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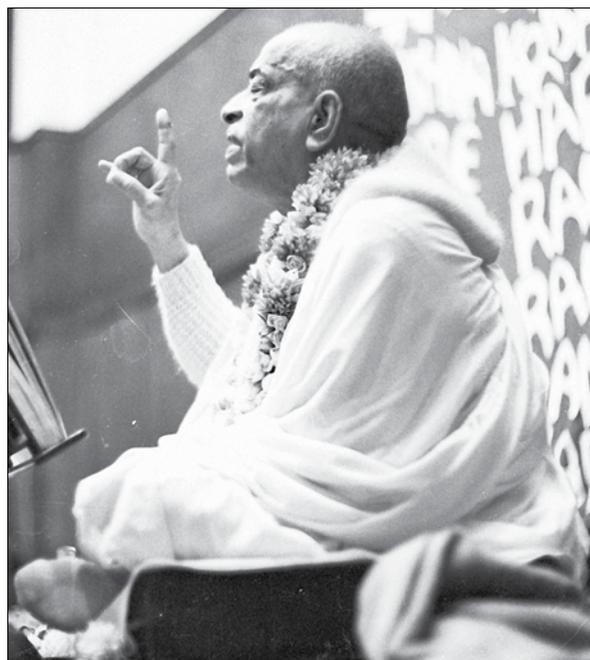


PLEASE MAINTAIN THE STANDARDS

***His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada***

Now you are placed in a responsible post, so I may request you to very carefully execute the regular program as you have learned it in Los Angeles. If the regulative principles are strictly followed there is no chance of *māyā*'s dangerous influence to come in and cause some havoc. *Māyā* is always peeping, ready to take advantage of our any lapse from the devotional standard, so everyone should be continuously engaged in chanting, studying, working or preaching. This full schedule will save you from engagement elsewhere. *Māyā* and Krishna are always side by side. Either one is serving Krishna or serving *māyā*. Please manage the affairs of your temple in close cooperation with your godbrothers, and Krishna will give you the good intelligence to progress nicely. (Letter to Rsabhadeva Das. 16 November 1970.)

Please do not neglect to engage yourself in the prescribed duties for maintaining your spiritual strength. Without keeping spiritual strength there is no question of any accomplishment like painting or anything else. So Krishna consciousness is first in all circumstances. Everything should be regulated in devotional service. Just like eating. Eating is necessary to remain fit, but too much eating means disease and too



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

little eating means starving. One must adjust things properly. That is the program of Krishna consciousness. (Letter to Jadurani Dasi. 16 November 1970.)

Simply by keeping a nicely regulated temple schedule with many integrated devotional activities, our preaching program is sure to be a success. Following the regulative principles strictly is our strength in spiritual life. If they are neglected then all our efforts simply become spoiled. So go on the

way you have described and Krishna will surely bless you. (Letter to Tulsi Das. 28 December 1970.)

Our standard of purity must be kept, otherwise there will be loss of spiritual strength and subsequent fall down. Every one of you should be thoroughly convinced of the power of the Hare Krishna mantra to protect you in all circumstances and chant accordingly at all times without offense. Then advancement will be swift and you will gradually come to see everything clearly so that you may act for the pleasure of the Lord without uncertainty. When one is spontaneously engaged in this way, always in the service of the Lord and anxious to avoid all mundane activities, he is actually experiencing the taste of bliss in Krishna consciousness. (Letter to Damodara Das. 10 January 1971.)

