



WHY DON'T WE TRY

**DEITY
WORSHIP**

ACCORDING TO
SRILA PRABHUPADA?

compiled by Purujit Dasa,
The Bhaktivedanta Lives In
Sound Society

TO WHAT EXTENT SHOULD WE CONSULT THE HARI BHAKTA VILASA?

What are those Bengali dramas that Nitai is working on? He should work on arcana-paddhati, not divert his attention here and there. He should make Hari-bhakti-Vilasa into short cut, not more than twenty pages.

(Letter to: Aksayananda -- Calcutta 13 January, 1976)

Adi-kesava: What about in the temples, when we're visiting the temples? The temples we're visiting now... That book that Jayatirtha was making on Deity worship following from the Hari-bhakti-vilasa, he told me he is making on your order to make a standard of Deity worship. That is the standard we should be advising the temples to follow?

Prabhupada: Yes. Make it simplified. At the present moment, especially in the Western countries, it is not possible to follow very elaborate program, but what I have given already, that is sufficient, six times worshiping, arati, just like here going on, just like the same program. Not to make it difficult thing, because with the advancement of Kali-yuga, more difficulties are coming. So simple, things should be simplified. That is wanted.

(Room Conversation -- February 19, 1977, Mayapura)

So we should not increase the show very, very much. Show, shortcut show. That's all. Real business is... Aula, baula, kartabhaja, neda, daravesa, sani sahabiya, sakhibheki, smarta, jata-gosani, they have been condemned by Bhaktivinoda Thakura, smarta and jata-gosani. Smarta-pandita. Very serious about performing ceremonial rituals, they are called smartas. This Hari-bhakti-vilasa also, Vaisnava-smrti, that is also imitation of smarta-ism. It is called smrti.

So at least in Europe and America, they will never be able to take all these things. The things should be made shortcut; at the same time, they should be successful. So that is chanting of Hare Krsna maha-mantra, depending on... As soon as we have got some time, chant Hare Krsna. Either loudly or silent... As far as possible loudly; if not possible, silently. But the tongue must go: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare / Hare Rama, Hare Rama, Rama

Rama, Hare Hare. The tongue must work. And as far as possible, should be heard... That is... And officially, krshkshaharamaharama...

[chants very fast, with words running into each other indistinctly]

Not like that.

[chants again like that]

Not like that. That will not... Every word should be distinctly chanted and heard, not official.

So stress on this point. As far as possible, people should be encouraged to chant Hare Krsna maha-mantra, and try to bring the ecstasy and dance. Even there is no ecstasy, dance; it will bring ecstasy. Dancing is so nice. Chanting, dancing and take prasadam, take rest. That's all. Not that you shall take rest like Kumbhakarna. [laughs] Just to, I mean to say, answer the call of this deficient body, we have to take little rest. But as far as possible this should be conquered. Nidrahara-viharakadi-vijitau. The Gosvamis, they conquered over eating, sleeping... Stress on sankirtana, and let them chant and dance as long as possible. If they can chant and dance twenty-four hours, that is very good. That should be stressed.

Just see. The boy yesterday, he came, he said, "Oh, I like this sankirtana very much." Immediately. He was talking of so much, yoga and this and that, so many nonsense, but he came this morning. He said, "Oh, I will come again. It is very nice." Sankirtana has got so power. Stress on sankirtana, chant yourself, induce others, dance -- whole thing will be success.

And especially outside India, these rituals and ceremonials, that will be simply artificial. They cannot take it seriously. But sankirtana they can take seriously. This is practical. And if you recite all the Vedic hymns throughout the whole day they will join, but they will not benefit out of it. So why should we waste? Is that all right? Huh?

(Room Conversation – July 16, 1973, London)

Harikesa: Yes, they bathed the small Radha and Krsna.

Prabhupada: Anyway, we should not take risk at any rate.

Harikesa: Radha-Rasabihari, also, when They came from Akash-Ganga there was a disturbance with Them also. Radha has a tendency to crack on the arm. Her left arm cracks.

Prabhupada: Where?

Harikesa: Slightly. There was a very weak..., it was very weak. Very weak. I remember 'cause they had to move three times. I was there when all the times when They were moved.

Prabhupada: In Bombay.

Harikesa: In Bombay. And every time they were very upset because of this left arm.

Prabhupada: This risk should not be taken at any gain. Never mind Hari-bhakti-vilasa, this -- vilasa -- no risk. You must always know: no risk. That is the first point. Then we consult Hari-bhakti-vilasa and all this.... Nobody can give reference to Hari-bhakti-vilasa at risk. No. Not at all.

(Room Conversation – September 11, 1976, Vrndavana)

PERSONAL CLEANLINESS

Radha-Krsna seva should be done very nicely, and all the members should always be cleansed."

(SPL to Gaurasundara, 20th November, 1969)

We shall touch the Deity altar and Deity in very clean condition, after taking bath and washing mouth nicely. Practice washing hands after eating and wash with soap and water after toilet. Cleanliness is next to godliness, so this point should be very carefully observed, then you will advance very quickly to the perfectional stage of Krsna consciousness."

(SPL to Kancanbala, April, 1970)

In India the cow dung is accepted as pure, although the Vedic injunction is that if you touch stool of an animal, you have to take bath to purify yourself, cleanse yourself. Of course, we see in New York City that the stool of dog is thrown all over the street, and we are touching, but we have no opportunity to take bath. But it is according to Vedic injunction, if you touch stool of an animal, then you have to take bath immediately. Therefore this is a system. When you go to the Deity room, you should change your cloth, because I do not know what things I have touched in the street, so better to change the cloth. And better still to cleanse, to take bath. That is the system. Anyway, to

touch the stool of an animal makes one unclean; therefore one has to take bath or purify himself. That is the system.

(Srimad-Bhagavatam 7.9.10—Montreal, July 9, 1968)

One after another, Deity worship should be practiced by everyone. That cleanses the contaminated body very nicely. It is really the custom that before entering one must be cleansed and bathe himself regularly. The whole idea is that we must be very much sincere in our activities to serve Krsna, and everything will automatically be convenient for prosecuting our Krsna consciousness. And I hope you are doing very nicely and Krsna will give you more and more strength."

(SPL to Hamsaduta, 19th September, 1968)

CLOTHING

Deity worship means to be very, very clean. You should try to bathe twice daily. The Deities should never be approached without having bathed first and changed to clean clothes after passing stool, etc. Keep teeth brushed after each meal, fingernails clean and trim. Be sure that your hands are clean before touching anything on the altar or the Deities.

(letter 20 March 1970)

We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty-looking, although they had naturally beautiful personal features; but due to having no information of Krsna consciousness they appeared very dirty and wretched. Since they have taken to Krsna consciousness, their health has improved, and by following the rules and regulations they have increased their bodily luster. When they are dressed with saffron-colored cloth, with tilaka on their foreheads and beads in their hands and on their necks, they look exactly as if they have come directly from Vaikuntha

(SB 10.20.13 purport)

Prabhupada: Saucam. Satya-saucabhyam. Saucam means cleanliness. The Western people, they do not know what is cleanliness. And therefore brahmana's another name is suci, always clean. Three times' bathing, three times' changing cloth. It doesn't matter, loin cloth, but cloth must be changed.

Pusta Krsna: Outer cloth?

Prabhupada: Yes.

Pusta Krsna: Dhoti, like that?

Prabhupada: No, you take bath. You have to change your cloth. It becomes wet. This is cleanliness.

(Room Conversation -- April 22, 1976, Melbourne)

Jananivas: Another time I was in the bhajan-kutir with Prabhupada. At that time there were different groups of spiritualists or so-called spiritualists. They were Gauranga bhaktas but what we call apa-sampradayas. There were quite a few of these different groups who would often bring Radha and Krishna pastimes down to a mundane level.

This day one of these sadhus played the ekatarah, a one string, one wire and one gourd instrument, singing "Om jaya jagadisa hare om hari om jaya jagadisa." Prabhupada asked me, "You know that song?" I said, "Yes, Srila Prabhupada. I learned it when I was in Kashmir." He said, "Mayavadi. Go and stop him." I thought, "Wow." I was a new devotee. I thought, "Wow, he's a sadhu. You don't tell a sadhu to stop chanting." [laughs] So I had to do it because Prabhupada told me to do it. But anyway by the time I walked out he had already started to leave. [laughs].

Prabhupada also told me that in this temple in Mayapur, the TOVP, he said, "No Mayavadis can come in. No Mayavadis, no lungis." Lungi means just a piece of cloth wrapped around the waist. This kind of casual wear the Hindus usually wear around their house. "No lungis and no atheists. They cannot come in." He said, "No Mayavadis, no lungis and no atheists." So this was a Mayavadi.

Prabhupada told me, "Tell him to stop." [laughs]

(a memory by a disciple)

TILAKA

I have no objection if members of the Society dress like nice American gentlemen; but in all circumstances a devotee cannot avoid tilak, flag on head, & beads on neck. These are essential features of a Vaisnava.

(Letter to: Brahmananda -- Calcutta 14 October, 1967)

The Tiloks on the forehead and other parts of the body are symbolic representation of Radha Krishna Temples. In other words by marking Tiloks on all parts of our body we become protected by the Lord from all sides. Besides Tilok marking at once makes one known as Vaisnavas therefore they are necessary as much as the beads.

(Letter to: Dayananda, Nandarani, Uddhava -- Delhi 20 September, 1967)

Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body.

(SB 4.12.28 purport)

When one is engaged in the service of the Deity, he must especially follow the principles of the Padma Purana and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas

(cc 8.55 purport)

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Visnu names. After daily

worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with tilaka, one should chant the following mantra, which consists of the twelve names of Lord Visnu.

lalate kesavam dhyayen
narayanam athodare
vaksah-sthale madhavam tu
govindam kantha-kupake
visnum ca daksine kuksau
bahau ca madhusudanam
trivikramam kandhare tu
vamanam vama-parsvake
sridharam vama-bahau tu
hrsikesam tu kandhare
prsthe ca padmanabham ca
katyam damodaram nyaset

"When one marks the forehead with tilaka, he must remember Kesava. When one marks the lower abdomen, he must remember Narayana. For the chest, one should remember Madhava, and when marking the hollow of the neck one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly, and Madhusudana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vamana should be remembered when marking the left side of the belly. Sridhara should be remembered while marking the left arm, and Hrsikesa should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking the back."

(Madhya 20.203 purport)

The next important items are as follows: 1) One should decorate the body with tilaka, which is the sign of the Vaisnavas. (The idea is that as soon as a person sees these marks on the body of the Vaisnava, he will immediately

remember Krsna. Lord Caitanya said that a Vaisnava is he whom, when seen, reminds one of Krsna. Therefore, it is essential that a Vaisnava mark his body with tilaka to remind others of Krsna.)

(NoD 6-1970: How to Discharge Devotional Service)

In the Padma Purana there is a statement describing how a Vaisnava should decorate his body with tilaka and beads: "Persons who put tulasi beads on the neck, who mark twelve places of their body as Visnu temples with Visnu's symbolic representations [the four items held in the four hands of Lord Visnu-conch, mace, disc and lotus], and who have Visnu tilaka on their forehead, are to be understood as the devotees of Lord Visnu in this world. Their presence makes the world purified, and anywhere they remain they make that place as good as Vaikuntha."

A similar statement is in the Skanda Purana, which says: "Persons who are decorated with tilaka or gopi-candana [a kind of clay resembling fuller's earth which is produced in certain quarters of Vrndavana], and who mark their bodies all over with the holy names of the Lord, and on whose neck and breast there are tulasi beads, are never approached by the Yama-dutas." The Yama-dutas are the constables of King Yama (the Lord of death), who punishes all sinful men. Vaisnavas are never called for by such constables of Yamaraj. In the Srimad-Bhagavatam, in the narration of Ajamila's deliverance, it is said that Yamaraj gave clear instructions to his assistants not to approach the Vaisnavas. Vaisnavas are beyond the jurisdiction of Yamaraj's activities.

(NOD Tilaka, Tulasi Beads and Flower Garlands)

Krsna is actually present everywhere. The Vaisnava, therefore, marks his body with temples of Visnu: he first marks a tilaka temple on the abdomen, then on the chest, then between the collarbones, then on the forehead, and gradually he marks the top of the head, the brahma-randhra. The thirteen temples of tilaka marked on the body of a Vaisnava are known as follows: On the forehead is the temple of Lord Kesava, on the belly is the temple of Lord Narayana, on the chest is the temple of Lord Madhava, and on the throat, between the two collarbones, is the temple of Lord Govinda. On the right side of the waist is the temple of Lord Visnu, on the right arm is the temple of

Lord Madhusudana, and on the right side of the collarbone the temple of Lord Trivikrama. Similarly, on the left side of the waist is the temple of Lord Vamanadeva, on the left arm is the temple of Sridhara, on the left side of the collarbone is the temple of Hrsikesa, on the upper back the temple is called Padmanabha, and on the lower back the temple is called Damodara. On the top of the head the temple is called Vasudeva.

