

Introductory handbook for krsna consciousness

This handbook and accompanying curriculum, which are to be used en jointly, have been compiled under the direct order of the Governing Body Commission of the International Society for Krsna Consciousness. Their contents are based wholly on the inspiration, guidance and wisdom of His Divine Grace A.C. Bhaktivedanta Swami, the founder acarya of ISKCON. This humble attempt has been made in the service of any aspiring devotee and future disciple of the authorised ISKCON Acaryas. We pray to Srila Prabhupada, Srila Bhaktisiddhanta and Srila Rupa Gosvami that this work may be strictly in the line of the parampara and full of transcendental potency for the eternal benefit of one who makes use of it.

Your humble servant, Rohininandana das Adhikari

(May 14th 1984/498 Caitanya Era, Appearance Day of Lord Nrsimhadeva)

TABLE OF CONTENTS

<u>Part I Introduction</u>	Page 1
<u>Part II Daily Life</u>	
(1) Awakening	Page 2
(2) Applying Tilak	Page 2
(3) Japa Meditation	Pages 2-3
(4) Offering obeisances to Vaisnavas	Page 3
(5) Entering the Temple	Pages 3-4
(6) Mangala Arati and Temple Programme	Pages 4-5
(7) Prasada	Page 5
(8) Service in the Temple	Pages 5-6
(9) The Bhakta Class	Page 6
(10) Harinam Samkirtan	Pages 6-7
<u>Part III Appendix</u>	
(1) Faith and Discrimination	Page 7
(2) Casual becomes Casualty	Page 7
(3) Idle Talking	Page 7
(4) Mundane Friendships	Pages 7-8
(5) Answering the telephone	Page 8
(6) Istaghosti	Page 8
(7) Vaisnava Etiquette	Page 8

1

Part I Introduction

We would like to welcome you to the Introductory Cours for Krsna Consciousness and suggest that you study this handbook which is supplementary to the daily curriculum and which we hope you will find useful.

The purpose of this course is basically four-fold:

- (1) To give you an idea what Krsna conscious life is, so that you can decide if and how you want to commit yourself further
- (2) To teach you the correct attitude and approach to Krsna Consciousness
- (3) To help you make strong and swift progress in spiritual life
- (4) To give fundamental procedures and regulations, thus creating a firm basis for the future

Generally the course lasts three months and during that time one can attain a fairly thorough understanding of the following: cleanliness, harinam samkirtan, preaching, rules and regulations, Vedic philosophy, Vaisnava behaviour, devotional service, Krsna meditation etc.

We have a very structured daily schedule, which, although regulated, embodies the actual principle of freedom from material existence. Everything is completely in accordance with the ancient scriptural (sastric) tradition of Vedic India. The more diligently one applies oneself to this process the more benefit and realisation one will attain.

We should try to mould the activities of our lives in such a way that we remember Krsna at all times. This is Krsna Consciousness. Therefore the all-inclusive principle is, "always think of Krsna and never forget Him". Within this one principle is contained all other principles of devotional service.

Actually, devotional service or "bhakti-yoga" is the eternal way of life of every living entity, presently lying dormant in the heart. In the scriptures there is the statement: "it is the prime duty of persons who want to become fearless, to hear, chant and remember the Supreme Personality of Godhead, Krsna, Who is to be remembered and never forgotten, not even for a single moment."

Therefore, if the devotee is desirous of associating with the Lord, Who is the Supreme Pure, he has to undergo the process of purification. One who strictly adheres to the Lord's instructions as outlined in the Vedic scriptures becomes very dear to Him. Lord Krsna says "As they surrender unto Me I reward them accordingly." The devotee tries his best to follow these instructions. To assist him in the process of purification, it is essential that he follow the following regulative principles:

1. No illicit sex life
2. No gambling, including idle sporting and speculative pursuits
3. No intoxicants, which includes no tea, coffee, etc.
4. No meat eating, which includes no fish, eggs, etc.
5. The chanting of the Lord's Holy Name, the Hare-Krsna-Maha-Mantra: Hare Krsna Hare Krsna/ Krsna Krsna Hare Hare
Hare Rama Hare Rama/ Rama Rama Hare Hare.

At least 16 rounds a day.

The underlying principle of all one's activities is the chanting of the Holy Name. This is specifically recommended by Lord Caitanya Himself - "in this age of Kali there is no other way, no other way, no other way of making spiritual advancement than chanting the Holy Names of the Lord."

A Krsna conscious person, even if he is not educated by the university standard, can immediately give up illicit sex life, gambling, meat eating and intoxication whereas those who are not in Krsna consciousness, although very highly educated materially, are often drunkards, meat eaters, sex mongers and gamblers. These are practical proofs of how a Krsna conscious person becomes highly elevated in good qualities, whereas a person not in Krsna consciousness, cannot attain the same perfection.

What follows may seem at first too much to learn and practice all at once! So don't worry because it always becomes clear for someone in the course of time, and please feel free to ask any questions you may have. (Any word that you don't know can be found in the Vedic dictionary in Week 11 of the curriculum).

Part II Daily Life

(1) Upon awaking, devotees immediately like to remember their real spiritual position as a servant of the spiritual master and Lord Krsna. Due to the ignorance of sleep the mind has been roaming in illusion so now it should be firmly brought back into Krsna consciousness. Devotees therefore pay their obeisances to their spiritual master, and next remember the Presiding Deities of the Temple, by enthusiastically chanting Their Names. As one proceeds to the bathroom it is very helpful and blissful for yourself and others, to loudly chant the Panca-Tattva-maha-mantra and the Hare-Krsna-maha-mantra (as long as everyone else around you is also meant to be rising at the same time!)

(2) After showering and partially dressing oneself, one applies tilak which decorates the body as a Temple of the Lord. The mark on the forehead from the root of the nose to the hairline represents the foot- print of the Lotus Foot of the Lord and the leaf shape extending about three quarters down the nose represents Tulasi Devi. One should mix tilak in the palm of one's left hand (or premix it in a small container) and apply it with the ring finger of the right hand to make markings on 12 parts of the body, whilst chanting the following mantras:

(* when applying tilak on the right side of the body transfer it from the ball of the right finger onto the ball of the left ring finger. *)

THE FOREHEAD.....	OM KESAVAYA NAMAH
THE BELLY.....	OM NARAYANAYA NAMAH
THE CHEST.....	OM MADHAVAYA NAMAH
THE THROAT.....	OM GOVINDAYA NAMAH
RIGHT WAIST.....	OM VISNAVE NAMAH
RIGHT ARM.....	OM MADHUSUDANAYA NAMAH
RIGHT SHOULDER.....	OM TRIVIKRAMAYA NAMAH
LEFT WAIST.....	OM VAMANAYA NAMAH
LEFT ARM.....	OM SRIDHARAYA NAMAH
LEFT SHOULDER.....	OM HRSIKESAYA NAMAH
UPPER BACK.....	OM PADMANABHAYA NAMAH
LOWER BACK.....	OM DAMODARAYA NAMAH

Whatever tilak is left over should be wiped in the region of the sikha with the mantra "OM VASUDEVAYA NAMAH" (a large excess can be returned to the pot or block of tilak). You can read more about tilak on pages 54 and 73f of the Nectar of Devotion.

Footnote: if one takes rest for more than an hour during the day, upon rising one should shower and reapply tilak. If one rests for less time one can simply wash one's face and mouth etc.

(3) Japa Meditation

If we hear the Holy Name of the Lord with great attention then the rest of the day will go very nicely, our minds being spiritually surcharged, purified by the Name. If one is serious about becoming spiritually advanced and pure he will be serious about daily japa. Devotees like to chant all their rounds with as little interruption as possible from sleeping, talking or a wandering mind. To use the japa beads hold them in your right hand between the thumb and upper side of the middle finger (overleap). Chanting is began on the nearest bead to the "Krsna" bead. Chant the complete maha-mantra aloud: "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare", making sure to pronounce each word distinctly.

Then with your thumb, pull your beads through your hand to the next bead and again chant the maha-mantra. Now move to the next bead and the fourth and fifth etc. chanting the complete mantra on each bead. Continue in this way until you have chanted on all 108 beads and have come again to the Krsna bead. Now stop! The Krishna bead should not be chanted on or crossed over. You have just chanted one round!

Next, turn your beads around so that you are prepared to chant in the opposite direction. Once again begin chanting on the next bead to the Krishna bead and then proceed as before into the second round. As a devotee chants the mantra on each bead he slightly moves the bead from side to side with the thumb. When you become more experienced in chanting it will take you about 7 or 8 minutes to complete a round. There is no limit to the number of rounds you can chant on your beads, but devotees in the temple chant a minimum of 16 rounds a day. This fixing of the mind upon God is the basic principle of all meditation, and therefore vibration of the transcendental sound of Hare Krishna maha mantra is a simple, authorised, and effective method of transcendental meditation.

Although the Vedic scriptures mention many different forms of yoga, such as hatha yoga, raja-yoga, and jnana-yoga, they also conclusively state:

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

"In this age of Kali there is no other way, no other way, no other way to achieve liberation than to chant the Holy Name of God" (Brihan Naradiya Purana). "Hare" means unto Mother "Hara" or Lord Krsna's personal pleasure potency, Srimati Radharani. "Krsna" means the all-attractive Lord, or one who stops ("na") the repetition or cultivation ("Krsi") of birth and death. Or: "Krs" also refers to the highest pleasure and "na" (with point under the 'n') means ??????????????????????

"Rama" means the source of all enjoyment. When we chant Hare Krsna we are praying " O energy of the Lord (Hare), o Lord (Krsna and Rama) please engage me in Your service!".

Devotees feel very humble when they chant, realising their insignificant spiritual identity, their fallen position in the material world, and Lord Krsna's wonderful kindness upon them; and therefore they feelingly address the Lord, begging Him to once again be allowed into the realm of His service. Lord Krsna is nondifferent from His Holy Name and hence great care and attention should be given by one who is trying to chant.

(4) Offering Obeisances to Other Devotees

One should always be prepared to offer one's obeisances to any other devotee. One's devotional service cannot mature without the association of devotees. One should deal with other devotees in a humble state of mind and with some service attitude. When we say "Prabhu" we should mean it! One can say "please accept my humble obeisances" and bow down, say the prayer to the Vaisnavas (see song sheet). If there is some quarrel with another devotee always try to resolve it by taking a humble position, and paying obeisances to each other -- if done properly this simple action will always completely clear the air. In order to avoid any unnecessary friction the best rule of thumb is that new bhaktas should not give any practical instruction to each other at all. If you notice someone doing something you consider incorrect you can always inform the bhakta director, who is especially qualified to give proper guidance and correction etc. This is not being a "tell-tale" of a "sneak" but rather the proper attitude for one who really cares about his own advancement and the spiritual advancement of others.

(5) Entering the Temple

First remove your shoes and either ring the bell or knock on Krsna's door loudly chanting the names of the respective Deities. Upon entering the temple leave one's book bag (containing your Bhagavad-gita, pen and note pad, which you should take to every class) on one side. Then pay obeisances at the feet of the founder acarya of ISKCON, Srila Prabhupada (Of course in the beginning you can read your song sheet as you bow down).

(6) Mangala Arati and Temple Programme

After paying our obeisances in this way we carry on chanting japa until it is time for Mangala Arati when a conchshell is blown, the curtains open, and you can see the beautiful form of the Lord dressed in His night attire. The pujari or priest offers various paraphernalia: incense, a lamp, water, a handkerchief, a flower, a whisk and a fan. Just before this ceremony the Lord has been offered some milk sweet delicacies, so when He has eaten to His satisfaction (although of course He does not need to eat, but accepts the love and devotion of His devotees) the arati ceremony is performed and all the devotees sing, play various instruments, clap and dance jubilantly, with arms raised like Lord Caitanya, for His further pleasure. In trying to please Lord Krsna by enthusiastic worship, the soul, or in other words one's self becomes satisfied. Sometimes we may not feel like dancing so exuberantly early in the morning but if we do it anyway for His happiness then we will make great advancement and also share in the Lord's unlimited spiritual bliss.

Of course, you will also be trying to follow what's going on by using your song sheet! It may be difficult to do everything at once. Occasionally a new devotee will feel bewildered by seeing all the strange words and may prefer just to listen and then join in with the chanting of Hare Krsna, which always forms at least part, if not the major part of our chanting. One can actually become a pure devotee of Lord Krsna simply by chanting Hare Krsna aloud, in the company of devotees. All the other songs and prayers are expansions of the Hare Krsna mantra. If you find the words difficult to follow, don't worry - we sing the same songs every day in the same order and also you can read through the song sheet in your own time and study it more thoroughly when we discuss it during our bhakta classes. We find the daily repetition of these spiritual songs becomes more and more relishable as the years go by - that is the nature of anything which is actually spiritual. Devotees accept the offered lamp, the good flavour of the incense, the flowers, and the garlands and caranamrita, as extremely auspicious items because they are prasada, or the mercy of the Lord.

Next we sing a prayer to Lord Nrsimhadeva, a loving but fierce incarnation of the Lord, for the protection of the spiritual master and our ISKCON Movement. And then we attend Tulasi arati. Tulasi Devi is a small tree. Usually a plant body is a low, ignorant birth for the soul to take. But not so with Tulasi - she is a pure devotee of Krsna who has taken this form for the pleasure of the Lord (her leaves are an important part of Deity worship) and for our spiritual benefit. She is far more conscious than you are! When she leaves her body, devotees use her twigs and trunk to make neck beads and japa beads (see Nectar of Devotion page 101 for more about her). After the more senior devotees have offered a few drops of water to the Tulasi plant, you may also take your turn. Purify your right hand, take up the spoon from the small brass pot and pour a little water on the soil, being very careful not TO TOUCH or KNOCK her. After replacing the spoon you can touch her base and then touch your head out of respect for a wonderful devotee of the Lord. In the spiritual world everyone, in every form, is completely absorbed in the loving service of the Lord! How much can we really know by speculating with our paltry material brains?

After you have completed all or most of your rounds (at least 14) if there is still time you can do some reading. After the japa period we greet the Deities, Who have been bathed, dressed and offered fresh garlands. Simply hear the wonderful Govindam prayers and let your eyes gaze at the Lord's form, from the feet upwards, and so become purified. During this time we also separately pay our respectful obeisances to each set of the Deities.

Also we worship the spiritual master, and founder of ISKCON, Srila Prabhupada. The spiritual master is the representative of God and is therefore offered the same worship as God, which he accepts as his duty on behalf of the Lord so we can

advance in Krsna Consciousness. You can also offer a flower, after the other devotees, and then bow down at his lotus feet.

At some point the scores of the devotees efforts on Sankirtan are usually announced.

When the devotees render service in the temple or outside by distributing books or collecting money (Laksmi) they are working for the pleasure of the Deity, on the order of the Deity's representative. Therefore the results of their efforts are made known to the Deities, and all the devotees also like to hear and glorify the devotee's preaching endeavors, however materially small or big they may appear.

Before class we always chant a favourite bhajan of Srila Prabhupada's called Jaya Radha Madhava. Then the devotees will begin chanting the sanskrit text written on the black board. Try to follow as best as you can. Some of the older devotees will lead the chanting of the verse and if there is opportunity afterwards you may also attempt to chant it on your own, if you feel able.

During class try to sit up straight and be as attentive as possible; it is also a good practice to take notes. If you feel sleepy it is best to stand up. With a little practice and self discipline one can learn to be awake and bright in the class even if one does feel tired. Hearing means straining to understand and absorb what is being said, not simply listening. After class is over we pay obeisances once again before leaving the temple room.

(7) Prasada

Prasada is very special; it is nondifferent from Krsna. Therefore devotees don't just "eat" it, they honour or respect it. Of course devotees enjoy eating prasada, like anything, but they do it in the consciousness that "How wonderful Krsna is for appearing before me in this way, He is so kind" - Before respecting prasada we should chant the prayer "Sarira avidya jal" (see song sheet). Then say the obeisances prayer to the spiritual master.

ISKCON is sometimes called the "kitchen" religion because of our great stress on prasada for both eating and distributing. Just by taking prasada in the right meditative way one can make unlimited spiritual advancement! Eat as much as you like and then more if you want - Srila Prabhupada used to make his disciples eat up to the neck when he first started the movement, which you can read about in the "Srila Prabhupada Lilamrta" Volume 2.

Be careful though, that you don't put too much on your plate so that there is something left at the end - if there is you should still try to eat it anyway. We don't like to waste even one grain of rice! Another point is that devotees completely depend on Lord Krsna for their maintenance - so there is never a need for us to "hide" prasada. We can always be confident that He will provide for us amply every day. So don't keep any prasada in your locker etc, which may also attract mice and insects, because this does not show much faith in Krsna.

We should only keep things which we are currently using, without worrying for the future. Lord Krsna is the Supreme Personality of Godhead, the Supreme Maintainer of everyone, even the animals and insects, so surely He will take care of someone who is trying to become His devotee! To experience that Krsna is trustworthy you have to put your trust in Him! Prasada should be served - devotees like to serve each other and are not very enthusiastic to serve themselves. If you want some more and there is no one to serve you you should go and wash your hands before using the serving utensils, which should also not be touched to anyone's eating plate. Always use your right hand for both serving and eating. (If you want to break a capati in two, for instance, it can be done by using the right hand only).

If one has a regulated diet of Krsna prasada (not eating between the meals etc.) one will be healthy, peaceful, full of energy, and happy to know that one is gradually conquering over the material energy. Wash your hands before and after eating and don't forget to rinse your mouth and clean your teeth after meals! When you finish prasada once again chant the prayer to the spiritual master.

(8) Service in the Temple

If your service is cleaning, practice keeping your mind absorbed on the spiritual platform by chanting or thinking of the class in the morning, or planning ways you can do the cleaning job better and better every day. If you are cutting vegetables in the kitchen remember that Krsna's kitchen is meant to be clean like the Deity room, so make sure that your clothes are also very clean. The cooks are preparing varieties of dishes for Lord Krsna's pleasure and therefore no one enjoys the food in any way, even by smelling, before it is offered to Him.

Any service you may be given is actually very special. Srila Prabhupada writes in "Teachings of Queen Kunti" that the devotee who cleans anywhere in the temple, even the bathroom, is as good as the pujari who bathes the Deities. This is because every square inch of the Lord's temple is non-different from Him. Your service is given to you by the arrangement of Lord Krsna as a result of your sincere request to the Lord to be engaged once again in His service, and therefore when Krsna's representatives such as the Temple Commander or the Bhakta Director comes to you requesting something to be done you should think "I am being requested to do this personally by Lord Krsna Himself." This understanding is further explained in the purport to Chapter 18 Text 57 of the Gita. You must be sure that the person requesting you to do something is really authorised to instruct you. If you are not sure you can say something like "prabhu,

I'm perfectly willing to do what you request but at present I've been asked to do this, so could you check with the Bhakta Director first?" Of course a small thing, that takes only one or two minutes to help someone out, is another matter!

(9) The Bhakta Class

Please be at class on time. Be early if possible. There is so little time and so much to learn in only three months! During the classes one is encouraged to enquire very thoroughly, in an all-round way about the subject matter under discussion. Srila Prabhupada used to say that we should discuss the philosophy until it is threadbare and Lord Krsna also says in the Gita "pariprasnena", one should enquire all around" (Bg 4.34).

In order to become a little familiar with the Sanskrit, the depth of the philosophy of the Gita and to enhance your own future preaching, we have selected some verses for you to try and memorise, either Sanskrit or English, or both, at the rate of one per week. Try and understand exactly what the verse is about by studying the meaning of each word, and repeat the whole verse ... there are many opportunities throughout the day when you can practice. These verses are like friends who are always with us - sometimes the remembrance of a verse when there is difficulty can save the entire the situation! Written work may also be set, to help you further assimilate the philosophy, with occasional essays and tests.

(10) Harinam Samkirtan

If you get ready quickly it's a good time to fit in a little extra reading in the van before everyone gets in and we drive off. However, make sure that your clothes look neat and clean, you have fresh tilak on and your shoes are also clean and smart. Going out to chant on the streets, distributing magazines, leaflets and prasada, and talking to someone who is a little interested is a very good opportunity to see clearly the difference between material and spiritual life. The things we hear about in the classes and read in the books become 'alive' when we go out to preach. We have to be careful though that our mind doesn't become distracted by the temporary facade of the material energy. If you notice your mind wandering, simply look at the devotee in front and pray to Krsna to help you remember Him. Sometimes you can tell if someone is losing concentration - if he is playing the karatala they inadvertently begin to speed up! Besides your own benefit, if you try very sincerely to concentrate purely on the Holy Name, along with the other devotees, then the potency of the chanting party will radically increase and all the conditioned souls will be benefitted. They may not intellectually realise what is happening, but the Holy Name is reaching their souls and awaking them spiritually. Once a person told us, "in the morning the city corporation come and clean the streets and in the afternoon you people come and clean the atmosphere!" Many people very much appreciate the chanting party and if we don't go to a particular place for a while they begin to miss us, and when we return, ask where we've been. Actually, the chanting party is a very important part of our Introductory Course and by understanding samkirtan you can understand the entire Krsna Consciousness movement.

In the evening we shower, attend sundara arati, Bhagavad Gita class etc. before taking rest. As you can see and experience, the day is very regulated indeed. This is called 'sadhana' bhakti - following the rules and regulations of Bhakti yoga so that one can come to the platform of spontaneous enthusiasm to serve Krsna 24 hours a day (This is explained in Nectar of Devotion pages 20-22). As a child's ability to walk is inherent within her and simply takes practice to become manifest, similarly our love for Krsna is already there within us.

Part III Appendix

(1) Faith and Discrimination

Sometimes a person visiting the temple may think that everyone living there is a pure devotee of Lord Krsna and consequently he is neglectful of taking care of his money, etc. and if something disappears or is stolen he becomes very upset and loses his faith in Krsna consciousness. However, this shows a very shallow understanding of our Krsna consciousness movement. Firstly, we are a preaching movement and we have an open house for anyone who is a little sincere and interested. Of course, most of the time the people who come are sincere, but sometimes someone will come, take advantage of our hospitality and try to steal something. We try our best to guard against this sort of thing by carefully screening our guests, but occasionally something does mysteriously 'disappear'. Therefore we always recommend that all guests and new bhaktas hand in all valuable things like money and passport, cameras etc., to be locked away or else to always keep these items on their person. Also, another point is that the temple is a spiritual hospital for people who are contaminated by the material influences of lust, greed, anger, illusion, etc. and consequently the devotees living in the temple are at various stages of purification! Everyone who is serious in taking up Krsna consciousness is approaching perfection, but someone may have a long way to go and someone else may not be undergoing the process so seriously. Therefore, it is sometimes apparent that a person who has been living in the temple for just a few months is more advanced in spiritual life than someone who has been there a few years. We should therefore be both intelligent and broadminded when viewing the activities of other devotees.

(2) Casual becomes Casualty

If someone is not very serious in the following the principles of Krsna consciousness, or in the beginning follows them seriously but later becomes slack and whimsical, he is placing himself in great danger of slipping away from spiritual life. If you want to follow the sun you have to keep moving. Similarly, in spiritual life you must keep advancing enthusiastically, otherwise one may again become attracted by the darkness of Maya. On a practical level, don't be lazy or casual in your application of the principles you are learning and you will never become a 'casualty' again, lost in the material world.

(3) Idle Talking

Try to inspire yourself and the other new bhaktas by the quality of your speech. This is explained in the 17th chapter of Bhagavad Gita. Try to make your speech spiritual and not mundane. Sometimes new bhaktas have a habit of gradually slipping into mundane conversation, starting by talking 'shop talk' or talk which is not directly related to Krsna, such as all the details of the sankirtan van's engine, or about all one's previous medical history, etc., etc. Srila Bhaktisiddhanta Sarasvati Gosvami Maharaj, the spiritual master of Srila Prabhupada, used to say, "Idle words breed idle thoughts; idle action breeds birth, old age, disease and death!"

(4) Mundane Friendships

Sometimes two of the members of the Introductory Course who are a little weak and casual about Krsna consciousness tend to separate themselves from others and are often seen talking together. Such people cannot help themselves in spiritual life, what to speak of each other. They may think they are 'friends' and that their relationship is beneficial, but undoubtedly they are feeding each other's attachment to the material world, trying to please their material minds by talking all about past activities in the material life. If I offer you a cigarette am I your friend or your enemy? Similarly, if I offer you my material vision in mundane friendship, am I actually a friend to you or an enemy? Your real friend is that person who can put you in touch with the Supreme Friend, Lord Krsna, and help you advance to perfection.

