

Hare Krishna Handbook

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His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Introduction

This is the first annual edition of The Kṛṣṇa Consciousness Handbook. The International Society for Krishna Consciousness (ISKCON) was founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and is now becoming firmly established, with centers in thirty major cities around the world and world headquarters in Los Angeles, California. The goal of the Society's members is to attain love of God by following the principles of bhakti-yoga, as taught by the Vedic scriptures and the disciplic succession of spiritual masters, and to spread love of God to all people through the process of sankirtana (public chanting of the holy names of God). Another important goal of the Society is to present authoritative literature on the science of God in English and other major languages.

The purpose of this handbook is to show interested persons the full scope of ISKCON's activities. ISKCON is not concerned with accumulating financial assets, but aims at producing men and women of sublime character. This is possible only by plain living and high thinking based on the principles of devotional service to the Supreme Lord. Sincere souls everywhere are taking to this genuine movement of God realization. As is stated in the Bhagavad-gītā, "This knowledge is the king of education, it is the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed."

A Brief History of ISKCON

In discussing Kṛṣṇa consciousness there is no question of ancient or modern since these teachings are eternal. Because Kṛṣṇa consciousness is eternal it is impossible to trace an origin. This means that there never was a time when Kṛṣṇa consciousness did not exist, so it can be said that there is no point at which Kṛṣṇa consciousness has come into being from not being. For this reason, Kṛṣṇa consciousness is said to be beginningless, which does not mean that it does not yet exist, but that it has always existed, so a point of "beginning" cannot be traced.

In the Bhagavad-gītā, one of the principal scriptures, it is stated that Lord Kṛṣṇa (God) transmitted this teaching to Vivavān, the god of the sun, many millions of years ago. Vivavān passed the teachings on to Manu, the progenitor of all mankind, and Manu transmitted it to the royal sage, Iksvāku. In this manner the teaching of Kṛṣṇa consciousness was passed down by a process known as disciplic succession. The validity of the process of disciplic succession depends on the qualified master transmitting the teaching to the sincere student, without adding any personally motivated interpretations. The teaching must be presented to the student exactly as it was previously presented to the teacher. In this way the teaching is preserved intact and unadulterated. It may be compared to the job of the mailman who delivers the letter, but does not add to it or subtract from

it. In the course of time, however, the disciplic succession was broken. In order to re-establish this disciplic succession, Kṛṣṇa again personally transmitted this teaching to the great devotee, Arjuna, 5,000 years ago in India. This transmission is recorded in the Bhagavad-gītā.

At the time of the creation of this present universe, Lord Kṛṣṇa personally gave this knowledge to Brahmā, the builder of the universe. Upon hearing the sound of Kṛṣṇa playing the flute, Brahmā awoke to eternal knowledge. Brahmā transmitted the knowledge to the sage Nārada, and Nārada, in turn, gave the knowledge to Vyāsa, who is the compiler of the Vedic scriptures. This disciplic succession was passed down through many great teachers and eventually to Lord Kṛṣṇa Caitanya in the fifteenth century. Actually Lord Caitanya is the Supreme Lord Himself, but He appeared as a devotee of the Lord. Because He appeared as a devotee, He accepted a spiritual master in this line of disciplic succession known as the Brahma-sampradāya because it has been handed down from Lord Brahmā. Lord Caitanya travelled through India teaching the chanting of the holy names of the Lord.

In the latter half of the nineteenth century Śrīla Ṭhākur Bhaktivinode, a great devotee in Brahma-sampradāya, began the work of making this knowledge available to the English-speaking world. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the son of Śrīla Ṭhākur Bhaktivinode, continued the work of making this knowledge available to the English-speaking world. In 1918 he established the Gaudīya Math Institute for teaching Kṛṣṇa consciousness. He established sixty-four missions.

His Divine Grace A.C. Bhaktivedanta Gosvāmī, a disciple of Śrī Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī, came to the United States in 1965 to continue the work of his spiritual master. In 1966 the International Society for Krishna Consciousness was established in New York City. As of May, 1970, there are thirty centers around the world.

The teaching being propagated in America and Europe today by His Divine Grace A.C. Bhaktivedanta Swami and his disciples is exactly the same as that given by Lord Kṛṣṇa to Vivasvān, Arjuna and Brahmā. It is not a question of modifying ancient teachings to fit a modern world. The relevance of Kṛṣṇa consciousness is eternal and perfect for all people, regardless of culture, place or time. The advice given by Śrī Kṛṣṇa to Arjuna five thousand years ago in India is accepted without modification by modern Americans and Europeans.

Teachings of ISKCON

The teachings of Kṛṣṇa consciousness cannot properly be classified as belief. The teaching is true eternal knowledge. Belief may be either true or false, but it is still belief. Truth may be believed or disbelieved, but it is still truth. For example, a blind man might not believe in the existence of the sun, but the existence of the sun is still a fact. Similarly, the eternal, knowledgeable and blissful nature of God is a fact regardless of the belief or disbelief of anyone.

It is this fact which is the primary concern of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the revival of the original consciousness of the living being—the conscious awareness that one is eternally related to God, or Kṛṣṇa.

The true self or soul of the individual is eternal, ever-existent. Due to the ignorance of material contamination, the soul is forced to assume a continuous succession of material bodies. When one

body dies, the soul immediately assumes another body and is born again. The individual forgets his past life and identifies with the present body, which is, in reality, simply a temporary covering for the soul. One must overcome this false identification with the temporary body and realize his true position. When an individual realizes that his true position is to be the loving servant of Kṛṣṇa, he is freed from the cycle of birth and death and can resume his spiritual life, an eternal life of knowledge and bliss in the loving service of the Supreme Lord.

This transcendental loving service, called bhakti, is the goal of all religion and philosophy; actually it is the goal of life itself. The process of Kṛṣṇa consciousness is bhakti, the ultimate goal. Kṛṣṇa Himself is the Absolute Truth, and the function of the living entity is to live in constant loving service to the Truth. This love is reciprocal. Whatever the devotee gives to the Lord is returned with love many times over.

All living beings are already accepting love from Kṛṣṇa in the form of their food and all material comforts, and, in fact, life itself. Kṛṣṇa consciousness is the process of becoming aware that all this is the gift of Kṛṣṇa and living accordingly. All facilities and abilities at our disposal should be used in service to Kṛṣṇa. In this way one's consciousness will be raised to the transcendental platform because he will be thinking of Kṛṣṇa. Thus all the senses and faculties can be engaged in the transcendental loving service of the Lord. It is not necessary to wait for death to enter into the Kingdom of God, because one who is engaged in transcendental loving service of the Lord is living in the Kingdom of God, even before death. He may still be on this earth but because he is constantly serving Kṛṣṇa, by the grace of Kṛṣṇa he is constantly aware of Kṛṣṇa everywhere.

One cannot make up his own God and then claim to be constantly aware of God. Kṛṣṇa is a distinct individual with distinct characteristics. For example, if someone wants to meet the President of the United States, he cannot create a fictional president and then claim to know the President of the United States. The president is a specific person, not the creation of someone's imagination. Unless one knows that specific person, with his specific form and characteristics, he cannot claim to know the President.

Similarly unless one knows the specific form and personality of Kṛṣṇa, he cannot claim to know Kṛṣṇa just because he has created some fictional God in his mind.

Actually no one can recall God by guesswork or by his own devices. In order to know Kṛṣṇa, one must follow the instructions of Kṛṣṇa. These instructions are given in the scriptures

The prime instruction is that one must revive his dormant love for Kṛṣṇa. In the present age, known as the Kali-yuga, or the age of quarrel, the recommended method for reviving this dormant love for Kṛṣṇa is the process of constantly chanting the holy names of Kṛṣṇa. This was revealed by Śrī Kṛṣṇa Caitanya, who said that this age the easiest means spiritual realization is the chanting of the holy names. The International Society for Krishna Consciousness is dedicated to spreading the chanting of these holy names. By the mercy of Lord Caitanya, these holy names have been given to us in an easily learned and repeated form known as the mahā-mantra or great chanting:

Hare Kṛṣṇa Hare Kṛṣṇa

Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma

Rāma Rāma Hare Hare

Hare (pronounced Ha-ray) is the supreme pleasure potency of the Lord. Kṛṣṇa is the original name of the Lord, and it means the all-attractive. Rāma is another name of the Lord meaning the enjoyer because Kṛṣṇa is the supreme enjoyer; the function of the living being is to be enjoyed by Kṛṣṇa. Under the false impression that they are the enjoyers, the living beings are actually suffering in material existence. The living being cannot enjoy independently. It is impossible. Because the living entities are constantly trying to accomplish the impossible, they are constantly frustrated. Our limited senses do not have the capacity for independent enjoyment, but when we use our senses to please the senses of Kṛṣṇa, then we are automatically satisfied. In so doing, the senses of the individual become dovetailed with the supreme senses of Kṛṣṇa, and the living being attains the pleasure and happiness which is otherwise impossible to find. Kṛṣṇa consciousness is experienced as a process of self-purification. Its means and ends are an open secret, and there is no financial charge for learning Kṛṣṇa consciousness or receiving initiation into the chanting of Hare Kṛṣṇa. Therefore, saṅkīrtana, or the chanting of the Hare Kṛṣṇa mantra in the city streets for the benefit of all citizens, is one of the more important activities of ISKCON. Saṅkīrtana parties are frequently seen celebrating the holy name of Kṛṣṇa with dancing and melodious singing, accompanied with mṛdaṅga drums and pairs of karatālas (hand cymbals). The devotees experience that this joyous singing of the names of God produces immediate feelings of ecstasy. The effect is a clearing away of the dirt from the mind engrossed in the gloom of material existence. Because the Personality of Godhead is absolute, His name is nondifferent from Himself. Therefore the Supreme Person, Kṛṣṇa, the reservoir of pleasure, allows the chanter of His name to experience the nectar of association with Him. The Society is as famous for its Sunday feasts and festivals as for its chanting in the streets. Every Sunday, in each of the ISKCON centers, a grand feast of from ten to fifteen courses of Indian vegetarian food is prepared and distributed to the guests. The feasts are arranged around festival days celebrating the pastimes of śrī Kṛṣṇa during His appearance on the earth 5,000 years ago. Plays, puppet shows and chanting are regular items which invite guests to participate in the transcendental glorification of the Personality of Godhead. Kṛṣṇa consciousness is not a dry philosophy. Residents of San Francisco appreciate the yearly Ratha-yātrā Festival in which the large cart bearing the Jagannātha Deity is wheeled to the sea. During the Ratha-yātrā celebration of 1969, more than 15,000 people followed the regal 8,000 pound cart, and thousands were fed full plates of prasādam at the seaside. In London, a similar procession is led to Trafalgar Square. The important aim of the festivals, chanting and philosophizing is to engage people in the service of the Personality of Godhead so they can feel His soothing contact. All miseries are caused by forgetfulness of God, and ISKCON, by reviving the lost memory of the Supreme Lord in the minds of the people, is—according to Bhagavad-gītā—performing the greatest service and highest welfare work for suffering humanity. Moreover, it is performed in this sublime and easy way, by feasting, dancing, singing and philosophizing.

In addition to chanting the holy names, one should study the scriptures thoroughly. The basic scripture of the International Society for Krishna Consciousness is the Bhagavad-gītā, which was spoken by Kṛṣṇa to the great devotee Arjuna. Because it was spoken to a great devotee, the

Bhagavad-gītā contains information which is not found in scriptures. This is not to imply that the other scriptures are false but in the Bible Lord Jesus Christ says, "I have more to tell, but ye cannot bear it now." The Bhagavad-gītā and the Bible are in complete agreement because the knowledge revealed in both is that the only valid life is a life of loving service to the Lord. It may appear contradictory that in the Bible it is recommended that one worship Lord Jesus Christ and in the Bhagavad-gītā it is recommended that one worship Lord Kṛṣṇa. Actually there is only one God, but He can appear in different forms at different times and places. The form of Kṛṣṇa is the original form from whom the other forms emanate. So Lord Jesus is actually an incarnation of God, as the son of God. It is not the purpose of the International Society for Krishna Consciousness to dissuade sincere devotees of Lord Jesus from worshiping Him. The purpose of Kṛṣṇa consciousness is to spread love of God to all people. Anyone can practice Kṛṣṇa consciousness by the process of chanting the holy names, but in order to teach and spread this knowledge it is necessary to have a thorough understanding of the scriptures. Bhagavad-gītā is not the only scriptural text of the International Society for Krishna Consciousness. Other texts include Śrīmad-Bhāgavatam, Śrī Brahma-saṁhitā, Śrī Caitanya-caritāmṛta, Bhakti-rasāmṛta-sindhu and many others. The texts that are studied are originally written in Sanskrit and Bengali and are presently being translated by the spiritual master and founder of the Society, His Divine Grace A.C. Bhaktivedanta Swami. To learn and understand all these texts requires an intense effort and much time. The scriptures must be thoroughly learned and understood without any personally motivated interpretation. In order to teach Kṛṣṇa consciousness one must live in exact accordance with the scriptural injunctions without the slightest deviation. Teachers of Kṛṣṇa consciousness are badly needed in the world today, and the International Society for Krishna Consciousness is engaged in training qualified teachers. One who wishes to study Kṛṣṇa consciousness and teach others must be completely dedicated without any outside interest whatsoever.