(KB 1970-2-32 / Prayers by the Personified Vedas)

We took great care in trying to mix the fuller's earth in our palm with water, just as he showed us, and then putting it on our foreheads with a little mirror. It was difficult to make the perfect V as Srila Prabhupada did, and we wound up with smeared variations. Seeing my difficulty, Srila Prabhupada swiftly ran his finger down my forehead. I looked in the mirror and saw a perfectly formed tilaka. "My Guru Maharaja would never use a mirror," Srila Prabhupada said. "And his tilaka was always perfect. He would never see a disciple unless the disciple was wearing tilaka."

(memory by a disciple)

AWAKENING THE LORD

The Deities should be awakened with belling, then stand Them, then perform Aratik. After Aratik you bathe and change Their clothes. You should wake Them privately and also bathe Them privately.

(Letter to: Himavati 13 June, 1970)

Yes, when Jaganatha goes to sleep and when He rises up, to ring the bell is the custom. Ringing of bell is required even for offering prasadam. That is the system in all the temples in Vrndavana."

(SPL to Madhusudana, 1st February, 1968)

So far as the bowing down in Deity worship, before opening the door you should bow down. Then turn on the light and bow down again. There is no restriction on bowing down. As many times as you can is all right.

(letter from Srila Prabhupada, 21 February 1969)

One should place wooden slippers before the Lord.

(Caitanya-caritamrta, Madhya 24.334, purport)

The flowers offered on the previous day should touch one's head.

(CC Madhya 24.334, Purport)

And cleanse the Deity room, altar, and floor daily thoroughly.

(letter 20 March 1970)

Sri-vigraharadhana-nitya-nana-srngara-tan-mandira-marjanadau **.

Sri-vigraharadhana, this arcana process, beginning from mangala-aratrika up to the sayam-aratrika, everything should be done very nicely. And the temple should be made very clean. Tan-mandira-marjanadau. To dress the Deity is as much important as to cleanse the temple also, not that temple will remain dirty, simply you are dressing the Deity.

No. Everything within the temple should be kept very, very neat and clean. And the more you keep the temple neat and clean, you will be neat and clean within your heart. And then your understanding will be very easy. We cannot understand Krsna because our heart is piled up with many garbages. That we have to cleanse. Then it will be easy to understand Krsna. So I am very much pleased that we have secured this nice building. Keep it very neat and clean and go on chanting.

(Room Conversation with Two Lawyers and Guest -- May 22, 1975, Melbourne)

Mangala arati must be done in nightgown.*

(SPL to Himavati, December 26th, 1971)

*note by the editor: The Deity should wear the nightgown, not the pujari.

OFFERING FOODSTUFFS

For offering prasadam simply prayers to the Spiritual Master is sufficient. The process is that everything is offered to the Spiritual Master, and the Spiritual Master is supposed to offer the same foodstuff to the Lord. When a thing is offered to the Spiritual Master, he immediately offers to the Lord. That is the system, and as we come by parampara system, it is our duty to go through the right channel-namely, first the Spiritual Master, then Lord Caitanya, and then Krishna. So when we chant prayers, we do this, Bande ham Sri Guru ... and gradually to the Goswamis, then to Lord Caitanya, and then to Radha Krishna. That is the praying system. But offering the prasadam to present everything before the Spiritual Master whose picture is also in the altar, means that the Spiritual Master will take care of offering the foodstuff to the Lord. Therefore simply by chanting the prayer to the Spiritual Master, everything will be complete.

(letter from Srila Prabhupada, 28 May 1968)

Tamala Krsna: And Prabhupada? Do you want us to offer feast to your Guru Maharaja at noontime? A special plate of feast?

Prabhupada: Not a special plate. The process is that whatever we offer to the Deity, that is offered to guru. And guru offers to his guru. In this way goes to Krsna. We don't directly offer Radha-Krsna. No. We have no right. Neither He accepts in that way. The pictures of the acaryas, why there are? Actually, one has to offer the plate to his guru, and he'll offer his guru, he offers his guru, his guru. In this way it will go to Krsna. That is the process. You cannot directly approach Krsna or other subordinates to Krsna. That is not possible.

(His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, SB 6.3.24 -- Gorakhpur, February 15, 1971)

Yes, you may say the prayer to the spiritual master 3 times, and also the Namoh Brahmanya... prayer 3 times. Also, you may, after offering to spiritual master, offer to Lord Caitanya by saying the prayer "namo maha-vadanyaya etc." 3 times, and then offer to Krsna thrice [namo brahmanya-devaya].

(letter from Srila Prabhupada, 22 March 1968)

Whatever is offered to the Deity actually goes through the Spiritual Master. The Spiritual Master offers to Lord Caitanya, and Lord Caitanya offers it to Krishna. Then Radha Krishna eats or Jagannath eats, then Caitanya Mahaprabhu eats, then the Spiritual Master eats, and it becomes Mahaprasadam. So when you offer something, you think like that and chant the Gayatri Mantra, and then everything is complete. At last, ring the bell, take out the plate, and wipe the place where the plate was kept.

(letter from Srila Prabhupada, 16 June 1969)

We should offer foodstuffs to the Deity and allow enough time to eat them. These are all transcendental sentiments. At Vrindavana, the Deities are offered foodstuffs and time is allowed as in the case of others.

(SPL to Madhusudana, 28th December, 1967)

Leave Krishna's plate for 15-20 minutes or more, not more than half an hour.

(letter from Srila Prabhupada, 25 January 1968)

Regarding prasadam offering to the Deities, you will take from the cooked foodstuffs in a plate just sufficient for one man's eating, and this prasadam should be offered to the Deity, not the whole quantity. The rest of the foodstuffs may remain in the oven to keep it hot until the devotees accept and honor it.*

(letter from Srila Prabhupada, 14 February 1969)

Cooking can go on after the Deities' plate is made. Without offering to the Deity nobody can be supplied, but after the offering if there are so many men and more is required then how can it be stopped?

(Letter to: Kirtanananda , Vrindaban Candra, Silavati — Calcutta 6 November, 1971)

KITCHEN CLEANLINESS STANDARDS

Pusta Krsna: I remember when I first went to Vrndavana and I saw in the villages how they were using dirt and charcoal to clean their pots and pans...

Prabhupada: Yes, they use it.

Pusta Krsna: I thought they... It was my condition... I have never seen before. I thought, "What is this? They are making their pots and pans dirty?" Because, you know, we're so accustomed to detergents and soaps, and you have to have so many things to clean.

Prabhupada: That is not also properly clean.

Pusta Krsna: No.

Prabhupada: The down side of the pan remains black. But if you take some dirt and rub it nicely, it become glisten.

Hari-sauri: Dirt is very first-class for cleaning.

Prabhupada: Utensils for cooking purpose must be very, very clean. The... If the black portion remains, in India they will not touch.

Pusta Krsna: Even on the bottom?

Prabhupada: Yes.

Pusta Krsna: On the outside?

Prabhupada: They'll not touch: "Oh, it is still dirty." But our going on. What can be done? Where there is no cleanliness, little rubbed with soap, that is sufficient. What can be done? But that is not cleanliness. If there is a black spot on the..., it has to... It will immediately be rejected. My mother used to see every utensil, whether there is any spot. The maidservant had to surrender. Examine. Then it is no spot, then it is finished. Otherwise she has to do again. Everything should be neat and clean. The kitchen should be very neat and clean, washed twice daily, opened nicely and smeared with water and gobar. And if you see the kitchen, immediately you'll feel comfortable. It is very cleansly prepared, then offered to the Deity, then you take, automatically your mind becomes cleansed.

(Room Conversation -- April 22, 1976, Melbourne)

I have seen in Bombay even the poorest man, his house, and a Parsi gentleman, his house. Kitchen habits. A Parsi's kitchen is so nasty. And here you see this poor man's house, they are neat. Their utensils, how much cleansed. I had been in Parsi kitchen. All the pots black. Nothing is cleansed. For eating they use this china. So clean or unclean cannot be understood. Simply washed. But so far the kitchen pots, all are... In our also, when it is

handled by these [chuckles] European, American devotees, the black. Down, it is black. That should not be black. It must be cleansed.

Mahamsa: By the heat, if you use wood, it brings up a lot of soot.

Prabhupada: But it must be cleansed daily.

Mahamsa: It should not come on your finger if you touch it, that black thing.

Prabhupada: Not even you cannot see black, any black spot. Then it is clean.

Otherwise not clean. If there's a single black spot, it is not clean. You can see from this poor class of men, how their utensils are cleansed. Before taking water the jug, the waterpot, you'll like to drink water from it. In our school days there were sweeper, they were a different quarter. So you like to sit down. So clean. The sweeper, cleansing the toilet, bhangi. But when you come to his house, living quarter, oh, it is so clean -- the bed, the room, the utensils. And they also will take twice, thrice bath, then they will eat. That is the Hindu culture. Even the sweeper class, lowest class. And I have seen one sweeper class who were in Allahabad, regularly worshiping Deity. Very nice worship.

Mahamsa: So a Vaisnava, then.

Prabhupada: They take initiation from the Vrndavana Goswamis and they follow strictly rules and regulations. Cleanliness is very essential. In English also it is said cleanliness is next to godliness. Everything should be, especially temple. It will attract them. And we are singing daily, sri-vigraharadhana-nitya-nana-srngara-tan-mandira-marjanadau.

Tat-mandira-marjana. Marjana means cleanliness. And want of cleanliness means laziness. If you are lazy you cannot keep clean. "Ah, let me sleep for the time being." That is mode of ignorance. Tamo-guna. So we have to conquer over rajo-guna, tamo-guna. Tada rajas-tamo-bhavah [SB 1.2.19]. Then there is question of coming to the platform suddha, sattvika. Sattvam visuddham vasudeva-sabditam [SB 4.3.23].

(Room Conversation -- August 24, 1976, Hyderabad)

No, food which has been offered should never be put back into the refrigerator with the unoffered foods, or brought back into the kitchen. You should prepare as much as can be consumed, and after offering, nothing should be put back in the refrigerator, or kitchen. Refrigerator should always be very cleansed and pure. Everyone should be careful to make only as much as they can eat; they cannot keep any leftovers in refrigerator. I know this is a practice in your country, but in the temples or at homes of any Krishna

Consciousness persons, a person should not indulge in such unclean habits. If there is any food extra, that should be kept separately; and if there is a separate refrigerator, not within the kitchen and not having in it any unoffered foods, then you may have such special refrigerator for leftover prasadam. But it cannot be kept within the same refrigerator as the unoffered, unprepared foods. That cannot be. One should never eat within the kitchen, there is ample place to eat so why should one eat in the kitchen? Kitchen should be considered as good as the Lord's room, and nobody should wear shoes in the kitchen, smelling and tasting of foods being prepared for the Lord should never be done, talking within the kitchen should be only what is necessary for preparing the prasadam, or about the Lord, and dirty dishes (those taken from kitchen and eaten from) should not be brought back into the kitchen (but if there is no other place to wash them, then they should be put into sink and washed immediately.), hands should always be washed when preparing prasadam, and in this way, everything shall be prepared very cleanly and pure.)

(Letter to: Aniruddha -- Montreal 16 June, 1968)

In the kitchen you should please see that nothing is wasted.

(letter from Srila Prabhupada, 10 November 1975)

If, in the cooking process, food falls on the floor, if it is raw and can be washed nicely, then it can be offered. But if it is prepared and cannot be washed, then it is not to be offered, but can be eaten rather than be wasted.

(letter from Srila Prabhupada, 15 February 1968)

Yes, before offering anything to the Deity you must be satisfied that it is a first-class offering and there is no objection if you taste it by smelling. But you should not smell for other purposes. The whole idea is that devotional service should always be immune from sense gratification."

(SPL to Madhusudana, 28th December, 1967)

Deity worship means to be very, very clean. You should try to bathe twice daily. The Deities should never be approached without having bathed first

and changed to clean clothes after passing stool, etc. Keep teeth brushed after each meal, fingernails clean and trim. Be sure that your hands are clean before touching anything on the altar or the Deities. And cleanse the Deity room, altar, and floor daily thoroughly. Shine the various arati paraphernalia after arati ... The idea is summit cleanliness-that will satisfy Krsna.

(letter 20 March 1970)

WHILE COOKING ONE SHOULD NOT LUST OVER THE FOODSTUFF

The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever prasāda is available by the grace of the Lord.

(SB 4.8.56 purport)

Yes, before offering anything to the Deity you must be satisfied that it is a first class offering and there is no objection if you taste it by smelling. But you should not smell for other purposes. The whole idea is that devotional service should always be immune from sense gratification.

(Letter to: Madhusudana -- San Francisco 30 December, 1967)

As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. Generally we should not allow the tongue to eat according to its choice, but should control the tongue by supplying prasada. The devotee's attitude is that he will eat only when Krsna gives him prasada. That is the way to control the urge of the tongue. One should take prasada at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly. If we stick to the principle of taking only prasada, the urges of the belly and tongue can be controlled.

(Nol: verse 1 purport)

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered.*

(Cc. Madhya 4.124, purport)

The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever prasādam is available by the grace of the Lord.

(sb 4.8.56 purport)

ITEMS COOKED BY NON-DEVOTEES SHOULD NOT BE OFFERED

So far the cucumber pickles: As far as possible we should not offer to the Deity things which are prepared by nondevotees. We can accept from them raw fruits, grains or similar raw things. So far cooking and preparing, that should be strictly limited to the initiated devotees.