So it is most important that one is careful with whom one associates and how one associates, if one actually wants to become Krsna conscious.

(5) Answering the telephone

Should be done sensibly. Not everyone phoning the temple will appreciate "Haribol" or even "Hare Krsna". Make sure you have the time to find someone before answering the phone and try not to keep the caller waiting for too long. Telephone conversations amongst devotees should be businesslike, and to the point in order to save Krsna's laksmi. One should also try to place one's calls at the cheap rate times.

(6) Istaghosthi (see Vedic dictionary)

Is held weekly and at this time we can reflect on the progress we have made so far and what is still to be accomplished. Any questions, philosophical or practical which come up during the week and remain unanswered, can be brought up at this time for the benefit of all the other new bhaktas as well. The bhakta director will discuss many points and one should try to seriously implement them and in this way improving one's all-round standing in devotional service.

(7) Vaisnava Etiquette

The Introductory Course is mainly concerned with Vaisnava etiquette, or the behaviour of a devotee, particularly in one's dealings with others. Bhakti yoga is an all-inclusive science and culture, and so there are even detailed codes of conduct that devotees have between each other. The proper understanding may take some time to develop, but, like everything else is revealed to one who chants Hare Krsna sincerely, who hears and enquires attentively and who has a nice service attitude. This will be more thoroughly discussed in Week 9 and there is a small book called "Vaisnava behaviour" by Srila Satsvarupa das Gosvami which may be read later on.

Week 1 The Spiritual Master and Disciple

1. The process of acquiring knowledge
2. The need to approach a Spiritual Master
3. The qualifications of a Spiritual Master including the symptoms of one on the transcendental platform
4. The qualifications of a disciple
5. The parampara system
6. Initiation

Week 2 Recent and Present Acaryas

1. Srila Vyasadeva
2. Narada Muni
3. Maharaj Pariksit & Sukadeva Gosvami
4. Srila Madhvacarya
5. The Six Gosvamis
6. Srila Bhaktivinoda
7. Srila Gaurakisora
8. Srila Bhaktisiddhanta
9. Srila Prabhupada
10. The present spiritual master
11. Jayananda Prabhu
12. The meaning of Vyasa-puja (worshipping the guru)

Week 3 Sadhana Bhakti

1. Sadhana Bhakti
2. The steps of bhakti yoga leading to pure love
3. Cleanliness, personal behavior, regulation, sleeping etc
4. The Maha Mantra
5. Japa
6. The Ten Offences
7. The importance of strict attendance at the morning and evening programme
8. Deity worship
9. The Glories of Prasada and Eating in Krsna Consciousness

Week 4 Krsna the Absolute Truth

1. Brahman, Paramatma and Bhagavan (including opulences of Krsna)
2. The Descent of the Lord
3. Expansions and Incarnations
4. Yajna (sacrifice)
5. Demigods including Lord Siva
6. Impersonalism

Week 5 Vedic Knowledge

1. Origin and Characteristics
2. Karma
3. The time of death
4. Philosophies 7. Isopanisad
5. Mahabharata and Bhagavad-gita
6. Srimad Bhagavatam

Week 6 Matter and Spirit

1. Sankhya Yoga
2. The Mind

3. The Intelligence
4. The False Ego
5. The Soul
7. Universal Time (incl. 4 ages)
8. Creation, Maintenance and destruction of the material world
9. The Three Modes -
10. The Spiritual World
11. Evolution and Modern Science
12. Life in the womb (and hellish regions)

Week 7 Bhakti Yoga

1. Bhakti Yoga and other Yoga systems
2. Karma Yoga and Bhakti Yoga
3. Six characteristics of devotional service
4. The nine devotional activities
5. The six divisions of surrender
6. The six favourable principles of devotional service and the obstacles to devotional service
7. The importance of hearing
8. The importance of faith

Week 8 Samkirtan

1. Panca tattva and other associates of Lord Caitanya
2. The historical background of appearance and mission of Lord Caitanya and a brief history of Vaisnavism (incl. 4 Vaisnava sampradayas)
3. Lord Caitanya's teachings
4. Welfare work
5. Preaching

Week 9 The Devotees

1. Types of Devotees
2. Qualities of Devotees
3. Association of Devotees (incl. six symptoms of love shared by devotees)
4. Krsna Consciousness, a natural method
5. Structure of ISKCON
6. Parents
7. Distress and the Devotee
8. Health
9. The Fallen Devotee
10. How to Avoid falling down

Week 10 The Vedic Culture

1. Religion - real or cheating
2. The pillars of Religion
3. Responsibility of Human Life
4. Varnasrama-dharma
5. Four Varnas
6. Four Asramas
7. Women

8. Children and education
9. Four Ages and Yuga Dharma

Week 11 Temple Programme

1. Songs and prayers in our daily life
2. Prema Dhyani
3. Vedic Dictionary

Week 12 Miscellaneous

1. Four kinds of pious people
2. Four kinds of impious people
(incl. mentality of a demon)
3. Vegetarianism and cow protection
4. Christ and Christianity
5. Forgetfulness and fall-down
6. Freedom (liberation)
7. Love
8. Peace
10. Violence and Non-Violence
9. Honesty
11. Morality
12. Cults and Culture
13. ISKCON and India

GENERAL READING LIST

(Completion of this list will depend upon how many books a new bhakta has read before joining the program)

First three Month Preliminary Course

Perfect Questions Perfect Answers
Bhagavad-gita
Coming Back
Isopanisad
Science of Self-Realization
Nectar of Instruction (1st 7 verses)
Nectar of Devotion (1st wave)
"Prabhupada" (biography)
Chant and Be Happy

Secondary Course

Srimad Bhagavatam 1st Canto
Teachings of Lord Caitanya
Life Comes from Life
Perfection of Yoga
Krsna Book
Easy Journey to Other Planets
Path of Perfection

"The introductory curriculum"

(The Preliminary Twelve Week Study Course)

WEEK1 THE SPIRITUAL MASTER AND DISCIPLE

1) The Process of Acquiring knowledge (to learn: Bg 4.34)

The Three Main Ways (Iso, Intro 9th para) - other methods include tradition, history, guessing, comparison, probability and logic.

- a) PRATYAKSA "ocular" or direct perception (Iso, Intro 9th para)

b) ANUMANA - "to follow (anu) the mind (mana)", inference, hypothesis or speculation. Induction, the ascending method.

c) SABDA - "sound", or sruti -- "Vedic knowledge that is directly heard". Deduction, the descending method. (Iso, Intro 7th-9th paras/ Bg 2.25p/Bg 4.34 +p)

* Induction and Deduction -- Iso Intro, end of 10th para

* Speculation will never help one understand the Absolute Truth even if one makes an attempt for millions of years (Bg 10.11p 3rd para)

* The four defects of the conditioned soul which invalidate the methods of pratyaksa and anumana (Iso Intro 1st-4th paras/ Bg Intro page 15)

* Mundane scholarship cannot help -- one must be endowed with realized knowledge by the grace of Krsna (Bg 6.8 +p)

* The existence of the soul must be understood by sruti, or Vedic wisdom (Bg 2.25 +p)

* Philosophical speculation is only useful when applied to authorized scripture (Bg 14.1p)

* Krsna can only be understood by a pure, unmotivated presentation of disciplic succession (Bg Preface 3rd para)

* Knowledge must be received by the descending system of disciplic succession (Bg Intro page 15)

* Vedic knowledge is apauruseya "not made by man", but revealed by God, therefore without defect (Bg 4.1p, last para)

* The Descending method contains all the advantages of the ascending method such as logic (Bg 2.26 +p, 2nd para), direct perception (Bg 9.2 +p, 6th para), reason (Bg 2.56+p) etc.

2) The Need to Approach a Spiritual Master

* To Drive away all nescience (Bg 5.16p/ Bg 18.72+p)

* If one is perplexed (Bg 2.7+p)

* To extinguish the fire of conditioned life (Guruvastaka verse 1)

* To be liberated from maya (Bg 4.35p, 2nd para/ Bg 4.10p end of first para/ Bg 17.6 last sentence)

* To be released from bondage (Bg 7.14p 2nd para)

* To actually solve the problems of life (where other means prove to be useless) (Bg 2.8p, 1st para)

* To become free from all lamentation (Bg 2.22p 2nd half of 2nd para)

* To begin one's transcendental life (Bg 13.8-12p, last half 1st para)

* Otherwise one cannot progress in the spiritual science (Bg 13.8-12p, 5th para)

* For complete knowledge (Bg 7.2p)

* To understand the transcendental science (NOI page 29/ Bg 14.19+p)

* To attain actual education etc. (Iso 10, 6th para until the end)

* To make progress towards one's desired destination (Guruvastaka verse 8)

* To understand the real position of all living beings (Bg 4.35)

* To begin one's devotional service (Bg 12.20p)

* To distinguish between matter and spirit (Bg 13.35p 1st para)

* The secret to advancement in spiritual life (Bg 4.34p)

* To understand the imports of Vedic knowledge (Bg 6.47p, near the end)

* To properly understand the difficult passages in the Vedic literature (Bg 16.1-3p, 14th para)

* Because different scriptures and different sages recommend different things (Bg 18.3+4 +p's)

* Because it is enjoined in the sastra for everyone who wants to advance in life (Bg 4.34/Iso 6+p 5th para/ Bg 2.7p 1st para)

* To find out what Krsna practically wants us to do (Bg 18.57+p)

* To know Krsna (Bg 2.29p 2nd half or 3rd para)

* Otherwise it is impossible ever to begin to understand Krsna (Bg 11.54 2nd para)

3) The Qualifications of the Spiritual Master

Teachings

* He speaks only of Krsna and matters related to Him (Bg 2.54+p)

* He never presents anything not to be found in Vedic literature (Iso 13p, 1st para)

* He never contradicts sadhus (saintly persons) or sastra (scriptures) (Bg 10.3p last para)

* He does not manufacture rules against the principles of the revealed

scriptures (Bg 3.21p/Bg 4.34p)

- * He is able to answer any question on spiritual life without hesitation, having understood all Vedic knowledge (Bg 15.19+p, 3rd para/Bg 2.7p 1st para)
- * He never says "I am God" (Bg 5.16p)
- * He must be a master of the science of Krsna (Bg 2.8p 1st para)

Realization

- * He must be fixed in the Absolute Truth (Iso Intro 11th para)
- * He must have the symptoms of one on the transcendental platform (Bg 18.51-53+p, 54+p 2nd para/Bg 14.22-25+p, 2nd para/ Bg 2.55-57, 58+p/ Bg 5.20+p, 21+p)
- * He must be 100% Krsna Conscious (Bg 2.8p 1st para)
- * He should have attained the platform of uttama adhikari (NOI 5)
- * He knows the science of Krsna (Bg 2.8p 1st para)

Disciplic Succession

- * He comes in the disciplic succession (Bg 4.34p)
- * And therefore does not deviate from instruction imparted millions of years ago (Bg 4.42p last part)
- * He must have heard the Vedic knowledge from the right source (Iso Intro 11th para)
- * The importance of the disciplic succession . . . (Bg 18.75+p)

Character

- * He must be a perfect devotee (PQPA page 27-28)
- * He must be fully in control of the six pushing senses (agents) (NOI 1)
- * He strictly practices what he preaches (Bg 3.21+p)
- * He is an "acarya", one who teaches by example (Bg 3.20+p)
- * because even Krsna Himself acted to set an example (Bg 3.22, 23+p)
- * He is by nature very kind and compassionate to the disciple and tirelessly instructs him (Bg 4.34p end/Bg 18.72+p)

Ability to Liberate Others

- * Krsna or His bonafide representative are the only persons who can release a conditioned soul from bondage (Bg 7.14p 3rd para)
- * The spiritual master knows the nature of his students and is thus able to guide them to act in Krsna Consciousness (Bg 2.41 3rd para)
- * He can change the materially conditioned nature of a person, gradually elevating him to the perfectional stage (Bg 17.2p)

Activities

- * He is always gloryfying Krsna (Bg 9.13+14)
- * He never tries to imitate the Lord but always follows in His footsteps (Bg 3.24p)

IF . . .

a teacher (guru) loses his sense of discrimination and engages in abominable actions he can be abandoned (Bg 2.5p)

The Qualification of a Disciple

- * One must be awakened to one's suffering in the material world and one must desire to find out the ultimate solution (Bg Intro page 7)
- * One must have firm faith in the Supreme Personality of Godhead (Bg Intro page 7)

- * One must have faith in the guru and Krsna (Bg 6.47p 5th para)
- * One must be submissive (Bg 4.34+p/Bg Intro page 6f)
- * One must be fully obedient (NOI 4 page 46)
- * One must be humble (Bg 13.8-12p 5th para)
- * One must have a serving mood (dto)
- * One must be anxious to satisfy the guru (Bg 4.34p)
- * One should consider the order of the guru as one's prime duty in life (Bg 18.67p last two lines/Bg 2.41p 3rd para/Bg 2.53p last line/Bg 3.35p 1st part)
- * One must respect the guru as God (PQPA pages 26f/Bg 5.16p)
- * One must serve the other disciples of one's guru:
 "Regarding serving your Godbrothers, this is a very good practice. Serve the spiritual master also means to be servant of his disciples. When you want to serve the king, you must also serve his minister, secretary and everyone who serves him. And to serve his servants may please him more than to serve the king personally. So the spiritual master is not alone. He is always with his entourage. We are not impersonalists. We take care of every part of the whole, as well as one should take care of his hat as well as his shoes. Both are equally important for the upkeep of the body. I hope you will understand this rightly." (Letter from Srila Prabhupada in 1969)

The Parampara System

- * explained . . . (PQPA pages 28-30/ Bg 4.1-3)
- * If one hears Bhagavad-gita from a pure soul in disciplic succession he surpasses all studies of Vedic wisdom and all scriptures of the world (Bg 1.1p 1st para)
- * The humble realized devotee recognises that all credit goes through the parampara to Lord Krsna (Bg Preface, 2nd and 3rd paras)
- * List of the members of our disciplic succession (Bg Intro page 34)
- * How the Vedic knowledge comes to us out of motherly affection (Iso Intro 7th and 8th paras)

6) Initiation

- * Qualifications for described (NOI 5 pages 51-53)
- * Establishes one's relationship with Krsna (NOD Intro 11th para)
- * An essential step towards love of God (Bg 4.10p 2nd para)
- * When one is seen to be gradually serious (NOI 5 page 50)
- * An example of preparation for, and acceptance of initiation (PQPA pages 97-99)

WEEK 2 PAST AND PRESENT ACARYAS (to learn: Bg 3.21)

1) Srila Vyasadeva

- * son of Parasara Muni and Satyavati (Bg 15.17p last line of last para)
- * a great devotee of the Lord and a powerful incarnation (Bg 18.77p)
- * disciple of Narada Muni (Bg 18.75p 2nd para)
- * How he gave us the Vedic literatures (Bg Intro p.27)
- * the Srimad Bhagavatam is Vyasadeva's own natural commentary on the Vedanta- sutra (the "final stalk of knowledge" --Bg 18.13p/ Bg 15.15p 1st para)
- * Spiritual master of Sanjaya (Bg 18.75 +p)
- * the appearance day of the spiritual master is called "Vyasa puja" (puja means worship) because he represents Vyasadeva (Bg 18.75 1st para)
- * the spiritual master's seat in the temple is called "Vyasaasana" (asana means seat) for the same reason
- * father of Dhrtarastra, Pandu and Vidura, and also Sukadeva Goswami

2) Narada Muni

- * the greatest devotee in the universe (Bg 10.26p)

- * the direct disciple of Krsna (Bg 18.75p 2nd para)
- * His entry into devotional service (Bg 9.2p 7th and 8th para)
- * More about him . . . (SB 1.9.7 2nd para)
- * "Nara" --the Supreme Lord, "da" --one who can give

3) Maharaj Pariksit and Sukadeva Goswami

- * Son of Abhimanyu, who was the son of Arjuna and Subhadra
- * How the Srimad Bhagavatam came to be spoken (SB 1.18.25 +p 26-50 and SB 1.1.1-40)
- * Sukadeva Goswami was the son of Vyasadeva and he heard the Bhagavatam from his father whilst he was in the womb of his mother

4) The Six Goswamis of Vrndavana

Read and discuss the "Prayers to the Six Goswamis" by Srinivasa Acarya (Blue Song Book, pages 19-22)

5) Srila Bhaktivinoda Thakur

Read "A Glimpse into the life of Thakura Bhaktivinoda" (Blue song book, Intro. pages 12-18 and Hare Krsna Hare Krsna pages 120-124)

6) Srila Gaurakisora dasa Babaji

Read and discuss the "Srila Gaurakisora Pranati" (Blue Song Book p. 6-7)

7) Srila Bhaktisiddhanta Sarasvati

Read Srila Prabhupada Lilamrta Vol.1 Ch.3, pages 37-47 and Ch. 4 pages 61-78, and "Hare Krsna Hare Krsna" pages 124-126

8) Srila Prabhupada

Read "Prabhupada" and Section about "The Author" at the end of the Gita and learn the dates of the principal events in his life.

9) Javananda Prabhu

Read printed sheets about him and see BTG Vol 12/6 pages 10ff

10) The Meaning of Vyasa Puja

Read the lecture given by Srila Prabhupada in 1936 in Bombay, the other short essays called "the Meaning of Vyasa Puja" to be found in the beginning of Srila Prabhupada's and the present spiritual master's Vyasa Puja books.

WEEK 3 SADHANA BHAKTI (to learn: Bg 9.26)

- * "sadhana -- the means by which one can achieve something" (tape London 73-74)
- * to perform sadhana bhakti necessities a radical change in one's values (Bg 2.69 +p)
- * sadhana bhakti explained (Bg 12.9 +p)
- * one should never give up one's initial spirit of carefully following all the rules and regulations of bhakti yoga (Bg 18.5 and 6 +p) otherwise one is to be understood to be influenced by the modes of passion or ignorance (Bg 18.7 and 8 +p's) and liable to fall down (SB 5.8.8 +p)
- * the steps of bhakti leading to pure love (Bg 4.10p last para):

- 1) Preliminary faith or desire for self-realization which leads one to
- 2) The association of spiritually advanced persons
- 3) and so one becomes initiated by a bonafide spiritual master and begins the process of devotional service under his direction
- 4) then one diminishes all unwanted habits and material attachments
- 5) becomes steady in self-realization due to firm faith
- 6) and acquires a taste for hearing about Krsna

- 7) which leads one further forward to attachment for Krsna Consciousness
 8) and this is further matured into genuine affection for Krsna, the preliminary stage of
 9) real love of God, the highest perfectional stage of life.

* Cleanliness, is essential for making advancement in spiritual life (Bg 13.8-12p, 6th para)

* the following is a quotation from Srila Prabhupada (Hyderabad 24/8/76):

"... If one doesn't practice brahminical life he is not to be called a 'brahmana'. You may be the son of a high court judge but if you do not have the qualifications you cannot be called a high court judge... There must be an educational institution for training brahmanas especially. One is judged by education, quality and training. One of the brahmana's two main qualities is 'saucam', cleanliness and truthfulness... In Bombay even the poorest man is clean. I have been to a 'Parsee' kitchen. So nasty, all the pots are black, nothing is clean. For eating they use china -- clean or unclean cannot be understood. Even our pots, handled by our European devotees, underneath it is black. You should not even be able to see a black spot. It is not clean. A single black spot and it is not clean. Before taking water, if the water pot is clean, you like taking water. In our school days the seats were so clean, you liked to sit down. This is Hindu culture. Cleanliness is essential. In English also cleanliness is next to Godliness. Sri-vigraharadhana-nitya-nana-srngara-tan-mandira-marjanadau (Guruvastaka verse 3). 'Marjana' means 'cleansing'. The spiritual master is always engaged along with his disciples in cleaning the temple of Sri Sri Radha and Krsna. Want of cleanliness means laziness. If you are lazy you can't keep clean. Let me sleep for the time being. This is the mode of ignorance, tamo-guna. We have to conquer over rajo-guna and tamo-guna!"

* General rules of cleanliness (Bg 16.7p 2nd half of the 1st para)

Cleanliness and Other Standards

- 1) Never enter the kitchen or the temple in an unclean state.
- 2) The mouth is a dirty place (being positioned at one end of the intestines, it is a place where many germs are found) and therefore one should not suck one's fingers or pen, or bite one's nails, etc. If one does touch one's mouth then the hands should be washed. Don't lick things like stamps and don't blow out candles, incense sticks, etc. Also it is a good practice to learn to pour water/juice into your mouth when you drink, then the cup remains clean, not having touched one's lips.
- 3) If you make a mess clean it up, especially in the toilet or washbasin etc. A place should always be as clean, if not cleaner, after it has been visited by a devotee.
- 4) Your locker should always be neat and clean (Don't leave prasada in it or even bring prasada to your room).
- 5) When you clean anywhere in the temple building try to make the place as clean as glass (see TQK p.143)
- 6) Do not leave clothing lying around.
- 7) If someone else leaves a mess then you can clean it up, seeing that in actuality everything is the personal property of the representative of Krsna, the spiritual master. Once Srila Prabhupada inspected one of our many toilets in our Mayapura property and upon finding a cigarette he exclaimed "Who has been smoking in my bathroom?"
- 8) Nails should always be clipped short. This should not be done in one's bedroom but in the bathroom and the clippings should be flushed away down the toilet or sink, or thrown in the rubbish bin provided. Evacuating, nail cutting, teeth brushing, shaving, etc., should be done before showering.
- 9) Take at least two showers a day (or more if you have to pass stool at another time) -- the early morning shower can be cool to help invigorate the system and should be efficient but quick (a warm shower should be taken if one is sick). It is also important to take a "mental bath" by chanting Hare Krsna as one takes one's physical bath.
- 10) Rub and file feet whenever necessary (which avoids painful cracks in the heel developing)
- 11) Use the right hand only for eating, chanting rounds, offering and accepting things to and from others, turning on communal switches, opening doors and using the toilet flush etc. (the left hand is reserved for cleansing oneself upon passing stool).
- 12) Do not touch your foot to anything sacred or use your foot to do something which can be done with one's hand.
- 13) Do not walk over books, devotees, prasada or any sacred articles. To touch someone with one's foot is considered offensive. For instance, if you have to walk past seated devotees in the temple room at class time, extend your right hand to indicate you wish to go by and they will move their knees to let you pass. If you happen to touch a devotee with your foot you can touch his body gently with your hand and then touch your hand to your head.
- 14) Books, beads, karatalas, etc. should not go on the ground or on one's seat or bed, nor should things be put on books (like alarm clocks, karatalas, etc.).
- 15) If a sacred object falls to the floor pick it up and touch it to your head.
- 16) If your Japa beads are out of your bag, keep them in a clean place but do not hang them on a hook.
- 17) Do not take sacred items into the stoolroom, e.g. beads, books, Harinam chuddar.

- 18) Do not take other's possessions thinking that everything is Krsna's and therefore everything is one. This is not our philosophy!
- 19) Do not sleep on your stomach. When sleeping try to face South-East.
- 20) Do not talk informally, read or write personal letters in front of the Deities -- only devotional activities such as hearing, chanting, reading and praying, or some important matter related to the service of the Deity should be carried on in the temple room.
- 21) While sitting do not expose your feet to the Deities or point them at the spiritual master, or Tulasi devi, etc. Always try to keep them covered.
- 22) Tilak should be applied in all 12 places after showering.
- 23) Single men and women should only converse together when it's ne-cessary for particular devotional service.
- 24) Do not stand in one's underwear in front of Vaisnavas, or pictures of Krsna or the Guru. The Lord and His devotee are priesent in Their pictures and so should be respected accordingly.
- 25) Don't pass air in the temple room.
- 26) Try to avoid turning your back on, or sitting with your back to the Deities or Vyasasana.
- 27) Do not waste Krsna's energies such as toothpaste, electricity, water, etc. In fact, if you see a light or fire left on somewhere turn it off. Once on a morning walk, Srila Prabhupada turned off a running tap in someone's garden. Another time when he was ill in Mayapur he rose especially from his bed to chastise a disciple for leaving a fan on when she left a room for only 5 minutes.