The students of the International Society for Krishna Consciousness lead completely regulated lives, according to the injunctions of the scriptures. They eat only foods that are specially prepared according to scriptural directions. They have no sex life outside of marriage; they take no intoxicants, and they do not indulge in gambling or idle amusements, such as movies, television, etc.

Brief Biography of the Spiritual Master

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda was born Abhay Charan De on September 1, 1896, in Calcutta. In 1920 he finished his schooling, majoring in philosophy, English and economics at the University of Calcutta. Soon afterward, Abhay Charan De took up the duties of manager of a large chemical concern. Then in 1922, he met His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the founder of sixty-four Gaudīya Vaiṣṇava Maths in India, Berlin and London. Bhaktivedanta Swami recently recalled the key to his approaching his spiritual master: "When I first started going to see my Guru Mahārāja, he said of me, 'This boy hears very nicely. He does not go away. So I shall make him a disciple.' That was my qualification, or whatever you may call it. I would simply ask when Guru Mahārāj would speak, then I'd sit down and go on hearing. I would understand, or not understand; others would disperse, I'd not disperse. So he remarked, 'This boy is interested to hear.' Because I was serious in hearing, I am now serious about kīrtanam, which means speaking or preaching. If one has heard nicely, then he will speak nicely."

At Allahabad in 1933, Abhay Charan De was formally initiated, and in 1936, just days before Bhaktisiddhānta Sarasvatī's departure from this mortal world, he was specifically ordered to spread Kṛṣṇa consciousness in the English language to the West.

A. C. Bhaktivedanta Swami, known as Prabhupāda to his disciples, has said that at first he did not take the mission given to him by his spiritual master with the utmost seriousness. But then he was reading a Bhagavad-gītā commentary written by Śrīla Bhaktivinode Ṭhākur, who was the father of Bhaktisiddhānta Sarasvatī and the pioneer of the Kṛṣṇa consciousness movement in the modern age. Śrīla Bhaktivinode has written that just as one cannot separate the body from the soul while in this conditioned state, so the disciple cannot separate the spiritual master's order from his very life. Bhaktivedanta Swami took these words seriously, and gradually his whole life became dedicated to carrying out the orders of his Guru Mahārāj. In 1959 he took sannyāsa, the renounced order of spiritual life, and in 1965, at the advanced age of 70, A. C. Bhaktivedanta Swami arrived in New York City to fulfill his master's sacred mission.

Bhaktivedanta Swami produces his books by speaking them on a dictaphone. He is presently working on five books at once. These books are a matter of realization. As he has said, "When you become self-realized you automatically write volumes of books." And one of the qualifications of a devotee is that he is poetic. Śrīla Prabhupāda is always immersed in Kṛṣṇa by speaking, dictating, singing about Kṛṣṇa's glories, preaching formally at meetings or planning the expansion of the Kṛṣṇa consciousness movement. In the Bhagavad-gītā, Seventh Chapter, it is stated that out of thousands of men, few seek perfection, and out of the thousands who attain perfection, hardly one knows Kṛṣṇa. Lord Kṛṣṇa also declares in the Eighteenth Chapter that the dearmost devotee of all is he who spreads the teaching of love of Kṛṣṇa: "Never will there be one dearer to Me."

Bhaktivedanta Swami's spiritual master, Bhaktisiddhānta Sarasvatī, once drew a picture of a mṛdaṅga (drum used on saṅkīrtana) and, beside it, a printing press. He said the mṛdaṅga can be heard for several blocks, but that the press can be heard around the world. He therefore called the printing press "the big mṛdaṅga." For the purpose of worldwide service to humanity, ISKCON Press has been established for the exclusive printing of Śrīla Prabhupāda's books.

In 1968, Macmillan published *The Bhagavad-gītā As It Is*, translated with commentary by A.C. Bhaktivedanta Swami. The Gītā is the gist of the entire Vedic literature. Just this one book can free anyone from the clutches of material nature and fix one in eternal loving service unto Śrī Kṛṣṇa the Personality of Godhead. As originally written by Śrīla Prabhupāda, the manuscript of *The Bhagavad-gītā As It Is* is many times larger than the version published by Macmillan. Publication of this original, expanded version is being undertaken by ISKCON Press. Another important published literature by Prabhupāda is his *Teachings of Lord Caitanya*. This book outlines the precepts of Caitanya Mahāprabhu, the Golden Avatāra who appeared in India 500 years ago and propagated the Hare Kṛṣṇa mantra as the means of God realization for the present age. A book called *The Nectar of Devotion*, an authorized summary study of Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*, has just been published. Prabhupāda is presently writing a several volume work called *Kṛṣṇa*, which contains all of the pastimes of the Supreme Lord when present on this planet 5000 years ago. Translations are also underway of the *Vedānta-sūtra*, *Caitanya-caritāmṛta* and his work of twelve cantos of *Śrimad-Bhāgavatam*. The literatures compiled by A.C. Bhaktivedanta Swami are authorized by the disciplic succession, which is descending from Kṛṣṇa Himself;

Prabhupāda's whole life mission is to faithfully pass on the original understanding of Kṛṣṇa consciousness without distortion. According to the Vedic literature this descending process is the only way to realization of the Absolute Truth, as the Absolute Truth is beyond the reach of mundane speculation or scholarship.

The author is not a retired personality, despite his prodigious literary output. He personally and very intimately guides his disciples through the most practical problems of daily life. Spiritual life is practical and, due to the predominant material atmosphere of Kali-yuga, often problematic. As spiritual master, Bhaktivedanta Swami is the last recourse and the ultimate standard of Kṛṣṇa consciousness, and he writes some twenty-five letters a day to leaders and students of his various worldwide centers. He himself resides in no one place, but travels from center to center and regularly lectures. The spiritual master is responsible for his devotees; when he accepts a sincere soul as his disciple, he promises to take him back to home, back to Godhead. No one should think, "Oh, everyone is taking a spiritual master; let me take one." The spiritual master as a style or as a pet is useless. Rather, his order is to be taken as one's life and soul. By taking shelter at the feet of the bona fide guru and serving him twenty-four hours a day, the fallen soul can be lifted to the spiritual sky. It is said that if the spiritual master is pleased, then one can make great advances in spiritual life. And one pure convinced devotee can make many pure devotees by his example and teachings. Those serious students with an understanding of the absolute value of the spiritual platform of life therefore honor the spiritual master with the honor due to God because the guru is the transparent via media or representative of God who distributes unalloyed love of God. The reader is invited to take to this philosophy with the utmost seriousness.

Paramparā

evam paramparā-prāptam imam

(This supreme science was thus received through the chain of disciplic succession,

and the saintly kings understood it in that way.)

Kṛṣṇa	Brahmā
Nārada	Vyāsa
Madhva	Padmanābha
Nṛhari	Mādhava
Akṣobhya	Jayatīrtha
Jñānasindhu	Dayānidhi
Vidyānidhi	Rājendra
Jayadharma	Puruṣottama

Brahmaṇyatīrtha	Vyāsatīrtha
Lakṣmīpati	Mādhavendra Purī
Īśvara Purī	(Nityānanda, Advaita)
Lord Caitanya	Rūpa (Svarūpa, Sanātana)
Raghunātha, Jīva	Kṛṣṇa dāsa
Narottama	Viśvanātha
(Baladeva) Jagannātha	Bhaktivinode
Gaurakiśora	Bhaktisiddhānta Sarasvatī
A.C. Bhaktivedanta Swami	

Ministers for Kṛṣṇa Consciousness:

Qualifications, Activities, Duties, and Personal Code

Ministers for Kṛṣṇa Consciousness:

Qualifications, Activities, Duties, and Personal Code

A. Qualification and classification of different types of ministers within the Society.

The Society is somewhat unconventional in the sense that, while there are clear formal steps in advancing from student to minister, the difference in activities between student and minister change slowly over a long period of time. If, after one year, the divinity student successfully completes the required courses, passes a comprehensive examination on *Bhagavad-gītā* and *Īśopaniṣad*, and proves to be otherwise deserving, he will be given the title of *Bhaktiśāstrī*. A *Bhaktiśāstrī* is considered to be an ordained minister. It should be noted here, however, that while the *Bhaktiśāstrī* must bear the responsibilities of an ordained minister, he continues in his role as fulltime student as well. At the conclusion of the second year of study, the student has the opportunity to be promoted from *Bhaktiśāstrī* to *Bhaktiavaibhava*. Before this title is conferred, the student must have shown his ability to serve as a *Bhaktiśāstrī*, must have successfully completed the courses and seminars required in the second year of study, and must pass a comprehensive examination on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. At the conclusion of the fifth semester it is possible for the successful student to receive the title of *Bhaktivedānta*. Once this is conferred, the student ceases to pursue a formal curriculum of study and concentrates his efforts on his ministerial duties and on contributing to the education of the initiates and subordinate ministers.

There is one further formal title to be achieved by a member of the Society. After approximately seven years of service as student and minister, the male student may, if he so wishes, take the order of Sannyāsa, or renounced order. Upon taking the Order of Sannyāsa, the student receives the title of svāmī. Adopting the Order of Sannyāsa is voluntary, And one who adopts this order takes a vow never to marry. Married ministers may take Sannyāsa when the sons are old enough to take care of the wife. When a married minister adopts the Order of Sannyāsa, there is no more personal contact between him and his wife. Generally the Sannyasī (Svāmī) moves to an other location. In addition to a clear showing of personal worth, the Bhaktivedānta, in order to join the Renounced Order of Life (Svāmī), must establish the following:

a. Intensive study of Vedic Scriptures:

1. Caitanya-caritāmṛta
2. Bhakti-rasāmṛta-sindhu
3. Nārada-pañcarātra
4. Padma Purāṇa
5. Viṣṇu Purāṇa
6. Vedānta-sūtra
7. 108 Upaniṣads

b. Publication of extensive commentary on one of the above Scriptures.

c. Evidence of extensive ministry work subsequent to ordination.

B. Rules of conduct and personal standards required of ministers and students.

No eating of meat, fish, or eggs. The only food which may be eaten by students or ministers is food prepared under strict dietary regulations and offered by prescribed ceremony to Kṛṣṇa. When travelling or under unusual circumstances, students or ministers may eat foods such as fruit or milk which can be easily offered and which do not necessarily require preparation. Under no circumstances may unoffered food be eaten. In Kṛṣṇa consciousness, eating is an act of worship and must be conducted accordingly.

No illicit sex. Sexual relations are permitted only between individuals married by an ordained minister in Kṛṣṇa consciousness. There is no dating or courtship. Marriage is an arrangement for two devotees of Kṛṣṇa to serve and worship in this way. Marriage is primarily for the purpose of raising children in Kṛṣṇa consciousness

No intoxicants. This includes all narcotics, alcoholic beverages, tobacco, coffee and tea. The Society's efficiency in automatically getting the youth to abandon the use of marijuana, LSD and other narcotics has drawn commendations from the mayors of New York City and San Francisco.

Medicines may be taken when absolutely necessary, but whenever possible medicines containing narcotic substances should be avoided. An occasional drink for "medicinal" purposes is not permitted.