(Letter to: Kirtanananda -- Hawaii 24 March, 1969)

Concerning the use of sour cream in the temple, it should be stopped immediately. Nothing should be offered to the Deities which is purchased in the stores. Things produced by the karmis should not be offered to Radha-Krishna. Ice cream, if you can prepare, is o.k., but not otherwise. Now,

you have such a big stock of this sour cream, so sell the stock at any cost. Who is the rascal who has purchased without permission?

(Srila Prabhupada's letter to Puru -- Vrindaban 6 April, 1976)

Puru was concerned about the temple purchasing sour cream that was known to have rennet, an extract from the stomach lining of a calf, in it and another batch, that had gelatin in it. The rationale used was that almost everything in Kali-yuga is contaminated. And Srila Prabhupada had previously allowed the use of white sugar, which is bleached over animal bones. He had also allowed the purchase of milk that had fish-liver oil added.

A further motivation was the very cheap purchase price of five cents per pound. Therefore the GBC, Jayatirtha, had consented to the purchase of the sour cream because the amount of rennet was very small -- about 1 cc per 150 gallons or 1/50,000 of an ounce per pint.

Still, despite the seemingly insignificant quantity, some devotees were disturbed by its use, and thus Puru requested a direct statement from Prabhupada to settle the matter. "It seems to me, though I am a fallen, fault-finding rascal, that only Srila Prabhupada can say whether or not this sour cream is offerable to the Deity, and can be used. I certainly do not know. There are valid arguments on both sides, but the only real point is whether or not Krsna is pleased with such offerings, and only His pure devotee can tell us that."

He added as a postscript that the temple has over 400 pounds of it in the refrigerator, and some had reasoned that Prabhupada would not want to see the sour cream wasted. Puru wanted to know if they should use it up, never buy it again, dump it, or continue to use it and not be agitated over its contents.

Prabhupada's reply was short and clear.

(a memory by a disciple)

So far as offering to Krishna apple cider, this can be done only if it is prepared by devotees. These food manufacturers do not take proper precautions in cleanliness nor do they have devotion to Krishna in their labors so it is not very acceptable offering. If you can make this preparation yourself then it will be alright.

(Sriila Prabhupada's letter to Rukmini -- Los Angeles 19 December)

Other rules are that one should not offer foodstuff which is cooked by a non-Vaisnava,

(NoD 8: Offenses to Be Avoided)

Regarding purchasing things in the market, these items are considered as purified when we pay the price for them. That is the general instruction. But when we know something is adulterated, we should avoid it. But unknowingly if something is purchased, that is not our fault. Things which are suspicious, however, should be avoided.

[letter from , 21 October 1968]

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Krsna properly.

PURPORT

Sriila Bhaktisiddhanta Sarasvati Thakura suggests that people who are materialistically inclined and sahajiyas, or so-called Vaisnavas who take everything very casually, are both visayis, or materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association -- giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the sahajiyas, who are sometimes known as Vaisnavas, and the non-Vaisnavas, or avaisnavas. Their association changes the transcendental devotional service of Lord Krsna into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Krsna.

(Antya 6.278 purport)

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to sannyasis and brahmanas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brahmanas would not accept charity from a person unless he were very pious. Lord Caitanya Mahaprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaisnavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaisnava acarya can accept him. In fact, a Vaisnava should not even accept charity or food from persons who do not follow the rules and regulations of the Vaisnava principles.

(Adi 12.50 purport)

Regarding prasadam, Krsna does not accept any foodstuff offered by a person who is not a devotee. In the Bhagavad-gita it is stated: patram puspam phalam toyam, yo me bhaktya prayacchati. (9.26). So the importance is stressed on the bhakti, the devotion. Krsna does not accept anything unless one is a pure devotee of Krsna. How to become a pure devotee of Krsna, you have to chant Hare Krsna and follow the four regulative principles of no meat eating, intoxication, illicit sex, or gambling, and you have to follow a guru who is expert in the science of devotional service. If you are serious about understanding Krsna consciousness, you can live with us for some time in one of our centers with your father's permission and learn the science and do the needful."

(SPL to Frederico Lourenco, 14th October, 1974)

So do not think that "We have made such nice, sumptuous plate for Krsna. Krsna must eat." No. There is no such thing, "must." You cannot make Krsna must. That is not possible. So Krsna will see how much you have love for Him. Then He will accept. Otherwise He'll reject. Therefore, it is forbidden, those who are nondevotee, those who are not initiated, those who are not chanting regularly, their offering to Krsna will not be accepted. We must be very careful. We must know our position, whether I am sincerely following the

principles of devotional service. Then Krsna will accept. Yo me bhaktya prayacchati. The real thing is bhakti. So either you offer Krsna prayers or you offer foodstuff, everything must be along with bhakti, devotion, love. Then Krsna will accept.

(730506SB.LA Lectures)

Suppose if you want to take things which have been eaten by Krsna, then you have to ask Krsna, "What do You desire to eat, sir?" Suppose if you want me, to feed, give me some foodstuff, naturally you ask me, "Swamiji, what sort of foodstuff you'll like?" I have got experience here in your country. I was invited in Butler, here also, by some churches, and they wanted to give me some food. So they asked me, "Swamiji, what do you desire to eat?" So I told them, "I eat... I am strictly vegetarian. I shall accept fruits and milk. That's all."

(Bhagavad-gita 4.19-22 -- New York, August 8, 1966)

Prabhupada refused to accept any cooked food, even that cooked by Bali Mardan, as the hosts were not vegetarian. Knowing the difficulty the devotees had been facing when invited by non-vegetarians to eat in their homes, he was showing them the standard, by example. He would only accept milk and fruit.

(Memory by a disciple)

With dismay we begin to realize that more than hamburgers are off limits. We're all fond of coffee and tea, and it's hard to imagine breakfast without eggs. Besides, breads, hot cakes, ice cream, and cookies usually have eggs in them. Also, "no foodstuff cooked by non-devotees" excludes all restaurants, quick food shops, and even most packaged supermarket foods. And no yeast, garlic, onions, and mushrooms puts an end to pizza. Somebody even points out that most cheeses are made with rennet -- cow's stomach!
"I'm ninety percent lenient," Swamiji says, laughing. "If I were to tell you everything at once, you'd faint."

(Memory by a disciple)

WHO CAN COOK?

In general we do not allow anyone without sacred thread to attend to the deity, but if there is lack of qualified brahmanas, men without sacred thread may be employed to cleanse the floor and other things which do not require their touching or gazing upon the deity at close quarter.

(Letter to: Bhakta dasa — Calcutta 5 March, 1972)

Regarding kitchen affairs, as a rule those who are not initiated may not enter into the kitchen affairs, but uninitiated members can work under the guidance of another initiated member when there is great need. So the direction which you are giving to the willing girls to help with the kitchen affairs is not objectionable. You can go on doing that.

(SPL to Rupanuga, 3rd March, 1968)

Regarding the cooking, a non-brahmin may assist but he cannot cook.

(letter from Srila Prabhupada, 24 November 1974)

You should see that the Deity is tended for and cooked for only by the duly second initiated brahmins.

(letter from Srila Prabhupada, 19 December 1974)

As far as possible non-initiated devotees may not enter the kitchen or Deity area. They can help from outside. Just take care of them so that they may become pure devotees.

(letter from Srila Prabhupada, 4 April 1971)

Unless one is initiated, he cannot cook. One must be regular disciple; then he can do Deity worship. There is no question of the outsiders cooking in the New Delhi temple.

(letter from Srila Prabhupada, 11 July 1976)

The dishwashing occupation is open to anyone who wishes to help. There is no restriction. Also, non-initiates may help in cooking prasadam under the direction of devotees. That is all right.

(SPL to Jadurani, 16th March, 1968)

It is not advisable to worship any deities without gayatri mantra.

Letter to: Srivatsa -- December 6, 1971

WHAT FOODSTUFF CAN BE OFFERED?

As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dal, fruit, sweet rice, vegetables, and a variety of foods to be sucked, drunk, and chewed. All the eatables offered to the Deities should be extraordinarily excellent.

(Cc. Madhya 24.334, purport)

Bhanu: Should the Deities be offered grains for breakfast?

Prabhupada: No. Grains...Grains only bhoga-arati and at night... Puri also grain. It is also grain. And during daytime, capati, rice, dahl, like that. Breakfast, fruits, milk, sweets, breakfast. And early, mangala-arati, condensed milk. And breakfast, butter, sugar candy, casein. You are calling Krsna, the Supreme. You must offer Him nice things. Not a poor man gets like Him. He's the richest man. If a poor man can be supplied so many things, how the rich man should be offered? And as far as possible, distribute prasadam. [break] People should be called.

(Conversation)

Frozen means nasty. I never take frozen.... All rotten, rather the same vegetable, as we have got in India practice, we dry it and keep it. That is tasteful.

(conversation with Srila Prabhupada, Vrndavana, 3 November 1976)

So far the cucumber pickles: As far as possible we should not offer to the Deity things which are prepared by nondevotees. We can accept from them raw fruits, grains, or similar raw things. So far cooking and preparing, that should be strictly limited to the initiated devotees. And aside from this, vinegar is not good; it is tamasic, in the darkness, nasty food.

(letter from Srila Prabhupada, 24 March 1969)

Unpolished rice which looks like brown can be used... We do not mind polished or unpolished, but doubly-boiled* [siddha rice] mustn't be used. Doubly-boiled rice is considered impure. Sunbaked rice (atapa) is all right.

(letter from Srila Prabhupada, 17 October 1967)

Regarding purchasing things in the market, these items are considered as purified when we pay the price for them. That is the general instruction. But when we know something is adulterated, we should avoid it. But unknowingly if something is purchased, that is not our fault. Things which are suspicious, however, should be avoided.

(letter from Srila Prabhupada, 21 October 1968)

Foodstuffs in the modes of goodness are wheat, rice, pulse (beans, peas), sugar, honey, butter, and all milk preparations, vegetables, flowers, fruits, grains. So these foods can be offered in any shape, but prepared in various ways by the intelligence of the devotees.

(letter from Srila Prabhupada, 13 November 1968)

In the evening, you must have many varieties of first class ghee-cooked preparations offered to the Deity and you can sell the prasadam. The L.A. standard is good, but still you should have a better standard. You should make kacoris, samosa, etc. If it is required, a professional confectioner may be employed. The Deity worship must be done very gorgeously.

(Letter to: Aksayananda, Dhananjaya — Honolulu 26 May, 1975)

Soya beans and lentils are unofferable.

(personal instruction by Srila Prabhupada to Hridayananda)

DON'T WASTE PRASADA

Regarding prasad leftovers should always be taken if they have not spoiled or if they have not been touched by diseased persons. We should never waste Krishna prasad. Best thing is to cook only what is required and then give each person only what he wants ... In this way nothing is wasted and everyone is satisfied.

(letter from Srila Prabhupada, 27 November 1971)

You may not be so advanced that you will take the karmi remnants as prasad. The karmis should not be given so much that there is waste.

(letter from Srila Prabhupada, 4 August 1975)

CLEAN AFTER PRASADAM

One thing is that you should keep everything very clean. That is the first business. Every room should be as clean as a mirror. The prasad room should be immediately cleaned after taking prasad; otherwise you are inviting rats.

(letter from Srila Prabhupada, 20 October 1973)

MANGALA ARATIKA

Svarupa Damodara: One thing I wanted to ask was about the arati, in offering arati, now we blow the conchshell, but, ah, coming out the pujari from the altar, outside, when the pujari blows the conchshell, he does this, especially in Atlanta, and I think in other temples also I have seen, the pujari comes out of the...

Rupanuga: Yes, he comes on this side of the altar and blows the conchshell. Is that all right? It should be behind the curtain or in front of the curtain?

Prabhupada: Behind the curtain?

Rupanuga: He should blow it behind.

Svarupa Damodara: No, what he does is, the pujari comes out while the other devotees are there, behind the curtain, and then blows the conchshell.

Prabhupada: To make the sound audible? But there is no harm.

Svarupa Damodara: Inside. But this disturbs something to the whole scene, because he has to remove the chain and cross it and then...

Prabhupada: No, no. Why? There is no need. No need of crossing the chain.

Svarupa Damodara: But it can be done inside then?

Prabhupada: Why not? It can be done.

Hari-sauri: I think they took that from Vrndavana. In Vrndavana, they blow the conchshells, they come out onto that little balcony and blow.

(Room Conversation with Scientists -- July 8, 1976, Washington, D.C.)

Arati is performed at 1 1/2 hour before sunrise to awaken the Deities. Each offering is made by moving it in 7 big circles, starting at the Lotus Feet of the Lord, and going clockwise round. First of all, burning camphor or ghee (5 fires if possible) is offered in this way, slowly circling them before the Lord. With left hand bell is being rung, and with right hand the offerings are made by circling. Next burning dhupa is offered. Then water is offered in a conchshell. Then a nice handkerchief is offered. Then a nice flower, as a rose. Then the Deities are offered a fan, nice peacock feather fan. And the last item is the blowing of the conch shell three times. Throughout arati there is bell ringing, cymbals, mrdanga, gong, harmonium, etc.