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

The Maha-Mantra:

- * is the easy process recommended by Lord Caitanya especially for us (Bg 16.24 1st para)
- * is the correct means of deliverance for people in this age (Bg 3.10 last half/ Bg 6.12 last half)
- * is the only possible process in this age (Bg 8.11 last para)
- * is the easiest and purest of all yajnas (sacrifices) (Bg 3.12p last sentence/ Bg 10.25+p)
- * is the best and most inexpensive sacrifice (Bg 16.1-3p 9th para)
- * is the easiest and best way to control the mind (Bg 6.34p last part) * is the means to control the tongue (Bg13.8-12p 7th para)
- * is the sublime method for reviving our original pure consciousness (SSR p. 146)
- * cleanses and purifies one's own heart and anyone else who hears (NOI 4 41-43)
- * for internal cleanliness (Bg 13.8-12p 6th para)
- * cleanses the heart of all material dirt (Bg 4.39p)
- * so that one can attain life's ultimate goal (Bg 10.11p 4th para)
- * is transcendently sweet but this is not appreciated by a diseased person (NOI 7 pages 66-67)
- * is enacted on the spiritual platform, above all lower strata of consciousness (SSR p. 147)
- * relieves one from all misconception (NOI 7 p. 69)
- * is the only remedy for setting the world right (NOI 7 p. 69)
- * is the best process for successfully changing one's state of consciousness at the end of life (Bg 8.6p, end)
- * purifies one and enables one to go back to Godhead (Bg 8.19p/Bg 8.8+p)
- * is mystic meditation (Bg 8.8 +p)
- * enables one to easily and happily approach the supreme destination (Bg 12.6-7p 5th para)
- * attracts one to Krsna (Bg 12.6-7p end of 2nd para) and is the means of pleasing Him
- * When a devotee chants Hare Krsna, the Lord, being non-different from His name, dances with Srimati Radharani on the devotee's tongue (Bg12.8p)
- * By chanting you can understand everything of God (PQPA p. 25)
- * waters the seed of love of God, which fructifies as a spiritual plant growing as far as Goloka Vrndavana (Bg 10.9p 2nd para)
- * (when chanted inoffensively) is the highest perfectional stage of Vedic knowledge (Bg 2.46 +p) (so the best purpose of Vedic culture is served to even the fallen souls of this age)
- * is chanted by someone who has been previously purified by passing through the tenets of the Vedas (Bg 6.44+p/ 16.24p 1st para)
- * gives direct perception of spiritual pleasure and purification (Bg 9.2p 6th para)

- * situates even a fallen devotee on the transcendental platform when chanted with determination (Bg 9.30p 2nd para)
- * and protects a devotee from all accidental falldowns (Bg 9.31 p end) * is the means of understanding Krsna (Bg 7.24p 3rd para)
- * to attain actual education etc. (Iso 10, 6th para-->end)
- * to make progress towards one's desired destination (Guruvastaka 8)
- * to understand the real position of all living beings (Bg 4.35)
- * to begin one's devotional service (Bg 12.20p)
- * to distinguish between matter and spirit (Bg 13.35 1st para)
- * the secret to advancement in spiritual life (Bg 4.34p)
- * to understand the imports of Vedic knowledge (Bg 6.47p, near the end)
- * to properly understand the difficult passages in the Vedic literature (Bg 16.1-3p, 14th para)
- * because different scriptures and different sages recommend different things (Bg 18.3+4 +p's)
- * because it is enjoined in the sastra for everyone who wants to advance in life (Bg 4.34/Iso 6+p, 5th para/ Bg 2.7p 1st para)
- * to find out what Krsna practically wants us to do (Bg 18.57+p)
- * to know Krsna (Bg 2.29p 2nd half)
- * otherwise it is impossible ever to begin to understand Krsna (Bg 11.54p 2nd para)

3) The Qualifications of the Spiritual Master

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- *He never contradicts sadhus (saintly persons) or scriptures (sastra) (Bg 10.3p last para)
- *He does not manufacture rules against the principles of the revealed scriptures (Bg 3.21p/Bg 4.34p)
- *He is able to answer any question on spiritual life without hesitation, having understood all Vedic knowledge (Bg 15.19 +p, 3rd para/Bg 2.7p 1st para)
- *He never says "I am God" (Bg 5.16p)
- *He must be a master of the science of Krsna (Bg 2.8p 1st para)

Realization

- *He must be fixed in the Absolute Truth (Iso Intro 11th para)
- *He must have the symptoms of one on the transcendental platform (Bg 18.51-53 +p, 54 +p 2nd para/Bg 14.22-25 +p, 2nd para/Bg 2.55-57, 58 +p/Bg 5.20 +p, 21 +p)
- *He must be 100% Krsna Conscious (Bg 2.8p 1st para)
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- *He must have heard the Vedic knowledge from the right source (Iso Intro 11th para)
- *The importance of the disciplic succession ... (Bg 18.75 +p)

Character

- *He must be a perfect devotee (PQPA page 27-28)
- *He must be fully in control of the six pushing senses (agents) (NOI 1)
- *He strictly practices what he preaches (Bg 3.21 +p)
- *He is an "acarya", one who teaches by example (Bg 3.20 +p)
- *because even Krsna Himself acted to set an example (Bg 3.22,23 +p)
- *He is by nature very kind and compassionate to the disciple and tirelessly instructs him (Bg 4.34p end/Bg 18.72 +p)

Ability to liberate others

- *Krsna or His bona fide representative are the only persons who can release a conditioned soul from bondage (Bg 7.14p 3rd para)
- *The spiritual master knows the nature of his students and is thus able to guide them to act in Krsna Consciousness (Bg 2.41 3rd para)
- *He can change the materially conditioned nature of a person, gradually elevating him to the perfectional stage (Bg 17.2p)

Activities

- *He is always glorifying Krsna (Bg 9.13 +14)
- *He never tries to imitate the Lord but always follows in His footsteps (Bg 3.24p)

If...

a teacher (guru) loses his sense of discrimination and engages in abominable actions he can be abandoned (Bg 2.5p)

4) The Qualification of a Disciple

- *One must be awakened to one's position of suffering in the material world and one must desire to find the ultimate solution (Bg Intro page 7 or 6 Macmillan version)
- *One must have a firm respect for the Supreme Personality of Godhead (Bg Intro page 7 or 6 Macmillan version)
- *One must have faith in the guru and Krsna (Bg 6.47p 5th para)
- *One must be submissive (Bg 4.34 +p/Bg Intro page 6-7 or 6 Mac)
- *One must be fully obedient (NOI 4 page 46)
- *One must be humble (Bg 13.8-12p 5th para)
- *One must have a serving mood (Bg 13.8-12p 5th para)
- *One must be anxious to satisfy the guru (Bg 4.34p)
- *One should consider the order of the guru as one's prime duty in life (Bg 18.67p, last 2 lines/Bg 2.41p 3rd para/Bg 2.53p last line/Bg 3.35p 1st part)
- *One must respect the guru as God (PQPA pages 26-27/Bg 5.16p)

*One must serve the other disciples of one's guru

"Regarding serving your Godbrothers, this is a very good practice. The spiritual master is never without his followers so to serve the spiritual master also means to be the servant of his disciples. When you want to serve the king, you must also serve his minister, secretary and everyone who serves him. And to serve his servants may please him more than to serve the king personally. So the spiritual master is not alone. He is always with his entourage. We are not impersonalists. We take care of every part of the whole, as much as one should take care of his hat as well as his shoes. Both are equally important for the upkeep of the body. I hope you will understand this rightly." (Letter to a disciple, from Srila Prabhupada in 1969)

5) The Parampara System

*explained... (PQPA pages 28-30/Bg 4.1-3)

*If one hears Bhagavad Gita from a pure soul in disciplic succession he surpasses all studies of Vedic wisdom and all scriptures of the world (Bg 1.1p 1st para)

*the humble realized devotee recognises that all credit goes through the parampara to Lord Krsna (Bg Preface, 2nd +3rd paras)

*List of the members of our disciplic succession (Bg Intro Page 34, or 29 Macmillan version)

*How the Vedic knowledge comes to us out of motherly affection (Iso Intro 7th and 8th paras)

6) Initiation

*Qualifications for described (NOI 5 pages 51-53)

*Establishes one's relationship with Krsna (NOD Intro 11th para)

*An essential step towards love of God (Bg 4.10p 2nd para)

*When one is seen to be actually serious (NOI 5 page 50)

*An example of preparation for, and acceptance of, initiation (PQPA pages 97-99)

WEEK 2

PAST AND PRESENT ACARYAS (Verse to learn, Bg 3.21)

(1) Srila Vyasadev

*son of Parasara Muni and Satyawati (Bg 15.17p last line of last para [Mac], or Bg 15.18p end)

*a great devotee of the Lord and a powerful incarnation (Bg 18.77p)

*disciple of Narada Muni (Bg 18.75p 2nd para)

*How he gave us the Vedic literatures (Bg Intro p.27 or 34 Mac)

*the Srimad Bhagavatam is Vyasadev's own natural commentary on the Vedanta-Sutra (the "final stalk of knowledge"--Bg 18.13p) (Bg 15.15p 1st para)

*Spiritual master of Sanjaya (Bg 18.75 +p)

*the appearance day of the guru is called "Vyasa puja" (puja means

worship) because he represents Vyasadev (Bg 18.75 1st para)
*the spiritual master's seat in the temple is called the "Vyasaasana"
(asana means seat) for the same reason
*father of Dhrtarastra, Pandu and Vidura, and also Sukadev Gosvami

(2) Narada Muni

*the greatest devotee in the universe (Bg 10.26p)
*the direct disciple of Krsna (Bg 18.75p 2nd para)
*His entry into devotional service (Bg 9.2p 7th and 8th paras)
*More about him... (SB 1.9.7 2nd para)
*"Nara"--the Supreme Lord, "da"--one who can give

(3) Maharaja Pariksit and Sukadev Gosvami

*Son of Abhimanyu, who was the son of Arjuna and Subhadra
*How the Srimad Bhagavatam came to be spoken (SB 1.18.25 +p 26-50 and SB 1.1.1-40)
*Sukadev Gosvami was the son of Vyasadev and he heard the Bhagavatam from his father whilst he was in the womb of his mother

(4) The Six Gosvamis of Vrndavana

Read and discuss the "Prayers to the Six Gosvamis" by Srinivasa Acarya
(Blue Song Book, pages 19-22)

(5) Srila Bhaktivinod Thakur

Read "A Glimpse into the life of Thakura Bhaktivinoda (Blue song book, Intro. pages xii-xviii and Hare Krsna Hare Krsna pages 120-124)

(6) Srila Gaurakisora dasa Babaji

Read and discuss the "Srila Gaurakisora Pranati" (Blue Song Book pages 6-7)

(7) Srila Bhaktisiddhanta Sarasvati

Read Srila Prabhupada Lilamrta Vol. 1 Ch. 3, pages 37-47 and Ch. 4 pages 61-78, and "Hare Krsna Hare Krsna" pages 124-126)

(8) Srila Prabhupada

Read "Prabhupada" and section about "the Author" at the end of the Gita and learn the dates of the principal events in his life.

(9) Jayananda prabhu

Read printed sheets about him and see BTG Vol 12/6 pages 10-14&17.

(10) The Meaning of Vyasa Puja (SSR p. 70)

Read the lecture given by Srila Prabhupada in 1936 in Bombay, the other short essays called "the Meaning of Vyasa Puja" to be found at the beginning of Srila Prabhupada's and the present spiritual master's Vyasa Puja books.

SADHANA BHAKTI (verse 9.26)

*"sadhana"--the means by which one can achieve something (Tape Lon 73-34)

*to perform sadhana bhakti necessitates a radical change in one's values (Bg 2.69 +p)

*sadhana bhakti explained (Bg 12.9 +p)

*one should never give up one's initial spirit of carefully following all the rules and regulations of bhakti yoga (Bg 18.5 and 6 +p) otherwise one is understood to be influenced by the modes of passion or ignorance (Bg 18.7 and 8 +p's) and liable to fall down (SB 5.8.8 +p)

*the steps of bhakti leading to pure love (Bg 4.10p last para):

(1) Preliminary faith or desire for self-realization which leads one to

(2) The association of spiritually advanced persons

(3) and so one becomes initiated by a bona fide spiritual master and begins the process of devotional service (sadhana bhakti) under his direction

(4) then one diminishes all unwanted habits and material attachments

(5) becomes steady in self-realization due to firm faith

(6) and acquires a taste for hearing about Krsna

(7) which leads one further forward to attachment for Krsna Consciousness

(8) and this is further matured into genuine affection for Krsna, the preliminary stage of

(9) real love of God, the highest perfectional stage of life

*Cleanliness, is essential for making advancement in spiritual life (Bg 13.8-12p, 6th para)

*the following is a quotation from Srila Prabhupada (Hyderabad 24/8/76):

"... If one doesn't practice brahminical life he is not to be called a 'brahmana'. You may be the son of a high court judge but if you do not have the qualifications you cannot be called a high court judge... There must be an educational institution for training brahmanas especially. One is judged by education, quality and training. One of the brahmana's two main qualities is 'saucam', cleanliness and truthfulness... In Bombay even the poorest man is clean. I have been to a 'Parsee' kitchen. So nasty, all the pots are black, nothing is clean. For eating they use china--clean or unclean cannot be understood. Even our pots, handled by our European devotees, underneath it is black. You should not even be able to see a black spot. It is not clean. A single black spot and it is not clean. Before taking water, if the water pot is clean, you like taking water. In our school days the seats were so clean, you liked to sit down. This is Hindu culture. Cleanliness is essential. In English also- cleanliness is next to Godliness.

Sri-vigraharadhana-nitya-nana-srngara-tan-mandira-marjanadau (Guruvastaka verse 3). 'Marjana' means 'cleansing'. The spiritual master is always engaged along with his disciples in cleaning the temple of Sri Sri Radha and Krsna. Want of cleanliness means laziness. If you are lazy you can't keep clean. Let me sleep for the time being. That is the mode of ignorance, tamo-guna. We have to conquer over rajo-guna and tamo-guna!"

*General rules of cleanliness (Bg 16.7p 2nd half of the 1st para)

Cleanliness and Other Standards

- (1) Never enter the kitchen or the temple in an unclean state.
- (2) The mouth is a dirty place (being positioned at one end of the intestines, it is a place where many germs are found) and therefore one should not suck one's fingers or pen, or bite one's nails, etc. If one does touch one's mouth, then the hands should be washed. Don't lick things like stamps and don't blow out candles, incense sticks, etc. Also it is a good practice to learn to pour water/juice into your mouth when you drink, then the cup remains clean, not having touched one's lips.
- (3) If you make a mess clean it up, especially in the toilet or getting into the plane. You have to believe that the aeroplane will take you to the other side. You are already doing that, there is no argument. So, similarly, you have to believe, you must have faith. And we see that many faithful great-acaryas and devotees of the Lord have achieved success by this faith. Why shall I not follow them? Therefore the Vedic literature says that you have to follow the footprints of the great acaryas."

WEEK 4

KRSNA, THE ABSOLUTE TRUTH

(Verse to learn Bg 4.9 +read the purport)

- *Lord Krsna's Supreme position (Bg 3.22/Bg 4.5+p/Bg 4.6+p/Bg 4.13)
- *as God, confirmed by all great sages (Bg 10.12-13/Bg Intro page 3)
- *being transcendental to both fallible and infallible beings. He maintains everything and is glorified in the Vedas as the greatest personality (Bg 15.17+18+p's)
- *as ultimate goal of the Vedas (Bg 2.46+p/Bg 15.15+p)
- *as the cause of everything (Bg 7.16+p/Iso 13p 7th and 8th paras)
- *as the maintainer of everything (Bg 7.10+p)
- *as the destroyer of everything (Bg 11.32)
- *as the essence of everything (Bg 7.9+p)
- *as everything (through His different energies) (Bg 9.16-19)
- *as everywhere (exemplified by Lord Narasimhadev's presence) (Iso 5p 8th para)
- *like the sky--in which everything exists (Bg 9.6+p)
- *not perceivable through mind and senses (Bg 9.4p 1st para)
- *Krsna's inconceivability certifies His supremacy (Iso 5p 1st para)
- *no difference between His body and soul (Iso 8+p 1st para)
- *no difference between His mind, body and senses (Bg 9.34p 1st para)
- *Krsna is perfect and complete (Iso Invocation +p)
- *Krsna is purifying whilst always uncontaminated Himself (Iso 8+p last para)
- *although in one place He is simultaneously all pervading (Iso 4+p 1st para)
- *He is outside and inside, faraway, but near (Bg 13.16+p)
- *because of Krsna's absolute position, His senses are interchangeable (Bg

9.26+p last para/Bg 11.43p 2nd para)

*Krsna's supremely transcendental position (Bg 4.14+p, 1st part/Bg 7.12+p/Bg 9.9+p)

*although He directly superintends everything (Bg 9.10+p/Bg 13.15+p)

*the transcendental position of one who is conscious of Krsna's transcendental position (Bg 4.13p last para/ Bg 4.14+p, 2nd part/Bg 9.28p 2nd and 3rd paras)

*Krsna is rarely known (Bg 7.3+p/Bg 9.3+p/Bg 11.53+p)

*He can only be seen and understood by undivided devotional service (Bg 11.54+p, 1st part of 1st para)

*He is not manifest to fools (Bg 7.25+p)

*Krsna is the original Personality of Godhead and all other forms are expansions from Him (Bg 11.54p 4th-7th paras)

*Krsna is equal to all, whilst making an individual arrangement for everyone (Bg 5.15+p)

(2) Brahman, Paramatma, and Bhagavan

*explained (Bg 2.2p all but last para/Bg Intro page 14 or 12-13 Mac)

*three different transcendentalists and their respective destinations explained (Bg Intro page 25, or 22-23 Mac)

(a) Brahman "spirit"

*meaning of (Bg 8.3+p 1st and 5th paras)

*When Brahman is covered by illusion or "maya" it is called "material", otherwise everything is really spiritual or Brahman (Bg 4.24+p)

*Material nature is also sometimes referred to as Brahman (Bg 14.3+p 1st para)

*Krsna is the Supreme Brahman (Bg 10.12)

*Krsna is the basis of Brahman (Bg 14.27)

*Brahman realization explained in relationship to Paramatma and Bhagavan realization (Bg 14.27p 1st para)

*Brahman vision explained (Bg 13.31+p)

(b) Paramatma-- "the Supreme Soul" or the Supersoul residing in everyone's heart along with the individual soul.

*Atma means the individual atomic soul (although sometimes the word atma or "self" can also refer to the body, mind or even the senses--(Bg 8.1p/Bg 6.5p beginning)

*Difference between individual soul and Paramatma described (Bg 13.3+p)

*Two functions of the Supersoul (Bg 13.23+p 1st para)

(i) Overseer or witness

(ii) Permitter or sanctioning agent of the living entities innumerable desires (see also Bg 18.14+p 2nd and 3rd paras)

*The function of the Supersoul explained (Bg 15.15+p 1st para)

*the source of all light and knowledge etc (Bg 13.18+p)

*the source of all memory, knowledge and forgetfulness (Bg 15.15+p 1st para)

*compared to a friendly bird (Bg 2.22p)

- *the friend of the conditioned soul (Bg 13.23p 2nd para)
- *by the association of a self-realized soul one who is able to see the friendly Supersoul accompanying the individual soul in all bodies, actually sees (Bg 13.28+p)
- *the Lord experiences everything from His vantage point as the Supersoul (Bg 13.14+p)
- *the Supersoul hears everything (PQPA page 30-31)
- *the Supersoul is directing the wanderings of all living entities (Bg 18.61+p)
- *and therefore one should surrender to Him (Bg 18.62+p 1st para)
- *which is one's best interest (Bg 18.63p 2nd para)
- *the Supersoul is one yet all pervading, as perceived by the yogi or devotee (Bg 13.17+p/Bg 6.29-31+p's)
- *is not eternal in the spiritual world (Bg 7.4p end of 2nd para)

(c) Bhagavan

Bhaga--opulences explained by Parasara Muni in the Visnu Purana
 van--one who possesses where he categorizes the Lord's opulences into 6
 main divisions:- (i) wealth (ii) strength (iii)
 fame (iv) beauty (v) knowledge and (vi)
 renunciation (Bg 2.2p)

- *another meaning of Bhagavan--(Iso 16p 4th para)
- *Bhagavad Gita--the song of Bhagavan Sri Krsna
- *Bhagavan realization is the only full conception of the Absolute, and includes both Brahman and Paramatma realizations (Iso 15p last but one para)

(3) Why Krsna descends

- *to establish religious principles (Bg 3.23p, 24+p 1st part/Bg 4.7+p)
- *to appease His devotees (Bg 4.8+p)
- *to attract the jnanis and yogis etc (Iso 15p 3rd and 4th paras)
- *Six types of avatars ("one who descends") (Bg 4.8p 2nd and 3rd paras)
- *What is an avatar? (Bg 4.9p 2nd para)
- *Krsna is the avatari or source of all incarnations (Bg 2.2p 3rd para/Bg 4.9p 3rd para)

(4) The Six Types of Incarnations (listed Bg 4.8p 3rd para)

The Purusa Avatars

- *the 3 Visnu incarnations (Bg 7.4p 1st para/Bg 9.8p 1st para)
- *described (Bg 10.20p 2nd and 3rd paras)
- *who do all the managing so that Krsna can stay in Vrndavan and enjoy (Iso 15p 6th para)

Leela (pastime) Avatars

- *innumerable, however 10 prominent leela avatars are described in song called "Das Avatar Stotra" on pages 97-99 of the Blue Song Book.
- *Lord Buddha also mentioned (Bg 4.7p last 1/2 of 1st para)

Guna Avatars (see also Week 6)

Guna means material quality or mode, also rope (Bg 7.14p 2nd para)

- (i) Brahma--the Lord of the mode of passion, the creator of the structure of the universe
- (ii) Visnu--the Lord of the mode of goodness, the maintainer of the universal affairs
- (iii) Siva--the Lord of the mode of ignorance or darkness, the destroyer of the universe

*Only Visnu can release the conditioned soul from these ropes of maya (Bg 7.14p last para)

Manvantara Avatars

*Manu, the father of mankind, hence "man"

*the current Manu is called Vaivasvata Manu, the son of Vivasvan, who spoke Bhagavad Gita to his own son and disciple, Maharaja Iksvaku, the King of this planet earth 2,005,000 years ago (Bg 4.1+p 3rd and 4th paras)

Yuga Avatars (Incarnations for a particular yuga or age)

Lord Caitanya is the yugavatara for the age of Kali (Bg 4.8p last para)

Saktyavesa Avatars

Directly empowered jivasouls such as Narada who is empowered with the particular potency of devotional service.

Three Standard Ways of Identifying a Genuine Incarnation of the Lord (see also video called "God's Competitor")

- (i) personal characteristics--particular bodily features, and nature, place, time and circumstance of birth--all described in sastra.
- (ii) marginal characteristics--exceptional, superhuman activities, all extraordinary and also mentioned in sastra.
- (iii) The conclusion of the greatest contemporary personalities of the time, such as Arjuna's reference to Narada and Vyasa etc (Bg 10.13)

(5) What is Yajna, or Sacrifice?