No gambling. This also excludes frivolous sports and games. In addition, students are advised not to engage in any conversation that is not connected with the teachings of Kṛṣṇa consciousness or with the execution of duties.

C. Activities of ministers of the International Society for Krishna Consciousness.

Ministers of the Society have duties to perform which are related to the congregation, to divinity students and to the Society itself. In addition, of course, they are required to pursue two activities for their own education and welfare.

Ministers must conduct services both for regular members of the congregation and for the general public. At these services the ministers lead the congregation in prayer and meditation including congregational chanting of the holy names of Kṛṣṇa. In addition to the prayer and meditation, the minister preaches the principles of Kṛṣṇa consciousness. In this manner he attempts to lead the members of his congregation into a better understanding of the role of the individual in society as well as the role of the individual as a servant of Kṛṣṇa. The public is invited and encouraged to attend these services.

Ministers perform the traditional duties of faculty members of seminaries. The students are given formal instruction, are led on missionary field trips, and are given guidance in their personal lives.

Each minister is required to participate in the administration of this organization. The Society assumes total responsibility for each of its students and ministers and therefore frequently encounters serious and complex problems in securing and distributing the materials necessary to sustain these people. The growth of the Society is thought to be of great importance and therefore much time and energy is expended upon the distribution of literature and promotion of missionary activities. Finally, the Society requires its ministers to assist in the large volume of administrative work one would expect to find in an organization with 31 locations.

Transcendental Aspects

Śikhā

The śikhā is a tuft of hair worn by the male devotees who otherwise have shaved heads. For thousands of years, devotees of Kṛṣṇa have worn their hair in this way as a sign of surrender to the spiritual master, who is pleased to see his disciples entering into Kṛṣṇa conscious life. To the public, such signs as the śikhā are constant reminders that the devotees of God are present, and therefore the śikhā indirectly reminds everyone of Kṛṣṇa.

Beads

Each devotee always carries a string of 108 japa beads, which are usually carried in a bead bag worn around the neck, and he chants the Hare Kṛṣṇa mantra on these beads. Devotees also wear small beads made of tulasi, a sacred plant, around their necks. These are called kunti-mālā and further identify one as a Vaiṣṇava.

Ārātrika

Ārātrika is a ceremony in which the Deities are presented offerings of foodstuffs, or incense, flowers, a waving handkerchief, a fan, and an offering of flames. The Deities worshiped in the Kṛṣṇa temples are Jagannātha-svāmī with Balarāma and Subhadrā, and the Rādhā-Kṛṣṇa Deities. Every temple also has a picture of Lord Caitanya and saṅkīrtana. The program for temple worship is as follows: Early in the morning, before sunrise, there is maṅgala-ārātrika. At 8 a.m. daily, there is dressing and decorating of the altar and offering of breakfast. Then between 11:30 and 12 noon there is an offering of foodstuffs. At 5 p.m. there is the opening of the temple. The temple is closed from 1 p.m. to 4 p.m., and then dhoop ārātrika and an offering of foodstuffs, or bhoga offering are performed. In the morning, fruits and milk are offered to the Deities, and at noon, there are rice, dahl, chapatis, vegetables, milk, sweet rice and many other varieties. Then there is ārātrika after dusk and, at 9 p.m., an offering of puris, vegetables, milk, sweetmeats, etc. After this final ārātrika, the Deity rests. The throne is decorated profusely with flowers. The Deity's dress and ornaments are changed daily, and as far as possible the Deity platform and the temple room are always kept neat and clean.

Garlands

In the daily temple worship, garlands of flowers are offered to the Jagannātha Deities; after these garlands have been worn by the Deities, they are then distributed to the various devotees to wear, and this is very auspicious. In the Vedic scripture Skanda Purāṇa, Lord Brahmā states to Nārada, "Anyone who puts around his neck a flower garland formerly used by Kṛṣṇa becomes relieved of all disease and reactions to sinful activities, and gradually he becomes liberated from the contamination of matter." Other auspicious temple activities include dancing before the Deities during ārātrika and kīrtana, bowing down when the curtains of the altar are parted, and circumambulating the temple in front of the Deities. These are all auspicious activities. It is stated in the scriptures that as clapping one's hands causes birds to fly away, so the birds of sinful activities which are sitting on the body can be made to fly away simply by dancing and clapping before the Deity of Kṛṣṇa. Also, incense is burned during temple ceremonies, and to engage the senses in smelling incense offered to Kṛṣṇa is another spiritual practice of the highest order.

Deities

Kṛṣṇa, the Supreme Personality of Godhead, is able to descend before our eyes in a Deity incarnation of wood, stone, metal, or paint, formed according to authorized descriptions of the Lord. Because with our presently materially contaminated senses we cannot see the original spiritual form of the Personality of Godhead, He appears before us, out of His infinite mercy, in the visible form of the Deity, called the arcā incarnation. The arcā form of the Lord is never to be taken as a material object or idol. The example given is by Śrīla Prabhupāda that just as mail deposited in an authorized mailbox on the street is accepted by the post office as equal to mail deposited in the central post office, so worship of God by worship of any authorized arcā form, such as Lord Jagannātha, the Rādhā-Kṛṣṇa Deity, or a Pañca-tattva painting of Lord Caitanya, is accepted by the Lord as being as good as personal service to Him. For one who desires to serve the Lord, the Lord provides all facilities. He gives His instructions, the Scriptures, He sends His representative, the bona fide spiritual master, and He comes Himself in the arcā form. The Deities are cared for in a very careful and opulent manner. They are bowed to, bathed, dressed, fed, offered flowers and incense, and especially They are honored by the ārātriika ceremony.

Diet

The Kṛṣṇa Conscious diet is strictly spiritual; devotees eat only food which is prepared for and offered to Śrī Kṛṣṇa, the Supreme Personality of Godhead. In the Bhagavad-gītā, Kṛṣṇa states that He accepts “a leaf, a flower, some fruit or some water,” if offered in spontaneous love. Based solely on the desires of Kṛṣṇa, the devotees eat only vegetarian food, prepared from milk, sugar, grains, fruits, vegetables, etc., and refrain from eating meat, fish and eggs. By the act of offering nicely prepared food to the Deities, the foodstuffs take on all spiritual properties and are accepted as prasādam, or divine remnants. Because it is offered to and accepted by Kṛṣṇa, prasādam is a spiritual purifying process on a par with chanting or hearing the pastimes of Kṛṣṇa from the Scriptures. Anyone who joins with devotees in taking prasādam at any Kṛṣṇa conscious temple will find that prasādam is sumptuous, nutritious and plentiful. And simply by taking prasādam one can achieve spiritual progress unobtainable for thousands of births in which no tangible link is made with God.

There are many kitchen rules for cooks and helpers preparing foodstuffs to be offered to the Lord. The primary rule is to think of Kṛṣṇa while preparing the foods. Other rules include:

- One should wash hands thoroughly upon entering the kitchen
- Foodstuffs should be washed as they are prepared.
- Nothing that touches the floor or other contaminated areas, such as the sink or garbage pails, should be used, unless it can be immediately cleansed.
- In all preparations, only fresh foods should be used. Neither canned foods nor leftovers are used.
- Leftovers should never be brought back to the kitchen, but should be kept in a specific place in the dining room.

- In cooking, one should refrain from using garlic, onions or mushrooms and from mixing salt with fresh milk (although salt can be mixed with other milk cultures).
- One should not taste food during its preparation, not even to see if it is done or if it is seasoned properly. Kṛṣṇa is the first to relish prasād.

When the food is nicely prepared, we offer it back to the Source from which everything emanates. If we remember that His “hunger” is proportional to our love, the offering is sure to be successful. One must simply place love, and a generous portion of each item to be offered, on a plate or metal tray, along with a glass of fresh water, and set it before the Deity. One should then prostrate himself and pray: “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 tongue is 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 prasād, just to control the tongue. So now we take that prasād to our full satisfaction, and glorify You, Lord—Rādhā and Kṛṣṇa—and in love call for the help of Lord Caitanya and Nityānanda.”

The Qualifications and Curriculum of the Divinity Student

A. Entrance Qualifications:

Exam. There is no entrance exam required for acceptance into the International Society for Krishna Consciousness. Past education is not a requirement for serving Kṛṣṇa. If a sincere applicant is illiterate, the International Society for Krishna Consciousness will teach him to read and write.

Interview. All prospective students are interviewed extensively, usually several times. The instructors and officers maintain close personal contact with all students and prospective students.

Personal History and Character. The main requirements are sincerity and dedication. Any applicant will be accepted who sincerely wants to learn Kṛṣṇa consciousness and will commit himself completely to this study with an attitude of complete cooperation with the officers and instructors. Applicants who are potential discipline problems will not be accepted. The study of Kṛṣṇa consciousness is voluntary, and students are expected to follow the rules and regulations without being forced. For this reason sincerity and dedication are essential. Sincere applicants are accepted regardless their past history. It is recognized that past misdeeds are due to lack of perfect knowledge, and if one seeks the perfect knowledge of Kṛṣṇa consciousness, his misdeeds will be corrected.

B. Curriculum:

The curriculum is designed to cover a period of 2.5 years. It is divided into five semesters running from September 1 to February 28 and then from March 1 to August 31. As with conventional

educational institutions the courses are organized on the principle of semester hours, that is hours per week. The study is, however, much more intensive, as can be seen from the following curriculum, which lists a requirement of 40 semester hours in the first semester as opposed to the normal 15 hours found in most academic institutions.

The curriculum is as follows:

1st Semester:

Courses:

Bhagavad-gītā 1 (10 hrs.)

(Bhagavad-gītā is the primary scripture for Kṛṣṇa consciousness. It is a basic revelation of the distinction between spirit and matter and of the nature and relationships of God, the living entity, time, nature and work. It is studied intensively every day.)

Isopanisad 1 (5 hrs.)

(Studies on the form and qualities of Kṛṣṇa. Philosophy of the regulative principles of bhakti-yoga. Study of the form and necessity for the regulations and specific modes of worship and the philosophy behind them.)

Arcā-vigraha Philosophy (4 hrs.)

(recognition of Kṛṣṇa in Kṛṣṇa conscious art, music, writing, etc. How Kṛṣṇa can be personally present in a painting or Book.)

Seminars:

Meditation (7 hrs.)

Individual chanting of the names of Kṛṣṇa. Use of meditative aids, such as painting, etc. Instruction also given on how to meditate in unusual or undesirable surroundings.)

Public Lecturing (10 hrs.)

(Includes field trips into the streets of the city for public chanting and to other places where chanting may be requested by interested groups. Students get first-hand experience in preaching.)

2nd Semester:

Courses:

Bhagavad-gītā 2 (10 hrs.)

(Continuation of Bhagavad-gītā 1)

Īśopanisad 2 (5 hrs.)

(Continuation of Īśopaniṣad 1)

Vaisnava Theology 1 (4 hrs.)

(Study of the different incarnations of Kṛṣṇa, differences between Kṛṣṇa and the demigods.)

Comparative Philosophy (3 hrs.)

(Similarities and differences between Kṛṣṇa consciousness and other teachings.)

Temple Music 1 (2 hrs.)

(Learning to play instruments used in ceremonial music. Also includes listening to tapes and records of authentic Kṛṣṇa consciousness music.)

Seminars:

Meditation (7 hrs.)

(Continuation)

Public Lecturing (10 hrs.)

(Continuation)

3rd Semester:

Courses:

Bhagavad-gītā 3 (10 hrs.)

(Continuation)

Śrīmad-Bhāgavatam 1 (5 hrs.)

(Śrīmad-Bhāgavatam is the scripture describing the activities of Kṛṣṇa and His devotees.)

Brahma-saṁhitā 1 (3 hrs.)

(Brahma-saṁhitā is the scripture describing the process and nature of the material and spiritual creations.)

Vaiṣṇava Theology 2 (3 hrs.)

(Continuation)

Temple Music 2 (2 hrs.)

(Continuation)

Jagannātha Pūjā (2 hrs.)

(Method of worship of the form known as Jagannātha.)

Seminars

Meditation (7 hrs.)

Public Lecturing (10 hrs.)

(Continuation. Student may now lead groups.)

4th Semester:

Courses:

Bhagavad-gītā 4 (10 hrs.)

(Continuation. Student is required to begin writing commentaries.)

Śrīmad-Bhāgavatam 2 (5 hrs.)