(Letter to Aniruddha -- Los Angeles 14 November, 1968:)

The more you keep the Deity room and paraphernalia clean, the more you heart becomes cleansed from dirty things.

(Letter to: Hamsaduta — Los Angeles 22 June, 1970)

Shine the various Aratrik paraphernalia after Aratrik.

(Letter to: Rukmini -- Los Angeles 20 March, 1970)

So far your question regarding Deity worship, during arati everything should be offered first to the guru."

(SPL to Giriraja, 28th May, 1972)

When making the arati offering, is it proper to meditate on the different parts of the Lord's body?' The answer is that there is no need to meditate in that way. The Lord is actually there with you, and you are seeing all of His parts of the body, so there is no need to meditate in that way. In regard to the other questions, food should be offered before arati. In the morning, after arati, you can offer some food and then perform kirtana.

(SPL to Kirtanananda, 25th January, 1969)

Regarding your question about offering camphor in arati, I do not know why you should be having trouble with smoke and soot by this offering. If you use smaller pieces of camphor this may alleviate the problem, or perhaps you are not using the right kind of camphor. Here we are using camphor for arati twice daily and there is no such problem. Of course, if it is too inconvenient, there does not have to be a camphor offering, but I do not know why this should be so.

(SPL to Gajendra, 20th July, 1969)

DANCING IN FRONT OF DEITIES

Rupanuga: I also wanted to ask a question, Srila Prabhupada, on dancing in the temple room during arati, especially mangala-arati. Is it not that the devotees should not turn their back while dancing to the Deity?

Prabhupada: No, no.

Rupanuga: And that they should not bump each other or dance with each other personally, distracting the attention from the Deity? Shouldn't all the dancing be focused toward the Deity?

Prabhupada: Sometimes dancing is done here in peculiar method. (laughter). That is not desirable. The dancing, Caitanya Mahaprabhu is showing.

Rupanuga: You have shown us the feet, changing of the feet with arms upraised, not with the back to the Deity.

Prabhupada: They do it out of sentiment, but that is not very good.

Rupanuga: Also they bump one another with the drum or with each other's bodies, they dance and they bump like this. That is not bona fide is it? It is very popular in our movement now.

Prabhupada: They are inventing. What can I do? If you invent your own way...

(Room Conversation with Scientists -- July 8, 1976, Washington, D.C.)

TOOTHBRUSH FOR THE LORD

After mangala-arati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered.*

(Cc. Madhya 24.334, purport)

TULSI PUJA

Actually, one should not circumambulate when the Deity is open. It is stated in the Nectar of Devotion. I think you can close the doors to the Deity room during Tulasi puja and then open them again afterwards.

(Letter to: Kirtanananda — Honolulu 31 May, 1975)

Please take care of the Tulasi plants in the following way. This is the best season for growing Tulasi plants. From 15th April to 15th June is the best season for growing this plant. Now I understand that the seedlings are coming out, so the whole spot if possible may be covered by some net because the seedling stage creepers being very delicate are sometimes eaten up by the sparrows, so we have to give a little protection from attack of the sparrows. All the devotees should pour water at least once in the morning before taking prasadam. The watering should not be very much large in quantity, but it should be poured just to keep the ground soft and moist. Sunlight also should be allowed. When the creepers are grown at least 7 inches high, then you can take them out from the planting soil and transplant them in a row in a different place. Then go on watering and they will grow like anything. I think this plant cannot grow in cold countries, but if the plants are dispatched from your place and if the devotees take care of the plant with a little care in a flower pot, then it may grow.

Tulasi leaf is very, very dear to Visnu. All Visnu-tattva Deities require profusely Tulasi leaves. Lord Visnu likes garland of Tulasi leaves. Tulsi leaves mixed with sandalwood pulp and placed on the lotus feet of the Lord is the topmost

worship. But we must be very careful that Tulasi leaves cannot be placed on the feet of anyone else except Lord Visnu and His different forms. Tulasi leaves cannot be placed even on the lotus feet of Radharani or on the lotus feet of the Spiritual Master. It is entirely reserved for being placed on the lotus feet of Krsna. We can place, however, Tulasi leaves in the hands of Radharani for being placed on the lotus feet of Krsna, as you have seen on the Govinda Album.

I am giving you herewith three mantras for Tulasi Devi as follows:

vrindaai tulasi devyai priyaai kesavasya ca
visnubhaktiprade devi satyavatyai namo namah

This is offering obeisances, bowing down (pancanga pranam). And when collecting leaves from the plant, the following mantra should be chanted:

tulasya mrta janmasi sada tvam kesavapriya
kesavarthi cinomi tvam barada bhava sobhine

Then the mantra for circumambulating the Tulasi tree.

yani kani ca papani brahmahatya dikani ca
tani tani pranasyanti pradaksinah pade pade

So there are three mantras, one for bowing down, one for circumambulating,* and one for collecting the leaves. The collecting of leaves should be done once in the morning for worshiping and for putting on the plates of foodstuff to be offered. On each bowl or plate there should be at least one leaf.

(Letter to: Govinda -- Los Angeles 7 April, 1970)

Srimati Tulsi Devi is very dear to Lord Krishna, so you must always care for her very lovingly and attentively, and in this way Krishna will be pleased.

(Letter to: Anuttama -- Sydney, Australia 12 April, 1972)

BATHING

After Aratik you bathe and change Their clothes. You should wake Them privately and also bathe Them privately.

(Letter to: Himavati, Hamsaduta Los Angeles 13 June, 1970)

Under no circumstances shall we bathe the Jagannatha deities with anything water or liquid, they should be bathed with mantra also.

(Letter to: Dhruvananda -- Bombay 4 January, 1973)

So far your question is concerned, should the Jagannatha deity be bathed with water, that is not necessary. They should be washed once in a year, that is sufficient, 15 days before Rathayatra. That is called "sananyatra" ceremony. Otherwise if you bathe, that will damage the wood.

(Letter to: Madhumangala -- Hyderabad 18 November, 1972)

Yes, that is correct, the deities should never be bathed with water or something like that. Always bathe them with the mantra process. Of course the big deities should be bathed daily! Should not the Supreme Personality of Godhead, if He is recommending to us as brahmanas to bathe so many times, should he not also take bath? There is no objection either to applying the jewels to Their bodies with beeswax or to swinging them in the public functions in the temple on Sunday, so long there is very nice jhulan or swing being profusely decorated. Radha and Krsna may be swung in this way, but you may avoid swinging Lord Jagannatha like that.

(Letter to: Jagadisa — Bombay 5 January, 1973)

In the Hari-bhakti-vilasa (sixth vilasa, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the mantra om bhagavate vasudevaya namah, as well as the chanting of the Brahma-samhita verses beginning cintamani-prakara-sadmasu kalpa-vrksa-laksavrtesu surabhir abhipalayantam.

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

After the first bathing, further bathings were conducted with panca-gavya and then with pancamrta. Then the maha-snana was performed with ghee and water, which had been brought in one hundred pots.

The ingredients of panca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pancamrta consists of five kinds of nectar-yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added. After the maha-snana was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

In his commentary on this occasion, Srila Bhaktisiddhanta Sarasvati Thakura quotes from the Hari-bhakti-vilasa. Barley powder, wheat powder, vermilion powder, urad dal powder and another powder preparation called avata (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the maha-snana, at least two and a half manas (about twenty-four gallons) of water are needed to pour over the body of the Deity.

(cc mad 4.59-62 purport)

It should not take longer than one hour to bathe and dress the Deity if one actually knows how it is done. But it may take longer so you may offer the bhoga at 8:00. The idea of bathing the Deity after offering bhoga is not correct. So please follow this schedule as I have advised.

(Letter to: Jayapataka — Bombay 26 December, 1971)

So far as bathing is concerned, it requires two hands and one tongue. In your left hand be ringing a bell and simultaneously with your right hand pour water. Chant Hare Krishna, Cintamani, Govinda Jaya Jaya, etc., like that.

(Letter to: Laksmimoni — Bombay 1 May, 1971)

The pancamrta consists of five kinds of nectar-yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

(Madhya 4.61 purport)

One should install the Deity of Lord Visnu or Krsna and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord.

(sb 8.16.25 purport)

Regarding your questions: the Deities should be polished before Their morning bath. Make a thin paste of fuller's earth and lime juice and rub this mixture on Their bodies and then bathe them and then dry and buff Them with a small towel for the purpose.

(Letter to: Himavati — Los Angeles 1 April, 1970)

Why you are pouring water over the head of Radha and Krsna deities? Big deities should not be bathed in this way, using water or other things. Rather they are bathed daily by mantra, do you not know these things? Under no circumstances shall we bathe the Jagannatha deities with anything water or liquid, they should be bathed with mantra also. Now you are asking if Lord Jagannatha carries flute? Why this nonsense question? You are asking me so many concoctions and manufactured nonsense. Don't bother my head in this way any more. From now on unless I order you do something change or in addition, go on with the usual standard way. You manufacture ideas and then I have to waste my time. I have given you everything already, there is no need for you to add anything or change anything. Why you are asking these things? Who has given you such freedom? Pujari should operate entirely under the supervision of temple president and GBC, not independently. The greatest danger to our movement will come when we manufacture and create our own process for worshiping the deities. So don't ask any more new questions,

whatever is going on, follow it just to the exact standard as I have given you, that's all.

(Letter to: Dhruvananda -- Bombay 4 January, 1973)

But I was speaking regarding the construction because I want to know whether you want to have the bathing ceremony only taking place on the opening day, or also later on the facility can...

Prabhupada: No, no.

Saurabha: Only that day.

Prabhupada: Only that day.

Saurabha: Then is it necessary to make this special arrangement that this...

Prabhupada: No, no. The small deities, salagrama, they are worshiped. And big Deity, they are decorated nicely. No need of worshiping.

Saurabha: So only the opening ceremony.

Prabhupada: Yes.

Harikesa: Nitai had them bathe the big Deities here, Radha and Krsna, on Janmastami.

Dhananjaya: And on Balarama's appearance day, the big Deities were bathed. Krsna-Balarama.

Harikesa: Terrible speculation.

Dhananjaya: Actually Janmastami celebrations were very bad and it's very...

Prabhupada: Therefore the color has faded? He is a rascal.

Harikesa: I remember that when these Deities... They're never to be washed. Never water was to touch. Supposed to put a plastic bag over the Deity. That was... If you have to use the big Deities, you're supposed to cover them with plastic.

Prabhupada: Why did you allow? Just see, this is the disease. Rascals they do not know. And although I was...

Dhananjaya: No, but everyone was listening to him. He was posing himself as the most learned in Deity worship.

Prabhupada: That he's fond of.

Dhananjaya: He was introducing Hari-bhakti-vilasa.

Harikesa: But it doesn't say in Hari-bhakti-vilasa that you bathe in water marble Deities. It says you're supposed to have a smaller set for bathing. That's in Hari-bhakti-vilasa.

Dhananjaya: His idea was that we would become the most famous temple for bathing big Deities in Vrndavana. This was his idea.

Prabhupada: That bathing is not done on the simhasana. The Deity is taken out. Then it is done. But that is very risky. You cannot do it.

Dhananjaya: And besides that, the bathing was done by devotees who are not experienced in Deity worship.

Prabhupada: Don't allow him. This botheration he has gone. He is simply posing himself very learned Sanskrit scholar, above everything. That is his ambition.

Saurabha: And on the opening day the Deities will be on the altar or they will be in front when they're bathed? When the bathing is taking place in Bombay for the opening...

Prabhupada: That the priest will arrange who will come from...

Saurabha: Yes. But they will be on the altar or they will be in front?

Prabhupada: No. In the front they are left.

Saurabha: So not on the altar.

Prabhupada: No. But if it is risky, you should not do. Big Deity, we have got big Deity, huh?

Harikesa: Yes, very heavy. They are very heavy, Radha-Rasabihari.

Prabhupada: What they do in Hyderabad?

Harikesa: Hyderabad the Deity was already installed. There was no need for bathing so they didn't do it.

Prabhupada: Other Deities?

Dhananjaya: Here, just like here for the opening on pratistha.

Harikesa: Yes, they bathed the small Radha and Krsna.

Prabhupada: Anyway, we should not take risk at any rate.

(Room Conversation -- September 11, 1976, Vrndavana)

So far your question is concerned, should the Jagannatha deity be bathed with water, that is not necessary. They should be washed once in a year, that is sufficient, 15 days before Rathayatra. That is called "sananyatra" ceremony. Otherwise if you bathe, that will damage the wood.

(Letter to: Madhumangala -- Hyderabad 18 November, 1972)

I am in due receipt of your letters of 17th and 25th March, 1972, and shall answer as follows: 1. There is no question of bathing Caitanya deity. Of course He is bathed many times daily by Hare Krishna Mantra, but for bathing of such deities requires Salagrama Sila, and I have not introduced yet, but I shall

do so later. Of course you should always cleanse Him with dry or damp cloth from time to time, but no daily bathing process is recommended by me for the time being.

