as clean, if not cleaner, after it has been visited by a devotee.
3. When you clean anywhere in the temple building try to make the place as clean as glass (see TQK p.143)
4. If someone else leaves a mess then you can clean it up.
5. Use the right hand only for eating, chanting rounds, offering and accepting things to and from others, turning on communal switches, opening doors and using the toilet flush etc. (the left hand is reserved for cleansing oneself upon passing stool).
6. Do not waste Krishna's energies such as toothpaste, electricity, water, etc. In fact, if you see a light or fire left on somewhere turn it off. Once on a morning walk, Srila Prabhupada turned off a running tap in someone's garden. Another time when he was ill in Mayapur he rose especially from his bed to chastise a disciple for leaving a fan on when she left a room for only 5 minutes.
7. Do not use your feet to do something that could be done with your hands.
8. Keep a particular floor cloth for every area. The cloth that is meant for use in the eating or sleeping area should not be mixed up with the cloth for the showers, toilets, or stairs.

Sacred Items:

1. Do not touch your foot to anything sacred or use your foot to do something that can be done with your hand.
2. Do not walk over books, devotees, prasada or any sacred articles. To touch someone with your foot is considered offensive. For instance, if you have to walk past seated devotees in the temple room at class time, extend your right hand to indicate you wish to go by and they will move their knees to let you pass. If you happen to touch a devotee with your foot you can touch his body gently with your hand and then touch your head.
3. Books, beads, karatalas, etc. should not go on the ground or on one's seat or bed, nor should things be put on books (like alarm clocks, karatalas, etc.).
4. If a sacred object falls to the floor, pick it up and touch it to your head.
5. If your japa beads are out of your bag, keep them in a clean place but do not hang them on a hook. The best is to have two bead bags. When you wash one, you can immediately put the beads into the other.
6. Do not take sacred items into the toilet, e.g. beads, books, Hari-nam chaddar.
7. Respect sacred items. Don't lean on them or throw them around. Don't write in books.

Asrama:

1. Do not take other's possessions thinking that everything is Krishna's and therefore everything is one. This is not our philosophy!
2. Do not sleep on your stomach. When sleeping try to sleep with your head pointing East (or at least South, but not North).
3. A devotee puts on freshly washed clothes every morning.
4. Do not stand in one's underwear in front of Vaisnavas, or pictures of Krishna or the Guru. The Lord and His devotee are present in Their pictures and so should be respected accordingly. Always keep your lower body covered with a towel or cotton 'gumcha'.
5. Your locker should always be neat and clean (Don't leave prasada in it or even bring prasada to your room).
6. If you sleep with a bedroll on the floor, roll it up upon rising and wash down the floor area where you slept.
7. Do not leave clothing lying around. Dirty laundry is to be placed in a bag or laundry basket.
8. The asrama floor should be washed daily.
9. Prasadam should not be taken into the asrama.

Kitchen:

1. The kitchen is an extension of the altar, so whatever you do in the kitchen should be done with great care and attention for the Deities.
2. Wear only clean, uncontaminated clothes in the kitchen. Clothes that have been eaten in or worn in the bathroom cannot be used. (Depends on the standards used in the particular temple.)
3. Fingernails should be kept short. Wash your hands upon entering the kitchen before beginning your service.
4. Never enter the kitchen in an unclean state.
5. Don't put anything in your mouth or touch anything to your mouth while in the kitchen. Don't rinse your mouth or spit in the kitchen sinks.
6. No eating or drinking in the kitchen.
7. If you touch the floor, the waste bin or any of the openings of your body, wash your hands before touching anything else.
8. No unnecessary talking in the kitchen, only Krishna katha or something directly related to what you are doing.
9. If you are sick and have a bad cold, you should not work in the kitchen.
10. It is important not to enjoy any of the preparations that are being prepared for Krishna's enjoyment. You should not smell what is being cooked or even look at it with an enjoying spirit before it has been offered, what to speak of tasting it.
11. Clean up the place you are about to work in and clean it up after you have finished.
12. If a vegetable or cooking utensil falls on the floor, wash it off. If it falls on your foot, you have to throw it away.
13. Women should always keep their hair tied back and covered with a scarf. Men should make sure that their sikha is knotted.
14. Don't pass air or burp in the kitchen.