(Continuation)

Brahma-saṁhitā 2 (3 hrs.)

(Continuation)

Rādhā-Kṛṣṇa Pūjā (2 hrs.)

(Method of worshiping the forms of Rādhā and Kṛṣṇa.)

Cooking 1 (lab) (4 hrs.)

(Preparation of foods for offering to Kṛṣṇa and distribution among devotees and others.)

Philosophy of Prasādam (Spiritual Food) 4 hrs.)

(Study of the uses and spiritual values of different ingredients; scriptural references to foods; how to recognize Kṛṣṇa in food.)

History of Saṅkīrtana Movement (2 hrs.)

(History of Kṛṣṇa conscious teachings on this planet. Lives of the great saints.)

Seminars:

Meditation (7 hrs.)

Public Lecturing (10 hrs.)

(Continuation. Student contacts interested groups on his own and makes arrangements for public chanting.)

5th Semester:

Courses:

Bhagavad-gītā 5 (10 hrs.)

(Continuation. Student must be able to accurately quote verses and to debate, substantiating his arguments with verses from the Bhagavad-gītā.)

Teachings of Lord Caitanya (5 hrs.)

This is the scripture describing the life and activities of Kṛṣṇa Caitanya, Kṛṣṇa appearing as a devotee of Kṛṣṇa.)

The Nectar of Devotion (5 hrs.)

(This scripture goes into further detail of the activities, qualities, and bodily characteristics of Kṛṣṇa.

Sanskrit Transliteration Reading (3 hrs.)

(Reading, with accurate pronunciation and understanding of Sanskrit, written with English characters.)

Bengali Transliteration Reading (3 hrs.)

(Reading, with accurate pronunciation and understanding of Bengali, written with English characters.)

Seminars:

Meditation (7 hrs.)

(Continuation)

Public Lecturing (10 hrs.)

(Continuation)

Debating (5 hrs.)

Debating with atheists and followers of impersonal philosophies. For purposes of debate, student will assume role of antagonist. After 2.5 years of public lecturing, students become very familiar with atheistic and impersonal arguments.)

Qualifications of a Devotee

These twenty-six qualifications of a devotee are listed in the Vedic Scripture Caitanya-caritāmṛta.

- Kind to everyone
- Does not quarrel with anyone
- Fixed in the Absolute Truth
- Equal to everyone
- Faultless
- Charitable
- Mild
- Clean
- Simple
- Benevolent
- Peaceful
- Completely attached to Kṛṣṇa
- Has no material hankering
- Meek
- Steady
- Self-controlled

- Does not eat more than required
- Sane
- Respectful
- Humble
- Grave
- Compassionate
- Friendly
- Poetic
- Expert
- Silent

Principles of Devotional Service

Generally, in devotional service, One should accept the following principles:

- Accepting the shelter of the lotus feet of a bona fide spiritual master.
- Becoming initiated by the spiritual master and learning how to discharge devotional service from him.
- Obeying the orders of the spiritual master with faith and devotion.
- Following in the footsteps of great ācāryas (teachers) under the direction of the spiritual master.
- Inquiring from the spiritual master how to advance in Kṛṣṇa consciousness.
- Being prepared to give up anything material for the satisfaction of the Supreme Personality of Godhead, Śrī Kṛṣṇa. (This means that when we are engaged in the devotional service of Kṛṣṇa, we must be prepared to give up something we may not like to give up and also accept something which we may not like to accept).
- Residing in a sacred place of pilgrimage like Dvārakā or Vṛndāvana.
- Dealing with the material world only as far as is necessary.

- Observing the fasting day on Ekādasi, (On Ekādaśī, the eleventh day after the full moon and the eleventh day after the new moon, no grains, cereals or beans are to be eaten. Simple vegetables and milk are taken in moderate amounts, and chanting of Hare Kṛṣṇa, reading of Scripture, etc., is increased.)

- Worshiping sacred trees like the banyan tree and others.

These ten items are preliminary necessities for beginning the discharge of devotional service according to regulative principles. In the beginning, if a neophyte devotee observes the above mentioned ten principles, surely he will quickly make good advancement in Kṛṣṇa consciousness.

The next set of six instructions are listed as follows:

- One should rigidly give up the company of nondevotees.
- One should not instruct a person who is not desirous of accepting devotional service.
- One should not be very enthusiastic about constructing costly temples or monasteries.
- One should not try to read too many books, nor should one develop the idea of earning his livelihood by lecturing on or by professionally reciting Śrīmad-Bhāgavatam or the Bhagavad-gītā.
- One should not be neglectful in ordinary dealings.
- One should not be under the spell of lamentation in loss or jubilation in gain.

The activities of devotional service can be analyzed as follows:

- hearing
- chanting
- remembering
- worshiping
- praying
- serving
- engaging as a servitor of the Lord
- establishing a friendly relationship with the Lord
- dancing before the Deity
- offering everything to the Lord

- singing
- informing
- offering obeisances
- standing up to show respect to the devotees
- when a devotee goes, following him up to the door
- entering into the temple of the Lord
- circumambulating the temple
- reading prayers
- vibrating hymns
- performing saṅkīrtana, or congregational chanting
- smelling the incense and flowers offered to the Deity
- accepting prasādam (food which has been offered to Kṛṣṇa)
- seeing ārātrika, the ceremonial performance of receiving the Lord
- seeing the Deity
- offering to the Lord His own palatable foodstuffs
- meditating
- offering water to the tulasī tree
- offering respect to the Vaiṣṇavas, or advanced devotees
- living in Mathurā or Vṛndāvana
- understanding Śrīmad-Bhāgavatam
- trying for Kṛṣṇa to one's utmost capacity
- expecting the mercy of Kṛṣṇa
- performing the ceremonial functions of Kṛṣṇa with devotees

- surrendering in all respects
- observing various ceremonial functions

To these thirty-five items another four are to be added:

- marking the body with sandalwood pulp to show that one is a Vaiṣṇava
- painting the body with the holy names of the Lord
- accepting flowers and garlands that have been offered to the Deity and spiritual master and putting them on one's body
- accepting caranāmṛta, or the water from the baths of the Deities which is offered to guests.

Adding these four items to the above thirty-five, we have thirty-nine items for devotional service. Out of these, the most important items are;

- to associate with the devotees
- to chant the holy name of the Lord
- to hear Śrīmad-Bhāgavatam
- to live in a holy place such as Mathurā or Vrndavana
- to serve the Deity with great devotion

They are especially mentioned by Śrīla Rūpa Gosvāmī in his book Bhakti-rasamṛta-sindhu.

Chanting Offenselessly

There are ten kinds of offenses in chanting the holy name, and they should be avoided. The offenses are as follows:

- to blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- to consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore if somebody thinks that he can chant Kālī, Kālī! or Durgā, Durgā! and it is the same as Hare Kṛṣṇa, that is the greatest offense.)
- to disobey the orders of the spiritual master.

- to blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- to consider the glories of chanting Hare Kṛṣṇa to be imagination.
- to interpret the holy name of the Lord.
- to commit sinful activities on the strength of the holy name of the Lord. (Because by chanting the holy name of the Lord one can be freed from all kinds of sinful reactions, it should not be taken that one may continue to act sinfully and after that chant Hare Kṛṣṇa to neutralize his sins. Such a mentality is a very dangerous offense and should be avoided.)
- to consider the chanting of Hare Kṛṣṇa to one of the auspicious ritualistic activities which are offered in the Vedas as fruitive activities (*karma-kāṇḍa*).
- to instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better in the beginning not to instruct them in this matter.)
- to not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaiṣṇava must guard against these offenses in to quickly achieve the desired success.

New Vṛndāvana

The Community of Souls: Unity in Authority

New Vṛndāvana

The Community of Souls: Unity in Authority

The integral or utopian community is not new in American history. Indeed, it has been a most basic part of our history from the Puritan experiment at Massachusetts Bay in the 1630's to this New Vṛndāvana experiment in the 1970's.

Despite differences of dress and circumstance, the aim of most of these communal experiences has been basically the same: to find a setting in which God consciousness, expanded consciousness, or Kṛṣṇa consciousness can be pursued so that man's journey through this temporary sphere of material existence can be successfully completed to transfer his consciousness to the Absolute or to the realms of eternity. The conception of a "community of souls" is founded on the premise that such a transferral is easier collectively than individually. Different experimenters have expressed the ideal community in different ways. Some have been more successful than others largely depending on the authority on which the community is based. Some have been based upon a strong personal

authority (Brigham Young or John Smith and the Mormons, or Humphrey Knolls and the Socialist Community at Oneida). New Vṛndāvana is different in that it is based on perfect authority. If we analyze the various communities of the past we can see that they have fallen apart because they could not agree as to what was the center of the community, what was its aims, what was its unifying point. The most successful communities tended to be those that were strongly religious. They could unify on the basis of the worship of God. And obviously where the concept of God is most agreed upon, that community will be most united and most harmonious. So, at New Vṛndāvana we are basing our community on God, or "Kṛṣṇa," as revealed by guru and śāstra, that is, the spiritual master and the information given by God Himself in the Vedic scripture Bhagavad-gītā. The essence of that teaching is the sublime chanting of the Hare Kṛṣṇa mantra: Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and it is through this transcendental vibration that there is unity of purpose at New Vṛndāvana.

Transcendental Activity:

Devotion Through Work

The New Vṛndāvana experiment helps the young people in the Society direct their service toward Kṛṣṇa. Most Americans are acquainted with Kṛṣṇa through the Bhagavad-gītā. In that Scripture, Kṛṣṇa, speaking as the Supreme Godhead, gives instructions to Arjuna, a man caught in the complexities of daily life, how to attain Him, the ultimate goal of all. In brief, Kṛṣṇa tells him to execute this work, but to do it for the sake of the Supreme. This is the primary message of the Gītā. The New Vṛndāvana Project puts this message into practice. This is also the actualization of St. Paul's, "Whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through Jesus Christ, our Lord." It is not that Kṛṣṇa consciousness is inactive in any sense. The practitioners engage in work which may appear to be ordinary work but is in fact devotional service due to the change in consciousness. Everyone in New Vṛndāvana is aware that his work is devotional in character and is directed to the Supreme Godhead because the factual proprietor of the land, of the buildings, of the temples, of the food, of the vehicles, tools and all the varied paraphernalia is Kṛṣṇa. The awareness of Kṛṣṇa's proprietorship enables the devotee to advance in Kṛṣṇa consciousness while executing his daily chores.

New Vṛndavana:

The Land

In August, 1968, the Society purchased 133 acres of beautiful farm and woodland near Wheeling, West Virginia. The land contains meadows, pastures and good garden land, and there are springs, creeks and waterfalls. The original buildings consist of a farmhouse, barn, and several other small buildings. More than thirty Society members have taken up permanent residence on the farm and have begun working the land to change it into a transcendental community. Already some of the old buildings have been renovated to allow for temporary residence, and several new A-frame houses have been constructed, but largely the project is in the formative stage. At present there are approximately a thousand acres of adjacent land up for sale, and as our needs require we will expand geographically. Land can be purchased in West Virginia at a nominal sum.

Indian Model

What does “New Vṛndāvana” mean? Vṛndā is the Sanskrit name for the holy tulasi trees, and vana means forest. Today Vṛndāvana is a holy town in India, some ninety miles southeast of Delhi. Five thousand years ago when Lord Kṛṣṇa, the Absolute Godhead, descended on earth He sported in Vṛndāvana as a cowherd boy. Now Vṛndāvana has thousands of temples dedicated to Lord Kṛṣṇa, and thousands of pilgrims come there each year to pay homage to the speaker of the Bhagavad-gītā. New Vṛndāvana will be modeled on this village, and, like its model, will have seven major temples.

New Vṛndāvana and Cow Protection

When Kṛṣṇa descended from the spiritual sky 5,000 years ago, He gave a practical example of the ideal life when He sported as a cowherd boy. He showed that man can live very simply and reserve his main energies for what Emerson called “high thinking” (“plain living and high thinking”) by protecting and cultivating the cow. So one of the aims of New Vṛndāvana is to protect the cow and to demonstrate the value of the cow in providing for the sustenance of man.