(Letter to: Palika — India Unknown Date)

Prabhupada asked me one time, "How are you all worshipping the deity?" I gave a step-by-step explanation. I said, "We are undressing the deities, we bathe the deities with tilaka and some lemon juice, we polish Them and then we bathe Them. He then asked, "What mantras are you using?" I said, "We chant chintamani prayers, Prabhupada." "Oh." I said, "Also we always chant Brahma Gayatri as the first thing." Prabhupada said, "Brahma Gayatri, Vedic Om is there, very good. [laughs] I said, "Then we dry the deity." Prabhupada said, "Yes, then at that time you should offer Tulsi leaves to Krishna's feet", which you don't find in other archana-paddhatis. The offering of the Tulsi generally comes up after the bathing, the dressing, the ornamentation, offering scents and things like that. Then you offer flowers and Tulsi at that time. But Prabhupada said to offer Tulsi leaves after bathing and have dried Krishna." If we offer Tulsi then Krishna is very satisfied. Srila Bhaktisiddhanta Sarasvati Thakura exemplified the importance of offering Tulsi devi when he was installing some deities in one of his Gaudiya Maths. His disciples were doing all the preparations, bathed the deities and got everything ready. Then they called in their Guru Maharaj to come and do the prana-pratistha that is the official calling of the Lord. The acharya comes and he calls the Lord of his heart who is usually the deity of the sampradaya. He calls the deity from his heart into the deity. This is called the prana-pratistha, the official installation, the calling of the Lord. They said, "Guru Maharaj, you can come and do the prana- pratistha." He came in to perform the prana-pratistha and he looked and saw the Tulsi leaves on Krishna's feet. He said, "Oh, now I have nothing to do", which indicated that he thought that Tulsi was the prime offering for Krishna, even more important than the prana-pratistha.

(memory by a disciple)

DRESSING AND PUTTING ORNAMENTS AND FLOWER DECORATIONS

The proper method of dressing Jagannath is as a Ksatriya King, and there is no limit to the opulence you can give him.

(letter from Srila Prabhupada, 19 February 1973)

Yes, at least once daily the Deity's clothes must be changed, in the morning.

(Letter to: Laksmimoni — Bombay 1 May, 1971)

Yes, you make the throne very plush and comfortable and gorgeous like a bedroom.

(Letter to: Himavati — Los Angeles 1 April, 1970)

Yes, Krishna may wear dhoti: why not?

(Letter to: Yamuna -- Brooklyn 21 July, 1971)

Regarding the Panca-tattva deities, the pictures you have sent are very nice. Because they live in Bengal, dhoti, shirt and chaddar are the standard dress, and if they are dressed in this style with different colors, that is nice. They should normally always be dressed in dhoti, but if occasionally you dress them in skirt-dress outfit, that can be also. They may all five wear jewellery, why not?

(Govinda - Madras 12 February, 1972)

The altar should be so made with curtain, that it may be closed when Krishna and Radha are taking rest.

(letter from Srila Prabhupada, 6 May 1968)

Iksana means seeing. Therefore, the Deities should be very nicely decorated, the temple should be very much cleansed, all-attractive. People may come and immediately become attracted by the Deities, iksanam, with devotion. That is the system of temple worship. Unclean temple worship or no decoration, no flower, this is useless. If you want to introduce temple worship, that should be properly done so that any man who comes immediately become attracted with the form, iksanam. That facility should be given to the ordinary man. If he comes and he hears the chanting, the kirtana,

the bell sound, the karatala sound, in this way gradually he becomes attracted. As we have seen, many students come in this way. They live and they become devotee.

(Srimad-Bhagavatam 7.7.28, 32-35—Mombassa, September 11, 1971)

At the beginning of winter, there is a ceremony known as the Odana-sasthi. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannatha. That covering is directly purchased from a weaver. According to the arcana-marga, a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord.

(Madhya 16.78 purport)

The Deities should be very beautifully decorated so that people will be able to see the gorgeous worship in the temple.

(Letter to: Yasomatinandana — Honolulu 26 May, 1976)

It is not at all good that the Deities do not have warm clothing for the cold weather. They are still spending so much for construction, spending spending, but the Deities are not clothed properly. What is this?

(Letter to: Nitai: — Bombay 7 November, 1975)

The Deity program must be improved very gorgeously. Flower garlands should be expanded, and all expenditures for the Deities must be expanded without any miserly contemplation. Our temple should be so gorgeously decorated that we shall excel all Bombay temples. This is my idea. Try to fulfill it. When they hear that we decorate our Deities so gorgeously, people will throng, and on festival days, especially, like Janmastami, Jhulana Yatra, etc. So four or five devotees should be always engaged in Deity worship."

(SPL to Giriraja, June 8th, 1972)

The more you can decorate the Deities soberly, not fanatically, the more you become decorated with all honors.

(Letter to: Bhakta dasa — Calcutta 4 March, 1973)

The temple and altar should be always very clean and decorated with flowers and incense.

(SPL to Kancanbala, April, 1970)

Now organize the temple very nicely and request tourists to come in, and with many flowers you can decorate the whole hall with flowers and it will be very much attractive. You can make a signboard that says, 'Guests are requested to offer a flower to the Deity.' The flower market is nearby and any gentleman will bring flowers, and you can give them prasadam. A gorgeous temple means many flowers, beautiful decorations, and prasadam distribution. Some sort of kirtana must go on continuously. Further, chanting sixteen rounds must be completed, that is our spiritual strength.

(SPL to Tribhuvanatha, 16th June, 1972)

The clothing is already painted on the Jagannathas, even there is no cloth. And even Krsna is naked, that does not make any difference. But when we dress Him, our service is appreciated. From Krsna's side, naked or dressed, He is Krsna. And from our side, if we nicely dress Krsna and nicely feed Him, He is appreciating our service and we are certainly benefited. Krsna is the same; He does not require us to dress Him, or feed Him, etc., but the more I serve by dressing, feeding and caring for Him, He appreciates the service, and I become more Krsna conscious.

(SPL to Satsvarupa, November 14th, 1968)

The decoration should be so attractive that people when seeing Jagannath will forget all attractiveness of Maya. This is the process of decorating Jagannath. Our eyes are attracted by the beauty of Maya, but if our eyes are attracted by the beauty of Krishna, the Jagannatha, then there is no more chance of our being attracted by Maya.

(letter from Srila Prabhupada, 7 June 1968)

All kinds of ornaments and crowns should be placed on the body.

(Cc. Madhya 24.334, purport)

All colors may be utilized just suitable to your scheme.

(letter from Srila Prabhupada 16 January 1970)

Regarding the fruit decorations, it is not proper for them to be on the head of the throne. This should not be done.

(Letter to: Bharadraja — Bombay 18 November, 1975)

Also different weight clothes for warmer or colder weather is good. Your idea for a thin curtain around the throne is very good.

(Letter to: Himavati — Los Angeles 1 April, 1970)

There is no question of using paper [or] plastic fruits and flowers for worshiping the deities. If no fresh fruits or flowers are available, then you can decorate with some fresh leaves. You have seen our temples; nowhere do we use such things.... We are not after decoration; we are after devotional service for pleasing Krishna's senses. Decoration must be there, of course, to make the temple as opulent as possible for pleasing Krishna. Outside the temple, you can use the plastic ornaments. But not for worship. For daily worship there must be fresh fruit, flowers, and leaves.

(letter from Srila Prabhupada, 26 December 1971)

Krsna belongs to the village atmosphere of Vrndavana, and He is very fond of flowers. As far as possible try to increase the quantity of flowers.

(letter from Srila Prabhupada, 13 June 1970)

Regarding the picture of Radha-Krsna in Vrndavana, if it is a nice picture, then it can be hung elsewhere on the wall, and the backdrop to the Deities' throne may be painted simply Vrndavana woods -- that will be very nice."

(SPL to Himavati, June 13th, 1970)

I am pleased to hear that you have so nicely installed the Jagannatha Deities at your home, and that you are worshiping Them regularly with nice offerings of prasadam, incense and flowers, and also saying prayers before Them. That is very good. Please continue chanting and reading Srimad-Bhagavatam before the Deity, and you will progress nicely.

(Letter to: Krsna Devi, Dinesh -- Montreal 13 June, 1968)

Prabhupada gave lots of instructions about Deity worship. Once, when I was there, Prabhupada came into the pujari room and looked at the flower garlands. At that time, the Deities' flower garlands were being made the day before and kept for the next morning. Prabhupada turned his nose up. He said to Akshayananda, "Why are you offering rotten flowers to the Deities? Why aren't they fresh?" Akshayananda said, "These were made only yesterday, Prabhupada." Srila Prabhupada said, "Yesterday isn't good enough. They must be made now, fresh. You can't offer old flowers."

(memory by a disciple)

DARSHANA ARATIKA

A mirror should be offered.

(Madhya 24.334 purport)

All along you have been hearing the recording of Yamuna devi and now you want to change. It is not ordinary singing, it is concert, many people are singing, so it is not bad. Just like Sankirtana, many voices are there, men and women, so it is the same thing, sankirtana. I approve of it. Here in Krishna Balarama Temple we are hearing the same recording every morning, so if it is good here why not there?

(Letter to: Jayasacinandana -- Vrindaban 12 December, 1975)

GURU PUJA

So we have to stick to these principles to keep ourselves on the transcendental platform, rising early in the morning, offer mangala arati, then gradually, one after another, attending class, guru-puja, and so on, so on.

(Srimad-Bhagavatam 6.1.61 -- Vrndavana, August 28, 1975)

So this guru-puja which we are doing, it is not self aggrandizement; it is real teaching. You sing daily, what is that? Guru-mukha-padma-vakya ara na kariya aikya **. Bas, this is translation. I tell you frankly, whatever little success is there in this Krsna consciousness movement, I simply believed what was spoken by my Guru Maharaja. You also continue that. Then every success will come.

(Arrival Address -- New York, July 9, 1976)

So this guru-puja essential. As the Deity worship essential... It is not cheap adoration. It is the process of enlightening the divya-jnana.

(Lecture -- Bombay, April 1, 1977)

NUMBER OF ARATIKAS

I am very glad to learn, Kirtanananda, you are feeling so much happy in serving a beautiful Jagannatha Murtis which you have taken from Montreal. The aratrik ceremony can be performed as follows: The first aratrik ceremony is performed as you have seen in Vrindaban, at Radha Damodara Temple, early in the morning, before sunrise, at least one and a half hour before sunrise. The second aratrik is performed at about 8:00 in the morning, after dressing and decorating the Deity with flowers. The third aratrik is performed after offering the luncheon to the Deity. And then the fourth aratrik is performed in the evening. And the fifth aratrik is performed when the Lord goes to bed. So you have got practical experience, you have seen how they are doing in Radha Damodara Temple, and gradually, as far as possible, you can introduce them. Jagannatha Swami is very kind to

the fallen souls, because He is the Lord of the Universe, and all the living creatures are His subjects, therefore, Jagannatha Swami will bless you with all the required intelligence, how to satisfy Him.

(Letter to Kirtanananda, Hayagriva -- Montreal 23 August, 1968)

The thing is, Deity worship is compulsory, and you can increase if you have got time to do so. But mangala-arati is essential (morning arati), and sandhya-arati (evening arati) is essential, and offering of prasadam to the Deity is essential. And nice dress, decorating the Deity with sweet smelling flowers, colorful and very opulent dresses, jewels, incense, etc, to make Them very brilliant and attractive, that is real Deity worship.

(SPL to Jadurani, December 14th, 1968)

Nandarani: The parents love it. The parents are very happy. And they pay some tuition, they pay just fifteen or twenty dollars for a summer session, and their children like it. They come and take prasada, we have long kirtanas. I've taught them to do puja, some aratik for Lord Jagannatha, and they like it so much. Now whenever their parents have their meetings, or whenever they're meeting, their children bring their Deities and they have their own aratiks there, and they chant Hare Krsna. It's very nice.

Prabhupada: That's nice.

Nandarani: Yes, the children like it very much. The parents also, because they don't want to take time to teach their children these things. They are so busy in their businesses.

Prabhupada: They come here for money, at the sacrifice of...

Nandarani: Yes. We have Radha-Krsna Deities here, marble, sixteen inch, I think. They've been here for two years. Nava-yauvana got them in India because he thought that soon they would be able to worship them, but we will never have ten brahmanas here, I mean, it will always be just...

Prabhupada: Not ten brahmanas, at least four, five.

Nandarani: Right. But even so, we could not maintain a standard of six aratiks and six offerings, so we have not installed any Deities.

Prabhupada: No, not necessary now. Now he is trying to purchase another house?

Nandarani: He's trying.

Prabhupada: That house can be completely temple, so that Indians may also come.

Hari-sauri: What if they started to worship Gaura-Nitai? Gaura-Nitai? Because the worship is not so strict as Radha-Krsna, and I know you've said before...

Prabhupada: Yes, Gaura-Nitai can be worshiped twice.

Hari-sauri: Yes, two aratiks a day and kirtana.

Prabhupada: Gaura-Nitai is worshiped simply by kirtana.

Hari-sauri: The problem they have here is because there's no Deities, then things like the practices they have in the kitchen and the general bhakti rules and regulations are a little slack because the Deity's not there. So if they had some Deity, then that will encourage them, mangala-arati at a certain time and like that.

Prabhupada: Atreya Rsi recommending another house.