Temple:

1. Never enter the temple in an unclean state.
2. One should ring the bell or knock on the door and chant the names of the Deities.
3. One should always pay obeisances when entering or leaving the temple room. Obeisances should be offered with two hands on the floor, not one.
4. Do not talk informally, read or write personal letters in front of the Deities — only devotional activities such as hearing, chanting, reading and praying, or some important matter related to the service of the Deity should be carried on in the temple room.

5. While sitting do not expose your feet to the Deities or point them at the spiritual master, or Tulasi devi, etc. Always try to keep them covered.
6. Don't pass air or burp in the temple room.
7. Avoid sitting with your back to the Deities, the Vyasasana, Tulasi, or spiritual master.

Bathroom:

1. Nails should always be clipped short. This should not be done in one's bedroom but in the bathroom and the clippings should be flushed away down the toilet or sink, or thrown in the rubbish bin provided. Evacuating, nail cutting, teeth brushing, shaving, etc., should be done before showering.
2. Devotees prefer to use water than toilet paper. It is much cleaner. Afterwards the hands should be thoroughly cleaned with soap.
3. In toilets and bathrooms, devotees should always be dressed in a gumcha.
4. Take at least two showers a day (or more if you have to pass stool at another time) — the early morning shower can be cool to help invigorate the system and should be efficient but quick (a warm shower should be taken if one is sick). It is also important to take a "mental bath" by chanting Hare Krishna as one takes one's physical bath.
5. Scrub and file feet whenever necessary (which avoids painful cracks in the heel from developing)
6. Tilak should be applied in all 12 places after showering.
7. After the following activities one is considered unclean and therefore needs to take a shower:
 - a. sleeping more than one hour
 - b. brushing teeth
 - c. shaving
 - d. passing stool

One should also take a shower after returning to the temple from hari-nam or from hard work that makes you all sweaty.

Do not worry unduly about all these rules and regulations; soon they will be your second nature. We all make mistakes in the beginning. Most of what we do is simply common sense. If anything is not clear or confuses you, please don't hesitate to ask.

Appendix B

Supplement to Attentive Chanting

Concentration Exercises:

Each-mantra-of-each-round:

- Don't think I am chanting my rounds; that's too general. The rounds are spread over 2 hours and this mental frame gives the mind too much opportunity to put the listening off until later.
- You have to chant and hear each mantra. Right here and now.
- Focus on this bead you are now holding between your fingers, this mantra that is now being uttered from your lips and now entering into the ear.
- And then move onto the next mantra, which you must focus on in the same way... and the next... and the next.
- This may work for 10 or 15 mantras, maybe even 30, and the mind will become diverted again. Then you have to pull the mind back and set to it again.
- Continue to do this and you will succeed
- At the end of each round, take stock of how well you did, and resolve to make the next round even better: "This time I am going to concentrate fully on each and every mantra of this round – all 108."
- The attitude is, "Right now, this is the only round that counts."
- And so it goes on for each and every mantra of each and every round... You will see steady improvement... And if you practice this each and every day, your rounds in general will steadily improve.

Emphasizing individual words – gradually build up:

- At the beginning of each round, decide on a particular word or words in your mantra to emphasize, e.g. the first 'Hare' of the first half, or every 'Krishna,' or the two 'Ramas' in the last line, etc.; i.e. ...hare rama hare rama rama rama hare hare...
- You will see how the words you emphasize start to stand out more
- With each round, add to it: the double 'Krishna' and the double 'Rama,' i.e. Hare Krishna hare krishna krishna krishna hare hare/ Hare rama hare rama hare rama rama hare hare.
- Again, these words in the mantra will stand out more
- Keep adding to it, never take a step backwards, or allow an emphasis you have already established slip away, until finally you are emphasizing every word of the mantra
- This might blow your mind, but your concentration will go through the roof!