At New Vṛndāvana, the cow is more than just an ordinary animal. Aside from the fact that Kṛṣṇa was very fond of cows and that the cow is considered man’s second mother in the Vedas (“dhenu mātā”), the cow represents man’s religion or man’s yearning and love for God. When such yearning and love are slaughtered, then man is left with the empty shell of materialism, or life without principle and meaning. So one of the main functions of New Vṛndāvana is to demonstrate the humane practicality of cow protection.

Agricultural and Horticultural Programs

An important part of our program is the development of agricultural land. Presently four acres of garden are under cultivation. An extensive fruit orchard has just been planted. This will all increase as we reach toward our goal of self-sufficiency. With our hothouses and our canning process, we anticipate supplying our own food year round. As for animal husbandry, we now have five milk cows (Jerseys), and this will soon be tripled, giving us a more than adequate supply of milk, butter, cheeses, etc. Also, in our attempt to avoid machinery as far as possible, we have two workhorses that transport materials up from the main road and plow and cultivate our gardens. When our cows give bulls, we will use oxen to do much of the heavy work.

Primary and Secondary Education

Immediately plans call for the building of a schoolhouse and dormitories for a primary and secondary school. There are at least twenty children of Society members who wish to attend school at New Vṛndāvana. Classes have already begun, and a schoolhouse is now under construction. The faculty of the New Vṛndāvana School includes one P.D, several MA’s and several former teachers of elementary and secondary schools.

The curriculum includes courses in Kṛṣṇa, study of the Vedic literature, Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta, Brahma-saṁhitā, the Upaniṣads and the basic śāstras, as well as the basic courses in American history, American and British literature, mathematics, etc. That is, a firm basis of the traditional academic subjects, as well as practical training in horticulture, agriculture and Vedic scriptures, is being offered.

Construction of Temples and Living Quarters

The most extraordinary feature of New Vṛndāvana will be the temples. Temples will be constructed in such a way as to create a replica of Vṛndāvana, India. In Vṛndāvana, India, there are seven principal temples as well as thousands of small, private temples. The “thousands” may not be realized immediately, but our program does call for the building of seven major temples, if not all on the present 133-acre site, at least on some of the adjacent land we will be acquiring in the future.

In addition to temples and a school, we are building quarters for single male students and married couples. Quarters for the unmarried men (*brahmacārīs*) will be individual cabins designed for not more than two. Married couples (*grhaстhas*) will of course have their own dwellings.

A Typical Day

Specifically, how are the residents of New Vṛndāvana engaged? The day begins at 5 a.m. as a gong announces a lively ārātrika, which involves dancing and the singing of Sanskrit songs and hymns. Then there is a group chanting of the Hare Kṛṣṇa mantra and a reading and discussion of Bhagavad-gītā. This lasts until 7 a.m. Breakfast prasādam is served after the chanting, and by 8 a.m. the men are out in the fields working on the pasture or in the gardens—cultivating flowers, grains, fruits and vegetables—or building roads, clearing land, building walkways and buildings, milking cows, tending the animals, or any one of the many farm chores; and the women are engaged in preparing the main noon meal, tending children, churning butter, and cleaning. Most of the daily chores are carried on between 8 a.m. and 1 p.m., at which time the main meal of the day is served. The remainder of the afternoon is devoted to personal activities—which may include chanting, reading or bathing at the waterfall and stream that run through the property. Then at 7 p.m. another ārātrika and chanting is begun. There is usually a lecture on Bhagavad-gītā or Śrīmad-Bhāgavatam following the chanting. These activities usually last until 9 p.m., when more food is taken. Everyone is usually in bed around 10 or 10:30.

The children are on a slightly different schedule. They attend school from 10 to 12 a.m. and from 3 to 5 p.m. During the other hours, their training is of a practical sort, and they are under the guidance of one of the older members in the various departments of activity.

Statements by Śrīla Prabhupāda on New Vṛndāvana

“The Vṛndāvana conception is that of a transcendental village, without any of the botheration of the modern industrial atmosphere. My idea of developing New Vṛndāvana is to create an atmosphere of spiritual life where people in the bona fide divisions of society—namely *brahmacārīs*, (celibate students), *grhaстhas* (householders), *vānaprasthas* (the retired), and *sannyāsīs* (renounced holy men)—will live independently, completely depending on agricultural produce and milk from the cows.”

“To retire from activities is not a very good idea for the conditioned soul. I have very good experience, not only in our country, but also in your country, that this tendency of retiring from activities pushes one down to the platform of laziness, and gradually to the ideas of the hippies.

“One should always remain active in Kṛṣṇa’s service; otherwise strong māyā (illusion) will catch him and engage him in her service. Our constitutional position being to render service, we cannot stop activity. So New Vṛndāvana may not be turned into a place of retirement, but some sort of activities must go on there. If there is good prospective land, we should keep cows and produce some grains, flowers and fruits, so that those living there may have sufficient work and facility for advancing in Kṛṣṇa consciousness.

“Vṛndavana does not require to be modernized, because Kṛṣṇa’s Vṛndāvana is a transcendental village. They completely depend on nature’s beauty and nature’s protection. The community in which Kṛṣṇa preferred to belong was the vaiśya community, because Nanda Mahārāja (Kṛṣṇa’s foster father, with whom He spent His childhood while on Earth) happened to be a vaiśya king, or landholder, and his main business was cow protection. It is understood that he had 900,000 cows, and Kṛṣṇa and Balarāma, along with Kṛṣṇa’s many cowherd boy friends, used to take charge of them. Every day, in the morning, Kṛṣṇa used to go out with His friends and cows into the pasturing grounds.

“So, if you seriously want to convert this spot into New Vṛndāvana, I shall advise you not to make it very much modernized. But as you are American boys, you must make it just suitable to your minimum needs. Nor should you make it too luxurious, as Europeans and Americans are generally accustomed. Better to live there without modern amenities and to live a natural, healthy life for executing Kṛṣṇa consciousness. It may be an ideal village where the residents will have plain living and high thinking.

“For plain living we must have sufficient land for raising crops, and pasturing grounds for the cows. If there are sufficient grains and sufficient production of milk, then the whole economic problem is solved. You do not require any machines, cinemas, hotels, slaughterhouses, brothels, nightclubs—all these modern amenities. People in the spell of māyā are trying to squeeze out gross pleasure from the senses, which it is not possible to derive to our heart’s content. Therefore we are confused and baffled in our attempt to get eternal pleasure from gross matter. Actually, joyful life is on the spiritual platform, and therefore we should try to save our valuable time from material activities and engage it in Kṛṣṇa consciousness.

“The idea is that people residing in New Vṛndāvana may not have to search for work outside. Arrangements should be such that the residents will be self-satisfied. That will make an ideal āśrama. I do not know whether these ideals can be given practical shape, but I think like that, that people may be happy in any place with land or cow, without endeavoring for the so-called amenities of modern life, which simply increase anxieties for maintenance and proper equipment. The less we are anxious for maintaining our body, the more we become favorable for advancing in Kṛṣṇa consciousness.”

“Now we can work with great enthusiasm for constructing a New Vṛndāvana in the United States of America. People who came here from Europe to this part of the world named so many new provinces, just like New England, New Amsterdam and New York. So I also came to this part of the world to preach Kṛṣṇa consciousness, and by His grace and by your endeavor, New Vṛndāvana is being constructed. That is my great happiness. Our sincere endeavor in the service of the Lord, and of the Lord’s assistants, to make our progressive march successful—these are two important things to be followed in the spiritual advancement of life.”

Tilaka

- Forehead: Śrī Keśavāya namah
- Abdomen: Śrī Nārāyaṇāya namah
- Chest: Śrī Mādhavāya namah
- Throat: Śrī Govindāya namah
- Right waist: Śrī Viṣṇave namah
- Right forearm: Śrī Madhusūdanāya namah
- Right shoulder: Śrī Trivikramāya namah
- Left waist: Śrī Vāmanāya namah
- Left forearm: Śrī Śrīdharāya namah
- Left shoulder: Śrī Hṛṣikeśāya namah
- Nape of neck: Śrī Padmanābhāya namah
- Lower back: Śrī Dāmodarāya namah
- Head: Śrī Vāsudevāya namah

Tilaka is sometimes called the ornamentation of the spirit soul. The decoration, made by applying wet clay mixture, marks the body as a temple of Viṣṇu, the Supreme Lord. The Vaiṣṇava devotee marks his body in twelve places for sanctification and protection, and one who is wearing tilaka can at once be identified as a devotee of the Lord. Just as one can recognize that the strength of the government is behind a uniformed policeman, one can understand that the strength of God is behind a devotee marked with tilaka.

ISKCON Press

ISKCON Press trains young men in all phases of the printing trade and turns out the society's ever increasing volume of literature. The press department was started by several of His Divine Grace's disciples who worked at commercial printing jobs for a number of years. The savings they earned over that time were eventually put toward the purchase of printing machinery, which was set up in the building owned by the Boston Center of ISKCON, and with the skill gained by years of outside

experience, they began publishing the holy Vedic Scriptures, such as Īśopaniṣad and Bhagavad-gītā, as translated by A.C. Bhaktivedanta Swami, and the society's magazine, Back to Godhead, which has a monthly circulation of 150,000 and is printed in four languages. His Divine Grace has asked the press to produce a book every two months, and he has also prepared to translate sixty volumes of the Scripture Śrīmad-Bhāgavatam over a ten-year period. These plans are actually progressing on schedule, by the grace of Kṛṣṇa.

ISKCON Press receives dictaphone tapes of Śrīla Prabhupāda speaking; these are typed, edited and layed out, then printed, bound and shipped to worldwide centers of Kṛṣṇa consciousness. Also in Boston, an art department of four devotees, painters, whose works are all authorized by the spiritual master, produces magnificent color illustrations for all books published by ISKCON Press. ISKCON Press is a beehive of transcendental activity existing solely for the glorification of the Supreme Lord, and it has been called the "heart of ISKCON" by Śrīla Prabhupāda.

Preface to Kṛṣṇa,

The Supreme Personality of Godhead

nivṛtta-tarsair upagīyamānād

bhavausadhāc chotramano 'bhirāmāt

ka uttama-śloka-guṇānuvādāt

pumān virajyeta vinā paśughnāt

In these Western countries when someone sees the cover of a book like Kṛṣṇa, he immediately asks, "Who is Kṛṣṇa? Who is the girl with Kṛṣṇa?" etc.

The immediate answer is that Kṛṣṇa is the Supreme Personality of Godhead. How is that? Because He conforms in exact detail to descriptions of the Supreme Being, the Godhead. In other words, Kṛṣṇa is the Godhead because He is all-attractive. Outside the principle of all-attraction, there is no meaning to the word Godhead. How is it one can be all-attractive? First of all, if one is very wealthy, if he has great riches, he becomes attractive to the people in general. Similarly, if someone is very powerful, he also becomes attractive, and if someone is very famous, he also becomes attractive, and if someone is very beautiful or wise or unattached to all kinds of possessions, he also becomes attractive. So from practical experience we can observe that one is attractive due to 1) wealth, 2) power, 3) fame, 4) beauty, 5) wisdom, and 6) renunciation. One who is in possession of all six of these opulences at the same time, who possesses them to an unlimited degree, is understood to be the Supreme Personality of Godhead. These opulences of the Godhead are delineated by Parāśara Muni, a great Vedic authority.

We have seen many rich persons, many powerful persons, many famous persons, many beautiful persons, many learned and scholarly persons, and persons in the renounced order of life unattached

to material possessions. But we have never seen any one person who is unlimitedly and simultaneously wealthy, powerful, famous, beautiful, wise and unattached, like Kṛṣṇa, in the history of humanity. Kṛṣṇa, the Supreme Personality of Godhead, is an historical person who appeared on this earth 5,000 years ago. He stayed on this earth for 125 years and played exactly like a human being, but His activities were unparalleled. From the very moment of His appearance to the moment of His disappearance, every one of His activities is unparalleled in the history of the world, and therefore anyone who knows what we mean by Godhead will accept Kṛṣṇa as the Supreme Personality of Godhead. No one is equal to the Godhead, and no one is greater than Him. That is the import of the familiar saying, "God is great."