Nandarani: Yes, we actually want two places because when Iranian businessmen come, we cannot just show them the altar and say, "Here is our program." It must be very careful. And yet when the Indians come we want to have Deities, we want to have kirtana. So we are trying to do two things in one house and it is very difficult. So he wants a separate place for a restaurant, for Deities, for my Gurukula school, a big room for my classroom, and then a separate home when we have some sophisticated guest we can bring them for dinner. But then we have many Indians, we can bring them for Deities. The Indians, they think this is a temple, but because there are no Deities, then they are not inclined to come. They want to see the Deity.

Prabhupada: Indians, they want Deity.

Nandarani: They want to see the Deity.

Prabhupada: Temple means Deity, there must be Deity.

Nandarani: So these Radha-Krsna Deities, we should simply keep until some future time when we might be able to worship Them?

Prabhupada: No, if you can, in a separate house, if you can follow the principles, you can install.

Nandarani: I remember in Delhi when they had only a few devotees, they were having three aratiks a day, a very simple program for Radha-Krsna.

Prabhupada: They can do that, simple, three.

Nandarani: Can it be three, can it be simple?

Prabhupada: Mangala aratik, bhoga aratika and sundara aratik, that's all.

Nandarani: And changing Their clothes every day?

Prabhupada: Oh, yes. Every day.

Nandarani: Bathing and changing of Their clothes and three aratiks. Once we have a separate place and we have devotees to maintain Them. We have been eager to worship Deities, so we planted tulasis, so now we have sixty tulasis, so we are looking forward to worshipping the Deity and having a good program for bhakti.

Prabhupada: Here also you can do, but Atreya Rsi thinks separate building. He thinks like that.

Nandarani: He wants a separate place. Because it is difficult for all of us to do two things. It's very..., it's just very difficult. So having two places would mean we could have one run like a temple and one run like a home. If many devotees come here and wear old clothes and live... Devotees, sometimes they want to dress in old clothes, they want to be very strict, they want to be very austere, but when the businessmen come and they see a devotee with shaved head and old rags on, then they think...

Prabhupada: Shocked...

Nandarani: Yes. "What is this?" you know. So, but at the same time we don't want to always dress very nicely, we want to be devotees.

Prabhupada: We must be clean.

Nandarani: Clean, yes.

Prabhupada: The dress is not important-cleanliness.

Hari-sauri: You can dress in karmi clothes and still be very strict Vaisnava.

Nandarani: Here we wear mostly street clothes, like the Iranians, suits and dresses.

Prabhupada: Just like he is not well dressed, but anyone who will see, he'll immediately find he's cleansed. That is wanted. Cleansed dress. Dress is not important.

(Evening Darsana -- August 9, 1976, Tehran)

PUTTING THE LORD TO REST

If the Deities are small, as they appear to be from the photograph, then they can be laid down in a bed at night. And they can be given nightgowns to wear before taking rest. That is nice. If there is time and facility then these things can be implemented.

(Letter to: Laksmimoni — Bombay 1 May, 1971)

At the proper time, there should be arrangements so that the Lord may take rest in bed.

(Cc. Madhya 24.334, purport)

So far putting the deities to sleep, there are some mantras, but whether in Sanskrit or English, the purport is the same. So, just like you are dealing with your beloved master, you can meditate—"Dear Sir, it is time for you to come and take you rest now. Please come." Then you should chant Gayatri mantra. They may be awakened in the afternoon with the same method that is used in the morning.

(Letter to: Jagadisa — Sydney 27 March, 1972)

One should sit before the Lord and think that he is massaging the Lord's legs.

(Cc. Madhya 24.334, purport)

One should decorate the Lord's bed with flowers before the Lord takes His rest.

(Cc. Madhya 24.334, purport)

One should take the Deity to His bed.

(Cc. Madhya 24.334, purport)

You can make one very nice bed and place it to the backside of the throne, and you can make night clothes. So after the last Aratrik at night, you can change to Their night clothes for taking rest. Because They are small Deities, They may be lain on the bed with some pillows (because the base may raise Their feet up); if this can be arranged it will be nice.

Yes, Their crowns and jewelry should be removed both at night and while resting at noon, but wigs may stay on and Krsna should always hold His flute. It is nice if you can provide some heating arrangement for cold weather.

(Letter to: Himavati — Los Angeles 1 April, 1970)

Yes, when Jaganatha goes to sleep and when He rises up, to ring the bell is the custom.

(SPL to Madhusudana, 1st February, 1968)

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Srivasa Thakura, Lord Caitanya Mahaprabhu sat down on the bed of Visnu, and all the devotees worshiped Him with the Vedic mantras of the Purusa-sukta, beginning with sahasra-sirsa purusah sahasraksah sahasra-pat. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Purusa-sukta and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, arati paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahaprabhu in this way, and the Lord remained in ecstasy for seven praharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Krsna, who is the source of all other incarnations, as confirmed in the Bhagavad-gita (10.8): aham sarvasya prabhavo mattah sarvam pravartate. All the different forms of the Supreme Personality of Godhead, or visnu-tattva, emanate from the body of Lord Krsna. Lord Caitanya Mahaprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

(Adi 17.18 purport)

One should place the Lord on the bed and then massage His feet.

(Cc. Madhya 24.334, purport)

Advaita Acarya's worship of the Lord is described in the Caitanya-caritamrta: "After arati was performed for the Deities in the temple, Lord Krsna was made to lie down to rest."

(Cc. Madhya 3.59 purport)

As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: agaccha sayana-sthanam priyabhii saha kesava. 'O Kesava, kindly come to Your bed along with Srimati Radharani' (Hari-bhakti-vilasa 11.40). The Deity should be placed in bed with Srimati Radharani, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk,* the Deity should lie down and should be offered betel nuts and spices to chew.

(Cc. Madhya 24.334 purport)

You do not need to lay down Lord Jagannatha on a bed, by mantra you say, 'My dear Lord, please take rest.' In temples, there are two sets of Deities, the big set is always on the throne and the smaller set is handled, taken out for a stroll, laid to bed, etc. There is no difference in the small and large set of course.

(SPL to Rupanuga, January, 1968)

If possible, one should dress the Lord in night clothes before bringing Him to rest. It is traditional in some temples to change the dress prior to the last evening bhoga offering and arati. Srila Prabhupada instructed devotees in Vrndavana not to change the dress until after the final arati so that the visiting public would see the Deities in full opulent decoration. This instruction is optional in temples where few if any visitors are present at that time.

(memory by a disciple)

OFFENSES TO BE AVOIDED

Now you please arrange it so that the Deities are worshiped very very properly and always remain humble in their presence.

(Letter to: Nityananda — Sydney 18 February, 1973)

One thing though, the deity worship must be completely pure in terms of cleanliness and punctuality, otherwise there will be some offense.

(Letter to: Sri Govinda — Calcutta 31 January, 1973)

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

(cc mad 24.336)

In the supplementary Vedic literature, there is the following list of 32 offenses in the matter of serving the Lord: 1) One should not enter the temple of the Deity in a car or palanquin or with shoes on the feet. 2) One should not fail to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmastami, Ratha-yatra, etc. 3) One should not avoid bowing down before the Deity. 4) One should not enter the temple to worship the Lord without having washed his hands and feet after eating. 5) One should not enter the temple in a contaminated state. (According to Vedic scripture, if someone dies in the family the whole family becomes contaminated for some time, according to its status. For example, if the family is brahmana their contamination period is 12 days, for the ksatriyas and vaisyas it is 15 days, and for sudras 30 days.) 6) One should not bow down on one hand. 7) One should not circumambulate in front of Sri Krsna. (The process of circumambulating the temple is that one should begin circumambulating from the Deity's right-hand side of the temple and come round. Such circumambulation should be performed outside the temple structure at least three times daily.) 8) One should not spread his legs before the Deity. 9) One should not sit before the Deity holding the ankles, elbows or knees with his hands. 10) One should not lie down before the Deity of Krsna. 11) One should not accept prasadam before the Deity. 12) One should never speak a lie before the Deity. 13) One should not talk very loudly before the Deity. 14) One should not talk with others before the Deity. 15) One should not cry or howl before the Deity. 16) One should not quarrel or fight before the Deity. 17) One should not chastise anyone before the Deity. 18) One should not be charitable to beggars before the Deity. 19) One should not speak very harshly to others before the Deity. 20) One should not wear a fur blanket before the Deity. 21) One should not eulogize or praise anyone else before the Deity. 22) One should not speak any ill names before the Deity. 23) One should not pass air before the Deity. 24) One should not fail to worship the Deity according to his means. (In the Bhagavad-gita it is stated that the Lord is satisfied if some devotee offers him even a leaf or a little water. This formula prescribed by the Lord is universally applicable, even for the poorest man. But that does not mean that one who has sufficient means to worship the Lord very nicely should also adopt this method and try to satisfy the Lord simply by offering water and a leaf. If he has sufficient means, he should offer nice decorations, nice flowers, nice foodstuffs and observe all ceremonies. It is not that one should try to satisfy the Supreme Lord with a little water and a leaf, and for himself spend all his money in sense gratification.) 25) One

should not eat anything which is not offered first to Krsna. 26) One should not fail to offer fresh fruit and grains to Krsna, according to the season. 27) After cooking, no one should be offered any foodstuff unless it is first offered to the Deity. 28) One should not sit with his back towards the Deity. 29) One should not offer obeisances silently to the spiritual master; or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances. 30) One should not fail to offer some praise in the presence of the spiritual master. 31) One should not praise himself before the spiritual master. 32) One should not deride the demigods before the Deity.

This is a list of 32 offenses. Besides these, there are a number of offenses which are mentioned in the Varaha Purana. They are as follows: 1) One should not touch the Deity in a dark room. 2) One should not fail to strictly follow the rules and regulations in worshiping the Deity. 3) One should not enter the temple of the Deity without first making some sound. 4) One should not offer any foodstuff to the Deity which has been seen by dogs or other lower animals. 5) One should not break the silence while worshiping. 6) One should not pass urine or evacuate while engaged in worshiping. 7) One should not offer incense without offering some flower. 8) Useless flowers without any fragrance should not be offered. 9) One should not fail to wash his teeth very carefully every day. 10) One should not enter the temple directly after sexual intercourse. 11) One should not touch a woman during her menstrual period. 12) One should not enter the temple after touching a dead body. 13) One should not enter the temple wearing garments of red or blue color, or which are unwashed. 14) One should not enter the temple after seeing a dead body. 15) One should not pass air within the temple. 16) One should not be angry within the temple. 17) One should not enter the temple after visiting a crematorium. 18) One should not belch before the Deity. So, until one has fully digested his food, he should not enter the temple. 19) One should not smoke marijuana or ganja. 20) One should not take opium or similar intoxicants. 21) One should not enter the Deity room or touch the body of the Deity after having smeared oil over his body. 22) One should not show disrespect to a scripture teaching about the supremacy of the Lord. 23) One should not introduce any opposing scripture. 24) One should not chew betel before the Deity. 25) One should not offer a flower which was kept in an unclean pot. 26) One should not worship the Lord while sitting on the bare floor: one must have a sitting place or carpet. 27) One should not touch the Deity before he has completed taking bath. 28) One should not decorate his

forehead with the three-lined tilaka. 29) One should not enter the temple without washing his hands and feet.

Other rules are that one should not offer foodstuff which is cooked by a non-Vaisnava. One should not worship the Deity before a nondevotee. One should not engage himself in the worship of the Lord while seeing a nondevotee. One should begin the worship of the demigod Ganapati, who drives away all impediments in the execution of devotional service. In the Brahma-samhita it is stated that Ganapati worships the lotus feet of Lord Nrsimhadeva, and in that way has become auspicious for the devotees in clearing out all impediments. Therefore, all devotees should worship Ganapati. The Deities should not be bathed in water which has been touched by the nails or fingers. When a devotee is perspiring, he should not engage himself in worshipping the Deity. Similarly, there are many other prohibitions, such as one should not cross or step over the flowers offered to the Deities, nor should one take a vow in the name of God. These are all different kinds of offenses in the matter of executing devotional service, and one should be careful to avoid them.

(NoD 8-1970: Offenses to Be Avoided)

One should strictly follow the vidhi-marga regulative principles in the worship of Laksmi-Narayana, although the Lord is present in the temple as Radha-Krsna. Radha-Krsna includes Laksmi-Narayana; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Laksmi-Narayana. In The Nectar of Devotion full instructions are given about the vidhi-marga worship of Radha-Krsna, or Laksmi-Narayana. Although there are sixty-four kinds of offenses one can commit in vidhi-marga worship, in raga-marga worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the vidhi-marga platform and keep our eyes trained to spot offenses, we will not make progress.

(SB 4.24.45-46 purport)

To offer anything in an unclean state is called a sevaparadha. The worship of the Visnu Deity in the temple is also visnu-yajna. In all Visnu temples, therefore, the priest who takes care of the arcana-vidhi must be very clean.

Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offenses in discharging arcana service. It is required, therefore, that one be extremely careful not to be unclean.