*the purpose of the material creation (Bg 3.10+p)

*the ultimate cause of everything (Bg 3.14)

*means Visnu (Bg 3.9p) and He is the actual beneficiary of all yajnas (Bg 3.11p)

*different kinds of (Bg 3.12+p/Bg 4.28+p)

*transcendental yajnas (Bg 3.13+p)

*yajnas for materialists and transcendentalists (Bg 3.16-19 +p's)

*a devotee's sacrifice is the most complete (Bg 4.25+p)

*the necessity of sacrifice for everyone (Bg 4.31+p)

*ultimately the best kind of sacrifice is:- (Bg 4.33+p, 34)

*and so one attains transcendental knowledge (Bg 4.35)

*which destroys one's material life (Bg 4.36+37+p)

*and is the highest attainment (Bg 4.38+p)

*summary study of sacrifice and its ultimate purpose (Bg 4.42p)

(6) The Demigods

*supplying agents of the Lord (Bg 3.12+p)

*description of nature and function of (Bg 3.11+p/3.14+p, 1st part of 1st para)

*there are 33 million demigods to supervise every aspect of universal affairs. They include:-

Brahma, Siva (note: Lord Siva himself recommends one to worship Visnu and His servants, PQPA page 95-96), Vayu (air), Indra (the chief of the administrative demigods--Bg 8.2p, King of Heaven, and controller of the rain--Bg 3.14), Agni (fire), Varuna (water--Bg 3.14p), Durga (the wife of Lord Siva and the personification of the material energy (Bg 3.12p 1st para), Sarasvati (Goddess of learning, Bg 7.21p 2nd para), Surya (sun, present sun god also called Vivasvan, Bg 4.1+p 2nd and 3rd paras), Yamaraja (Lord of death), Candra (moon--Bg 3.14p), Mitra (bowel movements), Sitala (small pox)

*cannot give one liberation (Bg 7.14p last para)

*why someone approaches the demigods (and why a devotee of Krsna doesn't) (Bg 7.20+p)

*Why and how Krsna inspires one to worship them (Bg 7.21+p)

*in actuality it is Krsna alone who satisfies the desires of the worshiper through the agency of the demigod (Bg 7.22+p)

*the result of such worship is only a temporary, paltry, futile gain, aspired after by less intelligent people (Bg 7.23+p/Bg Intro page 20-21 or 18 Mac/Bg 4.12+p/Bg 9.20+21)

*Krsna is the real object of worship (Bg 9.23+p and 24+p) because He is the only one capable of actually satisfying the needs of the soul and freeing him from birth and death (Bg 9.25+p)

*Srila Prabhupada compares demigod worship to the attempt of a shady businessman to bribe a government department, like the police, instead of honestly and faithfully paying his taxes to the government (referred to Bg 9.23p)

*He has also mentioned that the demigods just give benedictions according to the level of worship they receive without considering the ultimate benefit of the worshiper; as a shopkeeper will sell anyone a knife, without consideration of the future result. Lord Krsna, however takes care for the actual well-being of His worshipers and may or may not give benedictions etc.

WEEK 5

VEDIC KNOWLEDGE (Verse to learn Bg 15.15)

(1) Veda means knowledge (Iso Intro 1st para)

*knowledge means to understand what is spirit and what is matter (Bg 10.4p 2nd para)

*who actually has knowledge, or can be called learned (Bg 2.11p)

*the result of knowledge (Bg 13.24+p)

- *jnana--phenomenal knowledge
vijana--transcendental, or realized knowledge (Bg 7.2+p)
- *actual jnana described as opposed to ajnana (ignorance) (Bg 13.8-12)
- *real jnana and vijana described (Bg 13.19+p 1st para)
- *vidya and avidya or knowledge and nescience described (Iso 9+p 1st 4 paras/Iso 10+p 2nd-5th paras)
- *vidya and avidya should be clearly understood (Iso 11+14)
- *how to cultivate knowledge (Iso 10p 1st para)
- *Hiranyakasipu, an example of the best of the cultivators of avidya (Iso 11p 2nd-4th paras)
- *transcendental knowledge is not contaminated by the three modes of material nature (Bg 14.2p 2nd para)

(2) Vedic knowledge originated from Lord Krsna to Brahma to Narada/to Vyasadev and was thus expanded and distributed (SB 1.4.19-23+p's +24,25/Iso Intro last para)

- *the Upanisads mark the beginning of transcendental life (Bg 2.45p end of 1st para)
- *Vedic knowledge is compared to our mother (Bg 2.25p/Iso Intro 7th and 8th paras)
- *Vedic principles are accepted as axiomatic truth (Iso Intro 5th-6th paras)
- *Vedic knowledge is infallible (Iso 1p 1st para)
- *although sometimes it may appear contradictory (Bg Intro page 15, or 13 Mac)
- *the purpose of the Vedas (Bg 3.15+p/Bg 15.1p 1st para/Bg 15.15+p)
- *the most important instruction in all Vedic literature (Bg 18.64p/18.65+p/18.66+p 1st and last paras)
- *two kinds of Vedic knowledge
 - (a) sruti--that which is directly heard/Vedic injunctions
 - (b) smrti--that which is remembered by great sages/supplementary presentations of the Vedic principles.
- *sastra means to be controlled by reason, the direction of revealed scriptures, whereas sastra means to be controlled by force ("astra" means weapon)
- *sastra is without the 4 defects of the conditioned soul (Bg 16.24p, last 1/2 of 1st para)
- *everyone must follow the sastra, and why (Bg 16.23,24+p's)
- *the perfection of following the sastra means that one becomes a devotee (Bg 16.23p 1st para, 24p 1st 1/2 of 1st para) otherwise all ones knowledge by sastra is ultimately spoiled.
- *one who knows the rules and regulations of the sastra but does not follow them must be governed by the modes of material nature (Bg 17.2p)
- *The Vedas mainly deal with material life (Bg 2.42-43+p, 45+p 1st para)
- *ultimately leading to self-realization (Bg 2.46+p)
- *and when one attains self-realization or Krsna Consciousness one becomes completely indifferent to the Vedic rites and rituals (Bg 2.52+p/Bg 3.18+p)
- *although one still follows the principles of sastra to set an example

(like Krsna Himself) (Bg 3.21+p, 22+p, last para, 23+p)

*Vedic knowledge is eternal and includes information not only of spiritual philosophy but also of sociology, astronomy, astrology, history, medicine (ayurveda), architecture, warfare (dhanur veda) etc.

*the "veda-vada-rata people", or the supposed followers of the Vedas (Iso 9+p paras 5-9/Bg 2.42-43+p)

(3) Karma (see Beginners Vedic Dictionary, Week 11 +Bg 4.17,18+p's)

Vikarma--karmic action performed without regard for scriptures (Bg 3.15p)

*karmic action which even slightly deviates from the regulative principles of the Vedas (Iso 18p 1st para)

*forbidden work (Bg 4.17+p)

*kama-karatah--acting whimsically in lust (Bg 16.23+p)

Ugrakarma--ugly, painful vikarmic work (Bg 16.9+p)

Akarma--inaction or action which does not produce a reaction or action in Krsna Consciousness (Bg 4.18+p/Bg 4.20+p/Iso 2+p 2nd and 3rd paras)

*even killing can be akarma (Bg 18.17+p)

*no reaction, all responsibilities taken care of (Bg 2.38+p)

*action in Krsna Consciousness also rids one of all bad and good reactions to previous karmic activities (Bg 2.50+p)

*how one is freed from both inauspicious and auspicious results (Bg 9.27+p) (either a good reaction or bad reaction is binding, but the devotee becomes freed of both, Bg 9.28+p 1st para)

*although there is actually nothing auspicious in the material world (Bg 10.3p 7th para)

Naiskarma--(another name for akarma)

*purpose of...(Bg 6.47p at end)

*prescribed duties (in 3 divisions), capricious work and inaction explained (Bg 2.47+p)

Reaction

*of sinful activities develops as a seed becomes a tree which produces more seeds (Bg 9.2p 4th para)

*devotees are released from all these stages of sinful reaction (Bg 9.2p 5th para/10.3+p 1st para)

*one cannot be disinfected from sinful activities unless he surrenders to the Supreme Lord (Bg 10.13p 3rd para)

*unless one works for the satisfaction of Krsna any work binds one to matter (Bg 3.9+p)

*devotees are automatically freed from all sinful reactions by the grace of the Lord (Bg 18.66+p)

*one on the transcendental platform, or in full Krsna Consciousness, can act in anyway and not become implicated (Bg 3.35+p)

*on the path of bhakti yoga there is practically no chance of incurring sinful reactions unlike all other paths (Iso 18p 4th para)

*even if one is vegetarian one is sinful (Bg 3.13+p)

- *no karmic reaction for killing one of the six types of aggressors (Bg 1.36p)
- *the effects of karma are temporary (Bg Intro page 10, or 9 Mac)
- *to one giving charity--Srla Prabhupada explained in New York 1966 (Tape No.49) that, according to the law of karma, if I give you some money now, in the future you must repay me 4x the amount I gave to you. Also you must share in my sinful reaction if I acquired the money by sinful means.
- *reaction to one if the money given in charity is used for pious or transcendental activities (SB 2.3.17p page 159)
- *conversely if the money given is used for sinful purposes then one is implicated in sinful reactions.
- *Money given for Krsna benefits everyone, no matter what the material circumstances. In fact money given to a devotee saves one from going to hell (PQPA page 75-76)
- *But if a so-called devotee takes money and uses it for sense gratification everyone goes to hell (PQPA page 76)
- *If money is misused by a preacher he will fall down and the result will be distress (SB 7.13.32p)

(4) The Time of Death (see also "the Soul" Week 6)

- *what is one's duty at the time of death? (Iso 17+p 13th para)
- *one can attain the kingdom of God (Bg 2.72/Bg 8.5+p, 7+8 p's)
- *and never return to this temporary, miserable world (Bg 8.15+16+p's)
- *or one can attain another destination (Bg 8.6+p/Bg 14.14+15+p/Bg 15.9+p)
- *qualifications for one going back to Godhead (Bg 15.5+p)
- *one must have practiced some yoga system to remember Krsna at the time of death (Bg 8.10+p)
- *other yogis must leave their bodies at a suitable time, but the bhakti yogis have no such concern (Bg 8.23+24+p's, 27+p)
- *sometimes a devotee may even wish to die immediately (but he always leaves everything up to Krsna's will) (Bg 8.2p last para)
- *the Lord does not forget a devotee at the time of death (Iso 17+p 6th and 7th paras)

(5) Impersonalism

An impersonalist is someone who has realized brahman; that he, everyone and everything else is spirit, but has not yet realized the personal presence of Paramatma or Bhagavan. Sometimes the impersonalists are also mayavadis ("those who see only maya") who say that everything we can perceive is false (does not exist) and that in Absolute state of existence there is nothing perceivable (i.e. no form, no personality, no activity, etc.) We, the living beings, and everything else, are part of, or "one with" that Absolute, because there is nothing apart from or separate from that Absolute, and therefore they conclude that we are all God. These people further say that when the Absolute manifests a form (such as Lord Krsna's appearance) He takes a material body. So they conclude that, as Krsna is Lord Narayana, we can also become Narayana, and they therefore address each other "om namo narayana". Being one with God is tantamount to

being God Himself. However the dictionary definition of God is "Supreme Being". So if the mayavadi is now in ignorance, having forgotten that he is God and is therefore meditating to remember his supremacy, that means illusion is greater than God. There is no meaning to being that kind of God. Krsna never had to meditate to become Supreme--even as a baby He killed Putana, and as a child He lifted Govardhana Hill. Lord Caitanya advises that the mayavadis should be avoided because they are offenders.

- *the living entities are one in quality with the Lord but not in quantity (Iso 7+p 1st and 2nd paras)
- *the world is not "false", but it is temporary (Bg 9.33+p 1st para)
- *material nature is eternal, it is not false (Bg Intro page 10, or 9 Mac)
- *in the spiritual world there is actually variegatedness and the liberated souls who go there retain their individuality (Bg 14.2+p)
- *If the Absolute Truth is formless He could not be the complete whole (Bg Intro page 14 or 13 Mac/Iso Invocation+p, end of 1st para)
- *imagining the Supreme to be impersonal is not an Absolute conception (Iso 12+p 2nd para)
- *Krsna is one and different from His energies like a king (Bg 9.4+p 2nd para)
- *oneness and difference explained (PQPA pages 10-14)
- *the living entity is eternally a fragmental portion of the Supreme Lord (Bg 15.7+p 1st and 3rd paras)
- *there is no merging! (Bg 18.55p 2nd para)
- *the brahmajyoti is the ultimate goal of the impersonalists (Bg 7.4+p 2nd para)
- *the brahmajyoti or divine light is simply a dazzling covering restricting one's complete realization of the Absolute Truth (Iso 15+p 7th para)
- *the impersonalist is blinded by the brahmajyoti and cannot realize the factual abode of the Lord or His transcendental form (Iso 16+p 1st two paras)
- *a devotee is not interested in the Brahman effulgence, or divine light, but wants to see Lord Krsna's beautiful smiling face (Iso 15+16)
- *impersonalism or thinking oneself to be God is the last snare of maya--actually we are all eternally individuals (Bg 2.39p end of 1st para/Bg 5.16p)
- *according to the Gita the soul always has his individuality (Bg 2.12+p)
- *all paths do not reach the same goal! (Iso 13p 3rd para/Bg 9.25)
- *real oneness explained (Bg 5.4p)
- *how personalism and impersonalism are different features of the same thing (Bg 7.8+p)
- *impersonalism refuted by the Gita (Bg 7.7+p)
- *in the darkness of ignorance the mayavadis see everything as one (Bg 5.16)
- *How Krsna is covered by the mayavadis:-
"Accepting that Krsna is everything, what is aimed by the Ram Krsna Mission or the Maharishi group is also Krsna; but Krsna says that although everything is an expansion of Himself He is not in everything. Exactly like in our material experience we can understand that everything is ultimately a product of sunshine, but that does not mean that

everything is sunshine. Rather, other things cover the sunshine and create a shadow. The Ram Krsna Mission, or the Maharishi's activities are nothing but expanded energy of Krsna, but by such work Krsna is covered-therefore it is called maya! Maya has no separate existence beyond Krsna, but when there is Maya, Krsna is covered. Exactly like a cloud is nothing but a creation of sunshine...so although water is generated from fire, we cannot pour on water while the fire is blazing." (Letter to disciple 1969)

"God appears, and God is light

To those poor souls who dwell in night

But does a human form display

To those who dwell in realm of day" (William Blake)

*Krsna states in His Gita that He is also individually residing in the body with the living entity (Bg 13.3)

*Mayavadis have no business quoting from Bhagavad Gita--either it is perfect knowledge, in which case they cannot establish their theory, or it is the work of an imperfect person and therefore has no importance (Bg 2.11+p)

*Krsna does not take birth or accept a material body but He comes in His original spiritual body (Bg 4.6+p)

*those who approach Krsna in an impersonal way are similarly treated (Bg 4.11+p)

*How can the soul be less active after liberation? (Bg 9.2p 3rd para)

*If the living entity is actually God how can he be in doubt? (Bg 18.73p--end of 1st para)

*the difference between impersonalism and personalism explained (Bg 12.1+p)

*and which is the most perfect process (Bg 12.2+p)

*to practice impersonalism is helpful as long as one does not have the association of a pure devotee (Bg 12.20p)

*eventually the sincere impersonalist achieves devotion to Krsna (Bg 12.3-4+p)

*but it is difficult for him to give up his impersonal conception (Bg 12.5p last para)

*impersonalism or the path of jnana yoga is both very troublesome and uncertain, (Bg 12.5+p 1st and 2nd paras) whereas the path of bhakti is both easy and secure

*how the Vaisnavas are more firmly situated on the transcendental platform than the mayavadi sannyasis (Bg 5.6+p)

*impersonalism is refuted by a proper understanding of the sastras (Bg 9.11+p)

*devotional service is eternal so where is the question of oneness? (Bg 9.2p 10th para/Bg 9.14)

*devotional service begins after liberation (Bg 9.2p 11th para/Bg 18.54)

*the nature of the impersonalist's worship (Bg 17.4p, last para)

*monists are counted amongst the atheists (Bg 13.25p)

*pure devotees are not confused by foolish mayavadi commentators (Bg 11.51+p)

*Mayavadis do not know Lord Krsna's absolute nature (Bg 4.35p 1st para)

- *impersonalists are also unintelligent (like the demigod worshipers) for they do not know that they can never understand Krsna without devoting themselves to Him and thus obtain His mercy (Bg 7.24+p)
- *Mayavadis are actually fools (Bg 9.11+p/Bg 7.24+25+p's)
- *Why someone becomes a mayavadi (Bg 4.10p)
- *the fate of the unfortunate mayavadi (Bg 9.12+p)
- *Lord Caitanya's warning (Bg Preface 3rd para)

(6) The Bhagavad Gita (for the Mahabharata see chart, and also read "Setting the scene" in the forward to the Bhagavad Gita)

- *the advantages of reading the Gita (Bg Intro page 31-33 or 27-28 Mac/Bg 8.28p last para)
- *the history of the speaking of the Gita (Bg 4.1+p/4.2+p, last 2 paras)
- *qualifications for hearing the Gita (Bg 4.3+p/Bg 9.1/Bg 18.64/Bg 18.67+p/Bg 18.68p)
- *one should accept Krsna as the Supreme Personality of Godhead at least theoretically before one attempts to read His Gita (Bg Intro page 6-7, or 6 Mac)
- *qualifications for speaking the Gita (Bg 9.1p, last para)
- *one should learn the Bhagavad Gita from a devotee (Bg 8.28 last para)
- *anyone who hears the Gita will be freed from the darkness of ignorance (Bg 18.72p/18.73)
- *the essence of studying the Gita (Bg 10.11p 4th para/Bg 18.78p 4th para)
- *devotional service is the objective of the Bhagavad Gita and all Vedic literature (Bg 18.1p 1st para)
- *the "Gita teaches us how to absorb the mind and intelligence in the thought of the Lord". (Bg Intro page 29-30 or 26 Mac)
- *the three subjects of the Gita (Bg Intro page 8-14 or 7-12 Mac)
- *Summary by Srila Prabhupada (Bg 18.78p)

- Ch 1 Observing the armies-Sanjaya describes the battlefield and Arjuna decides not to fight
- Ch 2 Contents of the Gita summarized-the soul, ksatriya duty, karma yoga and the transcendental position
- Ch 3 Karma yoga-prescribed duties according to varnasrama explained and sacrifice, and lust and the means of conquering it
- Ch 4 Transcendental knowledge-Krsna's position as the Supreme Personality of Godhead, the importance of guru and disciplic succession and how sacrificial work culminates in jnana yoga
- Ch 5 Karma yoga-action in Krsna Consciousness-characteristics of a karma yogi or a detached worker
- Ch 6 Dhyana yoga-controlling the mind, astanga yoga, the fallen yogi, the best yogi
- Ch 7 Knowledge of the Absolute-Krsna and His energies, and theists, atheists and materialists
- Ch 8 Attaining the Supreme-moment of death for bhakti yogi and others
- Ch 9 Most Confidential knowledge-Krsna's position, different types of

worship and His devotees (Bg 9.1p 1st part of 3rd para)

Ch 10 Opulence of the Absolute-Krsna's specific opulences manifest in this world

Ch 11 Universal Form-a challenge to the "pseudo-Gods", and the importance of the Lord's original form

Ch 12 Devotional Service-the various practitioners of yoga culminating with the bhakti yoga, whose characteristics are described

Ch 13 Nature, the Enjoyer and Consciousness-distinction and interrelationship of the body (matter), soul and Supersoul

Ch 14 Three Modes of Nature-how they act, bind and how one is freed

Ch 15 Yoga of the Supreme Person-how to break attachment to the material world and attain union with the Supreme Person who is the goal of all the Vedas

Ch 16 Divine and Demonic natures-explained

Ch 17 Divisions of faith-conditioned in food, sacrifice, austerity, and charity by the 3 modes, and transcendental faith and worship explained

Ch 18 Conclusion, Perfection of Renunciation-synopsis and conclusion of the Gita. Purpose of renunciation, akarma, analysis of effects of 3 modes, 4 varnas, transcendence, surrender, devotion, preaching, Arjuna's decision and Sanjaya's final conclusion

*the three parts of the Gita explained (Bg 13.1p 2nd para)

Chapters 1-6 deal with the distinction between the material body and the non-material, eternal living entity and how he can become liberated through various types of yoga culminating in bhakti yoga or Krsna Consciousness (Ch 6.47)

Chapters 7-12 introduce the Supreme Lord, His different opulences and energies, and the Lord's relationship, particularly through bhakti yoga, with His superior energy, the individual soul. These middle chapters are the essence of the Gita. (Bg 8.28p 4th para)

Chapters 13-18 describe how the living entity comes in contact with the material energy, how he is conditioned by it and how he is delivered through various means such as jnana, karma and finally bhakti, conclusively the only feasible means.

*The Gita should be accepted in the spirit of one taking medicine (Bg Intro page 3)

*Five basic truths of the Gita: (i) isvara (ii) jiva (iii) prakrti (iv) kala (v) karma (Bg Intro Page 8-11 or 7-10 Mac)

*the content and benefits of reading the Bhagavad Gita (SB 1.15.27+p)

(7) The Srimad Bhagavatam (The beautiful story of the Supreme Personality of Godhead)

*is Vyasadev's own commentary on his Vedanta Sutra (Bg 15.15p half way through first para)

*is very dear to the devotees (Bg 10.9p 3rd para)

*see also week 2--Maharaja Pariksit and Sukadev Gosvami

*story of how the Bhagavatam came to be written (SB 1.4.26-1.5.21/SB 1.7.1-11)

*read the Preface to the Bhagavatam and the first 3 pages of the Introduction.