There are various classes of men in the world who speak of God in different ways, but according to Vedic literatures and according to the great ācāryas, the authorized persons versed in the knowledge of God, of all ages, like ācāryas Śaṅkara, Rāmānuja, Madhvā, Viṣṇusvāmī, Lord Caitanya and all their followers by disciplic succession, unanimously agree that Kṛṣṇa is the Supreme Personality of Godhead. As far as we, the followers of Vedic civilization, are concerned, we accept the Vedic history of the whole universe, which consists of different planetary systems called Svargalokas, or the higher planetary system, Martyalokas, or the intermediary planetary system, and Pātālalokas, or the lower planetary system. The modern historians of this earth cannot supply historical evidences of events that occurred before 5,000 years ago, and the anthropologists say that 40,000 years ago Homo sapiens had not appeared on this planet because evolution had not reached that point. But the Vedic histories, the Purāṇas and Mahābhārata, relate human histories which extend millions and billions of years into the past.

For example, from these literatures we are given the histories of Kṛṣṇa's appearances and disappearances millions and billions of years ago. In the Fourth Chapter of the Bhagavad-gītā Kṛṣṇa tells Arjuna that both He and Arjuna had had many births before and that He (Kṛṣṇa) could remember all of them and that Arjuna could not. This illustrates the difference between the knowledge of Kṛṣṇa and that of Arjuna. Arjuna might have been a very great warrior, a well-cultured member of the Kuru dynasty, but after all, he was an ordinary human being, whereas Kṛṣṇa, the Supreme Personality of Godhead, is the possessor of unlimited knowledge. Because He possesses unlimited knowledge, Kṛṣṇa has a memory that is boundless.

Kṛṣṇa's knowledge is so perfect that He remembers all the incidences of His appearances some millions and billions of years in the past, but Arjuna's memory and knowledge are limited by time and space, for he is an ordinary human being. In the Fourth Chapter Kṛṣṇa states that He can remember instructing the lessons of the Bhagavad-gītā some millions of years ago to the sun-god, Vivasvān.

Nowadays it is the fashion of the atheistic class of men to try to become God by following some mystic process. Generally the atheists claim to be God by dint of their imagination or their meditational prowess. Kṛṣṇa is not that kind of God. He does not become God by manufacturing some mystic process of meditation, nor does He become God by undergoing the severe austerities of the mystic yogic exercises. Properly speaking, He never becomes God because He is the Godhead in all circumstances.

Within the prison of His maternal uncle Kāṁsa, where His father and mother were confined, Kṛṣṇa appeared outside His mother's body as the four-handed Viṣṇu-Nārāyaṇa. Then He turned Himself

into a baby and told His father to carry Him to the house of Nanda Mahārāja and his wife Yaśodā. When Kṛṣṇa was just a small baby the gigantic demoness Pūtanā attempted to kill Him, but when He sucked her breast He pulled out her life. That is the difference between the real Godhead and a God manufactured in the mystic factory. Kṛṣṇa had no chance to practice the mystic yoga process, yet He manifested Himself as the Supreme Personality of Godhead at every step, from infancy to childhood, from childhood to boyhood, and from boyhood to young manhood. In this book Kṛṣṇa, all of His activities as a human being are described. Although Kṛṣṇa plays like a human being, He always maintains His identity as the Supreme Personality of Godhead.

Since Kṛṣṇa is all-attractive, one should know that all his desires should be focused on Kṛṣṇa. In the Bhagavad-gītā it is said that the individual person is the proprietor or master of the body, but Kṛṣṇa, who is the Supersoul present in everyone's heart, is the supreme proprietor and supreme master of each and every individual body. As such, if we concentrate our loving propensities upon Kṛṣṇa only, then immediately universal love, unity and tranquility will be automatically realized. When one waters the root of a tree, he automatically waters the branches, twigs, leaves and flowers; when one supplies food to the stomach through the mouth, he satisfies all the various parts of the body.

The art of focusing one's attention on the Supreme and giving one's love to Him is called Kṛṣṇa consciousness. We have inaugurated the Kṛṣṇa consciousness movement so that everyone can satisfy his propensity for loving others simply by directing his love towards Kṛṣṇa. The whole world is very much anxious to satisfy the dormant propensity of love for others, but the inventions of various methods like socialism, communism, altruism, humanitarianism, nationalism, and whatever else may be manufactured for the peace and prosperity of the world, are all useless and frustrating because of our gross ignorance of the art of loving Kṛṣṇa. Generally people think that by advancing the cause of moral principles and religious rites, they will be happy. Others may think that happiness can be achieved by economic development, and yet others think that simply by sense gratification they will be happy. But the real fact is that people can only be happy by loving Kṛṣṇa.

Kṛṣṇa can perfectly reciprocate one's loving propensities in different relationships called mellites or rasas. Basically there are twelve loving relationships. One can love Kṛṣṇa as the supreme unknown, as the supreme master, the supreme friend, the supreme child, the supreme lover. These are the five basic love rasas. One can also love Kṛṣṇa indirectly in seven different relationships, which are apparently different from the five primary relationships. All in all, however, if one simply reposes his dormant loving propensity in Kṛṣṇa, then his life becomes successful. This is not a fiction but is a fact that can be realized by practical application. One can directly perceive the effects that love for Kṛṣṇa has on his life.

In the Ninth Chapter of the Bhagavad-gītā this science of Kṛṣṇa consciousness is called the king of all knowledge, the king of all confidential things, and the supreme science of transcendental realization. Yet we can directly experience the results of this science of Kṛṣṇa consciousness because it is very easy to practice and is very pleasurable. Whatever percentage of Kṛṣṇa consciousness we can perform will become an eternal asset to our life, for it is imperishable in all circumstances. It has now been actually proved that today's confused and frustrated younger generation in the Western countries can directly perceive the results of channelling the loving propensity toward Kṛṣṇa alone.

It is said that although one executes severe austerities, penances and sacrifices in his life, if he fails to awaken his dormant love for Kṛṣṇa, then all his penances are to be considered useless. On the other hand, if one has awakened his dormant love for Kṛṣṇa, then what is the use in executing austerities and penances unnecessarily?

The Kṛṣṇa consciousness movement is the unique gift of Lord Caitanya to the fallen souls of this age. It is a very simple method which has actually been carried out during the last four years in the Western countries, and there is no doubt that this movement can satisfy the dormant loving propensities of humanity. This book Kṛṣṇa is another presentation to help the Kṛṣṇa consciousness movement in the Western world. This transcendental literature is published in two parts with profuse illustrations. People love to read various kinds of fiction to spend their time and energy. Now this tendency can be directed to Kṛṣṇa. The result will be the imperishable satisfaction of the soul, both individually and collectively.

It is said in the Bhagavad-gītā that even a little effort expended on the path of Kṛṣṇa consciousness can save one from the greatest danger. Hundreds of thousands of examples can be cited of people who have escaped the greatest dangers of life due to a slight advancement in Kṛṣṇa consciousness. We therefore request everyone to take advantage of this great transcendental literature. One will find that by reading one page after another, an immense treasure of knowledge in art, science, literature, philosophy and religion will be revealed, and ultimately, by reading this one book, Kṛṣṇa, love of Godhead will fructify.

Signed, A.C. Bhaktivedanta Swami

On Chanting the Hare Kṛṣṇa Mantra...

...A.C. Bhaktivedanta Swami Prabhupāda

On Chanting

The Hare Kṛṣṇa Mantra

A.C. Bhaktivedanta Swami Prabhupāda

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called māyā, or illusion. Māyā means that which is not. And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, it is called illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard

struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original natural energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age. By practical experience also, one can perceive that by chanting this mahāmantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes—within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa mantra is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental and intellectual. There is no need, therefore to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this mahāmantra. It is automatic, from the spiritual platform, and as such, anyone can take part in vibrating this transcendental sound without any previous qualification. In a more advanced stage, of course, one is not expected to commit offenses on grounds of spiritual understanding.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are:

- 1) Being stopped as though dumb,
- 2) perspiration,
- 3) standing up of hairs on the body,
- 4) dislocation of voice,
- 5) trembling,
- 6) fading of the body,
- 7) crying in ecstasy, and
- 8) trance.

But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When it is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean the supreme pleasure, and *Hara* is the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called *māyā*, is also one of the multi-energies of the Lord. And we the living entities are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called *Harā*, it is established in its happy, normal condition.

These three words, namely *Harā*, *Kṛṣṇa* and *Rāma*, are the transcendental seeds of the *mahāmantra*. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother *Harā* helps the devotee achieve the Lord Father's grace. and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the *mahāmantra*: *Hare Kṛṣṇa*, *Hare Kṛṣṇa*, *Kṛṣṇa Kṛṣṇa*, *Hare Hare/ Hare Rāma*, *Hare Rāma*, *Rāma Rāma*, *Hare Hare*.

Books by A.C. Bhaktivedanta Swami

The *Bhagavad-gītā As It Is*

Śrīmad-Bhāgavatam (3 volumes)

Teachings of Lord Caitanya

Kṛṣṇa, the Supreme Personality of Godhead (2 volumes)

The Nectar of Devotion

Kṛṣṇa Consciousness: The Topmost Yoga System

Easy Journey to Other Planets

Back to Godhead Magazine (Editor)

Kṛṣṇa, the Reservoir of Pleasure

The Kṛṣṇa Consciousness Movement is the Genuine Vedic Way

Śrī Īśopaniṣad

The First Step in God Realization

The Lord in the Heart

For detailed information about the books of A.C. Bhaktivedanta Swami, please turn to page 86 of this handbook.

Calendar for 484

of the Caitanya Era

Explanation of the Calendar

Kṛṣṇa consciousness is eternal, without beginning or end, but for purposes of impelling thoughts of Kṛṣṇa, the devotees follow a calendar originating with the appearance day of Lord Caitanya Mahāprabhu, who is declared by the Vedic scriptures to be the avatāra, or incarnation of God for this age, appeared to distribute love of Kṛṣṇa everywhere by His saṅkīrtana chanting movement.

The corresponding Gregorian calendar dates appear alongside the calendar dates for the Caitanya Era.

[At this point the calendar appears]

Devotional Prayers

MANGLĀCARANA

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurun vaiṣṇavāṁś ca

śrī-rūpam sāgra-jātam saha-gaṇa-raghunāthānvitam tam sa jīvam

sādvaitam sāvadhūtam pari-jana-sahitaṁ kṛṣṇa-caitanya-devam

śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā- śrī-viśākhānvitāṁś ca

(I am offering my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda, along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī, and Śrī Kṛṣṇa along with their associates Śrī Lalitā and Viśākhā.)

ŚRĪLA-PRABHUPĀDA-PRANĀTI

nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale

śrīmate bhaktivedānta-svāmin iti nāmine

(I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.)

namas te sārasvate deve gaura-vāṇī-pracāriṇe

nirviṣeṣa-śūnyavādi-pāscātya-deṣa-tāriṇe

(Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.)

ŚRĪ-GURU-PRANĀMA

om ajñāna-timirāndhasya jñānāñjana-śalākayā

cakṣur unmīlitam yena tasmai śrī-gurave namaḥ

(I offer my respectful obeisances unto my spiritual master, who has opened my eyes, blinded by the darkness of ignorance, with the torchlight of knowledge.)

ŚRĪLA-BHAKTISIDDHĀNTA- SARASVATĪ

nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale

śrīmate bhaktisiddhānta-sarasvatīti nāmine

(I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.)

śrī-vārsabhānavī-devī-dayitāya kṛpābdhaye

kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

(I offer my respectful obeisances to Śrī Vārsabhānavī-devīdayita Dāsa [another spiritual name of Siddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.)

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida

śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

(I offer my respectful obeisances unto you, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.)

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe

rūpānuga-viruddhāpa-siddhānta-dhvānta-hāriṇe

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

ŚRĪLA-GAURAKIŚORA-PRANATI

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye

vipralambha-rasāmbhode pādāmbujāya te namaḥ

(I offer my respectful obeisances unto Gaura-kiśoradāsa Bābājī Mahārāja [the spiritual master of Bhaktisiddhānta Sarasvatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.)

ŚRĪLA-BHAKTIVINODA-PRANATI

namo bhaktivinodāya sac-cid-ānanda-nāmine

gaura-śakti-svarūpāya rūpānuga-varāya te

(I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is strict follower of the Gosvāmīs, headed by Śrīla Rūpa.)