(sb 4.7.17 purport)

The following are offenses: (a) to enter the temple with shoes or being carried on a palanquin, (b) not to observe the prescribed festivals, (c) to avoid offering obeisances in front of the Deity, (d) to offer prayers in an unclean state, not having washed one's hands after eating, (e) to offer obeisances with one hand, (f) to circumambulate directly in front of the Deity, (g) to spread one's legs before the Deity, (h) to sit before the Deity while holding one's ankles with one's hands, (i) to lie down before the Deity, (j) to eat before the Deity, (k) to speak lies before the Deity, (l) to address someone loudly before the Deity, (m) to talk nonsense before the Deity, (n) to cry before the Deity, (o) to argue before the Deity, (p) to chastise someone before the Deity, (q) to show someone favor before the Deity, (r) to use harsh words before the Deity, (s) to wear a woolen blanket before the Deity, (t) to blaspheme someone before the Deity, (u) to worship someone else before the Deity, (v) to use vulgar language before the Deity, (w) to pass air before the Deity, (x) to avoid very opulent worship of the Deity, even though one is able to perform it, (y) to eat something not offered to the Deity, (z) to avoid offering fresh fruits to the Deity according to the season, (aa) to offer food to the Deity which has already been used or from which has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity), (bb) to sit with one's back toward the Deity, (cc) to offer obeisances to someone else in front of the Deity, (dd) not to chant proper prayers when offering obeisances to the spiritual master, (ee) to praise oneself before the Deity, and (ff) to blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the Varaha Purana the following offenses are mentioned: (a) to eat in the house of a rich man, (b) to enter the Deity's room in the dark, (c) to worship the Deity without following the regulative principles, (d) to enter the temple without vibrating any sound, (e) to collect food that has been seen by a dog, (f) to break silence while offering worship to the Deity, (g) to go to the toilet during the time of worshipping the Deity, (h) to offer incense without offering

flowers, (i) to worship the Deity with forbidden flowers, (j) to begin worship without having washed one's teeth, (k) to begin worship after sex, (l) to touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: (a) to be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the Srimad-Bhagavatam while externally falsely accepting its principles, (b) to introduce differing sastras, (c) to chew pan and betel before the Deity, (d) to keep flowers for worship on the leaf of a castor oil plant, (e) to worship the Deity in the afternoon, (f) to sit on the altar or to sit on the floor to worship the Deity (without a seat), (g) to touch the Deity with the left hand while bathing the Deity, (h) to worship the Deity with a stale or used flower, (i) to spit while worshipping the Deity, (j) to advertise one's glory while worshipping the Deity, (k) to apply tilaka to one's forehead in a curved way, (l) to enter the temple without having washed one's feet, (m) to offer the Deity food cooked by an uninitiated person, (n) to worship the Deity and offer bhoga to the Deity within the vision of an uninitiated person or non-Vaisnava, (o) to offer worship to the Deity without worshipping Vaikuntha deities like Ganesa, (p) to worship the Deity while perspiring, (q) to refuse flowers offered to the Deity, (r) to take a vow or oath in the holy name of the Lord. If one commits any of the above offenses, one must read at least one chapter of Bhagavad-gita. This is confirmed in the Skanda-Purana, Avanti-khanda. Similarly, there is another injunction, stating that one who reads the thousand names of Visnu can be released from all offenses. In the same Skanda-Purana, Reva-khanda, it is said that one who recites prayers to tulasi or sows a tulasi seed is also freed from all offenses. Similarly, one who worships the salagrama-sila can also be relieved of offenses. In the Brahmanda Purana it is said that one who worships Lord Visnu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the Adi-varaha Purana it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Saukarava and then bathe in the Ganges.

In the process of worshipping the Deity it is sometimes enjoined that one worship the Deity within the mind. In the Padma Purana, Uttara-khanda, it is said, "All persons can generally worship within the mind." The Gautamiya Tantra states, "For a sannyasi who has no home, worship of the Deity within the mind is recommended." In the Narada-pancaratra it is stated by Lord Narayana that worship of the Deity within the mind is called manasa-puja, One can become free from the four miseries by this method. Sometimes worship from the mind can be independently executed. According to the instruction of Avirhotra Muni, one of the nava-yogendras, as mentioned in Srimad-Bhagavatam, one may worship the Deity by chanting all the mantras. Eight kinds of Deities are mentioned in the sastra, and the mental Deity is one of them. In this regard, the following description is given in the Brahma-vaivarta Purana.

In the city of Pratisthana-pura, long ago, there resided a brahmana who was poverty-stricken but innocent and not dissatisfied. One day he heard a discourse in an assembly of brahmanas concerning how to worship the Deity in the temple. In that meeting, he also heard that the Deity may be worshiped within the mind. After this incident, the brahmana, having bathed in the Godavari River, began mentally worshipping the Deity. He would wash the temple within his mind, and then in his imagination he would bring water from all the sacred rivers in golden and silver waterpots. He collected all kinds of valuable paraphernalia for worship, and he worshiped the Deity very gorgeously, beginning from bathing the Deity and ending with offering arati. Thus he felt great happiness. After many years had passed in this way, one day within his mind he cooked nice sweet rice with ghee to worship the Deity. He placed the sweet rice on a golden dish and offered it to Lord Krsna, but he felt that the sweet rice was very hot, and therefore he touched it with his finger. He immediately felt that his finger had been burned by the hot sweet rice, and thus he began to lament. While the brahmana was in pain, Lord Visnu in Vaikuntha began smiling, and the goddess of fortune inquired from the Lord why He was smiling. Lord Visnu then ordered His associates to bring the brahmana to Vaikuntha. Thus the brahmana attained the liberation of samipya, the facility of living near the Supreme Personality of Godhead.

(6) Vandanam. Although prayers are a part of Deity worship, they may be considered separately like the other items, such as hearing and chanting, and therefore separate statements are given herewith. The Lord has unlimited transcendental qualities and opulences, and one who feels influenced by the Lord's qualities in various activities offers prayers to the Lord. In this way he

becomes successful. In this connection, the following are some of the offenses to be avoided: (a) to offer obeisances on one hand, (b) to offer obeisances with one's body covered, (c) to show one's back to the Deity, (d) to offer obeisances on the left side of the Deity, (e) to offer obeisances very near the Deity.

(SB 7.5.23-24 purport)

INSTALLATION

Regarding Lord Jagannatha, it is alright to install Him as you propose with fire ceremony. Bath Him with water and milk mixed and scented, accompanied by chanting Hare Krsna Mantra.

(Letter to: Himavati, Hamsaduta 70-06-13)

Regarding worshipping uninstalled Deities, generally this is not done. But you can do aratis with Lord Jagannatha. He is very kind. I hope you are all chanting regularly and keeping in good spirits.

(SPL to Srimati, 11th November, 1969)

Regarding the Radha-Krsna Murtis: first of all, as you are searching out a permanent place, the best thing will be to install Them in that permanent place. It doesn't matter if it is on rent or purchased; but we must be confident that there will not be disturbance by some landlord on some flimsy grounds. In the meantime, you can construct a nice throne as you will see it on the pictures enclosed. I have got plans for going to Japan from Los Angeles, but in case I do not go, you shall be able to install the Deities. I shall send you the instructions how to do it, if this becomes necessary. In the meantime, just prepare the preliminary things.

(SPL to Govinda dasi, 9th December, 1969)

I am in due receipt of your letter dated November 5th, 1974 with enclosed plans of the newly purchased house. It all appears very wonderful. It is very good that the Deity is facing East. Yes, the room above the Deity should be

kept vacant. Yes, you can store Ratha-yatra festival gear or books there, also. The proposed pinnacle should not have om, but swastika or cakra, Krsna's weapon. So everything is nice, and I shall be glad to come for the Deity installation and temple opening in January. We shall come from Honolulu via Fiji.

(SPL to Madhudvisa Swami, 2nd December, 1974)

It is nice that you are enthusiastically engaged in New York. I have no objection to your worshiping my murti for guru-puja. But for placing in the temple there must be a pair of murtis, (my Guru Maharaja must be there) as in Krsna-Balarama Mandira, and they must be permanently installed. This may be done in accord with the temple authorities. Or else you may worship one murti of myself privately in your room.

(SPL to Sudama, 13th January, 1977)

Regarding worshiping uninstalled Deities, generally this is not done. But you can aratis with Lord Jagannatha. He is very kind. I hope you are all chanting regularly and keeping in good spirits.

(Letter to: Srimati — London 11 November, 1969)

Regarding your idea of having an installation ceremony for the Deities, it is a very good suggestion, and you may also have the sacrificial fire. The Deities should be bathed with milk, and while bathing, They must have a covering of thin cotton cloth, and the whole body and the clothing should be wet by pouring the milk. You can see the picture of this in the new Back to Godhead, and perhaps you saw the ceremony when it was held in New York. The Deities should be decorated with sufficient flowers and nice gorgeous dresses and ornaments. Beforehand, you should polish the bodies with a mixture of tamarind pulp and fuller's earth. Apply the pulp on the bodies, then rub it and then polish nicely with tissue paper. This will give a very good shine. Then bathe the Deities with milk and dress very nicely with ornaments and place Them on the throne with flowers, candles, etc. The throne if possible should be coated with silver sheets and the canopy should be red velvet with gold embroidered work. Before the Deities, on the staircase, there may be some silver polished cups, pitchers, etc. I think the Deities already have helmets and

peacock feathers and hair to be dressed with. If not, make arrangements for this also. I do not know how big is the throne, but if it is very big, then within the throne there may be a raised seat to accommodate the Deities. On the whole everything should be very gorgeous, then it will be successful."

(SPL to Satsvarupa, 12th February, 1969)

Regarding Lord Jagannatha, it is all right to install Him as you propose with fire ceremony. Bathe Him with water and milk mixed and scented, accompanied by chanting Hare Krsna mantra.

(SPL to Himavati, June 13th, 1970)

By now you must have completed nice clothes, ornaments, and all gorgeous arrangements for installing the Deity, so you may place Jagannatha just as with Caitanya Mahaprabhu's picture without any ceremony required.

(SPL to Bhakta dasa, March 5th, 1972)

Requirements for Jagannatha worship is that four qualified brahmanas must be on hand to tend to Lord Jagannatha's needs. Unless there are sufficient men and brahmanas, how can such worship go on?

(SPL to Satsvarupa, May 26th, 1971)

There is no need of installing Deities immediately. New temples may be opened by placing Pancatattva and Acarya pictures. Unless we have got sufficient experienced devotees we shall not install Radha Krsna or Jagannatha Deities. Lord Caitanya Mahaprabhu is very kind and lenient. Simply chanting of Hare Krsna will please Him. But when we have Deities like Radha Krsna or Jagannatha we must strictly follow the regulative principles of Arcana. These things are elaborately described in the Nectar of Devotion which is already published. Order some from Boston and later on translate it into French and German. It is very important book for our guidance.

(Letter to: Hamsaduta -- Los Angeles 22 June, 1970)

Wherever there are Deities there must be first-class care, arati, bhoga, cleanliness, dressing, regular classes. If this is not possible, then better to travel.

(SPL to Hamsaduta, 12th October, 1973)

Yes, you may install either the Jagannatha deities, the Panca-tattva, or, if you are very serious to engage in deity worship program, you may have both, according to the direction and advice of your GBC man. But this deity worship is very serious program, and it must be kept to the utmost highest standard and never allowed to be neglected. So if you are willing and able to initiate such program in Baltimore center, I have no objection.

(Letter to: Abhirama -- Calcutta 16 February, 1972)

Regarding Deity worship, Silavati and Yamuna Devi may be considered expert, so if some new hands come and take their help, that is a good proposition. Once established, however, Deities should not be removed. We should treat the Deities as the Personality of Godhead, and to invite Him to come to your home you must worship regularly. You cannot remove. If there is scarcity of pujaris, then Deities should not be installed, only pictures of Guru and Gauranga should be worshiped. Irregularity in worshiping Guru and Gauranga can be tolerated, as they are always kind and forgiving, but irregularity in worshiping Lord Jagannatha and Sri Sri Radha Krishna is not good.

(Letter to: Karandhara — Calcutta 19 September, 1970)

If there is the possibility of regular worship then you can install Jagannatha Deity. Otherwise don't do it. Not that there should be a repeat of the situation in Hamburg that the Deities were taken away. Unless there is solid temple arrangement I don't advise you to install the Deity. Deity installation means regular worship without fail and for good. Just like in Jagannatha Puri. That temple was established over thousand of years ago and it is still going on. Always they have prasadam ready for at least a thousand people and bhoga is offered 56 times in a day.

(Letter to: Sivananda — London 2 September, 1971)

Worship of Radha-Krishna Deities is the ultimate pinnacle of Deity worship, and it must be done with the utmost caution and attention to every detail of giving opulent service. I am not recommending more temples to install Radha-Krishna Deities until I have become more convinced that they can properly manage. At least five to ten persons must be engaged full time to worship Radha-Krishna properly, and for any small temple especially that is a detrimental factor to maintaining the highest standard in other temple activities besides, because there are not enough men. You may worship Lord Jagannatha, or if you like to install Gaura-Gauranga, Gaura-Nitai, or simply Gaura Deity, He is also very liberal and will forgive and tolerate any service offered to Him even by Jagai and Madhai.

(Letter to: Gunagrahi: — New York 3 July, 1972)

WORSHIPPING JAGGANATHA

Devotee 8: Srila Prabhupada, many people who live outside the temple have Jagannatha Deities and...