Reading it:

- If the maha-mantra is written on the wall somewhere, try reading it while you are chanting it
- With each word of the mantra that you are chanting, follow it on the wall with your eyes
- This way, you are engaging one additional sense in helping you to concentrate

Blank the Mind:

- Everyone knows what it means to 'blank the mind'
- Take a moment to put the mind in 'blank' state
- Try to hold it in that state while you chant

Chanting in Unison:

- Form a group (or pair) and chant a round or two in unison
- The strength in numbers and trying to keep the same pace really helps in conquering the minds failing attention span

Four Steps:

1. First of all, make sure you are not tired
2. Make sure you have proper pronunciation
3. Make sure you are not being distracted by anything
4. Then fix on your concentration

Outside Opinion / Feedback:

- You will need to get the help of your tutor to do this exercise.
- Start by reading some verses about the holy name
- Everyone sits down and starts chanting normally
- After a few minutes when everyone gets into the swing of it, the tutor should go around and listen to each person individually, focusing carefully on the pronunciation for a few minutes and then mentioning any improvements that can be made
- Then after everyone has been given feedback, the group should chant one round as briskly, yet clearly, as possible while remembering their feedback and see how quickly they can still chant their rounds

Endnotes

¹ As far as the urges of the genitals are concerned, there are two—proper and improper, or legal and illicit sex. When a man is properly mature, he can marry according to the rules and regulations of the sastras and use his genitals for begetting nice children. That is legal and religious. Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint. When one indulges in illicit sex life, as defined by the sastras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of maya. (NOI 1p, 2nd last para)

² See SB 12.2.5p

³ Material sex is but a perverted reflection of the original; the original is found in the Absolute Truth. (TLC Ch.23)

Lust is only the perverted reflection of the love of God which is natural for every living entity. But if one is educated in Krishna consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Krishna consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. (Bg 3.41p)

When a living entity comes in contact with the material creation, his eternal love for Krishna is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. (Bg 3.37p)

“The origin of everything is the Supreme Brahman.” Therefore the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Krishna consciousness—or, in other words, desiring everything for Krishna—then both lust and wrath can be spiritualized. (Bg 3.37p)

⁴ This sex life is the basic principle of material life—attachment for man or woman. And when a man and woman are united, that attachment becomes increased, and that increased attachment will induce one to accumulate grha (a home), ksetra (land), suta (children), apta (friendship or society) and vitta. Vita means money. In this way—grha-ksetra-sutapta-vittai—he becomes entangled. Janasya moho 'yam: this is the illusion. And by this illusion he thinks, aham mameti: “I am this body, and any-

thing in relationship with this body is mine.” (PQPA 2)

In the material world, the center of all activities is sex, and thus this material world is called maithunya-agara, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. (Bg 3.39p)

Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion... (SB 2.4.20p)

⁵ One who is addicted to sexual gratification, foolishly identifying himself with the external material body, cannot change his conception of himself from that of an enjoyer to that of the enjoyed. (SB 11.3.54)

⁶ Liberation means no more material life, and the basic principle of material life is sex. Therefore whole Vedic civilization is based on principles to train people to become free from sex desire. (SB Lecture, 31.10.76)

A female wants male, a male wants female. This is the attraction. This is the basic principle of binding the conditioned soul in this miserable life of repeated birth and death. This attraction. Therefore Vedic civilization is based on how to get out of this attraction. (SB Lecture, 26.6.72)

⁷ We often see that because of false pride a so-called brahmachari, or celibate student of Vedic knowledge, rejects the marriage ceremony as maya, or material illusion. But if such a celibate student is unable to control his senses he will undoubtedly degrade himself by eventually engaging in illicit sex, which has no connection to Vedic culture. (SB 11.3.45p)

...if you cannot avoid, take one wife and remain as a grhastha. And there are so many rules and regulations of grhastha life. Grhastha life is not that “Whenever I like, I have sex.” No, that is not. There is regulated. Once in a month. When there is menstruation, and if the wife is pregnant—then no more sex life. There are so many rules and regulations. (SB Lecture, 30.10.76)