ŚRĪLA-JAGANNĀTHA-PRANATI

gaurāvirbhāva-bhūmes tvam nirdeṣṭā saj-jana-priyah

vaiṣṇava-sārvabhaumah̄ śrī-jagannāthāya te namah̄

(I offer my respectful obeisances to Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.)

ŚRĪ-VAIṢNAVA-PRANĀMA

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca

patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namah̄

(I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.)

ŚRĪ-GAURĀNGA-PRANĀMA

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namah̄

(I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.)

ŚRĪ PAṄCA-TATTVA PRANĀMA

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam

bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam

(I bow down to Lord Kṛṣṇa, who appears as a devotee [Lord Caitanya Himself], as His personal expansion [Śrī Nityānanda], His incarnation [Śrī Advaita], His devotee [Śrī Śrīvāsa], and His energy [Śrī Gadādhara], and who is the source of all strength for the devotees.)

SAMBANDHĀDHIDEVER PRANĀMA

jayatāṁ suratau paṅgor mama manda-mater gatī

mat-sarva-sva-padāmbhojau rādhā-madanamohanau

(Glory to the all-merciful Śrī Rādhā and Madanamohana. They are the only shelter of my depraved and crippled self. Their lotus feet are the be-all and end-all of my life.)

ŚRĪ KRŚNA PRANĀMA

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

(O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the gopīs, and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.)

ABHIDHEYĀDHIDEVER-PRANĀMA

dīvyad-vṛṇḍāraṇya-kalpa-drumādhah
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
presthālībhiḥ sevyamānau smarāmi

(I meditate on Śrī Rādhā and Govinda. They are seated on a throne in a mansion bedecked with gems under the desire trees in Vṛndāvana, being served by Their loving female attendants.)

PRAYOJANĀDHIDEVER PRANĀMA

śrīmān rāsa-rasārambhī vamśī-vāṭa-taṭa-sthitah
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu nah

(May Lord Gopīnātha confer on us His grace. He inaugurated the rāsa-līlā by attracting the spiritual milkmaids of Vraja with the enchanting tune of His flute, and He is seated at the base of the vamśīvata tree.)

ŚRĪ RĀDHĀ PRANĀMA

tapta-kāñcana-gaurāṅgi rādhe vṛṇḍāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

(I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.)

Verse quoted by Lord Caitanya, from the Bṛhan-Nāradīya Purāṇa:

harer nāma harer nāma
harer nāmaiva kevalam

kalau nāsty eva nāsty eva
nāsty eva gatir anyathā. (B.N. 38.126)

(Chant the holy name, chant the holy name, chant the holy name. There is no other alternative, there is no other alternative, there is no other alternative for God realization in the Age of Kali.)

ŚRĪ GURVĀSTAKAM

Eight Prayers Glorifying the Spiritual Master

—by Śrīla Viśvanātha Cakravartī Ṭhākur

(1)

samsāra-dāvānala-liñha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

(The spiritual master is receiving benediction from the ocean of mercy. Just as the cloud pours water on the forest fire to extinguish it, so the spiritual master extinguishes the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master.)

(2)

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditramādyan-manaso rasena
romāñca-kampāśrutaraṅgabhājo
vande guroḥ śrī-caraṇāravindam

(The spiritual master is always engaged in chanting and hearing the message of Lord Caitanya and sometimes is dancing in ecstasy. Sometimes he feels quivering in his body because of spiritual trance. I offer my respectful obeisances unto such spiritual master.)

(3)

śrī-vigrahārādhana-nitya-nānā-
śrṅgāra-tan-mandiramārjanādau

yuktasya bhaktāṁś ca niyuñjjato 'pi

vande guroḥ śrī-caraṇāravindam

(The spiritual master is always engaged along with his disciples in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. I offer my respectful obeisances unto the lotus feet of such spiritual master.)

(4)

catur-vidha-śrī-bhagavat-prasāda-

svādv-anna-trptān hari-bhakta-saṅghān

kṛtvaiva trptim bhajataḥ sadaiva

vande guroḥ śrī-caraṇāravindam

(The spiritual master is always offering Kṛṣṇa four kinds of foodstuffs [analyzed as those which are chewed, those which are licked up, those which are drunk and those which are swallowed]. Four kinds of prasādam are offered to Kṛṣṇa, and when the spiritual master sees that the devotees are eating bhagavat-prasādam, he is satisfied. I offer my respectful obeisances unto the lotus feet of such spiritual master.)

(5)

śrī-rādhikā-mādhavayor apāra-

mādhurya-līlā guṇa-rūpa-nāmnām

prati-kṣaṇāsvādana-lolupasya

vande guroḥ śrī-caraṇāravindam

(The spiritual master is always anxious to hear and chant about the wonderful pastimes between Rādhikā and Mādhava, which are all in the modes of loving exchanges [Mādhurya-Līlā], as well as about their quality, names and form. The spiritual master aspires after relishing these things at every moment. I offer my respectful obeisances to such spiritual master.)

(6)

nikuñjayūno ratikeli-siddhyai

yā yālibhir yuktir apekṣaṇīyā

tatrātidāksādati-vallabhasya

vande guroḥ śrī-caraṇāravindam

(The spiritual master is very much expert in assisting the gopīs, who are engaged in the perfection of Rādhā-Kṛṣṇa conjugal love affairs. At different times they make different tasteful arrangements for such spiritual exchange, and the spiritual master is there to assist in the affairs. I offer my most humble obeisances unto the lotus feet of such a spiritual master.)

(7)

sākṣād-dharitvena samasta-śāstrair

uktas tathā bhāvyata eva sadbhīḥ

kintu prabhor yah priya eva tasya

vande guroḥ śrī-caraṇāravindam

(The spiritual master is honored as much as the Supreme Lord because of his being 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

yasyāprasādānna-gatih kuto 'pi

dhyāyām stuvarīns tasya yaśas tri-sandhyām

vande guroḥ śrī-caraṇāravindam

(By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master no one can make any advancement. Therefore I should always remember the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.)

ĀRĀTRIKA CEREMONY

Prayer by Śrīla Bhaktivinode Ṭhākur

(1)

kibā jaya jaya gorācānder ārotiki sobhā

(Everyone come see all the glories of the beautiful ārātrika ceremony of Lord Caitanya.)

(2)

jāhnavī-taṭa vane jaga jana-manolobhā

(This ārātrika ceremony on the bank of the Ganges to receive Lord Caitanya is so beautiful that it will attract the minds of all the people of the world.)

(3)

kibā vasiāchena gorācānda ratna-simhāsane

(Come see how Lord Caitanya is seated on the jeweled throne.)

(4)

ārati karena brahmā ādideva-gane

(To offer ārātrika to Lord Caitanya all the demigods have come, headed by Lord Brahmā.)

(5)

kibā dakṣiṇe nitāicānda bāme gadādhara

(See Nityānanda Prabhu on the right side of Lord Caitanya, and on the left side, Śrī Gadādhara.)

(6)

nikaṭe advaita prabhu śrīvāsa chatradhara

(Nearby are Advaita Prabhu and Śrī Śrīvāsa, who is bearing the umbrella above Lord Caitanya's head.)

(7)

kibā śaṅkha bāje ghantā bāje bāje karatāla

(Listen to the sounding of the conchshells, the ringing bells, and the sound of the kartāls.)

(8)

madhura mṛdaṅga bāje śunite rasāla

(All these sounds, along with that of the sweet mṛdaṅga, are very relishable to hear.)

Song Taught by Śrīla Prabhupāda, from Śrīmad-Bhāgavatam

samāśritā ye padapallava-plavam

mahat-padaṁ punya-yaśo murāreh
 bhavāmbudhir vatsa-padaṁ param padaṁ
 padaṁ padaṁ yad vipadām na teṣām

(This material world is full of danger, and the ocean of nescience is very difficult to cross. But for one who has taken shelter of the lotus feet of Śrī Kṛṣṇa, this vast ocean is like a puddle of water contained in a calf's hoofprint in the mud. There is danger at every step, but the devotee is not affected by it.)

Song about Kṛṣṇaloka, from Śrī Brahma-saṁhitā

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
 laksāvṛteṣu surabhīr abhipālayantam
 lakṣmī-sahasra-śata-sambhrama-sevyamānam
 govindam ādi-puruṣam tam aham bhajāmi

(I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose-trees, always served with great reverence and affection by hundreds of thousands of Lakṣmīs, or gopīs.)

(cont'd on p. 79)

Śrī Śrī Śikṣāṣṭakam

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which those who follow Him have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are in fact the most voluminous, exacting and consistent—due to the unbreakable system of disciplic succession—of any religious culture in the world. Yet Lord Caitanya, in His youth widely renowned as a scholar, Himself left us only eight verses, called Śikṣāṣṭakam, in which His mission and precepts are revealed.

(1) ceto-darpaṇa-mārjanam bhava-mahā-dāvagni-nirvāpaṇam
 śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
 ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmr̥tāsvādanam
 sarvātmā-snapanaṁ param vijayate śrī-kṛṣṇa-saṅkīrtanam

Glory to the Śrī Kṛṣṇa Saṅkīrtana, which cleanses the heart of all the dust accumulated for years together. Thus the fire of conditional life, of repeated birth and death, is extinguished. This saṅkīrtana 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 helps us to have a taste of the full nectar for which we are always anxious.

(2) nāmnām akāri bahudhā nija-sarva-śaktis

tatrārpitā niyamitah smaraṇe na kālah

etādṛśī tava kṛpā bhagavan mamāpi

durdaivam īdrśam ihājani nānurāgah

O my Lord! Your holy name alone can render all benediction upon the living beings, and therefore You have hundreds and millions of names, like Kṛṣṇa, Govinda, etc. In these transcendental names You have invested all Your transcendental energies, and there is no hard and fast rule for chanting these holy names. O my Lord! You have so kindly made approach to You easy by Your holy names, but unfortunate as I am, I have no attraction for them.

(3) trṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyah sadā hariḥ

One should chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.

(4) na dhanam na janam na sundaram

kavitaṁ vā jagad-īśa kāmaye

mama janmani janmanīśvare

bhavatād bhaktir ahaitukī tvayi

O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. What I want only is that I may have Your causeless devotional service in my life—birth after birth.

(5) ayi nanda-tanuja kiṅkaram

patitāṁ māṁ viśame bhavāmbudhau

kṛpayā tava pāda-paṅkaja-

sthita-dhūlī-sadṛśam vicintaya

O son of Mahārāja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen in the ocean of birth and death. Please, therefore, pick me up from this ocean of death and fix me as one of the atoms of Your lotus feet.

(6) nayanāṁ galad-aśru-dhārayā

vadanāṁ gadgada-ruddhayā girā

pulakair nicitāṁ vapuh kadā

tava-nāma-grahaṇe bhaviṣyati

O my Lord! when will my eyes be decorated with tears of love, flowing constantly while I chant Your holy name? When will my words be choked up when uttering the holy name? And when will all the holes of hair on my body have eruptions by the recitation of Your name?

(7) yugāyitam nimeṣena

cakṣuṣā prāvṛṣṭāyitam

śūnyāyitam jagat sarvam

govinda-viraheṇa me

O Govinda! Feeling Your separation I am considering a moment twelve years or more, and tears are flowing from my eyes like torrents of rain. I am feeling all vacant in the world in the absence of You.

(8) āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ

adarśanāṁ marma-hatāṁ-hatāṁ karotu vā

yathā tathā vā vidadhātu lampato

mat-prāṇa-nāthas tu sa eva nāparah

I do not know anyone except Kṛṣṇa as my Lord, and He will always remain as such, even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, but He is always my worshipable Lord, unconditionally.

SIX SYMPTOMS OF SURRENDER

in Devotional Service

- One should accept everything favorable for discharging devotional service.
- One should reject everything unfavorable for discharging devotional service.
- One should believe firmly that the Lord will protect His devotee always.
- One should feel exclusively dependent on the mercy of the Lord.
- One should have no separate interest besides the interest of the Lord.
- One should always feel oneself meek and humble.