Prabhupada: Better Gaura-Nitai Deities.

Devotee 8: Huh?

Prabhupada: Better Gaura-Nitai.

Devotee 8: So they have to do full Deity worship when they have these Deities?

Prabhupada: Hmm?

Devotee 8: They have to do full Deity worship to have these Deities? Dress the Deities every day?

Prabhupada: They are supposed to do so, but whether they are able to do so, that is the point. If you can worship properly, that's all right. But whether you are able to worship?

(Morning Walk -- May 22, 1975, Melbourne)

Prabhupada: What is the difficulty of worshipping? You are already worshipping Gaura-Nitai. Then what is the difficulty? The same.

Pusta Krsna: Well, I'm just afraid that visa problems with the brahmanas.

Prabhupada: No, no, if you are worshiping Nitai-Gaura, along with Jagannatha, where is the difficulty?

Pusta Krsna: We only have two brahmanas in South Africa.

Prabhupada: No, one brahmana, half brahmana will do. Only one hand will do.

(Room Conversation -- June 15, 1976, Detroit)

Pusta Krsna: They want to. I told them that better to wait until they have some more local support, because they would have to have Deity worship, and I don't think they're ready for Jagannatha deities there. There's only eleven devotees in Durban. So when they have some more local support, they can start holding.

Prabhupada: No, this Jagannatha festival will be participated by all the Indians. There is no doubt about it. So our few men, and with the cooperation of the local Indians, it can be successful.

Pusta Krsna: No doubt, but what about the daily worship? Should we have Jagannatha deities if it's not possible for worshipping them? Should we have them just for the festival?

Prabhupada: What is the difficulty of worshipping? You are already worshipping Gaura-Nitai. Then what is the difficulty? The same.

Pusta Krsna: Well, I'm just afraid that visa problems with the brahmanas.

Prabhupada: No, no, if you are worshiping Nitai-Gaura, along with Jagannatha, where is the difficulty?

(Room Conversation -- June 15, 1976, Detroit)

In that newspaper, The Leader, it is very good indication of our acceptance by the South African community. They are clearly rejecting all these bogus rascals like Sai Baba and in the same issue they are glorifying our Rathayatra festival. So this is good sign that they welcome Jagannatha and so you can arrange to have Jagannatha Deities and Rathayatra festival in Durban. Just like when I first began our Rathayatra in San Francisco, all we had was a flatbed truck for the Ratha-cart. So do it immediately. They are eager for it, and this will give life to the Hindus in South Africa.

(Letter to: Riddha -- Detroit 15 June, 1976)

Now, regarding your question: "What is the difference between Jagannatha deities and Krishna Murti and why is the latter not fed and cared for as well as the former and why are Jagannathas more tolerant?" Krishna means Himself and all His expansions, different expansions. So sometimes, Krishna appears as Vasudeva, sometimes as Sankarsana, sometimes as Jagannatha, sometimes as Lord Caitanya, sometimes as Rama, so all such different incarnations includes the Name Krishna. So Jagannatha is another feature of Krishna, and He is especially favorable to the people who are not strictly advanced to the Brahminical culture of Vedic rituals. Lord Jagannatha is situated in India, at Puri; this place is one of the towns of Orissa province. And the people of Orissa and Bengal, they are sometimes fish-eaters, why sometimes -- about 90% population they are fish-eaters. But Jagannatha Swami in Puri, He accepts service from these people although they are sometimes fish-eaters. So in the Kali yuga, the people are supposed to be not so clean, and therefore, service to Jagannatha Swami is preferred.

(Letter to: Dayananda, Nandarani -- Montreal 24 August, 1968)

QUALIFICATIONS OF A PUJARI

Regarding Nanda Kumar, try to help him. He is a good boy and he will come out again very nicely. But he must marry that girl, we cannot play with sex-life, that is not our business. If he shows he is faithful for three months, then he again can take care of Radha-Krsna.

(Letter to: Bhakta dasa — Calcutta 4 March, 1973)

Deity worship is for such persons who have ample time.

(SPL to Jadurani, December 14th, 1968)

Regarding Deity worship, the standard of Deity worship must be kept very high in all our ISKCON centers. There should be no question of decrease, only how to increase in the quality and opulence of our arcana offering. To supervise this essential Krsna conscious activity requires a very fastidious person. One, who can remember everything and be very conscientious to prepare everything nicely, be timely, like that.

(SPL to Badrinarayana dasa, November 18th, 1971)

SCHEDULE

I am very glad to learn, Kirtanananda, you are feeling so much happy in serving a beautiful Jagannatha murtis which you have taken from Montreal. The arati ceremony can be performed as follows: The first arati ceremony is performed as you have seen in Vrndavana, at Radha Damodara temple, early in the morning, before sunrise, at least one and a half hour before sunrise. The second arati is performed at about 8:00 in the morning, after dressing and decorating the Deity with flowers. The third arati is performed after offering the luncheon to the Deity. And then the fourth arati is performed in the evening. And the fifth arati is performed when the Lord goes to bed.

(SPL to Kirtanananda, and Hayagriva, August 23rd, 1968)

The schedule to be followed in worshipping the Deity is as follows. Morning Aratik may be performed at 4:30 until 5 am. Then immediately following the Deity room should be washed clean and the dirty utensils removed. Then everyone can chant before the Deity until 6:30. The Deity should then be bathed and dressed and fresh flowers put. It should not take longer than one hour to bathe and dress the Deity if one actually knows how it is done. But it may take longer so you may offer the bhoga at 8:00. The idea of bathing the Deity after offering bhoga is not correct. So please follow this schedule as I have advised.

(Letter to: Jayapataka — Bombay 26 December, 1971)

The Deities worshiped in the temples are Jagannatha Swami with Balarama and Subhadra and Radha-Krsna. When we first start a temple we start with Jagannatha Swami. My Guru Maharaja recommended temples of Jagannatha in these countries so I was inspired to establish first of all Jagannatha Swami because He is kind even to the mlecchas. Then, when there is opportunity I establish Radha-Krsna murti. So generally in all our temples Jagannatha Swami and Lord Caitanya sarikirtana pictures are invariably there and gradually we are installing Radha-Krsna murtis in each and every center. The program of the temple worship is as follows: Early in the morning before sunrise there is mangala-arati. At 8.00 am there is dressing and decorating of

the altar daily. Then, between 11.30 and 12.00 noon bhoga-arati. At 5.00 pm opening of the door and dhupa-arati as well as vaikalika-bhoga offering. In the morning we offer fruits and milk to the Deities, and at noon we offer rice, dal, capatis, vegetables, milk, sweet rice and many other varieties. In the vaikalika-bhoga-arati we offer fruits again. Then there is sandhya-arati after dusk; and at 9.00 pm we offer bhoga of puris, vegetable, milk, sweetmeats, etc. Then there is sayana-arati after which the Deity rests. This is the general program of worship. We decorate the thrones with profuse flowers, changing the dress and ornaments daily, and as far as possible the Deity platform and the temple room are kept neat and clean always."

(SPL to Hanuman Prasad Poddar, 5th February, 1970)

64 UPACARAS

In the Hari-bhakti-vilāsa (11.127–140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes into the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant "Jaya Śrī Rādhā-Govinda!" or "Jaya Śrī Rādhā-Mādhava!" when he rings the bell. In either case, the word jaya must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular maṅgala-ārati in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an āsana, a sitting place before the altar. This āsana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After maṅgala-ārati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) Arghya should be offered. (9) Water for ācamana should be offered. (10) Madhu-parka, a small bowl containing madhu (honey, a little ghee, a little water, a little sugar,

yogurt and milk) should be offered. This is called madhu-parka-ācamana. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then one should bathe Him with yogurt. (18) Then one should bathe Him with ghee. (19) Then one should bathe Him with honey. (20) Then one should bathe Him with water in which sugar has been dissolved. (21) Then one should wash the Deity with water and chant this mantra:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(Bs. 5.29)

(22) One should dry the entire body of the Lord with a towel. (23) A new dress should be put on the Lord's body. (24) A sacred thread should be placed on His body. (25) Water should be offered for cleansing His mouth (ācamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the Lord's body. (27) All kinds of ornaments and crowns should be placed on His body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another maṅgala-ārati should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48)

Evening āraṭi should be offered. (49) The Lord should be fanned with a cāmara fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa mantra and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the pūjārī should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

(CC Madhya 24.334, purport)

VARIETIES OF STANDARDS ARE OK

Om namo bhagavate vasudevaya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.

Purport: The method of worship-chanting the mantra and preparing the forms of the Lord-is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place, and available conveniences.

(Bhag. 4.8.54 and purport)

BENEFITS OF DEITY WORSHIP IN PREACHING

We should follow two important lines, namely the pancaratrici-vidhi as well as the Bhagavata-vidhi. The Bhagavata-vidhi is preaching work and sankirtana, and the pancaratrici-vidhi is temple worship of the Deities. The

temple worship will keep us sanctified and when we shall preach in sanctified pure heart the preaching will be immediately effective. So we have to follow the two parallel lines simultaneously for successful execution of devotional service."

(SPL to Gurudasa, 15th March, 1970)

MISCALLENEOUS

Jayatirtha: Somebody sent some dust from the bhajan-kutir of the Gosvamis of Vrindavana, and he was wondering whether it could be put on the altar in some little brass box, on Lord Caitanya's altar.

Prabhupada: No, no, no. Altar is the seat of the Supreme Personality of Godhead. The devotee's dust cannot go there.

(Morning Walk Conversation -- September 28, 1972, Los Angeles)

In Vrindaban dhupa is offered without a flower sometimes, but either way is all right. If a flower can be offered, then that is nice; generally sandalwood paste is offered on the forehead, but on other parts of the body is all right; Kumkum powder should be offered on the feet.

(Letter to: Kirtanananda , Vrindaban Candra, Silavati — Calcutta 6 November, 1971)

Prabhupada: And purchase one simhasana, small. You know small simhasana.

Pradyumna: Yes.

Prabhupada: And some fine cloth. And you can decorate with this gopi-candana. That's all. And make a small linen dhoti and cadara, and flower and tulasi. That's all. And you have got that pot water, panca-patra. Bas.

That's all. Patram puspam phalam. We have got the picture of Advaita Prabhu offering. The same thing here.

(Room Conversation About Blitz News Clipping -- August 21, 1976, Hyderabad)

Regarding your first question, the bathing ceremony of Lord Jagannatha is observed by His Lordship standing in a bathing tank while each of the

devotees in turn offers prayers and obeisances, then pours water to bathe the Lord then offers obeisances and the next devotee follows the same procedure. All the other devotees are holding kirtana throughout the bathing ceremony which takes place on June 19th. Regarding your second question, after being bathed, Lord Jagannatha catches fever and at that time you may carry Him along with Balaramaji and Subhadra to my room for recovering. During this time, up to Ratha-yatra, any repairs may be made. In Jagannatha Puri during this recuperation period the Deities are completely repainted. But that is especially in Jagannatha Puri that this is done. Then Lord Jagannatha reappears on the day of Ratha-yatra festival. During His convalescence bhoga is offered as usual, but no visitors are allowed to see the Lord. I am so pleased with the continuing expansion of London center's opulence for Deity worship, and that is the mercy of Lord Krsna for attracting so many visitors who will become devotees.

(SPL to Yamuna devi, June 4th, 1970)

Yes, it is respectful to circumambulate the temple, keeping your right side to the Deities if possible. You may dance around the temple in this way if you like.

(SPL to Karunamayi, February 25th, 1968)

Regarding the picture of Lord Caitanya which is outside of your temple, this is not good. We should not place our worshipable Deities as statues in the open atmosphere.

(SPL to Jagadisa, October 11th, 1969)

So far the date of the Ratha-yatra festival, it is to be on the 28th of June, and will continue for eight days. There are two festivals; one going, and one returning. So you can make plans like that. Yes, if it is necessary then you can make a nice bed for Lord Jagannatha and Lord Balarama and keep Them nicely until I return.

(SPL to Upendra, 3rd May, 1968)

Out of the nine processes of devotional service, kirtana is very important. Srila Jiva Gosvami therefore instructs that the other processes, such as arcana, vandana, dasya and sakhya, should be executed, but they must be preceded and followed by kirtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, arati, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare.

(cc mad 15.107 purport)

I have received also the photograph of Radha-Kalachandji and they are looking transcendently beautiful. Always keep to this high standard of Deity worship, never become neglectful. Everything must be done very timely, and the temple must be immaculately cleansed daily. These things, cleanliness and promptness, are the most important points for Deity worship, so be very vigilant in this way.

(Letter to: Dinatarini — Los Angeles April 25, 1973)

Similarly, in London Yamuna is also doing nicely, and all the wives of our students should be especially trained up for Deity worship and cooking, and when possible they should go on sankirtana party with their husbands and others.

(SPL to Hamsaduta, 18th April, 1970)

So far as touching the Deity, this is possible only in a big temple with big Deities, not in a small temple. In big temples like Jagannatha Puri the devotees circumambulate and sometimes touch the Lotus Feet of the Lord, but in a small temple that is not possible.

(Letter to: Laksmimoni -- Bombay 1 May, 1971)