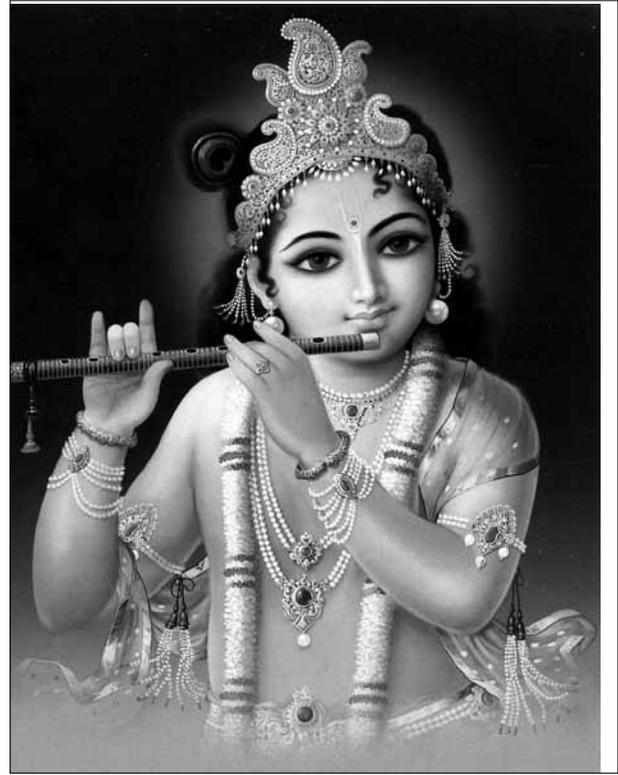
This routine work, such as chanting, speaking, rising early, cleaning, cooking and offering *prasādam*, *ārati*, reading books — these activities are the backbone of our society, and if we practice them nicely in a regulative manner then our whole program will be successful. If we become slack or neglect these things then everything else we may try will fail. So it is very important that you keep your standards very high in these activities. Then your preaching will be strong. (Letter to Patita Uddharana Das. 8 December 1971.)

Please continue these programs with added enthusiasm. They are very important. You should be very careful to follow all of the principles very rigidly. You must rise early (before 4:00 AM) attend the *mangala-ārati*, attend the classes, chant at least sixteen good rounds daily, and observe the four basic principles. These things you must do without fail. Otherwise there is no question of spiritual life. (Letter to Caranaravinda Das. 2 April 1975.) ❀

DARSHAN OF SRI GURU

Sri Srimad Gour Govinda Swami Maharaja

There are two stages: *anartha-yukta-avasthā* and *anartha-mukta-avasthā* — covered by *anarthas* and free from *anarthas*. In the stage where one is completely covered by *anarthas*, how can one see guru? Although one may externally see guru, one cannot see the real *svarūpa* of guru. For one who is free from *anarthas*, his *guru-darśana*, his seeing, is different. It is not the same.



One who is covered by *anarthas* will see guru as *bhogyavastu*. “Oh! *Gurudeva* will give me all sorts of enjoyment. If I take shelter of guru I will get so much enjoyment.” That is *bhogyadarśana*. Most of us see in that way. “*Gurudeva* will give me nice *prasāda*, nice place to stay, nice vehicles, everything nice. Yes, very good.”

“*Gurudeva*, I would like to marry a very beautiful girl.”

Then *gurudeva* says, “Yes, marry a very beautiful girl.” That stage is *bhogyadarśana*. But for one who is *anartha-mukta-avasthā*, on the stage of being free from *anarthas*, his *guru darśana* is *sevyadarśana*, he sees that guru is to be served.

“I will give *gurudeva* all sorts of pleasure through my service. I will never expect anything for my own pleasure.” That is *sevyadarśana*. One should understand this *guru-tattva* perfectly well, and only one who does so can say, “Unless I take shelter of such a guru I cannot become free from all delusions, material fears and lamentations.”

aśoka-abhaya, amṛta-ādhāra
tomāra caraṇa-dvaya
tāhāte ekhona, viśrāma labhiyā
chārinu bhavera bhaya

(*Śaraṇāgati, ātma-nivedana* 8, Srila Bhaktivinode Thakur)



Spring in Vrindavan

Who can show you the lotus feet of Krishna? Who can lead you to the lotus feet of Krishna? Who can give you the clue how to see or approach the lotus feet of Krishna? That is guru, a *premī-guru*, *premī-bhakta*, a dear devotee who has established a loving relationship with Krishna. He is day and night, twenty-four hours, engaged in the loving service of Krishna. Only such a guru who has bound up Krishna in his heart with the rope of love can lead you to the lotus feet of Krishna, because he is a very dear and intimate associate of Krishna. Such a personality is a *rādhā-prīya-sakhī*, a very dear girl companion of Srimati Radharani.