WEEK 6

MATTER AND SPIRIT

(Verse to learn Bg 7.14)

(1) Sankhya Yoga

*to find the soul of existence, whereas bhakti yoga or karma yoga means to serve the soul of all (Bg 5.4+p)

*the essence of both sankhya yoga, karma yoga, and bhakti yoga is the same (Bg 5.4+p, 5+p)

*the analytical study of the nature of spirit and matter--an indirect, speculative process (Bg 3.3p)

The Twenty-Four Elements (Bg 13.6-7+p)

(1) earth

(2) water

(3) fire --5 great elements (Bg 7.4+p, last para)

(4) air

(5) ether

(6) eyes

(7) ears

(8) nose --5 knowledge acquiring senses

(9) tongue

(10) touch

(11) voice--speaking

(12) hands--working

(13) legs--travelling --5 working senses

(14) genitals--generating

(15) anus--evacuating

(16) smell

(17) taste

(18) form (or colour) --5 sense objects

(19) touch

(20) sound

(21) mind

(22) intelligence three subtle elements (Bg 7.4+p last para)

(23) false ego

(24) pradhana--the unmanifested stage of the 3 modes of material nature

- *sometimes time, the powerful representation of the Supreme Lord is described as the mixing element, giving facility for all the interactions of material nature and is therefore called the 25th element
- *sometimes the soul is described as the 25th element, and sometimes the Supersoul as the 26th element (Bg 13.25p middle)
- *the five factors of action, and the significance of the Supersoul in relation to action (Bg 18.14+p)
- *and so it is only the fool who considers himself the only doer (Bg 18.15+16+p's)
- *but he is responsible for his suffering and enjoyment (Bg 13.21+p)
- *the 3 motivating factors for action and the 3 constituents of action (Bg 18.18+p)

The Senses

- *are strong and impetuous (Bg 2.60+p)
- *and influential if not controlled in the proper manner (Bg 2.61+p/Bg 2.67+p)
- *cannot be controlled by any human endeavour, but by keeping them engaged in the service of the Lord (Bg 2.68+p)

The Mind

- *is the driving instrument (the reins) in the car of the material body (Bg 6.34p)
- *is higher than the senses and lower than the intelligence (Bg 3.42+p)
- *is one of the sitting places of lust (Bg 3.40+p)
- *the materialist is riding on the chariot of the mind (Bg 2.55+p)
- *the conditioned soul is struggling with the senses, especially the mind (Bg 15.7)
- *should be used to understand the prime necessity of human life (Bg 10.4p 4th para)
- *one can deliver oneself with the help of the mind (Bg 6.5+p)
- *which can be our best friend or worst enemy (Bg 6.5+p)
- *depending if we conquer it or not (Bg 6.6+p/Bg 6.7+p/Bg 6.36+p)
- *should be controlled (Bg 6.26+p)
- *is very difficult to control (Bg 6.33,34+p)
- *but it is possible by (Bg 6.35+p/17.16+p)
- *should be turned towards the Supersoul to avoid causing oneself degradation (Bg 13.29+p)

Intelligence

- *is the driver of the car of the material body (Bg 6.34p)
- *is the power to analyse things in the proper perspective (Bg 10.4p, 2nd para)
- *means the ability to comprehend what is real and what is temporary, or what is spirit and what is matter and who is controlling both
- *is meant to direct the mind (Bg 3.42+p)
- *is the immediate next door neighbour of the soul (Bg 3.40p)
- *is one of Krsna's separated material energies (Bg 7.4)

- *is one of the sitting places of lust (Bg 3.40)
- *is lost by someone affected by lust (Bg 2.62+63)
- *Krsna is the intelligence of the intelligent (Bg 7.10)
- *and He awards one transcendental intelligence (Bg 2.65+66)

False Ego

- *explained (along with real ego) (Bg 13.8-12p 8th para)
- *means thinking that I am a product of material nature (Bg Intro page 12 or 11 Mac)
- *how the illusory energy acts on the conditioned soul (Bg 7.27+p/Bg 3.27+p)

(2) The Soul

- *is a minute spiritual particle (anu-atma) in contrast to the Supersoul (vibhu-atma) (Bg 2.20p last para)
- *Qualities of: -(Bg 2.16+p 1st para/17+p/18+p/20+p/23+p/24+p/25+p/ 29+p 1st para)
- *does not mix with anything, like the sky (Bg 13.33+p)
- *illuminates the body with consciousness as the sun illuminates the universe (Bg 13.34+p)
- *is eternally a fragmental particle, an individual (Bg 2.13p 3rd para/Bg 15.7+p 1st para/PQPA pages 23-29)
- *belongs to Krsna's Superior nature (Bg 7.5)
- *and is always controlled by Him (Bg 7.5+p)
- *and is the energy of the Lord (Bg 13.20p 1st para)
- *has nothing to do with the actions of the machine-like body (Bg 13.30+p/Bg 18.61+p)
- *higher than, and transcendental to the intelligence, mind and senses (Bg 3.42+p 1st para)
- *is not the doer (Bg 5.8-9+p)
- *although, when bewildered he thinks he is (Bg 3.27+p)
- *whilst living in the city of 9 gates (Bg 5.13+p, 14+p)
- *is the knower of the field of activities (Bg 13.1+2+p 1st para)
- *is impregnated into matter by the glance of the Supreme Lord (Bg 2.39p last part of first para)
- *how the soul changes bodies (Bg 2.22+p/Bg 15.8+p/Bg 2.13+p 1st para)
- *which is perceived by one trained in knowledge and not understood by the foolish (Bg 15.10+p)
- *or by someone not following an authorized system of yoga (Bg 15.11+p)

(3) Three Energies (Bg Intro page 26 or 23 Mac/NOI page 15)

Lord Krsna possesses innumerable energies which can basically be categorised into three:-

- (a) internal, spiritual energy which comprises the spiritual world
- (b) external, material energy
- (c) marginal energy (the jiva)

(4) Material Life

The material energy causes the conditioned soul misery:

- *as certified by Lord Krsna Himself (Bg 8.15+16/Bg 9.22+33+p 1st para)
- *one should thoroughly understand this, because a pessimistic view of material life gives one impetus to advance in spiritual life (Bg 13.9-12p 9th para)
- *the threefold miseries etc (NOI page 17)
- *Different realizations achieved in the material world:-annamoya, pranamoya, jnanamoya, vijnanamoya and anandamoya (Bg 13.5p 3rd para)
- *different species of life:-
- *numbering 8,400,000 (Bg 8.3p 2nd para), 900,000 aquatics/ 2,000,000 plants and trees/ 1,100,000 insects/ 1,000,000 birds/ 3,000,000 beasts/ 400,000 humans.
- *which the soul evolves through (Iso 17p 1st 1/2 of 3rd para)
- *6 changes each material body goes through (thus indicating the presence of the soul) (Bg 8.4p, beginning)

(5) The Three Modes of Material Nature

- *see chart
- *conditioning of (Bg 14.5+p/14.9+p)
- *competition between... (Bg 14.10+p)
- *force one to act (Bg 3.5)
- *are the actual performers of activity (Bg 3.27)
- *one who can see this and knows Krsna goes back to Godhead (Bg 14.19+p)
- *and he also enjoys happiness even in this life (Bg 14.20+p)
- *the total influence of the modes on all conditioned souls (Bg 18.40+p)
- *force one to transmigrate from body to body (Bg 14.22+p)
- *guna or "mode"/"quality", also means "rope" (Bg 7.14p 2nd para)
- *influence one's particular kind of faith (Bg 17.3+p)
- *one who does not follow Krsna's direction (or the guidance of His representative) must be dictated by the modes of nature (Bg 18.59+60+p's)
- *one influenced by the modes cannot know Krsna (even if one is in the mode of goodness) (Bg 7.13 2nd para)
- *unless he surrenders to Him (Bg 7.14)
- *it is, however, necessary for society to cultivate the mode of goodness (Bg 14.17+p)
- *by serving Lord Krsna one automatically becomes free from the modes of nature (Bg 14.22-25p 1st para/Bg 14.26+p)

(6) Time

- *is the ultimate killer (Bg 10.33p 2nd para)
- *even a moment may be enough for one to attain Krsna Consciousness (Bg 2.72p 1st para)
- *Lord Krsna as ... (Bg 10.30, 33+p/Bg 11.32)
- *as one of the five subjects of the Gita (Bg Intro 8, or 7 Mac)

Universal Time

Satya Yuga (40% of a yuga cycle) 1,728,000 years
Treta Yuga (30% ") 1,296,000 " 3/4 length of Satya yuga
Dvapara Yuga (20% ") 864,000 " 1/2 "
Kali Yuga (10% ") 432,000 " 1/4 "

Divya Yuga (a cycle of 4 yugas)-----4,320,000 years "
Kalpa (a day of Brahma, a 1000 yuga cycles/4,320,000,000 years
Lord Brahma lives for 100 of his years, each year consisting of 12 months
of 30 days, and his night is the same length as his day, thus:-
4,320,000,000 x 2 x 30 x 12 x 100 =
Vikalpa (or life of Brahma) 311,40,000,000,000 (311 Trillion 40 Billion
earth years)

*Lord Krsna in His original form appears once in a day of Brahma or every
8,640,000,000 years (Bg Preface 4th para) which was only 5000 years ago!
Lord Caitanya also appears once in a day of Brahma, following Lord
Krsna's appearance, and He appeared exactly 500 years ago!!

(7) The Spiritual World and the Creation of the Material World

- *for a brief explanation see the inside flap of the cover to any volume of
the 1st Canto of Srimad Bhagavatam
- *how one is entangled in the banyan tree of the material world, how one is
freed and how one attains the eternal kingdom of God (Bg 15.1-5+p's)
- *the spiritual world does not need artificial lighting (Bg 15.6)
- *and once going there one does not return (Bg 15.6+p 2nd para/Bg 8.21+p)
- *the spiritual world is attained by Krsna Consciousness (Bg Intro page
23-25 or 21-22 Mac/Bg 2.51+p/Bg 4.24/Bg 8.13+p/Bg 8.28/Bg 11.55+p/Bg
12.6-7+p)
- *and is inhabited with infallible beings, as opposed to the fallible
beings of the material world (Bg 15.16+p)
- *when the soul enters the spiritual world he revives his spiritual body
(Bg 15.7p 2nd para)
- *the spiritual world remains when the material world is annihilated (Bg
8.20+p)
- *and is thus called Vaikuntha (Vai-free from, Kuntha-enxiety)
- *description of the spiritual world (Bg Intro 21-22, or 19 Mac/Bg 8.21+p)
- *forms of Krsna in the spiritual world (Bg 11.45,46+p's)

(8) Evolution and Modern Science

- *Read Introduction to "Mechanistic and Non Mechanistic Science"
- *The Bhaktivedanta Institute was formed by Srila Prabhupada in 1974 in
order that Krsna Consciousness may be demonstrated scientifically and the
nonscientific mechanistic science of the day be soundly defeated. Srila
Prabhupada gave the framework of argumentation as can be seen, for
instance, in "Life Comes From Life" and he wanted his expert Phd.
scientist disciples to expound all these theistic principles in the
language of contemporary science, and further prove that the solution to
all social, economic and personal problems is found in Bhagavad Gita.

*see film "Spark of Life"

*modern mechanistic thinking is not a new phenomena (Bg 2.26+p)

*Definition of a scientist: "one who knows things as they are" (PQPA page 1)

*principle of knowledge: "some knowledge will not do, one must have perfect knowledge" (PQPA page 22-23)

*unless you have perfect knowledge how can you teach? (PQPA pages 5-10)

*"Knowledge is information gathered from the scriptures (the authoritative source), and science is practical realization of that knowledge.

Knowledge is scientific when it is gathered from the scriptures, through the bona fide spiritual master, but when it is interpreted by speculation it is mental concoction" (TLC Ch.23)

*why don't the "scientists" etc. surrender to Krsna? (Bg 7.15p 1st para)

*all creatures are simultaneously created (to facilitate the multifarious desires of the living entities from the last manifestation) (Bg 9.8p 2nd para)

WEEK 7

Bhakti Yoga (and other yoga systems)

(Verse to learn Bg 6.47)

*"Yoga"--to "link", "join" or have "union" with the Supreme Personality of Godhead

*the meaning of yoga and the difference between specific types of yoga (Bg 6.46+47+p's)

*on what or who one should meditate (Bg 8.9+p)

*real yoga means to follow Krsna's direction (Bg 2.48+p 1st para)

*one must close all the doors of sense enjoyment (Bg 8.12+p)

*the yoga ladder (Bg 6.3+p)

*preliminary description of astanga yoga (Bg 5.28+p)

*a yogi should live alone in a sacred place etc. (Bg 6.10,11+12+p)

*and should be celibate and fearless etc (Bg 6.13-14+p)

*how a perfect yogi can transfer himself to any desired planet (Bg Iso 17+p, 2nd and 3 rd paras)

*and thus he returns home to Godhead (Bg 6.15+p)

*The steps of the astanga yoga system (the 8 fold or "limbed" path):

(1) yama-sense control

(2) niyama-strictly following rules and regulative principles

(3) asana-practicing sitting postures (hatha yoga)

(4) pranayama-breath control

(5) pratyahara-sense withdrawal (lit:'just the opposite'--from extrospection to introspection)

(6) dharana-concentration of the mind (Bg 6.25+p)

(7) dhyana-meditation

(8) samadhi-self-realization (Bg 6.19-23)

*without Krsna Consciousness a mechanical attempt at this yoga system

cannot help one to spiritual life (Bg 3.43p, last 2 sentences)

- *astanga yoga is not practical in this age (Bg 6.33+p)
- *Patanjali's yoga system further described (Bg 4.27+p)
- *and how a devotee naturally achieves all the benefits of the yoga system, and more (Bg 4.29+p)
- *mechanical sense restriction is only recommended for persons who have no higher knowledge of the higher taste of Krsna Consciousness (Bg 2.59+p)
- *what that higher taste means (Bg 2.60p)
- *and how to attain it (Bg 2.61+p)
- *How Krsna emphasizes the importance of karma yoga above other forms of yoga (Bg 6.1+p)
- *pure bhakti is the highest form of yoga and is top of the yoga ladder (Bg 6.1+p)
- *only the bhakti yogi can understand Krsna in truth and go back to Godhead (Bg 18.55+p, 1st para/18.16+p/8.22+p, 2nd para)
- *even if he is initially immature in his yoga practice (Bg 9.34+p last para)
- *the Lord Himself takes the devotee back to Godhead (Bg 12.6-7+p 3rd para)
- *how bhakti yoga is recommended throughout the Gita, in the conclusion of each chapter:-(Bg 18.1p, start of 1st para/Bg 2.71+72/5.29/6.47/7.30/8.28/9.34/11.55/12.20/14.26/15.19+20/18.66)
- *bhakti yoga includes the results of all other Vedic processes (Bg 8.28+p 3rd+4th paras/Bg 18.66p end of 3rd para)
- *the bhakti yogi, knowing Krsna as the Supreme Personality of Godhead, without doubting, has come to the conclusion of the Vedas and knows everything (Bg 15.19+p)
- *it is understood that someone engaged in devotional service is Brahman realized (PQPA page 54)
- *the bhakti yogi is the most perfect transcendentalist (Bg 18.66p last para)
- *the bhakti yogi is superior to karmis, jnanis and mystic yogis (Iso 15p last para)
- *how a bhakti yogi is situated in the transcendental platform (Bg 5.7+p/Bg 13.8-12p, 2nd para)
- *bhakti yoga is the only means to make one pure and sinless so that we can understand Krsna (Bg 15.20p 2nd and 3rd paras)
- *bhakti yoga and Krsna are one and the same because they are both spiritual (Bg 15.20p 1st para)
- *when the bhakti yogi attains the brahma-bhuta stage he has to go still further (unlike the impersonalist) (Bg 18.54+p 1st para/18.55p, last para)
- *bhakti yoga is the direct path and other processes are step by step towards bhakti (Bg 12.12+p last para)
- *devotees are best situated in spiritual understanding (over sankhya philosophers & meditators etc.) (Bg 13.25+p)
- *sankhya yoga and buddhi yoga in relationship to bhakti (Bg 2.39+p/Bg 5.4+p/Bg 10.10p 2nd para)
- *a "karma yogi is generally a merchant doing business with Krsna. Eventually he may come to offer everything to Krsna, almost like bhakti,

but because he is not following the regulative principles of bhakti yoga, he can easily fall down." (1974 Bombay)

*and if one cannot take to Karma yoga (Bg 12.11+p) and if one cannot give up the result of one's work (Bg 12.12+p 1st para)

*qualifications of one to render devotional service to Krsna (Bg 7.28+p/Bg 8.14+p)

*pure devotion defined (Bg 7.16p 1st para/Bg 11.55p 4th para, 3rd para Mac)

*Bhakti yoga or spiritual life means simply to please Krsna (PQPA page 46-48)

*bhakti yoga is a very happy process (Bg 9.2p 9th para/Bg 10.9p 2nd para)

*bhakti yoga is a very simple process (Bg 9.26+p 1st and 3rd paras/Bg 14.27p 1/2 way through 2nd para)

*everyone can take to bhakti yoga! (Bg 9.32+p)

*although pure devotional service is rarely achieved (Bg 6.40p last 2 paras)

*by performing bhakti yoga everyone and everything is satisfied (NOD preface 11th para)

*Read Introduction to Nectar of Devotion, the science of bhakti yoga

*Thoughts about Krsna's greatness and mercy to help one in the beginning stage of Krsna consciousness or bhakti yoga (Bg 15.12-14+p's)

*How a devotee is practically surrendered to Krsna regarding his maintainance and possessions (Bg 4.20-23+p's)

*the 9 devotional activities (Bg Intro page 30 or 26 Mac/NOI page 28-29/Iso 17p 11th para)

(1) hearing (first and foremost of 9 engagements Bg 6.35p)--Maharaj Pariksit

(2) chanting--Sukadev Gosvami

(3) remembering--Pralhad Maharaja

(4) serving the Lord's feet--Laksmi, the goddess of fortune

(5) worshipping the Deity--king Prthu

(6) offering prayers--Akrura

(7) becoming a servant--Hanuman

(8) becoming the best friend--Arjuna

(9) surrendering everything--Bali Maharaja

*Maharaja Ambarisa attained perfection by performing all of these activities (Bg 6.18p)

*Six divisions of surrender: (Bg 18.66p 3rd para)

The devotee:-

(1) accepts everything that is favourable for the rendering of transcendental loving service to the Lord

(2) and rejects everything unfavourable (Bg 6.10p 4th para)

(3) is firmly convinced that Krsna will give him protection

(4) accepts Krsna as his supreme maintainer and master

(5) remembers that his activities and desires are never independent of Krsna. He depends completely on Krsna for everything and he acts and thinks as Krsna desires.

(6) is always meek and humble

*Six favourable principles for the execution of devotional service (NOI 3)

- (1) being enthusiastic (NOI page 30&33/Bg 6.24+p)
- (2) endeavouring with confidence (& determination) (NOI page 32,35)
- (3) patience (NOI page 32)
- (4) acting according to regulative principles (ie. the 9 devotional activities)
- (5) abandoning the association of non devotees (Bg 11.55p beginning of 4th para/NOI page 33-34)
- (6) following in the footsteps of the previous acaryas (NOI page 34)

*Six obstacles to pure devotional service (NOI 2)

- (1) eating more than necessary or collecting more funds than required (NOI pages 17,18,21,22)
- (2) over-endeavouring for mundane things that are difficult to obtain (NOI pages 18,19/Bg 12.16p)
- (3) talking unnecessarily about mundane subjects (NOI pages 20,21/Bg 12.18-19p)
- (4) practicing the scriptural rules and regulations for some purpose other than spiritual advancement/or whimsically rejecting the rules and regulations (NOI 22,23/Bg 7.3p, end of 2nd para)
- (5) associating with worldly minded people who are not interested in Krsna consciousness (NOI page 21/Bg 13.8-12p 12th para)
- (6) being greedy for mundane achievements

*Six urges that a devotee controls:-

- (1) speech--(NOI pages 4,5,7-9)
- (2) mind--(NOI pages 5&9)
- (3) anger--(NOI pages 5&6)
- (4) tongue and belly--(NOI pages 6,9-11)
- (5)
- (6) genitals--(NOI pages 6,7,12,13)

Conclusion:- (NOI page 13-14)

The Importance of Hearing

*hearing is the most important of the 9 devotional activities (Bg 7.1+p, 3rd para onwards/Bg 6.35+p)

*hearing and explaining is more important than reading (SB 1.1.6p)

*hearing is more important than seeing (NOI page 2)

*the more one hears about Krsna in association of devotees the more one is fixed in devotional service (Bg 10.1 last para)

*hearing about Krsna is ever fresh and relishable (Bg 10.18+p)

*hearing from authoritative sources is the only process that enables one to change one's consciousness from material to spiritual (Bg 13.22p 2nd para)

*hearing is especially important for the modern age (Bg 13.26+p)

*the importance of reading Srila Prabhupada's books and discussing them

from different angles of vision (PQPA page 85)

*devotees are not interested in hearing about mundane topics (Bg Intro page 27 or 23-24 Mac/TLK pages 78-79)

The Importance of Faith

*Faith means "unflinching trust in something sublime" (Bg 2.41p 1st para)

*undeceiving determination (Bg 6.24+p)

*faith means strong faith (NOI page 56)

*faith means confidence that simply by serving Krsna all other duties, responsibilities and interests are fulfilled and one will attain the highest perfection (CC Mad 22.62/Bg 4.39+p/Bg 9.3p 1st para)

*faith means being calmly convinced of the efficacy of Krsna consciousness (NOI 3+p, page 35)

*faith is a preliminary requisite for tapasya, knowledge and wisdom (PQPA pages 84-85)

*it is only by faith that one can advance in Krsna consciousness (Bg 9.3p 2nd para)

*faith is necessary to understand the essence of the Gita (Bg 10.14+p)

*possessing faith can promote one to the highest stage even if one is initially lacking something (Bg 3.31+p)

*faith is developed in the association of devotees (Bg 9.3p 1st para)

*however "nothing should be accepted blindly" (Bg 10.4p 3rd para)

*doubting in the beginning is a sign of intelligence but doubting is foolish if it is unreasonable (SB 3.26.30p)

*to accomplish anything requires faith, which solidifies as one progressively achieves one's desired goal. If one, for instance, follows the directions of a map and as one proceeds one finds that all intermediary points coincide exactly with the actual terrain, one will be increasingly convinced that by faithfully applying the directions of the map one will achieve one's destination. In fact one will be convinced of the existence of that place well before actually seeing it. No one would claim this to be "blind faith". Similarly, the Vedic literature is a navigational chart guiding one across the ocean of material existence. The various steps of bhakti yoga (Bg 4.10p last para) can be experienced scientifically.

*faithlessness and doubt cause failure in everything (Bg 4.40p/Bg 9.3+p/Bg 17.28+p 1st para) including happiness

*doubts and faithlessness because of ignorance should be slashed by the weapon of knowledge (Bg 4.42)

*following the instructions of the Bhagavad Gita frees one from all doubts (Bg 4.41+p)

WEEK 8

SANKIRTANA (Verse to learn Bg 5.29)

(1) Panca-Tattva--(Panca-5, tattva-truths) The Absolute Truth in 5 features

(a) Lord Sri Krsna Caitanya

- *Krsna Himself appearing in the form of a devotee of Krsna:
- *to teach by example how to be a devotee (To personally demonstrate the practice of the conclusion of Bhagavad Gita (SB Intro page 8)
- *To inaugurate the yuga dharma, the sankirtana yajna which indiscriminately gives everyone the opportunity to perfect their lives, whether pious or impious
- *To answer the powerful sincere calls of His devotee and incarnation Advaita Acarya
- *To destroy the demoniac mentality of the atheists or Mayavadis
- *For various internal, personal reasons in connection with His eternal consort, Srimati Radharani. Hence Lord Krsna's natural blackish colour is hidden by Radharani's golden hue and so He is called Gaura Hari (the golden Lord) or Gauranga (one who possesses a golden-limbed form)
- *He is the son of Saci devi--hence He is called Sacinandan. His name Mahaprabhu means the greatest master

(b) Lord Nityananda

- *Lord Balaram Himself (the 1st expansion of Krsna) appearing as an expansion of a devotee. Nityananda Prabhu gives us strength (bala) to make spiritual advancement--without His grace this is not possible. Therefore, we always chant Nitai Gaura, addressing both transcendental brothers. Nityananda is also the original spiritual master. Our present spiritual master, as a manifestation of the Lord, represents Lord Nityananda--"one who is eternally full of bliss".

- (c) Advaita Acarya--"incarnation of a devotee" Advaita--"non-dual", He is nondifferent from the Lord because He is an incarnation of Maha Visnu Acarya--He is teaching us devotional service by His own personal example.

- (d) Gadadhara Pandit--"energy of a devotee", or devotional energy--a manifestation of Srimati Radharani.

- (e) Srivasa Thakura--a "pure devotee", an incarnation of Narada Muni. In the Panca Tattva maha mantra, adi means etc; referring to all the other great devotees of Lord Caitanya, and gaura bhakta vrnda refers to the present, assembled devotees of the Lord.

Lord Caitanya Gadadhara Pandit--Sakti Tattva
Lord Nityananda --Visnu Tattva Srivasa Thakur--Jiva Tattva
Sri Advaita Acarya

(2) The Four Ages

Satya yuga--100,000 years, religious principles fully manifest, yuga dharma--silent meditation

Treta yuga--10,000 years, religious principles diminish by 25%, yuga

dharm--costly, intricate sacrifices
Dvapara yuga--1000 years, religious principles diminish by 50%, yuga
dharm--gorgeous temple worship
Kali yuga--100 years (diminishing to the point where 25 years will be
considered old age), religious principles diminish from 25%-0,
yuga dharm--sankirtana yajna. (Read BTG Vol 13, No.5 for a
lecture on the symptoms of the Kali yuga.)

- *Lord Caitanya's mission is to deliver everyone in the Kali yuga by
introducing His method of sankirtana (Bg 3.10p last 1/2)
- *He accepted anyone who qualified himself (NOD preface, 2nd para)
- *without performing sankirtan there can be no peace or happiness in the
world (see also week 4--"yajna")
- *Krsna made certain conditions for someone to achieve perfection in
self-realization (see Bg 4.3/7.28/15.26/18.54,66,67) but Lord Caitanya
freely distributed love of Godhead (see Blue Song book page 8)

(3) Welfare Work

- *actual welfare work explained (Bg 5.25+p)
- *any other benefit is only a great harm (SPL Vol 11. page 41)
- *mundane welfare work is extended selfishness (Iso 2p, 4th para)
- *Real welfare work must benefit everyone (NOD page 8)
- *What is the highest benefit? (Bg 11.55+p)
- *the devotee is the best friend of everyone (Bg 6.32+p)

(4) Preaching

- *a preacher must be convinced (PQPA page 38)
- *and humble (NOD Intro 5th para)
- *he goes as a beggar to save people from going to hell (PQPA page 75-76)
- *he is always daring and active, not influenced by attachment or aversion
and steady in his determination amidst apparent success or failure (Bg
2.56p, near the end)
- *preaching means teaching people how to act properly (Bg 3.25+p)
- *without unnecessarily disturbing them (Bg 3.26+p)
- *but a preacher takes risks, out of kindness (Bg 3.29p last para)
- *and so is very dear to Lord Krsna (Bg 11.55p 5th para)
- *a preacher is most dear to Krsna, who accepts him back home to Godhead
(Bg 18.68+p,69)
- *a preacher is able, and does give evidence from previous authorities and
scripture (Bg 13.5+p 1st para)
- *a preacher traverses the earth for the benefit of others (Bg 7.28p 2nd
para)
- *preaching is the way to experience spiritual progress directly (Bg 9.2p
6th para)
- *charity should only be given to the preachers of Krsna Consciousness (Bg
11.54p, 1/2 way through 1st para)

WEEK 9

THE DEVOTEES (Verse to learn Bg 2.14)

(1) Devotees...

