

Prasādam Means Protection

— Śrīla Prabhupāda Explains the Importance and Potency of Accepting Only *Prasādam*

The devotees of the Lord, who are in Kṛṣṇa consciousness, offer food to Kṛṣṇa and then eat—a process which **nourishes the body spiritually**. By such action not only are **past sinful reactions in the body vanquished**, but **the body becomes immunized to all contamination of material nature**. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us **makes us sufficiently resistant to material affection**, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only food offered to Kṛṣṇa, **can counteract all reactions of past material infections, which are impediments to the progress of self-realization**. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting *prasādam* of the Lord (food offered to Viṣṇu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

— Bg 3.14p



The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are non-different, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtaṁ aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa *mahā-mantra* and eat *prasādam* that is offered to the Lord.

— CC Ādi 8.16p



To make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

— Bg 17.10p



Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called *prasādam*. Thus everything becomes spiritualized, and there is no danger of a downfall. — **Bg 2.63p**



Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness. — **Bg 6.35p**



Kṛṣṇa's holy name, transcendental qualities and transcendental pastimes are all equal to Lord Kṛṣṇa Himself. They are all spiritual and full of bliss. Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. — **CC Madhya 17.135-136**



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

The devotees of the Supreme Lord, or the persons who are in Kṛṣṇa consciousness, are called *santas*, and they are always in love with the Lord as it is described in the *Brahma-samhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. The *santas*, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Kṛṣṇa (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore, such devotees always perform *yajñas* in different modes of devotional service, such as *śravaṇam*, *kīrtanam*, *smaraṇam*, *arcanam* (SB 7.5.23), etc., and these performances of *yajñas* keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare food for self or sense gratification, are not only thieves but also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? — **Bg 3.13+p**



When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not offered to Kṛṣṇa. — **CC Madhya 19.213**