⁸ A grhastha is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the asramas are recognized for spiritual progress, and therefore although the grhastha-asrama gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in grhastha life also, there is no illicit sex. A grhastha should not accept a woman for sexual enjoyment. (SB 7.12.Summary)

According to Vedic civilization, one should have sex indulgence only once in a month. That is the prescription. And when the wife is pregnant there is no sex life. That is dharmaviruddha. That is not against the religious principles. Even in your life, married life, if you indulge sex life more than once in a month, or in pregnancy, that is against religious principles. (SB Lecture 25.7.71)

⁹ Sex with one's wife according to the scriptural injunctions is also accepted as brahmacharya (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness. (SB 5.5.10-13p)

¹⁰ Unrestricted sense enjoyment is the cause of material encagement, but one who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. According to scriptural injunctions, one is forbidden to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But in spite of such injunctions, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. (Bg 3.34)

For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. (Bg 3.6p)

There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is considered to be one of these sacrifices. It is called vivaha-yajña. Should a sannyasi, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivaha-yajna, the marriage ceremony, is meant to regulate the human mind so that it may become peaceful for spiritual advancement. For most men, this vivaha-yajna should be encouraged even by persons in the renounced order of life. (Bg 18.5)

¹¹ Finally, you should not take part in any gambling, including so-called sports, cinema, theatre, or any such entertainment. (Letter to Mr. Kair, 8 July 1969)

Devotee: This rule, "No gambling," does this also include speculation?

Prabhupada: Yes. Speculation is gambling.
(Room Conversation, July 16 1968)

(4) the inner member shall not indulge in unnecessary indoor or outdoor games, sporting or gambling habit. (Letter to Brothers, 1 January 1955)

From the very beginning, they are trained to refrain from the following four principles of degradation: 1) sex life outside marriage, 2) intoxication, 3) meat eating, and 4) gambling and idle sports. (Letter to Archbishop of Canterbury, 1969)

¹² The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore, hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affections mentioned above. (SB 1.7.7p)

¹³ A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything. (SB 4.20.25p)

¹⁴ That devotional service begins from *jihva*, tongue. This tongue means can be utilized in devotional service in two ways, namely by chanting the holy name of God and by tasting *prasadam*. If one engages his *jihva*, means tongue, in devotional service by chanting the holy name, Hare Krishna maha-mantra, and tasting only Krishna-*prasadam*, not anything else, then Krishna, being pleased by his devotional service, He will manifest Himself, reveals Himself. (Srimad-Bhagavatam Lecture, Los Angeles, 20 January 1969)

¹⁵ "I shall personally inaugurate the religion of the age—*nama-sankirtana*, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service." (Cc Adi 3.20)

¹⁶ The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya. (Cc Adi 3.40)

¹⁷ There are offenses to be considered in chanting the Hare Krishna maha-mantra, but there are no such considerations in chanting the names of Gaura-Nityananda. Therefore, if one chants the Hare Krishna maha-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityananda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and Nityananda, or worship Guru-Gauranga, and then come to the stage of worshipping Radha-Krishna.

One should first take shelter of Gaura-Nityananda in order to reach, ultimately, Radha-Krishna. ... It should be noted in this connection that the holy names of Lord Krishna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Caitanya Mahaprabhu's name is more essential than the chanting of the Hare Krishna maha-mantra because Sri Caitanya Mahaprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Caitanya Mahaprabhu by chanting Sri-Krishna-Caitanya Prabhu Nityananda Sri Advaita Gadadhara Srivasadi Gaura Bhakta-Vrnda. (Cc Adi 8.31p)

¹⁸ The name of Krishna and Krishna are nondifferent, but we cannot realize this intellectually. We have to practice chanting Hare Krishna to realize it. When we actually advance in devotional service and chant the Hare Krishna maha-mantra offenselessly, we will realize that Krishna and His name are nondifferent. (TLK 12)

¹⁹ Golokera prema dhana, harinama sankirtana

²⁰ O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them. (Siksastaka 2)

²¹ Glory to the Sri Krishna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious. (Siksastaka 1)

²² “Although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krishna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom. (SB 12.3.51)