*always think about, discuss and glorify Krsna (Bg 10.9+p 1st para)

*are not philosophically naive sentimentalists (Bg 10.11+p 1st & 2nd paras)

*the best devotee is one who serves Krsna in full knowledge (Bg 7.17p 18+p)

*a devotee must make sure that he clearly understands and accepts Krsna's position as God if he wants to be fixed in sincere devotional service and advance back to Godhead (Bg 9.12+p, 1st 2 sentences/Bg 10.7+p 1st & 3rd paras/Bg 10.8+p)

*a mahatma described (Bg 9.13+p, 14+p)

*and three other kinds of worshipers (Bg 9.15+p)

*although engaged very busily in all kinds of activities and sometimes undergoing great difficulty a devotee is guaranteed entrance into Krsna's abode

*a devotee wants to go to the higher spiritual planet, disregarding everything else (Bg 11.55p 3rd para/Bg 15.6p 1st and 3rd paras)

*although he just wants to serve and please Krsna unconditionally (Bg 11.55p end of 4th para/Bg 12.6-7p 2nd para)

*a devotee is fearless (Bg 10.4p 5th para)

*and develops all good qualities (Bg 10.4-5p 11th para/Bg 12.18-19p, end/Bg 13.8-12p 1st para/PQPA page 64)

*the transcendental qualifications of a pure devotee described (Bg 12.13-19+p's)

*how a devotee has all the symptoms of one situated on the transcendental platform (Bg 18.51-53, 54p 2nd para)

*Krsna belongs to the devotee and the devotee belongs to Krsna (PQPA page 39)

*Krsna's appreciation of His devotees (Bg 9.33+p, 2nd para)

*Krsna is so friendly to His devotee that the devotee is always free from all anxiety except to increase his service to please the Lord (Bg 18.58p)

*Krsna reciprocates with the mood of approach of His devotees (Bg 2.10p/Bg 4.11+p)

*How Krsna likes to reciprocate the service of His devotees (Bg 1.22p 1st para)

*How Krsna takes care of His devotees (Bg 9.22+p/Bg 10.10+p 3rd para)

*even though He remains forever impartial (Bg 9.29+p)

*5 different ways devotees relate to Lord Krsna (Bg Intro page 5 or 4 Mac/Bg 8.14p last para)

*Krsna is the reservoir of all relationships (Bg 11.14+p)

*We all eternally have a particular relationship with Him (Bg Intro page 5) called Svarupa-siddhi, or the perfection of one's constitutional position

(2) Types of Devotees

- *three levels of advancement described (Iso 6+p 1st 3 paras)
- *three kinds of devotees in relationship to faith (Bg 9.3p 2nd para/NOI page 55)
- *and in relation to the Holy Name (NOI page 54-57)
- *and in relation to preaching (NOI text 5 page 48-51, 57)
- *and in relation to a devotee's vision (PQPA page 55-56)

(3) Association of Devotees

- *Direct perception of spiritual advancement comes as a result of associating with devotees (Bg 9.2p 7th para)
- *the value of associating with devotees (PQPA page 40-46)
- *one of the spiritual master's prime instructions (PQPA page 98)
- *association is the most important factor, therefore Srila Prabhupada created ISKCON (PQPA page 103)
- *in the association of devotees one practically learns how to surrender to Krsna and give up one's false independence:-
"...so this Krsna Consciousness Society is especially meant to give people the opportunity to associate with devotees... One cannot be independent and at the same time become a devotee, because all devotional activities are based on surrender. So, in the association of devotees, we learn this important item--how to surrender--but if we keep our independence and try to become devotees, that is not possible...To associate with me you are always welcome but not with your independence. That will not help me or you" (Letter to a disciple 1972)

(4) Krsna Consciousness is a Natural Process

- *a false renunciate is a pretender (Bg 3.6+p)
- *repression cannot accomplish anything (Bg 3.33+p)
- *a devotee automatically loses his taste for pale things (Bg 2.59+p)
- *love of Krsna is lying dormant within everyone's heart (CC Madhya 22,107)
- *one does not artificially lose one's individuality but one surrenders one's individuality (PQPA pages 61-62)

(5) ISKCON and It's Structure

- Iskcon is based on the Bhagavad-Gita (Bg Preface 1st & 2nd paras)
- *and is established to facilitate 6 kinds of loving exchanges between devotees (NOI 4 pages 40-41,43)
- In order to manage a world wide society considerable organisation is required. Srila Rupa Goswami, a great acarya in our disciplic succession and a direct disciple of Lord Caitanya stated:
- "One is said to be situated in the fully renounced order of life in accordance with Krsna Consciousness when one is without attachment for sense enjoyment, accepting only what is necessary for the upkeep of the

body and one simply engages in these services connected with Krsna. On the other hand, one who renounces things that could be used in the service of Krsna, under the pretext that such things are material does not practice complete renunciation." (Bg 6.10p 3rd para)

This concept of "utility is the principle" is an intrinsic part of both our philosophy and mission of spreading Krsna consciousness all over the world. It is also mentioned in the Vedic literature that one should "remove a thorn with a thorn"--the very things which cause the conditioned soul's entanglement in the material world can be used to free him. Srila Prabhupada taught us how to use a multiplicity of modern technology, business, architecture, computers, communication systems etc. in the service of Lord Krsna and we have found that these things far from hinder our own spiritual development and ability to spread Krsna consciousness, but are extremely helpful.

In 1971 Srila Prabhupada formed the Governing Body Commission (G.B.C.) as a body of 12 senior disciples to manage the affairs of his growing society. This was in continuity with the desire and order of Srila Bhaktisiddhanta Sarasvati, his own spiritual master. In fact just before departing from this mortal world Srila Bhaktisiddhanta requested that his disciples all work co-operatively together under a Governing Body Commission, which they failed to do, with the result that their spiritual master's entire mission became a failure. Srila Prabhupada wanted to preach in the West, together with his Godbrothers, but none of them showed any interest, nor even gave him any help. Therefore he was forced by Lord Krsna's desire, to preach alone, and set up his mission single-handedly. As soon as the opportunity arose, however, Srila Prabhupada, always meditating with fixed concentration on the order of his guru, established a Governing Body Commission for Iskcon, and then proceeded to train it's members very thoroughly over the years. He finally declared in his will that the G.B.C. be the "ultimate managing authority of the entire International Society for Krsna Consciousness" so that even the newly-appointed gurus be directed by the combined will of the G.B.C. members, which represents Srila Prabhupada's ultimate decision-making capacity. In this way a unified world-wide society could continue to flourish, providing that all the members co-operate together--in fact Srila Prabhupada declared: "Your love for me will be tested by how much you co-operate together after I pass away". You can study all this history in the Srila Prabhupada Lilamrta and also the book called "Hare Krsna, Hare Krsna" pages 82-84.

At the annual 1984 meetings in Mayapur, West Bengal (the birth place of Lord Caitanya) the G.B.C. resolved that there should also be a horizontal structure in our society as well as the present vertical structure of the G.B.C, gurus, zonal secretaries, regional secretaries, temple presidents, department heads, temple commanders etc. As the Society has continued to expand there has been an increasing amount of speciallization in various fields such as:

(1) Agriculture

- (2) Architecture and Construction
- (3) Bhaktivedanta Book Trust
- (4) College preaching
- (5) Deities
- (6) Education
- (7) Festivals
- (8) Finance
- (9) Folk
- (10) Introductory Course for New Devotees
- (11) Legal
- (12) Public Affairs
- (13) Sankirtan
- (14) Audiovisual
- (15) Standards

and so now in a similar manner in which the G.B.C. are linked together by regular meetings and loving Vaisnava exchanges, the members of the various departments are in regular communication. This will obviously increase everyone's efficiency and further strengthen the world wide unity and development of ISKCON, so that Krsna Consciousness may be spread to every town and village even more effectively.

(6) Parents and Family

Krsna Consciousness is very much a "family affair" in the sense that Srimati Radharani (Hare) and Lord Krsna are the eternal Mother and Father for all of us--"pitaham asya jagato mata dhata pitamah" "I am the father, the mother, the maintainer and provider of everyone in the universe" (Bg 9.17)

We have all, therefore, strayed away from our real parents and accepted illusory, temporary situations as reality. (This understanding is also explained in the Bible).

Although we are eternal we have become foolishly attached to false designations such as "my country", "my family", "my religion" etc. The soul is passing through different bodies and species. Sometimes we have a cat for a mother, sometimes a giraffe, a snake or a peacock, sometimes a human being. Sometimes we are a mother and sometimes a father, and sometimes our present mother or father will become our child in the future or any other kind of relationship. All this is going on like musical chairs, although the materialists are blind to the actual situation. Only when we finally arrive at Lord Krsna's lotus feet will we finally achieve a proper resting place and will everything else fall into proper perspective.

Human life is different from animal life in the sense that human beings have the ability to inquire into the nature of the absolute, and also the ability to abide by the laws of God. Therefore human parenthood has a different purpose than animal parenthood. Human beings are not meant to

reproduce simply to "carry on the species" (which will always happen anyway) but to end one's confinement in that particular species, or in other words to free one from having to be once more incarcerated in a material body.

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod." (SB 5.5.18)

People today generally have children as by-product of sex-life and even if the child is "wanted" from conception, they have no knowledge of what it is to be a proper parent. Therefore we find young people are becoming more and more mistrustful and disrespectful to parents, teachers, leaders etc. because they have a strong sense that these people are not qualified to care for them properly. In Krsna Consciousness however, the children respect their parents, teacher and leaders very much due to their spotless character as can easily be seen in our community.

Having clearly understood all these points, a devotee is not a fanatic who completely rejects his parents as "maya". No, a devotee is compassionate and gentle, knowing how and when to preach to help elevate everyone, including his parents. We have been in this material world for millions and millions of births, and finally, in this life, in this particular body we have been able to take proper advantage. Our parents are obviously, even unknowingly, something to do with this, and therefore they are very respectable indeed (see S.P.Lilamrta vol 6 page 225-226 for how a devotee is respectful to his parents).

They may be attached to this body, but if we use our body in the service of the Lord and thus spiritualize it, then their attachment will also become spiritualized, as is mentioned by Mother Devahuti: "Every learned man knows very well that attachment to the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees opens the door of liberation." (SB 3.25.20)

We should not do anything, therefore, too abruptly, and roughly sever that attachment, but rather gradually try to help them become attached to us spiritually and to Krsna. Coming to Krsna Consciousness means to realise, that we did not really "love" anyone before, in the proper sense of the term, and now, as we awaken our real love for Krsna, we naturally love all His parts and parcels, our parents included. So it's not that we love our parents any less now, but actually much more because we care for the real person, the soul, and we also care for everyone else more and more. Our love has only increased.

There is a natural bond of affection between parent and child and so devotees should keep in regular touch with parents by letter, telephone, and visits, and remember them on birthdays, anniversaries, Christmas, etc. We should not be afraid to chat a little bit with them about their own

mundane affairs. At least in the beginning it's quite enough preaching for them to accept the fact that now we are getting up early to pray, we've shaved our heads and become vegetarians - without even saying anything our very presence reminds them of Krsna and they often feel quite embarrassed to smoke, eat meat, etc. in front of their devotee-child. We can bide our time in preaching to them, because, after all, they are stuck with us, and us with them, for a very long time to come!

Sometimes parents happen to be unreasonably inimical which makes for difficulties for them and for their child. A devotee should be tolerant and not take their illogical criticism too seriously, just like you don't take the comments of an intoxicated person too seriously. Generally, such parents calm down and begin to like Krsna Consciousness very much after a year or so. In the initial stages try to avoid situations that will cause them to blaspheme and don't commit the ninth offence against the Holy Name (see Nectar of Devotion) causing them to be more blasphemous still.

In the beginning the most important thing is for you to become fixed up and strong in spiritual life without unnecessary distractions, and therefore it's recommended that for three months one should stay in the temple and follow the Introductory Course. Rather than visiting relatives during this time it's best to keep in touch by telephone or letter. They are also most welcome to visit you at the temple. If you suddenly turned up on the doorstep with a shaved head, robes, and bead bag, after a couple of weeks, it's obviously a great shock to them and hard for them to adjust to. Therefore the more gradual approach is preferred. If you just let your parents know that you are trying this out for a while to see if you like it before making any final decisions or commitments, much unnecessary worry and grief can be prevented.

A mother of a devotee called Mrs Rose Forsythe has started an association called "Friends of Krsna" for devotees parents, and, if your parents would like, she would be pleased to correspond with them. See also "Hare Krsna, Hare Krsna" pages 88-93. See also statements of parents in notes of week 12.

Krsna Consciousness, being absolutely complete includes the best interests of everyone especially one's parents and other family members who are also all delivered from material life (B.G. 1.41p). (In other places it is similarly described how a devotee purifies and liberates family members (S.B. 1.12.17p-SB 7.10.18&19+p's). In fact a son who is a devotee is called "putra" because he can deliver (tra) his parents from a hell called "put" (a devotee daughter is called a putri)--in the past people would sometimes have children and train them in religious life with this purpose in mind. It is not difficult to understand how people benefit by their child becoming a devotee--if I am the trusted servant of a good-hearted millionaire, what to speak of Lord Krsna, he will obviously make sure my nearest and dearest ones are provided for. Or even if I win the pools, all the family benefits, what to speak of the transcendental value of Krsna

Consciousness. Also, if a tree in the forest becomes especially fragrant then the whole area is pervaded by its aroma, so one pure devotee in a family purifies all its members. Therefore it is clear that in actuality a devotee serves the interest of his family more dexterously than others. (SB 1.19.35p).

(7) Distress and the Devotee

A devotee tolerates all dualities thus becoming free from all anxiety for gain or loss (Bg 2.45p last para)

A devotee is never disturbed by any kind of trying circumstances (SP Lilamrta Vol 3 page 75)

Distress is only temporary and should be tolerated without being disturbed (Bg 2.14&15 p's)

*Tolerance is defined as being practiced to bear insult and dishonour from others (Bg 13.8-12p 4th para)

*One should be detached and equipoised in happiness and distress (Bg 13.8-12p 11th para)

*a devotee is so practiced that he is not disturbed by any outward disturbances (Bg 12.15p)

*a devotee thinks that his suffering should actually be greater because of his past sinful activities and so he is undisturbed (Bg 12.13-14p/Bg 2.56p/SB 1.17.18p)

*Suffering will be there as long as we are in the material world so we have to tolerate it, even welcome it, and not be disturbed or let our devotional service be interrupted, understanding that Krsna will always protect us, minimising the reactions to our past sinful activities (T. of QK pages 43-51)

*Disturbances are a test by Maya to see if our intention is to serve Krsna or disturb Him (T of QK pages 8-9)

*Suffering is an attack by Maya

*A devotee tolerates difficulties without becoming disturbed, angry or deviated from his service (Bg 2.14p)

*A devotee is callous to all incidental occurrences such as accidents, disease, scarcity and bereavement, which never deviate him from his duty (Bg 6.23+p, last para)

*A devotee accepts all miseries as the mercy of the Lord, considering himself to be worthy of more distress (Bg 2.56+p)

*one who receives the mercy of the Lord becomes free from the influence of the three fold miseries (which are caused by: (1) natural disturbances (the influence of the demigods) (2) one's own body and mind (3) other living beings (Bg 2.64+p)

(8) Health

Of all priorities regarding health, we regard our spiritual health as the most important. The soul is undeniably more important than the body. However it is often found that spiritual health denotes intellectual, mental and physical health as a natural sequence. A devotee's tendency for illness is reduced in this way (PQPA page 53)

The following are seven ways which enable a person to maintain good health.

- (1) Cleanliness If you are scrupulously clean in body, mind, clothes and living space, dirt and disease will tend to stay far away.
- (2) Regulation The body is a highly complex machine and so one's sleep, diet, recreation, exercise etc. should be sensible and regulated.
- (3) Eating Some people "live to eat", but devotees "eat to live". They like to eat a simple, balanced diet which is in the mode of goodness (see Bg 17.8-10)

Devotees eat "prasada" which is beneficial spiritually because it has been offered to Lord Krsna; mentally, because it has been cooked with love and devotion and then offered to the Lord; and physically, because wholesome, natural ingredients are used. Artificial colourings, preservatives, chemical and tinned or frozen foods are avoided. Lord Krsna, playing the part of a cowherd boy, likes many types of milk sweets etc. and so, often His devotees like to eat such homemade sweets. By working hard afterwards they soon burn up the extra energy. Usually devotees eat fairly simply, but on festival days they sometimes consume huge feasts, which, if understood properly are highly transcendental, spiritual events. Sometimes people mistakenly think that devotees eat the processed white rice, found in the West. In actuality we principally eat "basmati" rice which is a whole-rice and one of India's finest. It is highly nutritious, especially when combined with beans such as dahl. It also has an advantage over brown rice since it is very fine and easy to digest. (You can read BTG Vol 15 No. 1-2 "Diet for a Spiritual Planet" for more information)

*As a general rule it is best to avoid eating grains after 6:00 pm, so that one can rise easily the next morning. Also it is best not to drink yoghurt or eat preparations containing yoghurt after 4:00 pm because it has a tendency to disturb one's sound sleep.

*It is also best to be feeling hungry before eating because this means the fire of digestion is working properly. If you don't have much appetite eat less!

- (4) Drinking--for the healthy, regular functioning of all the bodily organs and the correct expulsion of waste matter and poisons, your body needs a considerable intake of liquid, preferably water. It is therefore recommended to drink a few glasses of water daily. One should not drink anything one hour or less before eating the main meal of the day, and for

2 hours afterwards, as this drastically affects one's digestive ability. Undigested food causes pain, gas and illness.

(5) Exercise--There is no lack of this in our Krsna Consciousness movement as you have probably experienced! If one does need some special exercise to help keep fit, sometimes devotees practice a little hatha yoga.

(6) Dressing correctly--Although we know we are not the body, we should nevertheless look after it, because good health is so useful to us. As the body belongs to Lord Krsna it should be well looked after just like anything else belonging to Him. Therefore, make sure you keep warm and dry when the weather is cold and wet. Especially the feet should be kept warm--wear socks when standing or walking on cold floors. After lively kirtans or other exercise when you perspire, put warm clothes on to go out in the cold.

(7) Peace of Mind--Worry, anxiety, insomnia etc. cause all kinds of illness, but devotees who thoroughly understand the "peace formula" (see Week 11) are free from these problems. Being anxious to help others become Krsna conscious is completely different from mundane anxiety about material things and this anxiety actually brings the greatest satisfaction.

*A devotee tries to take care of his health as far as possible (PQPA pages 60-61)

*If you do feel unwell please don't hesitate to mention it to one of the bhakta leaders.

Footnote: Srila Prabhupada always used to be concerned about his disciple's health. He would always sign his letters "hoping this finds you in good health" and would often personally advise devotees about individual health problems as can be seen in the following portion of one such letter, specifically advising a sick boy in 1967: "My first concern is that you are not eating well. It is a case of great anxiety. Please don't eat dahl and spices. Simply boiled vegetables, rice and a few chapatis. Take butter separately and eat only as much as you require for taste. Drink milk twice, morning and evening. Don't eat at night. Eat some fruits in the evening. Use some digestive pill after each principle meal. I think soda-mint tablets will help. Be careful about your health first. This information is not only for you, but for all my noble sons and daughters. I am an old man, I may live or die, it doesn't matter. But you must live for a long time to push on this Krsna Consciousness movement. So far as my health is concerned, you should know that it is a broken old house. You cannot expect it to be as good as yours. So my future hope is for all of you good spiritual children..."

(9) A Fallen Devotee

*is not disqualified by an inadvertent, temporary falldown (Bg 9.30+p)

- *and must quickly pick himself up and carry on (Bg 9.31+p)
- *Krsna consciousnee means declaring war against the illusory energy, so a temporary setback is not completely surprising (Bg 6.37+p)
- *What happens to a fallen transcendentalist? (Bg 6.37,38+p's)
- *Two destinations:- (Bg 6.41-43+p's, 44,45+p)
- *How an aspiring devotee may fall down (Bg 2.62,63)
- *...because of lack of sincerity and faith (Bg 9.3+p)
- *but why fall down? "Just go on practicing..." (Srila Prabhupada in New Vrindavan 1976) (See Quote 1 on next page)
- *an accidental falldown, due to previous habit may be excused but a willful falldown is not excused (PQPA pages 81-82)
- *"sinful" means that one promises to follow the regulative principles and then one breaks them (PQPA page 81)
- *apparent "loose character" of a devotee explained (ISO 17p 8th and 9th paras)
- *the Lord helps a devotee from within if he makes a mistake (ISO 18p 5th & 6th paras)
- *a fallen devotee does not loose everything, contrary to the idea that "a miss is as good as a mile" (Bg 2.40+p/Bg 6.40+p, 1st para)

How to Avoid Falling down from the Spiritual Platform

- *understanding Mr. Lust (Bg 3.37-40+p's)
- *how to conquer him (Bg 3.37+p, 41-43+p's)
- *lust, anger and greed should be given up (Bg 16.21,22+p's)
- *understanding the temporary nature of sense gratification (Bg 5.22+p)
- *...by tolerating the urges of the senses (Bg 5.23+p)
- *...by surmounting the weakness of the heart (Bg 15.20p last para)
- *...by acting in Krsna Consciousness (Bg 18.58+p)
- *...by not being proud and foolishly criticising a Vaisnava (NOI Text 6 page 59-65)
- *...by chanting Hare Krsna constantly (Bg 9.31p end)
- *...by having some genuine affection for the guru and knowing "for my sinful activities my spiritual master will be inconvenienced" (PQPA page 59)

Quotes:

Quote 1: "Just go on practicing and you will become perfect. But why make a farce, why accept initiation unless you intend to practice?" A devotee asked if the determination to practice developed gradually, Prabhupada roared like a lion "Why gradually? You have already made a promise before the spiritual master, before the Deity, before the fire, before the Vaisnavas--why make such a promise unless you intend to keep it? That is a gentleman's determination" When someone began to ask about fall down, Prabhupada quickly interrupted and said "Why fall down? You have promised to follow these principles so why fall down?" (Srila Prabhupada--New Vrindaban 1976)

Quote 2: "Don't wait for another life thinking that I have got so much devotional service to my credit, now again go out and enjoy the material world. No, finish this business immediately in this life. Do not wait. Fully become detached from this material enjoyment. Simply become engaged in Krsna's service and your life will become successful. Thank you very much." (lecture on SB 7.6.17-18)

Quote 3: "basically religion means to follow the orders of the Lord. Krsna is the supreme law maker and religion means to be obedient to those laws just as a "good" citizen can only be that person who implicitly follows all the laws of the state, therefore a religious man is one who follows all the laws of God. (LON '73-53B)

Quote 4: "...if one is active in Krsna consciousness he cannot have any enemies. Since his only engagement is to induce others to surrender to Krsna, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion, this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate on service to the Supreme are temporary and cannot last long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "your belief" and "my belief". Everyone should believe in God and surrender unto Him. That's Bhagavata-dharma." (See also SB 1.1.2+p)

WEEK 10

THE VEDIC CULTURE (Verse to learn Bg 18.66)

(1) Religion

Dictionary definition-- "obligation", "bond" or, in other words "to relink with God"--the same meaning as "yoga".

Srila Prabhupada explains that religion means the following:

- (i) to know who I am
- (ii) to know who God is
- (iii) to know my relationship with Him
- (iv) to know and to carry out my duty to Him
- (v) to know my destination after leaving this body (SB 1.3.43p)

or "basically.....of God" (Tape-London '73-53B)
(See Quote 3 on page 46)

*Religion must have philosophy; for religion without philosophy is sentiment and sometimes fanaticism, on the other hand philosophy without religion is simply mental speculation (Bg 3.3p)

*the highest perfection of religion is the attainment of devotional

- service in the association of great acaryas (Bg 9.2p, 8th para)
- *the principles of religion can only be laid down by the Lord Himself (Bg 4.16p last para)
- *and cannot be manufactured by man (SB 6.3.19/SB 9.3.10p 2nd para onwards)
- *the twelve authorities on religion (Bg 4.16p last para)
- *Lord Krsna's mission is to establish real religion (Bg 4.8) as opposed to mundane sectarianism in the name of religion which He rejects (Bg 18.66)

Dharma

- *"that which is constantly existing with a particular object"
- *or/"service" (Bg Intro pages 19-20, or 17 Mac)
- *"occupation" or/ "that which sustains one's existence" (SB 1.2.6p)
- *the dharma or function of salt is saltiness, the dharma of fire is heat (if salt has no saltiness, fire no heat, they are counterfeit). Similarly the dharma, or inseparable quality, of the living entity is to serve, and if he thinks his position is anything else then he is in illusion.