If one can develop simplicity in ones heart, take shelter at the lotus feet of guru, and serve him without duplicity, then one will get the mercy of that guru. Then one will find a place at the lotus feet of Krishna. Otherwise one cannot. Therefore, serve *guru-pāda-padma* without duplicity, *niṣkapaṭa-sevā*, with your heart and soul, and then you will get the mercy of the guru, as a result of which he will take you to the lotus feet of Krishna. ❀

— From *Bhakti Naipunya*, chapter 2. Gopal Jiu Publications. Bhubaneswar. 1994.

VRINDAVAN SPRING

By the vaiṣṇava poet Nripati Lakshmi Narayan

In this composition, the poet glorifies the spring season of Vrindavan.

*vasanta-kāle vāsantī phūle
vaise madhukara tāya
rasa vithāri virikha pari
pikavara kuhu gāya*

During spring, the bumblebee sits on the *vāsantī* flower. The cuckoo, being the foremost amongst birds, expands *rasa* by singing a sweet “*kuhu*”.

*baraja nārī vihare hari
vimala yamunā tīre
bārija pānti vikaca ati
pavana bahe dhīre*

The ladies of Vrindavan glance at Lord Hari by the banks of the spotless Yamuna. Heavily blossomed hosts of lotus flowers [decorate the river] as the breezes blow mildly.

*vinoda cūḍā bakula beḍā
varihā śobhe bhāla
vadana śaśi āloka rāśi
vipina kare āla*

Lord Hari's head is decorated with a beautiful ornament of *bakula* flowers and his forehead is decorated with peacock feathers. His moonlike face, the sum and substance of all beautiful objects, illuminates the entire forest.

*bara yoṣite vīṇāra gīte
bolaye madhura tāna
ballava pāṣe ballavī bhāṣe
vāṁṣīte milāo gāna*

The principal *gopīs* play the *vīṇā* while singing in melodious voices. The *ballavī* (Srimati Radharani) sits next to the *ballava* (Krishna), talks sweetly to him, and supplements the flute with her delightful songs.

*vadana vidhu vacana madhu
śunite juḍāo kāna
lachimi bhaṇe ei śubha dine
vilase gopī kāna*

His face — beautiful as the moon! His words — sweet like honey! By listening to them, one's ears attain perfection. Lakshmi Narayan says, "On this auspicious day, the *gopīs* and Kanu (Krishna) enjoy sweet pastimes." ❀

— Translated from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

NAMA TATVA — BURNING AWAY SINS

**From Bhagavan-nāma-kaumudī
of Sri Lakṣmīdhara**

*ajñānād atha vā jñānād
uttamaśloka nāma yat
saṅkīrtitaṁ aghaṁ puṁsāṁ
dahaty edho yathā 'nalaḥ*

Done with or without knowledge, the congregational chanting of the holy names of Lord Uttamashloka burns away one's sins just as fire burns away its fuel.

*yathā 'gadāṁ vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma guṇān
kuryān mantrō 'py udāhṛtaḥ*

Just like a powerful and effective medicine independently shows its desired result even without the knowledge of the recipient, so does the chanting of the mantra [of the Lord's names].

*harir harati pāpāni
duṣṭa cittair api smṛtaḥ
anicchāyāpi saṁsprṣṭo
dahaty eva hi pāvakaḥ*

Lord Hari snatches away the sins of even a rogue [who chants his name], just as fire burns a person who unwillingly touches it.

*vartamānaṁ ca yat pāpam
yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahaty āśu
govindānala kīrtanam*

Whatever sins exist [in one] in the present, past or the future are immediately burnt in the fire of Lord Govinda's *kīrtana*. ❀

— Translated by Hari Parshad Das from *Śrī Lakṣmīdhara Viracitā Śrī Bhagavan Nāma Kaumudī* with the *prakāśa* commentary. Achyut Grantha Mala Karyalaya. Kashi. Vikram Samvat 1984 (Corresponding to 1927 A.D.)



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