“The chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the sankirtana movement is the most auspicious activity in the entire universe.” (SB 6.3.31)

²³ “If a person utters the name Rama only once, he gets the result of chanting one thousand names of Visnu. And if somebody once chants the name Krishna, he achieves the results obtained by chanting the name Rama three times. In other words, uttering the name Krishna once is equal to uttering three thousand other names of Visnu.” (Mukunda-mala-stotra 2)

²⁴ “Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.” SB 3.33.7

²⁵ See SB 6.1 onwards

There is one statement in the Nrsimha-Purana that a Muhammadan was attacked by a white boar. They kill by the tusk of the nose. So while the boar was killing that Muhammadan, he uttered, “Harama, harama.” Harama is an Urdu word, but this word is found in Puranas also, ha rama. Harama means condemned, condemned. So the Muhammadans, they do not eat, I mean, the flesh of pig. Just like the Hindus, they do not eat the flesh of cow, similarly, this flesh of pig is harama. So he did not mean Rama. He wanted to say, “Condemned. This boar is condemned, harama.” But he got the result of chanting ha rama, ha rama, “O my Lord Ramacandra.” He got the result. So the holy name of Krishna, Narayana... There are hundreds and thousands of names of Krishna, the Supreme Personality of Godhead. So any name, if you chant, you get the result. (SB Lecture, 4 January 1974)

There is a verse in Nrsimha-purana that one Muhammadan died calling harama. They say harama. Anything against their religion is called harama. So he was trapped by a boar, and the boars, the pigs, they... The Muhammadans, they call it harama. So when he was attacked, he said, harama. So harama. But it was taken as “Ha Rama,” “O Rama,” and he was liberated. So it is so nice. Some way or other, practice “Ha Krishna, Ha Rama.” Then your life is successful. (SB Lecture, 14 January 1975)

²⁶ Abhasa means just before sunrise, you find the darkness is off, but it is not sunlight. It is different from sunlight, but still, there is the dawn, you can see everything distinctly. Similarly, first there is offensive name and, if you avoid, avoid the ten kinds of offenses, then gradually it becomes namabhasa. (NOD Lecture, 30 October 1972)

²⁷ “Even a faint light (namabhasa) from the holy name of the Lord can eradicate all the reactions of sinful life.” Antya 3.64

²⁸ Namacarya Haridasa Thakura, the authority on the chanting of the holy name, said, “The chanting of the Lord’s holy name to indicate something other than the Lord is an instance of namabhasa. Even when the holy name is chanted in this way, its transcendental power is not destroyed. Antya 3.56

²⁹ “If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brahmana, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.’ ” (Antya 3.60)

³⁰ The perfection of chanting harer nama means as soon as you chant the holy name of Krishna immediately you will see the form of Krishna, you will realize the qualities of Krishna, you will immediately remember the pastimes of Krishna. That is pure chanting of Hare Krishna mantra. That is commented by Srila Jiva Gosvami, that a pure devotee who chants Hare Krishna mantra, immediately all these—nama, rupa, guna, lila, parikara, vasistha... Simply by chanting name you will feel the form of Krishna: “Here is Krishna.” Nama, rupa, guna. “Here are the qualities. Oh, Krishna is so qualified. He is so kind. He is so magnanimous.” So many qualities you will remember. Nama, rupa, guna, lila. Then His pastimes. “Oh, Krishna instructed Arjuna. Krishna played with His cowherd boys. Krishna had very nice talks with the gopis, with His mother Yasoda.” These things will be remembered. That is factual perfection of chanting, that Ajamila... (Conversation, 6 September 1976)

³¹ A pertinent analogy: A man is walking along the bank of a river carrying a big sack of stones sweating under the hot sun. On the other side are lovely people playing and laughing. They call out to the man to come

and join them. He really wants to cross the river, but he can't swim across with his sack of stones. They call out again. So he tries to swim across with his stones...