Song about Kṛṣṇaloka, cont'd.

veṇūṁ kvaṇantam aravinda-dalāyatākṣam

barhāvataṁsam asitāmbuda-sundarāṅgam

kandarpa-koti-kamanīya-viśeṣa-śobham

govindam ādi-puruṣam tam aham bhajāmi

(I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals, with head bedecked with a peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.)

aṅgāni yasya sakalendriya-vṛttimanti

paśyanti pānti kalayanti ciram jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya

govindam ādi-puruṣam tam aham bhajāmi

(I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth and substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.)

Prayer to Lord Nṛsiṁhadeva for the Continued Health of Our Spiritual Master

tava kara-kamala-vare nakham adbhuta-śṛṅgam

dalita-hiranyakaśipu-tanu-bhṛīngam

keśava dhṛta-narahari-rūpa jaya jagadīśa hare

(O my Lord, Your hands are very beautiful, like the lotus flower, but with Your long nails You have ripped apart the wasp Hiranyakaśipu. Unto You, Lord of the universe, do I offer my humble obeisances.)

(This prayer was recited by the boy devotee Prahlāda Mahārāja in order to pacify Lord Nṛsimhadeva.)

bhaja Śrī Kṛṣṇa Caitanya

Prabhu Nityānanda

Śrī Advaita Gadādhara

Śrīvāsādi Gaura-bhakta-vṛnda

(I offer my obeisances unto Śrī Kṛṣṇa Caitanya, Nityānanda Prabhu, Śrī Advaita, Gadādhara, Śrīvāsa, and all the followers of Lord Caitanya.)

Jagannātha-svāmī nayana paṭhagami bhavatu me

(Jagannātha-svāmī—O Lord of the universe; nayana paṭhagami bhavatu me—please be visible unto me.)

namo brahmaṇya-devāya

go-brāhmaṇa-hitāya ca

jagat-hitāya kṛṣṇāya

govindāya namo namaḥ

(I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the brāhmaṇas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.)

OBEISANCES AND RESPECTS

jaya om viṣṇu-pāda paramahamīsa parivrājakācārya aṣṭottara-śata śri śrīmad bhaktivedanta gosvāmī mahārāja ki jaya.

(108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Śrī Śrīmad Bhaktivedanta Swami Mahārāja, who has taken shelter at the feet of Viṣṇu.)

jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śri śrīmad bhaktisiddhānta sarasvatī gosvāmī mahārāja ki jaya.

(108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who has taken shelter at the feet of Viṣṇu.)

ananta-koṭi vaiṣṇava-vṛnda ki jaya.

(All glories to Ananta, the couch of Viṣṇu.)

nāmācārya haridāsa ṭhākur ki jaya.

(All glories to the ācārya of the holy name, Haridāsa Ṭhākur.)

premse kaho śrī-kṛṣṇa-caitanya-prabhu-nityānanda-śri-advaita-gadādhara-śrīvāsādi śrī-gaura-bhakta-vṛnda ki jaya.

(All glories to the flowing transcendental love of Lord Caitanya, Lord Nityānanda, Advaita Ācārya, Gadādhara, Śrī Śrīvāsa, and all the devotees of Lord Gaura.)

śrī -śrī-rādhā-kṛṣṇa-gopa-gopinātha syāma-kuṇḍa rādhā-kuṇḍa giri-govardhana ki jaya.

(All glories to Śrī Rādhā and Kṛṣṇa, all the cowherd families owned by Gopinātha, the bathing tank of Syāma [Kṛṣṇa], the bathing tank of Rādhā, and the hill of Govardhana.)

vṛndāvana-dhāma ki jaya. mathurā-dhāma ki jaya. navadvīpa-dhāma ki jaya.

(All glories to the abodes of Vṛndāvana, Mathurā and Navadvīpa.)

jagannātha-purī-dhāma ki jaya.

(All glories to the temple of the Lord of the universe at Purī.)

gangāmayī ki jaya, yamunāmayī ki jaya.

(All glories to the sacred Ganges and Yamunā rivers.)

tulasīdevī, ki jaya.

(All glories to the sacred plant tulasi, which is offered at the feet of Kṛṣṇa.)

bhaktidevī ki jaya.

(All glories to bhakti, devotional service to the Lord.)

sāma-veda-bhakta-vṛnda ki jaya.

(All glories to the assembled devotees.)

Govinda jaya jaya!

Gopāla jaya jaya!

Rādhā-ramaṇa-hari!

Govinda jaya jaya!

(Govinda—the Supreme Lord; jaya—victory; Gopāla—cowherd boy, i.e. Kṛṣṇa; Rādhā-ramaṇa—He who enjoys Rādhā [Rādhā is His pleasure potency]; Hari—the Lord.)

THE MAHĀ-MANTRA

Hare Kṛṣṇa, Hare Kṛṣṇa,

Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rama, Hare Rāma,

Rāma Rāma, Hare Hare

-1-

KRSNA

The Supreme Personality of Godhead

The most comprehensive and authoritative Vedic scriptural literature is the Śrīmad-Bhāgavatam (the Beautiful Story of the Personality of Godhead), the mature contribution of Śrīla Vyāsadeva, the compiler of the Vedas. Of the twelve cantos of the Śrīmad-Bhāgavatam, the Tenth Canto is considered the most confidential, since it describes the transcendental pastimes of Śrī Kṛṣṇa, the Personality of Godhead. Kṛṣṇa is a summary study of the Tenth Canto of Śrīmad-Bhāgavatam.

Śukadeva Gosvāmī, the original speaker of Śrīmad-Bhāgavatam, has declared that there are three classes of men and that the pastimes of Kṛṣṇa will be relished by each of them. The liberated soul who is no longer interested in mundane topics most certainly hears about Kṛṣṇa with the highest pleasure. The person who is trying to become liberated will also enjoy these topics of the Personality of Godhead, which purify anyone who hears them. And even the gross materialist will enjoy hearing about Kṛṣṇa because of the resemblance between His affairs with the gopīs and the

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ŚRĪMAD-BHĀGAWATAM

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"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be

a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of foolish pretenders. The Bhāgavatam says: "The path of religion is directly enunciated by the Lord." Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a teacher should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when the spiritual master sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding.

Authorized Procedure for Performing

A Kṛṣṇa Conscious Marriage Ceremony

1. Preparations are made according to the instructions in the "Śrī Śrīmūrti Pūjā" booklet, published by ISKCON Los Angeles
2. The couple should wear newly bought clothes.
3. Saṅkīrtana
4. The bride sits to the right of the groom. Garlands are offered to the priest and couple after they have been touched to the Deities' feet. Incense is lit and placed around the spot where the sacrificial fire is to be lit.
5. The priest says the first of line of the Gāyatrī mantra.
6. Everyone chants japa throughout the ceremony.
7. The priest demonstrates how to take water in a spoon from a goblet. Holding the spoon in his right hand, he puts water in his left palm, once, twice, thrice. He then sips the water. He takes one more spoonful of water into his left palm to wash it, and he then throws it to the side. Then the priest passes the water goblet to the couple to be married, and they follow the same procedure. The goblet is passed around counterclockwise. The priest leads responsive chanting of

om apavitrah pavitro vā sarvāvasthām gato 'pi vā
yah smaret puṇḍarīkākṣam savāhyābhyan tarah śuciḥ

śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu

("Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed without and within.") This whole procedure is executed three times.

8. The priest lectures on the importance of marriage.

9. The girl's parent or godbrother says: " _____ Dasi has been in my charge for so long, and now I am giving her unto your care. Do you accept her as your wife?"

The bridegroom says: "Yes, I accept _____ Dasi as my wife, and I shall take charge of her throughout both of our lives. We shall live together peacefully in Kṛṣṇa consciousness, and there will never be any separation."

The priest says, "Will you accept Srimān _____ as your life's companion, serving him always, and help him to execute his Kṛṣṇa conscious activities?"

The bride says, "Yes, I accept Srimān _____ as my husband throughout my life. There shall never be any separation between us, either in happiness or distress. I shall serve him always, and we shall live together peacefully in Kṛṣṇa consciousness."

10. Garlands are exchanged by the couple. The couple exchanges sitting places. The groom places vermillion in the part of his bride's hair, and he covers her head with her sari cloth. The groom's dhoti is tied to the bride's sari, and the garments should stay tied for one week.

11. The priest sprinkles differently colored dyes up and down and sideways on the dirt where the fire is to be lit. With a candle, he lights a splinter dipped in ghee and builds a small fire. He mixes ghee with barley and sesame seeds.

12. The mangalā-carana prayers and the prayers to the spiritual masters are said while the barley and sesame are passed around. When the priest says svāhā, after each prayer is completed, the devotees throw the grains into the fire, and the priest spoons in ghee. The prayers are said responsively, including the svāhā. The priest has to add wood to the fire to keep it going. All the dyes should be added to fire toward the end.

13. Everyone stands up, and the married couple, holding bananas before them in their folded hands, stands by the fire. The following prayer is said responsively three times:

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca

jagat-hitāya kṛṣṇāya govindāya namo namah

svāhā svāhā svāhā.

14. The bananas are placed in the fire, and the priest pours any extra seeds from the bowl into the fire.

15. Everyone responsively repeats:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

16. Everyone bows down and offers obeisances to Prabhupāda.

17. Saṅkīrtana

18. The priest mixes ashes from the fire with a little ghee left in the bowl, and a mark of ashes and ghee is placed on everyone's forehead.

19. Feast

Kṛṣṇa Consciousness: The Sankirtana Movement

The International Society for Krishna Consciousness is a bona fide religious society strictly following the principles described in the Vedic scriptures and practiced in India for thousands of years. Our basic beliefs are as follows:

- 1) The Absolute Truth is contained in all the great Scriptures of the world, the Bible, Koran, Torah, etc. However, the oldest known revealed Scriptures in existence are the Vedic literatures, most notably Bhagavad-gītā, which is the literal record of God's actual words.
- 2) God, or Kṛṣṇa, is eternal, all-knowing, omnipresent, all-powerful and all-attractive, the seed-giving father of man and all living entities. He is the sustaining energy of all life, nature and the cosmic situation.
- 3) Man is actually not his body, but is eternal spirit soul, part and parcel of God, and therefore eternal.
- 4) That all men are brothers can be practiced only when we realize God as our common father.
- 5) All our actions should be performed as a sacrifice to the Supreme Lord: "... all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (Bhagavad-gītā, 9.27)
- 6) The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us.
- 7) We can, by sincere cultivation of bona fide spiritual science, attain to the state of pure, unending blissful consciousness, free from anxiety, in this very lifetime.

8) The recommended means to attain the mature stage of love of God in the present age of Kali, or quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Our basic mission is to propagate the saṅkīrtana movement (chanting of the holy names of God) all around the world, as was recommended by the incarnation of the Lord Śrī Caitanya Mahāprabhu. People in this age are very much reluctant to understand God consciousness because of their unfortunate condition of life. They are working hard day and night simply for sense gratification. But this transcendental vibration of saṅkīrtana will knock at the door of their hearts for spiritual awakening. Therefore, they should be given the chance for this opportunity.

It is not recommended that a Kṛṣṇa conscious devotee go into seclusion to chant by himself and thereby gain salvation for himself alone. Our duty and religious obligation is to go out into the streets where the people in general can hear the chanting and see the dancing. We have already seen practically how by this process many, many boys and girls of America and Europe have been saved from the immoral practices of this age and have now dedicated their lives to the service of Kṛṣṇa.

It is hoped that the government authorities will cooperate with saṅkīrtana parties in enabling us to perform saṅkīrtana on the streets. To do this it is necessary that we be able to chant the names of Kṛṣṇa, dance, play the mṛdanga drum, request donations, sell our society's journal, and on occasion, sit down with the mṛdanga drum. As devotees of Lord Kṛṣṇa, it is our duty to teach the people how to love God and worship Him their daily life. This is the aim and destination of human life.

[signed] A. C. Bhaktivedanta Swami

Note on Transliterated Sanskrit Words

The vowels are pronounced almost as in Italian. The sound of the short a is like the u in but, the long a is like the a in far and held twice as long as the short a, and e is like the a in evade. Long i is like the i in pique. The vowel r is pronounced like the re in the English word fibre. The c is pronounced as in the English word chair, and the aspirated consonants (ch, jh, dh, etc.) are pronounced as in staunch-heart, hedge-hog, red-hot, etc. The two spirants ś and ṣ are pronounced like the English sh; s is pronounced as in sun.