Sanatana-dharma

- *explained (Bg Intro pages 17-19, or 15-17 Mac)
- *the "eternal function of the living being"--to serve Krsna
- *the real meaning of religion, the idea of a "kind of faith or belief" that we have in the West is inadequate and material
- *Srla Prabhupada writes: "...if one is...That is Bhagavata-dharma" (See Quote 4 on page 46)

Mundane Religions

- *a "kind of faith" that may change (Bg Intro page 19 or 17 Mac)
- *involves 4 principles: (i) Dharma-religious rituals and prayers (ii) artha-economic development (iii) kama-sense gratification (iv) moksa-the desire for liberation from distress.
- *Bhagavata dharma (the transcendental or real religion of service to Bhagavan), or Krsna consciousness, rejects these 4 mundane principles (Bg 18.66) but still a devotee automatically achieves the benefits of them all without separate endeavour (Bg 9.22)

The Pillars of Religion

(1) cleanliness (2) mercifulness (3) truthfulness (4) austerity. These four principles are universally applicable to any religious system. They are destroyed by the following irreligious activities which form the basis of all sinful life:-

- (1) illicit sex (as opposed to sex according to religious principles--Bg 7.11+p/NOI page 12)
 - (2) intoxication (Bg 3.24p last para/PQPA page 95)
 - (3) meat eating (foods and intoxicants which should be given up-NOI page 10)
- Note: the underlying cause of meat eating is pride, or the desire

to dominate and subjugate others (see SB 1.17.24&25p)
(4) gambling, including lying, propaganda, idle sporting and speculation

- *by following the four prohibitive principles of Krsna Consciousness and serving the Supreme Lord under the direction of the spiritual master one can easily surpass all other systems of tapasya (NOI page 4 1st half)
- *to follow religious principles is the responsibility of human life (Iso 3+p)
- *the principle of isavasya or God-centered society (Iso 1+p, paras 5-7)

(2) Varnasrama Dharma

Four Varnas: (a) brahmana (b) ksatriya (c) vaisya (d) sudra (Bg 4.13+p/see also BTG Vol 14 No. 11 "The Anatomy of the Social Body")

Four Asramas: (e) brahmacari (celibate student) (f) grhastha (householder) (g) vanaprastha (retired from material duties) (h) sannyasa (renounced preacher or monk)

- *the aim of all individual orders and corporate systems is to satisfy Krsna (Bg 2.48p, last para/Bg 3.9p)
- *and in this way reach the ultimate goal of life (Bg 3.7p)
- *Duty must be executed by everyone (materially as a brahmana, ksatriya etc. and spiritually as a disciple) (Bg 3.35+p)
- *the varnasrama system as a stepping stone from material to spiritual (Bg 2.31p last para)
- *as a means to perfection (Bg 18.45,46)
- *by serving the Lord according to one's nature (as a brahmana, ksatriya, vaisya or sudra) or the duties assigned to him any person can achieve perfection, even if there appears to be some fault (Bg 18.46,47+p's) for every endeavour is covered by some sort of fault, as fire is covered by smoke (Bg 18.48+p)
- *is not meant to divide society by birth (the present caste system is a fabrication of the real concept of the classification of human society by qualities (guna) and work (karma)--not birth (janma)) (Bg 16.1-3p 3rd para/ Bg 4.13)
- *duties of members (Bg 18.47,48+p's)
- *better to perform one's prescribed duty according to the system of varnasrama Dharma than to falsely renounce action (Bg 3.4-8)
- *Devotees not required to perform the rituals of family tradition because they are above social divisions etc. (however, they can, and do act in any capacity for the sake of preaching) (Bg 1.41p)
- *transcendental qualities that should be cultivated by the different members of the varnasrama institution (Bg 16.1-3p 15th para)
- *simplicity should be manifested by every member of the varnasrama system (Bg 16.1-3p 12th para)
- *Aryan--those who know the value of life and form a civilization based on spiritual realization (Bg 2.2p last para)

(a) The Brahmana

- *qualifications (Bg 18.42)
- *anyone and everyone can qualify as a brahmana (Iso 13p last 2 paras)
- *a "krpana" is the opposite of a brahmana (Bg 2.7p 2nd&3rd paras)
- *is situated in the mode of goodness (Bg 4.13p)
- *is the spiritual master of the other three sections of society (Bg 16.1-3p 4th para)
- *only a devotee can factually be called a Brahmana, knowing fully what is Brahman (Bg 7.29+p)
- *is unfit to be a spiritual master unless he is a Vaisnava (Bg 2.8p 1st para)
- *must always be truthful, presenting the facts as they are for the benefit of others (Bg 10.4-5 3rd para)
- *receives charity (Bg 10.4-5p 9th para)
- *chants the gayatri mantra (Bg 10.35p 2nd para)

(b) The Ksatriya

- *meaning of the word (Bg 2.31p beginning)
- *training of (Bg 2.31+p)
- *qualities of work (Bg 18.43)
- *in mode of passion (Bg 4.13p)
- *duty of (Bg 2.3p/Bg 2.32+p)
- *sinful reaction for not killing (Bg 2.27p/Bg 2.31,32+p's 1st paras/Bg 2.33)
- *for a ksatriya to kill an enemy is transcendental and to refrain from duty is demoniac (Bg 16.5p)
- *although the Vedic injunction is that one should never commit violence (Bg 2.19p)
- *must be unflinchingly strong (Bg 16.1-3p 16th para)
- *must not attack an unarmed or unwilling foe (Bg 1.45p)
- *must not refuse a challenge (if the effect is good) (Bg 1.38p)
- *should be saintly but not cowardly (Bg 1.36p)

(c) The Vaisya

- *qualities of work (Bg 18.44)
- *in mixed modes of passion and ignorance (Bg 4.13p)
- *should be clean in his dealings (Bg 16.1-3p 17th para))

(d) The Sudra

- *qualities of work (Bg 18.44)
- *in mode of ignorance and therefore laments unnecessarily (Bg 4.13p/Bg 2.1p)
- *should not expect honour but should give respect to the higher classes

(Bg 16.1-3p 17th para)

*mass of people in the kali yuga ("Kalau sudra sambhavat") (SB 1.9.49p)

Women

*Feminine qualities (Bg 10.34+p 2nd para)

*should be protected (Bg 1.40+p)

*and why (Bg 16.7p 2nd para)

(e) The Brahmachari

*duties of...(Bg 8.28p 1st para/Bg 16.1-3p 10th para)

*training of...(SSR page 187/Bg 6.13-14p)

*the vow of brahmacharya (Bg 6.14p)

*should become a man of perfect character (Bg 8.28p 2nd para)

*takes food only on the spiritual master's order (Bg 8.28p 1st para)

*the sacrifice of the brahmachari (Bg 4.26+p)

*unless one practices celibacy (Brahmacharya) advancement in spiritual life is difficult (Bg 8.11p last para)

(f) The Grhastha

*duties of (Bg 8.28p 2nd para)

*allowed after proper training as brahmachari (Bg 8.28p 2nd para)

*can also be called a brahmachari (&why) (Bg 6.14p middle)

*celibacy of the brahmachari and grhastha (Bg 6.13-14p, middle)

*should also control their sex desire (Bg 16.3p 8th para)

*should not beget children like cats and dogs (Bg 16.1-2p 2nd para)

*must give charity and perform sacrifice (Bg 16.1-3p 7th and 9th paras)

*should not become attached to regulated sense gratification otherwise one may fall down (Bg 3.34+p)

*sex is the shackle of the conditioned soul (Bg 3.39p)

*sex and attachment to the opposite sex should be reduced to nil (PQPA pages 15-20)

*sex should only be for procreation (Bg 7.11+p)

*family life in Krsna consciousness--when to accept, how to practice and when to reject (Bg 13.8-12p 10th para)

(g) The Vanaprastha

*marriage, vanaprastha and sannyasa briefly explained (PQPA pages 35-36)

*should practice austerity (Bg 16.1-3p 11th para)

(h) The Sannyasi

*after one has purified his heart (Bg 3.4p)

*definition of (Bg 18.2+p)

*first qualification is fearlessness (Bg 16.1-3p 4th para)

*then he has to purify his existence (especially in relation to women) (Bg

16.1-3p 4th para)

*and he must cultivate knowledge by hearing and preaching (Bg 16.1-3p 5th para)

*spiritual master of the brahmana also (Bg 16.1-3p 4th para)

*charity to... (Bg 10.4-5p 9th para)

WEEK 11

TEMPLE PROGRAMME (Verse to learn Bg 18.65)

As we have discussed in the third week, the temple programme is essential for our proper spiritual development. Srila Prabhupada did not want us to do things mechanically but rather everything, such as paying obeisances, seeing the arati and singing the songs, should be done with knowledge in a proper meditative way. To learn everything of course takes time but if you begin now trying to understand what you are saying and singing, you will make swift and steady advancement, and your devotional life will always be rich with enthusiasm, never a dry ritual. Srila Prabhupada also wanted us to pronounce the words correctly. Good habits are best picked up in the beginning, so begin now and later, when you lead kirtans yourself the future new bhaktas will have a good example to follow.

*the following word for word translations should be studied accompanied by a song sheet or book; the verses accompanied by asterisks should be gone over this week, the remainder during the 23rd week.

Srila Prabhupada Pranati (Sanskrit)

namah-obeisances; om-address; visnu-padaya-unto him who is at the feet of Lord Visnu; krsna-presthaya-who is very dear to Lord Krsna; bhu-tale-on the earth; srimate-all beautiful; bhaktivedanta-swamin-A.C. Bhaktivedanta Swami; iti-thus; namine-who is named

namah-obeisances; te-unto you; sarasvate deve-servant of Bhaktisiddhanta Sarasvati; gaura-vani-the message of Lord Caitanya; pracarine-who are preaching; nirvisesa-(from) impersonalism; sunya-vadi-(from) voidism; pascatya-Western; desa-countries; tarine-who are delivering.

Sri Sri Gurv-astaka (Sanskrit)

(1) samsara-(of) material existence; dava-anala-(by) the forest fire; lidha-afflicted; loka-the people; tranaya-to deliver; karunya-of mercy; ghanaghana-tvam-the quality of a cloud; praptasya-who has obtained; kalyana-auspicious; guna-(of) qualities; arnavasya-of the ocean; vande-I offer obeisances; guroh-of my spiritual master; sri-auspicious; caranaravindam-unto the lotus feet

(2) mahaprabhoh-of Lord Caitanya Mahaprabhu; kirtana-(by) chanting; nrtya-dancing; gita-singing; vaditra-playing musical instruments; madyat-gladdened; manasah-whose mind; rasena-due to the mellows of pure

devotion; roma-anca-standing of the hair; kampa-quivering of the body;
asru-taranga-torrents of tears; bhajah-who feels

(3) sri-vigraha-(of) the arca-vigraha (Deities); aradhana-the worship;
nitya-daily; nana-(with) various; srngara-clothing and ornaments; tat-of
the Lord; mandira-(of) the temple; marjana-adau-in the cleaning etc.;
yuktasya-who is engaged; bhaktan-his disciples; ca-and; niyunjatah-who
engages; api-also

(4) catuh-four; vidha-kinds; sri-holy; bhagavat-prasada-which have been
offered to Krsna; svadu-palatable; anna-(by) foods; trptan-spiritually
satisfied; hari-(of) Krsna; bhakta-sanghan-the devotees; krtva-having
made; eva-thus; trptim-satisfaction; bhajatah-who feels; sada-always;
eva-certainly

(5) sri-radhika-(of) Srimati Radharani; madhavayoh-of Lord Madhava
(Krsna); apara-unlimited; madhurya-conjugal; lila-pastimes;
guna-qualities; rupa-forms; namnam-of the holy names; prati-ksana-at every
moment; asvadana-relishing; lolupasya-who aspires after

(6) nikunja-yunah-of Radha and Krsna; rati-(of) conjugal love; keli-(of)
pastimes; siddhyai-for the perfection; ya ya-whatever; alibhih-by the
gopis; yuktih-arrangements; apeksaniya-desirable; tatra-in that
connection; ati-daksyat-because of being very expert; ati-vallabhasya-who
is very dear

(7) saksat-directly; hari-tvena-with the quality of Hari; samasta-all;
sastraih-by scriptures; uktah-acknowledged; tatha-thus; bhavyata-is
considered; eva-also; sadbhih-by great saintly persons; kintu-however;
prabhoh-to the Lord; yah-who; priyah-dear; eva-certainly; tasya-of him
(the guru)

(8) yasya-of whom (the spiritual master); prasadat-by the grace;
bhagavat-(of) Krsna; prasadah-the mercy; yasya-of whom; aprasadat-without
the grace; na-not; gatih-means of advancement; kutah api-where is?;
dhyayan-meditating upon; stuvan-praising; tasya-of him (the spiritual
master); yasah-the glory; tri-sandhyam-three times a day (sunrise, noon,
and sunset)

Sri Vaisnava Pranama (Sanskrit)

vancha-kalpa-tarubhyah-who are desire trees; ca-and; krpa-(of) mercy;
sindhubhyah-who are oceans; eva-certainly; ca-and; patitanam-of the fallen
souls; pavanebhyah-who are the purifiers; vaisnavebhyah-unto the
Vaisnavas; namah-repeated obeisances

Sri Nrsimha Pranama (Sanskrit)

namah-obeisances; te-unto you; nara-simhaya-unto Lord Narasimha;

prahlada-(to) Prahlada Maharaja; ahlada-(of) joy; dayine-the giver;
hiranyakasipoh-of Hiranyakasipu; vaksah-chest; sila-(on) the stonelike;
tanka-chisels; nakha-alaye-whose nails; itah-here; nrsimhah-Lord Nrsimha;
paratah-there; yatah yatah-whenever; yami-I go; tatah-there;
bahih-externally; hrdaye-in the heart; nrsimham-to Lord Nrsimha; adim-the
origin; saranam-the supreme refuge; prapadye-I surrender

Prayer to Lord Nrsimha (Sanskrit)

tava-your; kara-hands; kamala-lotus; vare-benedictory; nakham-nails;
adbhuta-wonderful; srngam-beautiful; dalita-bifurcated; tanu-body;
bhrngam-like a wasp; Kesava-a name of Visnu "the Lord of Brahma and Siva";
dhrta-appeared; narahari-1/2 man 1/2 God; rupa-form; jagadisa-Lord of the
Universe; Hari-the Lord who takes away all material suffering

Sri Tulasi-kirtana (Bengali)

vrndayai-unto Vrnda; tulasi-devyai-unto Tulasi Devi; priyayai-who is dear;
kesavasya-to Lord Kesava; ca-and; krsna-bhakti-devotional service to Lord
Krsna; prade-who bestows; devi-O goddess; satya-vatyai-unto Satyavati;
namah namah-repeated obeisances

(1) radha-krsna-seva-the service of Radha & Krsna; pabo-I shall obtain;
ei-this (is); abhilasi-(my) desire

(2) je-whoever; tomara-your; sarana-shelter; loy-takes; tara-his;
vancha-wishes; purna-fulfilled; hoy-are; krpa kori-being merciful (to)
him; koro-you make; tare-him; vrndavana-vasi-a resident of Vrndavana

(3) mora-My; ei-this (is); abhilasa-desire; vilas kunje-in the pleasure
groves; dio-you may give; vas-residence; nayane-in my vision; heribo-I
shall behold; sada-always; yugala-rupa-rasi-the many beautiful pastimes of
the divine couple; (yugala-(divine) couple; rupa-beautiful (pastimes);
rasi-large quantity of)

(4) ei-this; nivedana-humble petition; dharo-please accept; sakhira-of the
sakhis (attendants of Radha); anugata-a follower; koro-make (me);
seva-adhikara diye-making (me) a candidate for devotional service;
(seva-service; adhikara-suitability; diye-giving) koro-make (me);
nija-(your) own/personal; dasi-maidservant

(5) dina-wretched; krsna-dase-Krsnadasa (name of poet); koy-says; ei yena
mora hoy-this is my prayer (ei-this; yena-thus; mora-My; hoy-is);
sri-radha-govinda-preme-in the extatic love of Sri radha-govinda;
sad-always; yena-thus; bhasi-(that) I swim

yani-kani-whatever; ca-and; papani-sins; brahma-hatya-killing of a
brahmana; adikani-and so on; ca-also; tani tani-all of them;

pranasyanti-are destroyed; pradaksinah-(by) the circumambulation (of Tulasi Devi); pade pade-at every step

Sri Guru-vandana (Bengali)

(1) Sri-guru-carana-padma-the lotus feet of the spiritual master; kevala-only; bhakti-sadma-repositories of devotion; bando-bow down; mui-I; savadhana mate-carefully; jahara-whose; prasade-by grace; bhai-O brothers; ei-this; bhava-ocean of material existence; toriya jai-we cross over; krsna prapti-realization of Krsna; hoy-is; jaha-whom; hoite-from

(2) guru-mukha-padma-vakya-the instructions emanating from the lotus lips of the spiritual master; cittete-in the consciousness; koriya aikya-making exclusively established; ara-anything else; na-not; koriho mane asa-do aspire for; sri-guru-carane-to the feet of the spiritual master; rati-attachment; ei-this (is); se-the; uttama-highest; gati-course of action; je prasada-by which grace; pure-are fulfilled; sarva asa-all (spiritual) aspirations

(3) cakkhu-dan-the gift of spiritual vision; dilo-gave; yei-he who; janme janme-birth after birth; prabhu-master; sei-(he)is; divya-jnan-transcendental knowledge; hrde-in the heart; prakasito-is revealed; prema-bhakti-ecstatic devotional love; jaha-whom; hoite-from; avidya-nescience; vinasa jate-being destroyed; vede-the Vedas; gay-sing; jahara-his; carito-characteristics

(4) sri guru karuna sindhu-the spiritual master is an ocean of mercy; adhama janara-of the fallen conditioned souls; bandhu-friend; lokanath-the Lord of the world; lokera-of the world; jivana-life; ha ha prabhu- O master!; koro doya-be merciful; deho-give; more-unto me; pada chaya- the shade of (your) feet; ebe-now; yasa-(your) fame; ghusuk tribhuvana-be spread throughout the three worlds

Govindam Prayers (sanskrit)

(1) venum-the flute;kvanantam-adept in playing; aravinda-dala-like lotus petals; ayata-blooming (extending); aksam-whose eyes; barhavatamsam-head bedecked with peacock feather; asita-as of dark blue; ambuda-clouds; sundara-beautiful; angam-whose figure; kandarpa-of cupids; koti-by millions; kamaniya-to be desired; visesa-unique; sobham-whose brilliance; govindam-Lord Govinda; adi-purusam-the original Personality; tam-Him; aham-I; bhajami-worship

(2) angani-the limbs; yasya-of Whom; sakala-all; indriya-as the sense organs; vrttimanti-function; pasyanti-see; panti-maintain; kalayanti-regulate; ciram-for a long time; jaganti-the universes; ananda-bliss; cit-truth (knowledge); maya-full of; sat-substantiality; ujjvala-dazzling splendour; vighrahasya-Whose form

Prasada-sevaya (Bengali)

(1) bhai-re-O brothers; sarira-the material body; avidya-jala-a network of ignorance; jada-indriya-the dull material senses; tahe-in that (material body); kala-cruel enemies; jive-the living being; phele-throw; visaya-sagore-into the ocean of material sense objects; ta're madhye-among them (the senses); jihva-the tongue; ati-very much; lobha-maya-voracious and greedy; su-durmati-very obstinate and wicked; ta'ke-that (tongue); jeta-to conquer; kathina-very difficult; samsare-in this material world

(2) krsna-Lord Krsna; bara-extremely; dayamay-merciful; karibare-in order to do; jihva-the tongue; jaya-conquer; sva-prasada-anna-the remnants of His own food; dila-gave; bhai-O brothers; sei-that; anna-amrta-nectarean food stuff; khao-you should eat (sometimes "pao"- take); radha-krsna-guna-the glories of Radha and Krsna; gao-sing; preme-in love; daka-call out; caitanya-nitai-O Lord Caitanya, O Lord Nityananda

Gaura-arati (Bengali)

(1) jaya-all glories; goracander-of Lord Caitanya; aratiko-to the arati ceremony; sobha-(to) the splendour; jahnavi-(of) the Ganges; tata-(on) the bank; vane-in a grove; jaga-(of) all the living beings in the universe; mano-(of) the minds; lobha-the eager desire or attraction

(2) dakhine-on the right side; nitacanda-Lord Nityananda; bame-on the left side; gadadhara-Gadadhar Pandit; nikate-close by; advaita-Advaitacarya; srinivasa-Srivas Thakur; chatra-(of) the umbrella; dhara-the holder

(3) basiyache-has sat; goracanda-Lord Caitanya; ratna-simhasane-on a jewelled throne; arati karen-perform the arati; brahma-adi-headed by Lord Brahma; deva-gane-all the demigods

(4) narahari-adi-Narakari Sarakar Thakur and others; kori-doing; camara-the yak-tail fan; dhulaya-wave; sanjaya-Sanjaya Pandit; mukunda-Mukunda Dutt; vasu-ghosa-Vasu Ghose; adi-and others; gay-sing

(5) sankha-conchshells; baje-play; ghanta-bells; baje-play; karatal-the hand cymbals; madhura-sweet; mrdanga-clay mrdanga drums; parama-supremely; rasala-sweet, melodic and very pleasurable

(6) bahu-many; koti-millions; candra-moons; jini-conquering; vadana-of His face; ujjvala-the brilliance; gala-dese-around His neck; vana-mala-the garland of forest flowers; kare jhalamala-sparkles

(7) siva-Lord Siva; suka-Sukadev Gosvami; narada-Narada Muni; preme-in the ecstasy of love of God; gada-gada-voices stuttering with emotion; bhaktivinoda-Thakur Bhaktivinode; dekhe-sees; gorara-of Lord Caitanya; sampada-the glory and excellence

Beginners vedic dictionary

(See the back of your Gita for pronunciation guide)

ATMA - "self"--can refer to the body, mind or the soul

ACARYA - A spiritual master who teaches by his own example

ARATI - Greeting ceremony for the pleasure of the Deities

ARYAN - A member of a spiritually advanced civilization

ASHRAM - A place of residence for those engaged in the strict practice of spiritual life

ASURA - The opposite of a godly person (sura), in other words demoniac person

AVATAR - One who descends, an incarnation of the Lord

AUSTERITY - (i) To voluntarily accept conditions which may not be very comfortable for the body but are conducive for spiritual life.

(ii) To accept the order of the spiritual master unconditionally.

(iii) To do something for the pleasure of Krsna which we may not be inclined to do, or not to do something which we may feel inclined to do under the guidance of the spiritual master (see also Bhagavad Gita chapter 17, texts 14-17)

BHAGAVAD GITA - The song of God (BHAGAVAN)

BHAKTIVEDANTA - "The end (anta) of all knowledge (veda) is devotion to Krsna." (Bhakti) or/"the conclusion of the Vedas is bhakti."

BHAJAN - Singing a song glorifying Krsna, usually done whilst sitting

BHAKTA - A devotee or one who practices devotion

BHOGA - Foodstuffs or prepared food before being offered to Krsna for His enjoyment

BRAHMACARI - Celibate student or monk (he wears saffron-coloured cloth)

BRAHMAN - Spirit

BRAHMANA - A priest-like teacher in spiritual life

BRAHMA MUHURTA - The auspicious time about 1 1/2 hours before dawn, that is especially conducive for spiritual practices

BURFI - A sweet made of condensed milk

CADAR - A cloth shawl

CAPATI - A flat, dry cooked bread

CARANAMRTA - The nectar from the lotus feet of the Lord which cures one's material disease (see Nectar of Devotion page 84)

DAHL - A nutritious soup made from lentils (very good for you!)