³² One should learn how to cry for the Lord. One should learn this small technique, and he should be very eager and actually cry to become engaged in some particular type of service. This is called laulyam, and such tears are the price for the highest perfection. If one develops this laulyam, or excessive eagerness for meeting and serving the Lord in a particular way, that is the price to enter into the kingdom of God. Otherwise, there is no material calculation for the value of the ticket by which one can enter the kingdom of God. The only price for such entrance is this laulyam lalasamayi, or desire and great eagerness. (NOD9)

³³ If one feels independent of the Lord, the Lord says, "OK, I'll leave you to your own devices and see how you get on." But if one is crying out for the Lord's mercy like a small baby, the Lord feels very much obliged to come to his aid. A newborn baby will similarly gain the immediate and (pretty much) constant attention of the parents because he is totally dependent.

³⁴ O Vrnda-Devi, I offer my respectful obeisances to your lotus feet. The living entities who attain the service of the lotus feet of your Lord reside in Vrndavana and the desire to understand the Lord's amazing pastimes of the rasa dance is only by your mercy. (SRI VRNDEVY-ASTAKA by Srila Visvanatha Cakravarti Thakura)

³⁵ Tulasi leaf is very, very dear to Visnu. All Visnu-tattva Deities require profusely Tulasi leaves. Lord Visnu likes garland of Tulasi leaves. Tulasi leaves mixed with sandalwood pulp and placed on the lotus feet of the Lord is the topmost worship. (Letter to Govinda, 7 April 1970)

³⁶ But we must be very careful that Tulasi leaves cannot be placed on the feet of anyone else than Lord Visnu and His different forms. Tulasi leaves cannot be placed even on the lotus feet of Radharani or on the lotus feet of the Spiritual Master. It is entirely reserved for being placed on the lotus feet of Krishna. We can place, however, Tulasi leaves in the hands of Radharani for being placed on the lotus feet of Krishna, as you have seen on the Govinda Album. (Letter to Govinda, 7 April 1970)

³⁷ EIGHT NAMES OF TULASI DEVI

VRINDAVANI - One who first manifested in Vrindavan.

VRINDA - The goddess of all plant and trees.

VISHVAPUJITA - One whom the whole universe worships.

PUSHPASARA - The topmost of all flowers, without whom Krishna does

not like to look upon other flowers.

NANDINI - Seeing whom gives unlimited bliss to the devotees.

KRISHNA-JIVANI - The life of Sri Krishna.

VISHVA-PAVANI - One who purifies the three worlds.

TULASI - One who has no comparison.

Anyone while worshipping Tulasi Devi chants these eight names will get the same results as one who performs the Ashwamedha sacrifice. And one who on the full-moon day of Kartik (Tulsi devi's appearance day) worships Her with this Mantra will break free from the bonds of this miserable world of birth and death, and very quickly attains Goloka Vrndavan. On the full moon-day of Kartik Lord Sri Krishna Himself worships Sri-mati Tulasi Devi with this Mantra. One who remembers this Mantra will very quickly attain devotion to Lord Krishna's Transcendental Lotus Feet.

³⁸ "Why just twenty-five rounds? You should chant as many as possible. Real Ekadasi means fasting and chanting and no other business. When one observes fasting, the chanting becomes easier. So on Ekadasi other business can be suspended as far as possible, unless there is some urgent business." (Letter to Jadurani, 9 July 1971)

³⁹ Bhoga cooked and offered by neophyte as opposed to that done by a maha-bhagavat devotee.

⁴⁰ The devotees of the Lord are released from all kinds of sin because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin. (Bg 3.33)

⁴¹ Once Srila Prabhupada was in India at a Pandal Program attended by many transcendentalists invited from all kinds of groups, most of them Mayavadis. The audience was completely bored and falling asleep from hearing the same old dry impersonal philosophy again and again. When the devotees appeared and led a big kirtana, everyone became enlivened and danced and sang along. Prabhupada was dissatisfied with all the Mayavadi talk that had gone on, and when he came on to speak he simply said, "So many people can say so many things, but we will simply eat our way back to Godhead," and he popped a sandesh in his mouth. "Let the kirtana continue!"

⁴² "You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Radha-Krishna. The color of the rice is so attractive and its aroma so good that it appears Radha and Krishna have directly taken it. My dear Bhattacharya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food." (Lord Caitanya to Bhattacharya, Cc Madhya 15.228-230)

⁴³ Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy. (SB 11.6.26)

⁴⁴ Once, Prabhupada's servant brought in Prabhupada's lunch while Prabhupada was in the middle of an animated (heated) discussion with his GBC men. Prabhupada accepted the prasadam and while he did so, he didn't speak one more word. He was calm and collected. He took his time. Meanwhile, his GBC men stood around and waited patiently. Observers said that Prabhupada's eating was like a kind of worship. Forty-five minutes later when Prabhupada had eaten to his full satisfaction, the plate was taken away and he washed himself. And then he got back into the discussion in full swing.

⁴⁷ I am very glad to note that you are now realizing that without executing the regular routine work of spiritual life nobody can grow in spiritual strength and without spiritual strength nobody can preach the Krishna Consciousness Movement. (Letter to Gargamuni, 23 August 1970)

⁴⁸ "Preaching means that you have to turn the rascals and unfortunate to become intelligent and fortunate." (Bhagavad-gita Lecture, 29 January 1975)

"And preaching means to propagate or to vibrate what Krishna has said." (SB Lecture, 20 May 1975)

"Because people are ignorant, we have to enlighten them. That is preaching." (Morning Walk, 2 December 1973)

"Krishna consciousness preaching means to convince them that there is life like this (in the spiritual world)." (Morning Walk, 5 January 1974)

"This (temple construction) is also preaching. So it is not that preaching means simply talking. Preaching means everything. The construction is also preaching. The designing is also preaching. Everything is... Otherwise what is the use of spending so much money if it is not preaching?" (Morning Walk, 14 Mar 74)

"Our preaching means to turn demons into devotees." (Morning Walk, 29 August 1975)

"Preaching means to make Jagai-Madhai a devotee." (Morning Talk, 25 April 1977)

“Preaching means to convert Mayavadis to Vaisnava.” (Room Conversation, 1 November 1977)

“Preaching means to recruit more and more men.” (Letter to Karandhara, 1 January 1971)

“Preaching means to increase our family members” (Letter to Cit-sukhananda, 1 June 1973)

Expressions Synonymous to Preaching: spreading/propagating this Krishna consciousness movement/the sankirtana movement/the glories of Lord Krishna; re-connecting the conditioned souls to Krishna

⁴⁹ Following the examples of the previous acaryas, 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. Such activities constitute real welfare work. By such activities, a preacher or anyone who endeavors to spread Krishna consciousness is recognized by the Supreme Personality of Godhead. (SB 6.4.44)

The best friend and benefactor of all people is one who awakens humanity to its original Krishna consciousness. (SB 4.22.47p)

⁵⁰ “According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service.” (Cc Mad 19.151)

⁵¹ My Guru Maharaja used to say, *prana arthe yanra sei hetu pracara*. “One who has got life, he can preach.” (Morning Walk, 13 July 1974)

⁵² Those who are active in the Krishna consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikaris*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world. (Cc Mad.24.205)

Unless one comes to the madhyama-adhikara, he cannot preach. Because in the uttama-adhikara there is no need of preaching, because uttama-adhikara, he sees everything good. He does not think anyone is lacking Krishna consciousness. He says everyone is Krishna conscious, "Simply I am not Krishna conscious." (Nectar of Devotion Lectures, 4 November 1972)

⁵³ Narada Muni – Vyasadeva (SB 1.6), sons of Daksa (SB 6.5), Prahlada & Kayadhu (SB 7.7)

Lord Brahma – Priyovrata (SB 5.1)

Lord Siva – sons of Pracinibarhi (SB 4.24), Parvati (SB 4.2)

Lord Kapila – Devahuti (SB 3.25-32)

Prahlada Maharaja – sons of demons (SB 7.8)

Grandfather Bhisma – Yudhisthira (SB 1.9)

Bali Maharaja – Sukracarya (SB 8.20)

Sukadeva Gosvami – Maharaja Pariksit (throughout)

Yamaraja – Yamadutas (SB 6.3), wives of King Suyajna (SB 7.2.27-59)