DANDAVATS - To bow down lying flat like a stick (danda) with hands fully outstretched at the feet of a superior Vaisnava

DARSHAN - (lit: "to see") when a devotee comes before the Guru or the Deities, is seen by Them, and is blessed with spiritual understanding and advancement

DHARMA - The capacity to render service which is the common denominator of

every living being

DEVA - Demigod or godly person (lit: "div"- to shine, therefore "deva" means "shining one")

DHOTI - The robe that a male devotee wears

ECSTASY - A transcendental happiness that comes from a genuine spiritual affection for the Lord and His devotees

EKADASI - A special day for increased remembrance of Lord Krsna, which we observe twice monthly (11 days after the new moon and 11 days after the full moon). We fast from all grains and beans on this day.

GAYATRI MANTRA - A special mantra that a devotee murmurs silently, morning, noon and evening after he/she has received second initiation. The BRAHMANA THREAD is a thread awarded to a male devotee which he uses when chanting his gayatri mantra. A devotee saying this mantra should not be interrupted.

GHEE - Purified or clarified butter used for frying

GODBROTHER/SISTER - When one is initiated one accepts a spiritual master as one's spiritual father who represents the Supreme Father. Therefore, any of his disciples become your Godbrother or Godsister. His own Godbrothers are your God uncles and they are described in the sastras to be as worshipable as your spiritual master and so one should be very respectful to them.

GOPI - Transcendental cowherd girl or milkmaid, exemplifying the highest devotion for Krsna

GOPA - Transcendental cowherd boy friend of Krsna

GRHASTHA - Married devotee (he wears white clothes)

GULAB - A round, fried sweet made of powdered milk soaked in thick syrup that used to be called an "Iskcon bullet" when the movement was first started

GURU - A bona fide spiritual master (lit: guru means "heavy" with spiritual knowledge)

GURUDEV - The spiritual master, who represents God, the demigods and all the godly persons.

GURUKULA - The "place of the guru" or school

HALAVA - A sweet preparation made from semolina roasted in butter

HARI NAM SANKIRTAN - congregational chanting of the holy name in a public place for the benefit of everyone

INITIATION - The formal ceremony of accepting the spiritual master as one's lifelong friend and master and at this time one vows to follow the 4 regulative principles (which anyone, even staying as a guest in our temples is supposed to maintain) for the rest of one's life; to chant at least 16 rounds, and to rise early every day for mangala arati. In ISKCON one does not generally take this 1st initiation for at least one year after joining, so that a candidate for initiation can be sure to clearly understand exactly what he is doing.

ISTAGHOSTI - (lit: "talking about Krsna") A discussion amongst devotees for the purpose of helping one another along the path of spiritual understanding.

JAGAT GURU - Guru for the whole world

JAPA - Chanting the Holy Names on beads

"JAYA!" - "All Glories!" (to Lord Krsna and the spiritual master) or all "victory!"

JNANA - Knowledge of the distinction between the body, soul and Supreme Soul

KACORI - A vegetable delicacy that was a favourite of Srila Prabhupada's throughout his life

KALA - Eternal time

KALI - Goddess of the material energy

KALI-YUGA - Age of quarrel, the last in the cycle of four ages

KARMA - (i) Material action performed according to scriptural regulations
(ii) Action pertaining to the development of the material body;
(iii) Any material action which will incur a subsequent reaction;
(iv) The material reaction one incurs due to fruitive activity

KARMI - One who is engaged in the above process of fruitive work

KHIR - Sweet rice

KARATALS - Small cymbals made of bell metal (lit: "kara"-hand "tal"-bell)

KIRTAN - Singing the Holy Name and dancing

KURTA - A shirt that a male devotee wears

LADDU - A sweet made of gram flour and butter

LAKSMI - Goddess of fortune, or money when used for Krsna

LILA - Pastime of the Lord or His pure devotee

LOTUS FEET - This term is often used in reference to Lord Krsna, and Krsna's pure devotee. Lord Krsna is so beautiful that by looking at the most beautiful aspects of the creation only can we get an idea of what He is like. The lotus is such an object. We start looking at Krsna beginning at His feet because Krsna never leaves there, His feet always rest on that lotus. Similarly, Krsna's pure devotee enjoys the same freedom and stance on the lotus of the spiritual kingdom. In the Bhagavad Gita Lord Krsna gives the example of how a lotus is not touched by the water in which it stands. Similarly, the self realized soul is not touched by the material energy although he is acting within it.

MAHA MAHA PRASADA - That prasada which comes directly from the plate of the Guru - it is the most purifying of all

MAHAPRABHU - A name for Lord Caitanya, the greatest (maha-great) of all masters

MAHA PRASADA - That prasada that has been offered directly on the altar to the Deities

MANGALA - auspicious

MANTRA - A hymn or pure sound vibration that delivers ("tra") the mind ("mana") from material conditioning

MAHA MANTRA - The "greatest" mantra

MAYA - ("ma"-not, "ya"-this illusion) an energy of Krsna's which deludes

the living entity into forgetfulness of the Supreme Lord

MAYAPUR - The transcendental abode ("dhama") where Lord Caitanya appeared and eternally resides

MAYAVADI - Impersonalist or voidist adhering to the belief that ultimately God is formless and without personality, and that he is also God

MODES - 3 qualities of this material world; sattva-goodness, rajas-passion, tamas-ignorance

MRDANGA - Special double-headed drum, very sweet to hear, used in kirtana

MUKTI - The liberated stage--ultimate liberation means to be situated in one's original position as the eternal servant of the Supreme Personality of Godhead, this is known as 'vimukti'

NARAYANA - A name for Krsna in His four-armed form as the Lord of Vaikkuntha, the spiritual world

OBEISANCES - Bowing respectfully to a Superior Vaisnava or Krsna

OMKARA - OM, the transcendental syllable which represents Krsna and which is vibrated by transcendentalists for attainment of the Supreme when undertaking sacrifices, charities and penances

PAKORA - A vegetable delicacy coated in batter and fried

PANDAVAS - The five sons of King Pandu; Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva

PARABRAHMAN - The Supreme Spirit

PARAMATMA - The Supersoul ("param"-Supreme, "atma"-soul). The localised form of the Lord within the heart of every living entity

PARAMPARA - Disciplic succession through which spiritual knowledge is transmitted

POURI - A flat bread fried in ghee

PRABHU - "Master". A devotee, although he naturally considers himself the humble servant of everyone, represents the Supreme Master, Mahaprabhu, and so is addressed as prabhu. Devotees respectfully address each other as prabhu, always prepared to serve each other in loving exchanges.

PRABHUPADA - (1) The master ("Prabhu") at whose feet ("pada") all other masters sit (BTG no.64)
 (2) The spiritual master who occupies the post or position ("pada") of the representative of the Lord
 (3) "Prabhu" also means 'master of the senses' like 'svami'
 (4) "Prabhu" - "Lord", "pada" - position = "He who has taken the position of the Lord" (22/8/73)

PRAJALPA - Useless, inconsequential, mundane talking that benefits no-one

PRASADA - "Mercy", or a term used for food or anything else after it has been offered to the Lord

PREMA - Real love of God

PUJA - A ceremony for the worshipping of the Guru or the Deity, the person offering the worship called the PUJARI

RADHARANI/SRIMATI - (a respectful address to a female person)
 RADHARANI is Lord Krsna's personal pleasure potency. She is Krsna's personal energy and is therefore non-different from Him. Her name comes from the word "aradhana", to 'give worship' - She is the best

worshipper or devotee of Krsna.

- RAMA - (1) Name of the Absolute Truth as the source of unlimited pleasure
(2) Incarnation of the Lord as a perfect King (Lord Ramacandra)
(3) A shortening of the Lord's name "Balarama"
- RASA - Relationship between the Supreme Lord and the living entities (5 principal varieties)
- RASAGULLA - A round cheeseball boiled in a light syrup (it makes a squeaking sound when you eat)
- SAKABDA - a dating system often used in India - (to make it a.d. simply add 79 yrs.)
- SADHU - Holy man, devotee
- SAMADHI - Trance or absorption in Krsna consciousness
- SAMOSA - A delicacy, enveloped in pastry and fried (similar looking to a small pastry)
- SANATANA-DHARMA - The eternal religion of a living being, which is to render service unto the Lord
- SANDESH - A sweet made of curd cheese
- SANKIRTAN - The congregational glorification of the Lord by singing, and dancing or, a term used for the propagation of the Lord's glories
- SANNYASI - A teacher in the renounced order (lifelong monk) respectfully addressed as "maharaja"
- SAREE - The dress that is worn by the feminine sex
- SASTRA - Revealed scripture ("sastra"-to rule by weapons)
- SASTRIC - To rule by scripture
- SIKHA - traditional tuft or lock of hair retained at the back of the head which differentiates a vaisnava "personalist" from the other "impersonalists" (such as shaven-headed Buddhist monks). Devotees usually tie it a slip knot after bathing
- SIMPLY WONDERFUL - A sweet, given this name by Srila Prabhupada, which is made of powdered milk, icing sugar and butter
- SLOKA - Verse
- SRILA - A respectful term which should be used when addressing the Guru, ie. Srila Prabhupada
- SRIMAD BHAGAVATAM - The beautiful story of the Supreme Personality of Godhead
- SUNDARA - beautiful
- SUBJI - vegetable preparation
- SWAMI - Or Goswami - one who can control the mind and senses
- TAPASYA - Voluntary acceptance of some material trouble for progress in spiritual life
- TILAK - A special clay, like "fuller's earth" that a devotee anoints the body with as a temple of the Lord
- TRANSCENDENTAL - A state which is above the material modes of nature, on the platform of eternity
- TRIDANDA - The rod (danda) that a Sannyasi carries signifying that three items, body, mind and words are all exclusively dedicated to the service of the Lord. The small curved piece at the top of the danda indicates that also his soul is surrendered to Lord

Krsna.

TRIDANDI SANNYASI - a devotee who has accepted the Tridanda or sannyasa initiation

TURMERIC - The powdered spice which has a strong colour and purifies the blood

VASUDEV - Father of Krsna

VASUDEVA - Lord Krsna the son of Vasudev

VAISNAVA - Devotee of Visnu (or God)

VEDAS - Scriptures coming from God (lit: "veda" means knowledge)

VIJNANA - The science of devotional service whereby one realises oneself to be the eternal servant of Krsna

VISNU - A name for Krsna as the creator, maintainer and destroyer of the material worlds

VRINDAVAN - The site of Lord Krsna's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago;
Lit: "Forest" (vana) of Tulasi trees (Vrnda)

VYASASANA - The seat (asana) of Vyasa or one representing Vyasa. Only a bonafide Guru is allowed to sit on the Vyasasana

VYASADEVA - The greatest philosopher of ancient times, who, as an empowered incarnation of the Lord compiled the Vedic literatures

YAJNA - Sacrifice (pronounced Jagya)

YOGA - (lit: "plus") to link, join, connect, yoke, etc with the Lord

WEEK 12

Miscellaneous (Verse to learn Bg 2.13)

(1) People in the material world

*Two kinds of beings in this world (Bg 16.6+p)

*Four kinds of impious people (Bg 7.15+p/Iso 9p last para)

*The mentality of a demon (Bg 16.4+p,7+p 1st 1/2 of 1st para,8-18)
Arrogance, pride, anger, conceit, ignorance, lack of knowledge of correct course of action, uncleanliness, misbehaviour, untruthfulness, faithlessness, atheism, lust, destructive work, false prestige, illusion, anxiety, cheating, no vision of a goal in life except sense gratification (see also SB 7.5.30 and 31), cruelty, self-complacence, impudence, delusion (caused by wealth), ritualistic sacrifices, pride in bodily strength, blasphemy and mischievousness

*Envious people become ruined (Bg 3.32+p)

*Four kinds of pious people (Bg 7.16+p)

*The best of the pious (Bg 7.17,18+p's)

*How a jnani actually becomes a great soul (Bg 7.19+p)

*The nature of a godly person (Bg 16.1-3)

(2) Food, Vegetarianism and Cow Protection

- *Slaughtering animals, especially cows, is due to the mode of ignorance and so society becomes condemned (Bg 14.16p 2nd para)
- *Karmic reaction for one transgressing the law of God (Iso 1p 8th&9th paras)
- *Human bodies are not designed for flesh eating (though a human being is able to eat meat if he wants) (Iso 17p 2nd para)
- *Krsna wants us to be vegetarians (or rather "Krsnatarians") (Bg 9.26+p 1st&2nd paras/Bg 3.13+p)
- *In times of emergency only, when there is no alternative meat eating may be allowed (Bg 16.1-3p 13th para 10th para Mac)
- *The slaughtered animal has to come back again to complete his allotted time in that species (Bg 16.1-3p 13th para)
- *Even meat-eaters must depend on the production of vegetation (Bg 3.14p last para)
- *The foolishness of animal protection societies (PQPA page 79-80)
- *Read book called the "Higher Taste"

(3) Christ and Christianity

- *Lord Jesus as a sakyavesa avatar (Tape NY '66-47)
- *Read SSR pages 112-125 (we should not imitate a great personality but follow his instructions)
- *Miracles are for the ignorant (PQPA page 5-6)
- *Christ and the sins of his followers (PQPA pages 58-59)
- *Jesus is guiding the Christians but they are not taking His guidance seriously (PQPA pages 93-94)
- *If you want to imitate Jesus Christ by eating meat why not imitate him by sacrificing your life for spreading God Consciousness? (PQPA page 95)

Possible answers to some popular questions

- *"Only one way" "Alright, so follow it properly! In Krsna Consciousness we are! "Yes, one can only approach God through the principle of guru and disciplic succession. The guru is the representative of God and although the person may change, the principle of only approaching the Lord through the bona fide guru remains the same. Similarly, the Prime Minister may have different secretaries at different times but each one will say to you "I am the only way you can approach the Prime Minister".
- *Jesus eating meat--most unlikely, (see Vegetarian society booklet and Higher Taste) even if he did, because of the situation he was preaching in (practically a desert by the sea) we should not try to imitate such a great personality as him but rather simply follow his instructions:-
- *"Thou shalt not kill" should be taken literally. If I love you I would not kill even your dog. Similarly if you actually love God how can you even kill an ant what to speak of a cow? If Jesus did actually intend his followers not to kill only other human beings, this shows that by saying "Thou shalt not murder" he had to draw their attention to an obvious fact. If you preach to murderers the first achievement is to stop their killing

of other humans--one has to start somewhere.

*"Plants also have souls"--yes, but there is a difference in the development of consciousness, the animal feels practically the same pain as human being. Most people are reluctant to personally kill an animal and would not relish eating their own dog (or even budgerigar) for supper, but would quite happily pull up a carrot. Killing one's own child and eating him has a much closer correlation to eating an animal, than does killing a plant. Also, food such as fruit, milk and many vegetables and nuts involve no killing at all. And if there is some sin in this type of killing it is completely absolved by Lord Krsna (BG 3.13) and He also clearly tells us what He wants us to offer Him (Bg 9.26).

*Sri Prabhupada also explained that sometimes plants become ripened after the soul has already left the body--that is the process of ripening.

*Why can't the meat eaters wait until the animal dies naturally?--they already do this in other countries sometimes.

*If meat eating is so wonderful, why don't they slaughter the animal in church on Sundays in front of the whole congregation and decorate the altar with the innards? Why only vegetables and fruits at harvest thanks giving?

(3) Independence, Forgetfulness and Falldown

*It does not matter how the living entity originally came into contact with the material world (Bg 13.20p 1/2way through 2nd para)

*"Dear Swami, why do some people neglect the Lord, if He is the centre of everything?" "Dear Mr. Jones, why do some men lie down on the Bowery Street? There is independence, and independence means that one can choose wisely or foolishly". Ever your well-wisher, A.C. Bhaktivedanta Swami (BTG No 14)

*Minute independence (Bg 15.8+p)

*One's freedom consists of acting according to Lord Krsna's direction or according to the direction of the modes of nature (Bg 18.63+p, 2nd para/18.59&60)

*The living entity falls to the material world because of the desire to lord it over the material nature and so he becomes the cause of his own suffering and enjoyment (Bg 13.21+p)

*The living entity generates his own position by association with the three modes (Bg 17.3P, middle of 1st para)

(4) Freedom (Liberation)

*No question while one is still influenced by the material energy. So many miseries forced upon one:- repeated birth, death, old age and disease (Bg 13.9)/the six whips of material life:- lust, anger, greed, illusion, madness and envy/ the three kinds of misery:- (1) caused by demigods, (2) one's own mind and body, (3) other living entities/innumerable other miseries:- (SB 5.14.27)

*One is also forced to act by the modes (Bg. 18.59),, by one's uncontrolled mind (Bg 6.5+p end), by one's senses (Bg 2.60/Bg 2.67) by the

government and even by one's pet dog (PQPA pages 90-91)

*Everyone is always a servant (Bg Intro page 19, or 17 Mac)/PQPA page 92)

*Why are we in this situation? Because we have misused our freedom, which is similar to that of a free citizen controlled by the government. (PQPA page 90, bottom). If he correctly uses his freedom to obey the laws of the state he is as free as the next man to travel all over and to use all the facilities open to a good citizen. However if he rebelliously misuses his freedom and breaks the laws he finds himself restricted by the government; to a greater and greater degree the more rebellious he is. Similarly it is possible for a living entity to take the body of a tree in consequence of a great exhibition of rebelliousness. Apart from being a free citizen, if one is a trusted servant of the government one may enjoy even greater freedom, similarly Narada Muni can travel anywhere in the material and spiritual worlds, like a good son enjoying to the extent of his father's estate--Krsna's estate is unlimited!

*One may not appreciate the above analogy due to pride and illusion, like Satan who says in Paradise Lost "Better to rule in hell than serve in heaven", but who is completely wrong because there are not actual kings in the material world except the modes of nature and the senses (KB Vol.2 Ch 5 Page 40 or/Vol.2 p.182 of the 3 Volume Set). Although the rebellious living entity wants to rule and dominate others he is ever dominated, whilst in the illusion that he is in fact the dominator (Bg 16.14)

*Another example Srila Prabhupada gives (Bg Intro page 13 11-12 Mac) states that as a finger is free to move in co-operation with the rest of the body we are also free--but as soon as the finger detaches itself from the body in an attempt to become free of it's obligation it becomes useless to itself and also the rest of the body, and immediately it's conditions of distress begin (SB 6.16.57+p). Similarly an individual or society without a sense of obligation and affiliation to God, is useless and dead (SB 2.3.23), although initially there may appear to be freedom but it is simply the so-called freedom of the finger separating itself from the body. Lord Krsna is represented in this analogy as the complete body of which we are a tiny part. The part of the body enjoys freedom to the extent that the body possesses it--as Krsna is unlimitedly free we can also share in His unlimited freedom if we are attached and surrendered to Him.

*Yet another example Srila Prabhupada gives (Tape--Lon 73,60 Side B) is that of a street dog who is apparently running very freely but who is actually restricted by hunger, disease, loneliness, fear, mistreatment and many other impediments that the jolly, confident dog who serves a master does not have. In fact, such a street dog will often try to find a master to give him shelter, and fawning, attempt to follow someone back home. Krsna and Krsna's devotee, however, will never kick one away however mangy and flea-bitten one is!

*Krsna controls one out of love, and maya by force (PQPA page 89). Srila Prabhupada once gave the example that one can either be controlled by a policeman and kicked into submission or one can rectify one's bad habits by the kind association of the devotees--the result is ultimately the same. Similarly, by maya's kicking, the proud so-called freedom-fighter

will eventually come to Lord Krsna's lotus feet and find real freedom.

*one can try to interfere with destiny and commit suicide but one must come back and continue one's sentence in that particular prison situation (PQPA pages 89-90). Similarly the impersonalists try to commit spiritual suicide in an attempt to avoid serving Krsna but actual liberation means real life, not destruction (Bg 6.23p 3rd para). A hospital patient will think himself factually liberated from his disease when he recovers, not if he dies from the treatment.

*A devotee surrenders to Krsna (Bg 7.14+p/Bg 15.5), follows the regulative principles of freedom (Bg 2.64) and thus becomes freed from the enforced conditions of material nature. Sometimes when ignorant people see the discipline of the practitioners of sadhana-bhakti, they think this regimented existence to be horrible, not being able to comprehend how the devotees are becoming freed from the bodily concept of life and fixed up in the complete freedom of the soul, which lies beyond the covered regions of this world. And even within the apparent confines of material existence a surrendered soul is in fact completely free of its influence and factually liberated (Bg 5.11p)

*A devotee is not controlled by false thoughts (PQPA page 92) because he knows that his constitutional position is that of the eternal servant of Krsna (Bg 4.35p, last 2 lines). Freedom therefore means to be situated in one's eternal, constitutional position.

*A devotee does not separately endeavour for liberation because he is already liberated (PQPA pages 92-93). In fact all the benefits that liberation have to offer stand at the door of the devotee waiting to serve Him.

(5) Violence and Non-violence

*should be properly understood because sometimes apparent violence is actually non-violence and vice-versa. A policeman may be considered violent, or even criminal himself, if, in a particular situation he refrains from violence. A doctor is considered non-violent even though he cuts off your arm. A so-called friend is violent if he gives you a cigarette, meat etc. (see also Bg 2.21+p)

*Violence and non-violence are not always physical concepts--a father is considered violent if he denies his child certain rights, an advertisement is considered violent because it violates one's sensibilities etc.

*Generally violence is taken as the application of unlawful force. "Unlawful!" ultimately must mean "against the laws of God", which, being absolute, are designed for the progressive path of everyone. Therefore violence means to transgress the laws of God.

*Violence further means to put someone to distress, misery or confusion. Therefore to be non-violent one must have knowledge, otherwise unwittingly one may be causing violence to someone--"the path to hell is paved with good intentions". (see Bg 10.4-5p 6th para/Bg 13.8-12p 3rd para)

*Violence also means to obstruct someone's progress. "Progress" can be understood from authoritative scripture to be the evolution of the soul to his natural state of Krsna consciousness. The worst form of violence

therefore is to interfere with someone's spiritual life.

*Animals too are evolving progressively. To unnecessarily kill an animal is also violence (Bg 16.1-3p 13th para)

(6) Morality

*means to surrender to Krsna (Bg 18.78+p 3rd para)

*Krsna, being absolute, knows precisely what is right and wrong, correct and incorrect. Anyone surrendering to Krsna is no longer subject to the "mental platform" where there can be no factual good qualities (Bg 2.55+p), acts for the well being of every living entity (NOD preface, 3rd para before the last one), has a perfect character and is dear to everyone (Bg 5.7)

*sometimes rascals accuse Krsna of being immoral--one such rascal challenged: "If Krsna is actually moral why do we find Him cavorting with other men's wives?" Srila Prabhupada immediately replied, "You are immoral. Krsna is God, everything belongs to Him, and you are thinking that your so-called wife belongs to you." Krsna is the Supreme emblem of morality and Gita is the Supreme instruction on morality.

(7) Honesty

*explained (PQPA pages 70 near the bottom)--74 (?down), 76 (1/2 way)--78 (bottom))

(8) Peace

*means--real desirelessness or to be free of the desire for sense-gratification, over-Lordship, false ego etc. (Bg 2.71+p). To desire everything for Krsna knowing Him to be the real enjoyer, master and friend (Bg 5.29+p, 1st para). To be sure and certain of one's ultimate goal (Bg 2.66+p)

*is achieved--by restraining oneself from the urges of the senses (a devotee is full in himself, like the ocean, and is never disturbed by the incessant river-like flows of desires--therefore he is peaceful) (Bg 2.70+p)

-by giving up all personal desire (CC Madhya 19.149)

-by being faithful (Bg 4.39)

-by offering the result of one's work to Krsna (Bg 5.12+p/Bg 12.12)

-by conquering the mind (Bg 6.7)

-by surrendering to Krsna (Bg 18.62)

-by even a fallen devotee who always tries to serve Krsna (Bg 9.31)

*the Peace Formula (SSR page 192-3)

(9) Love

*is transformed into lust on contact with the material energy, however, this lust can be transformed back into love again (Bg 3.37p)

(10) Cults and Culture

*Read booklet entitled, "Please don't Lump Us In".